



## Convention on Biological Diversity

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AD HOC OPEN-ENDED INTER-SESSIONAL  
WORKING GROUP ON ARTICLE 8(j) AND  
RELATED PROVISIONS OF THE CONVENTION  
ON BIOLOGICAL DIVERSITY

Ninth meeting

Montreal, Canada, 4-7 November 2015

Item 3 of the provisional agenda\*

**COMPILATION OF VIEWS AND INFORMATION RECEIVED CONCERNING  
INFORMATION AND DATA ON STATUS AND TRENDS IN TRADITIONAL OCCUPATIONS**

*Note by the Executive Secretary*

### INTRODUCTION

1. As requested by the Conference of the Parties in paragraph 13 of decision XII/12 A, the Executive Secretary is circulating herewith, for the consideration of participants in the ninth meeting of the Ad Hoc Open-ended Inter-Sessional Working Group on Article 8(j) and Related Provisions, a compilation of views and comments submitted to the Secretariat regarding status and trends in traditional occupations, to assist the Working Group in its discussions.

2. Submissions have been reproduced in the form and languages in which they were provided to the Secretariat. Submissions were received from: Australia, Bolivia, Canada, Ecuador, Finland, Honduras, India, Norway, Peru, Sweden, Assembly of First Nations, Fundación para la Investigación y Desarrollo Social (FIDES), Rede Pacari de Plantas Medicinais, Redcam, and the Sami Parliament.

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\* UNEP/CBD/WG8J/9/1.

## SUBMISSIONS

## A. Submission from Parties

**Australia****SUBMISSION**

The wellbeing of Australian Aboriginal and Torres Strait Islander peoples (Indigenous peoples) is linked to many different factors, including culture, community, health and employment.<sup>1,2</sup> There is a considerable gap between the labour force outcomes of Indigenous peoples and non-Indigenous Australians, with overall Indigenous employment statistics declining since 2008 (the baseline year established by the Council of Australian Governments).<sup>3</sup> It is also evident that labour force participation for Indigenous peoples declines as remoteness increases (there are generally less employment opportunities further from cities and towns).<sup>4</sup>

A number of the Australian Government's land and sea management programmes and policies provide a foundation that enables Indigenous peoples to enrich their social, cultural and economic wellbeing.<sup>5</sup> These programmes recognise the intrinsic relationships and bonds between Indigenous peoples and their country, improving prospects for sustainable employment in traditional occupations<sup>5</sup>, particularly in remote areas. The Indigenous environmental services sector that these programmes support builds on unique Indigenous assets, including traditional knowledge and community networks<sup>5</sup>. The environmental services sector does not employ a large proportion of Indigenous peoples, in comparison to some other industries. However, there are multiple social, economic, environmental and cultural co-benefits, which are widely regarded as being significant and having flow on effects to people beyond those directly employed.<sup>6,7</sup>

Indigenous land and sea management programmes of the Australian Government include:

- Working on Country;
- Indigenous Protected Areas and joint-managed land;
- Traditional Use of Marine Resource Agreements (TUMRAs);
- Dugong and Turtle Protection Plan; and
- Caring for our Country.

<sup>1</sup> Australian Bureau of Statistics (ABS), 2014. *Aboriginal and Torres Strait Islander Peoples' Labour Force Outcomes*. URL: <http://www.abs.gov.au/ausstats/abs@.nsf/Lookup/4102.0Main+Features20Nov+2013>, last updated 2 May 2014. Accessed 24 March 2015.

<sup>2</sup> Rowley, K., O'Dea, K., Anderson, I., McDermott, R., Saraswati, K., Tilmouth, R., Roberts, I., Fitz, J., Wang, Z., Jenkins, A., Best, J.D. and Brown, A., 2008. *Morbidity and mortality for an Australian Aboriginal population: 10 year follow up in a decentralised community*. Medical Journal of Australia 188(5), 283-7.

<sup>3</sup> Commonwealth of Australia, 2015. *Closing the Gap - Prime Minister's Report 2015*, page 5. URL: [http://www.dpmc.gov.au/sites/default/files/publications/Closing\\_the\\_Gap\\_2015\\_Report.pdf](http://www.dpmc.gov.au/sites/default/files/publications/Closing_the_Gap_2015_Report.pdf). Accessed 24 March 2015.

<sup>4</sup> Australian Bureau of Statistics (ABS), 2014b. *Exploring the gap in labour market outcomes for Aboriginal and Torres Strait Islander Peoples*. URL: <http://www.abs.gov.au/ausstats/abs@.nsf/Lookup/4102.0main+features72014>, last updated 26 August 2014. Accessed 24 March 2015.

<sup>5</sup> Department of Sustainability, Environment, Water, Population and Communities (Australia), 2013. *Indigenous Employment in Environmental Services*. Australian Government publication; URL: <http://www.environment.gov.au/indigenous/publications/pubs/fs-employment-environment.pdf>. Accessed 24 March 2015.

<sup>6</sup> Allen Consulting Group, 2011. *Assessment of the economic and employment outcomes of the Working on Country program*. Report to the Department of Sustainability, Environment, Water, Population and Communities. URL: <http://www.environment.gov.au/indigenous/workingoncountry/publications/pubs/woc-economics.pdf>. Accessed 24 March 2015.

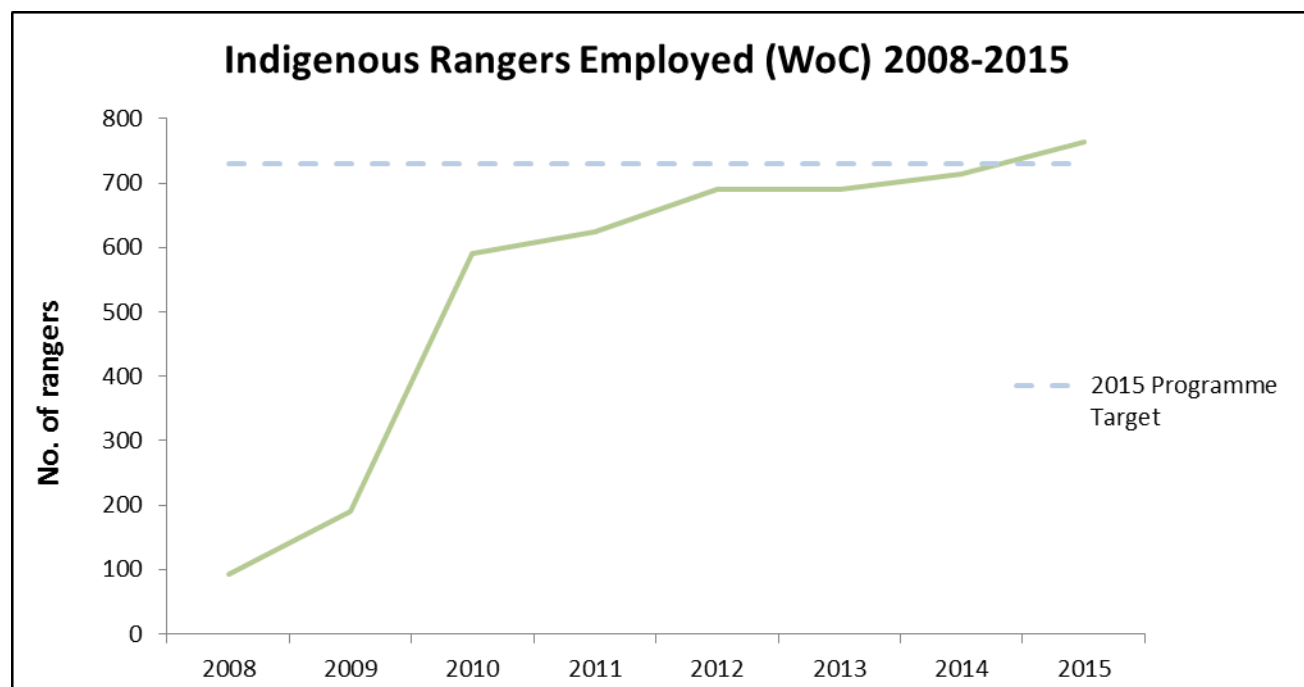
<sup>7</sup> Urbis Pty Ltd, 2012. *Assessment of the social outcomes of the Working on Country Program*. Report to the Department of Sustainability, Environment, Water, Population and Communities. URL: <http://www.environment.gov.au/indigenous/workingoncountry/publications/pubs/woc-social.pdf>. Accessed 24 March 2015.

### ***Working on Country***

The Working on Country programme is a highly successful, cross-cultural programme that commenced in 2007 and works in close collaboration with the Indigenous Protected Area (IPA) programme. Working on Country supports the aspirations of many Indigenous peoples to care for land and sea country and provides opportunities for Indigenous peoples to deliver environmental services that protect and sustainably manage Australia's natural and cultural assets. This programme provides meaningful employment, training and career pathways for Indigenous peoples and facilitates a partnership approach between Indigenous peoples and local communities. Activities undertaken via the programme include fire management, threatened species recovery projects, invasive animal control and management of marine debris.

“Working on Country” projects are led by the local community and are underpinned by community ownership and participation. Traditional owners and local communities are involved in the design, development, implementation and leadership of projects to ensure they align with the needs and interests of the community, whilst benefitting the environment.

Through the programme, over 759 Indigenous rangers are currently employed, which is above the target of 730 rangers by June 2015 (see Figure 1). Over 80 per cent of Working on Country projects contribute to the protection of threatened species and over 75 per cent involve the transfer of traditional knowledge<sup>5</sup>. Approximately 80 per cent of those employed by the programme are in remote areas.

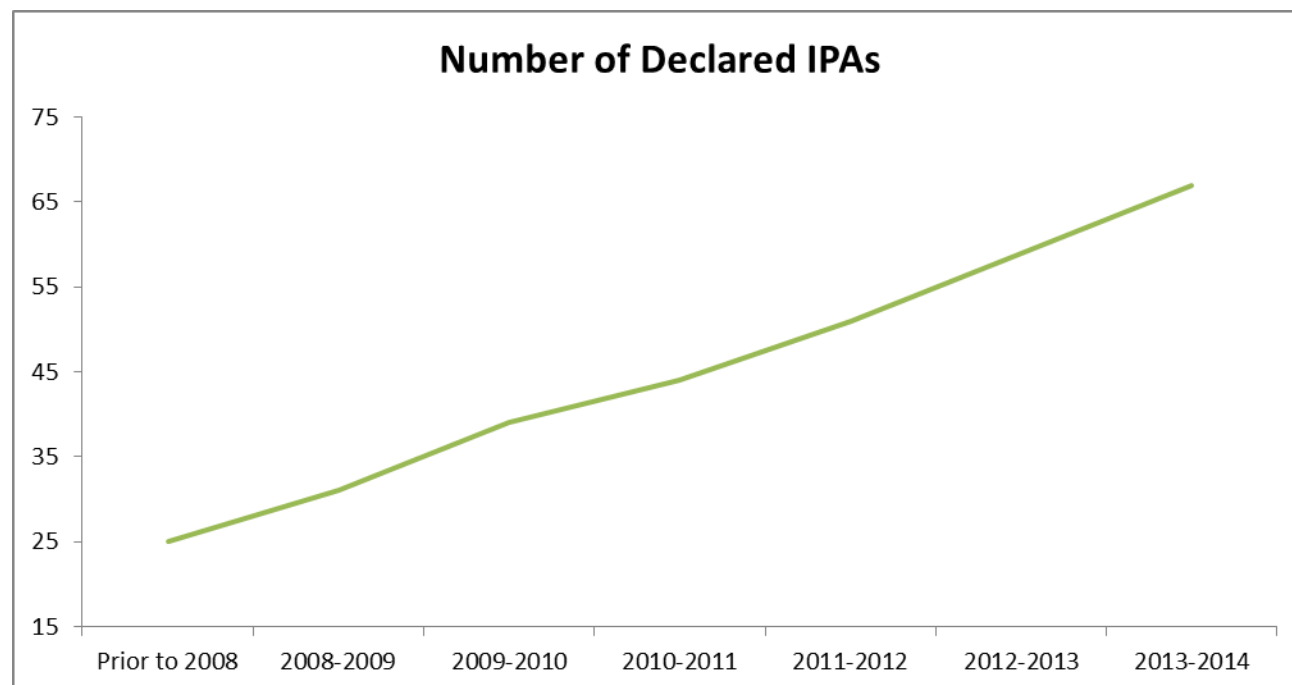


**Figure 1:** Number of indigenous rangers employed under the Working on Country Programme from the 2007-08 financial year to the present. Source: Australian Government Environment Portfolio Annual Reports.

### ***Indigenous Protected Areas***

Indigenous Protected Areas (IPAs) are one of Australia's most successful integrated conservation and indigenous community development initiatives. IPAs can be declared on Native Title areas (landscapes owned and managed by Indigenous peoples). IPAs protect culture and country and promote sustainable economic development and provide employment opportunities. IPAs are not a statutory instrument and multi-tenure IPAs require voluntary, formal agreements with key stakeholders to implement cooperative management arrangements. Each IPA has a Management Plan that describes how the Indigenous

landowners will manage the landscape, using a combination of traditional knowledge and contemporary western science. These plans identify an International Union for the Conservation of Nature (IUCN) protected area category, to ensure that management is in line with international standards. Indicators show that gainful employment (generally in traditional occupations) through the IPA programme contributes to many aspects of social cohesion, knowledge transfer and engagement of young people.<sup>8</sup>



**Figure 2:** Number of declared Indigenous Protected Areas (IPAs) from 2008 to 2014. The first IPA was declared in 1998. Source: Australian Government Environment and Prime Minister and Cabinet Portfolio Annual Reports.

### ***Joint-managed Protected Areas***

Many protected areas in the National Reserve System are jointly managed with traditional owners. The Commonwealth and most State and Territory Governments of Australia have some jointly managed National Parks including Booderee, Kakadu, Uluru-Kata Tjuta, Nitmuluk, Barmah and Mungo National Parks. Joint management is about Indigenous peoples and communities and government agencies working together, solving problems, sharing decision-making and exchanging knowledge, skills and information.<sup>9</sup> Joint management also provides opportunities for richer visitor experiences, social development, sustainable economic development and enhancing connections to country. Joint management arrangements are also in place for protected areas encompassed by other international agreements, such as Ramsar wetlands and parts of World Heritage Areas.

There is no generic model or blueprint for successful joint management and each agreement must be separately negotiated and must be responsive to the needs and aspirations of each local community.<sup>10</sup> State and Territory joint-management arrangements are different to joint-management of Commonwealth protected areas, which are underpinned by individual lease arrangements, which are embedded in

<sup>8</sup> Gilligan, B., 2006. *The National Reserve System Programme 2006 Evaluation*. Department of the Environment and Heritage, Canberra, Australia. URL: <http://www.environment.gov.au/indigenous/publications/pubs/ipap-evaluation.pdf>. Accessed 26 March 2015.

<sup>9</sup> Department of the Environment, 2015. *Park Management (Kakadu)*. URL: <http://www.environment.gov.au/topics/national-parks/kakadu-national-park/management-and-conservation/park-management>. Accessed 26 March 2015.

<sup>10</sup> Lawrence, D., 1997. *Managing Parks/Managing Country: Joint Management of Aboriginal Owned Protected Areas in Australia – Research Paper 2*. URL: [http://www.aph.gov.au/About\\_Parliament/Parliamentary\\_Departments/Parliamentary\\_Library/pubs/rp/RP9697/97rp2](http://www.aph.gov.au/About_Parliament/Parliamentary_Departments/Parliamentary_Library/pubs/rp/RP9697/97rp2). Accessed 26 March 2015.

National Environmental Law, through the *Environment Protection and Biodiversity Conservation Act 1999* (EPBC Act).

#### ***Joint-management in the Defence estate***

The Australian Department of Defence has a large number of land holdings and actively engages with Indigenous peoples in the management of the environment on these properties. Key mechanisms for Indigenous engagement include access for harvesting and hunting of selected natural resources, Heritage Management and Indigenous Land use Agreements (ILUAs) at three large sites (Bradshaw Field Training Area, parts of Cultana Training Area and Delamere Air Weapons Range). Under the Bradshaw ILUA, local Indigenous peoples are employed to perform land management activities that support biodiversity. Indigenous partners review and approve proposed Defence management of fire and other matters affecting biodiversity on an annual basis. Defence recognises the potential value of application of traditional knowledge in these activities.

#### ***Traditional Use of Marine Resource Agreements in the Great Barrier Reef***

The Great Barrier Reef Marine Park Authority (GBRMPA) empowers traditional owner groups to manage traditional use of sea country through the development and implementation of Traditional Use of Marine Resource Agreements (TUMRAs).

The development and implementation process for TUMRAs form a part of contemporary sea country management - recognising and respecting traditional governance and leadership within groups relating to customary use and traditional occupations.

Traditional Owners, through the TUMRA, discuss and make decisions around complex matters such as maritime estates (where lore governs boundaries), protocols and principles, sea country planning, no-take areas, community permits, management of cultural use activities (including the elimination of unauthorised practices such as poaching), cultural heritage management and the identification of economic development opportunities, such as the delivery of ecosystem services and tourism. This process provides better practice decision making and promotes higher order certainty amongst stakeholder groups, including government, as major investors.

Currently, seven formal TUMRAs exist, covering 47,810 square kilometers of sea country and involve multiple traditional owner groups. There has been a steady increase in the accreditation of TUMRAs, with interest in the programme continuing to grow.

#### ***Dugong and Turtle Protection Plan***

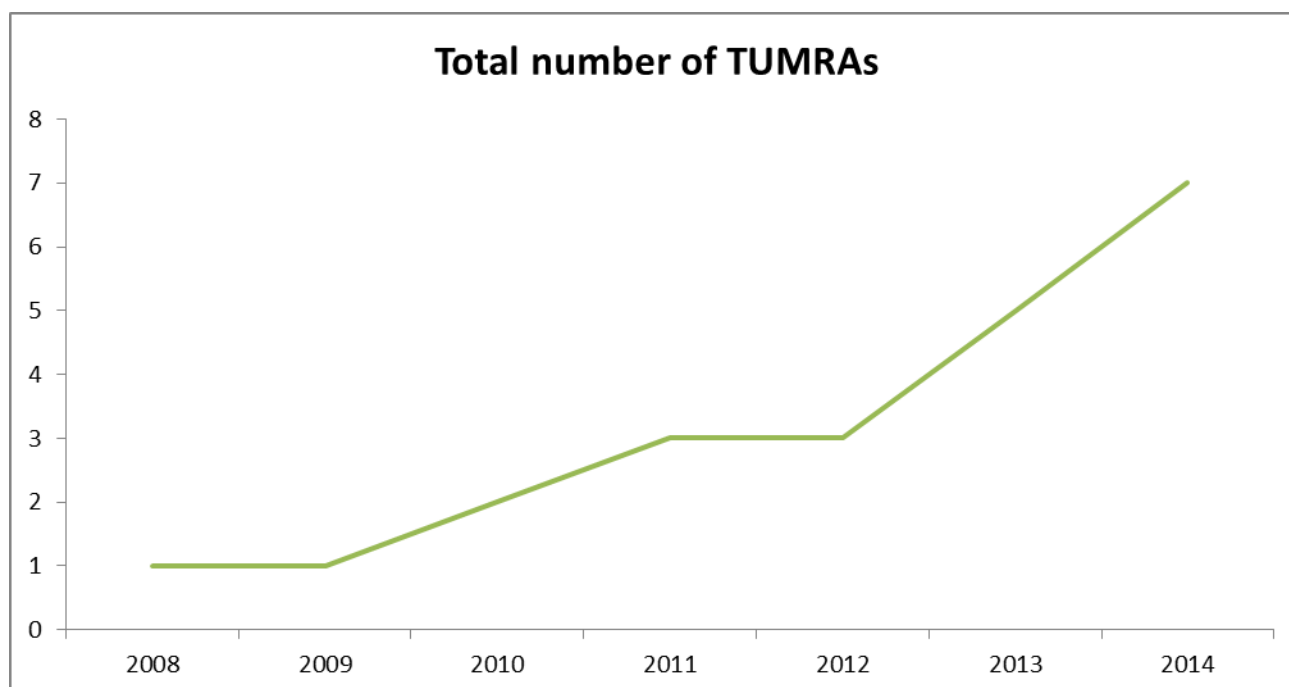
As part of the Dugong and Turtle Protection Plan 2014-2017, \$2 million is committed for a specialised Indigenous ranger programme for marine conservation and law enforcement in Queensland and the Torres Strait. This programme will create jobs for eight specialised Indigenous rangers and contribute towards employment pathways in environmental services or other sectors.<sup>11</sup>

#### ***Caring for Our Country***

Indigenous peoples have significant and unique knowledge, skills and land and sea management responsibilities that contribute to achieving cultural and natural resource management outcomes under the Convention on Biological Diversity. Indigenous participation in the Caring for our Country Programme was highly valued by Indigenous and non-Indigenous stakeholders and provides wide-ranging community skills, knowledge and engagement outcomes for Indigenous individuals, Indigenous and non-Indigenous organisations and groups, and the wider-community.

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<sup>11</sup> Commonwealth of Australia, 2014. *Minister Scullion: \$2 million to strengthen compliance powers of Indigenous Rangers – Media Release*. URL: <http://www.indigenous.gov.au/news-and-media/announcements/minister-sculion-2-million-strengthen-compliance-powers-indigenous>. Accessed 1 April 2015.



**Figure 3:** Number of TUMRAs accredited from 2008 to 2014. Source: Great Barrier Reef Marine Park Authority (GBRMPA).

### ***Partnerships and private sector employment***

In addition to the Australian Government's Indigenous environmental service programmes, the Government strives to broker partnerships with private sector and not-for-profit organisations, to assist individuals and communities realise commercial opportunities on-country and foster economic development.<sup>12</sup>

Through the Jobs, Land and Economy Programme of the Indigenous Advancement Strategy, the Government is investing significant funds to connect working age Indigenous Australians with real and sustainable jobs, foster Indigenous business and assist Indigenous people to generate economic and social benefits from economic assets, including Indigenous-owned land. The Government also supports two statutory bodies, Indigenous Business Australia and the Indigenous Land Corporation.

Indigenous Business Australia supports Aboriginal and Torres Strait Islander people to build wealth through engagement and participation in business and commercial activities. The Indigenous Land Corporation acquires and manages land for the economic, environmental, social or cultural benefit of Aboriginal and Torres Strait Islander Australians. These bodies can assist Indigenous landowners to maximise economic outcomes from their land and Native Title rights<sup>3</sup>.

Combined, these strategies create employment opportunities within Natural Resource Management, pastoral and primary industries, eco-tourism, traditional knowledge (consulting), carbon farming (traditional burning practices) and sustainable use of biodiversity.

<sup>12</sup> Department of Sustainability, Environment, Water, Population and Communities (Australia), 2013. *Indigenous Employment in Environmental Services*. Australian Government publication; URL: <http://www.environment.gov.au/indigenous/publications/pubs/fs-employment-environment.pdf>. Accessed 24 March 2015.

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| <b>Bolivia</b> |
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## **SUBMISSION**

El Estado Plurinacional de Bolivia, está llevando a cabo la aplicación del programa de trabajo sobre el artículo 8j), con el desarrollo de protocolos comunitarios cuyo objetivo es que las comunidades puedan contar con normas comunitarias claras que se conviertan en instrumentos para precautelar los componentes de los Sistemas de Vida de la Madre Tierra. En ese sentido, se ha venido trabajando a nivel local conjuntamente con las comunidades de los Municipios de Carapari que se encuentran en el departamento de Tarija en el desarrollo de los protocolos comunitarios, los mismos se presentan como herramientas que describen los intereses, expectativas, deseos y aspiraciones de los pueblos indígenas y comunidades locales en relación a la gestión de sus territorios, tierras y recursos naturales.

Asimismo, en dichos protocolos se tienen reflejados los planteamientos sobre las condiciones de acceso para el uso comunal sobre sus recursos naturales (incluyendo la biodiversidad y conocimientos tradicionales) que se encuentran en sus tierras y territorios, permitiendo tomar acciones cuando existe interés de acceder a un recurso genético de los pueblos indígenas o comunidades locales.

Para el desarrollo del protocolo comunitario a nivel local se consideró la Ley N° 341 de Participación y Control Social del 5 de febrero de 2013, donde establece el reconocimiento de los Actores Comunitarios, que tienen su propia organización, cuyas atribuciones son las siguientes:

1. Denunciar actos irregulares que se identifiquen a partir de actividades de investigación, bioprospección, relacionamiento social y otros trabajos relacionados a los conocimientos tradicionales, respecto a terceras personas que no pertenezcan a las comunidades y organizaciones, o que sean consideradas ajenas o extranjeras.
2. Exigir el cumplimiento de la legalidad de las actividades de investigación, bioprospección, relacionamiento social y otras.
3. Hacer prevalecer la consulta a la Comunidad.
4. Promover y difundir los derechos de los pueblos indígena originario campesino sobre los conocimientos tradicionales y saberes ancestrales.
5. Coadyuvar a las autoridades competentes en los procesos administrativos y judiciales, por hechos que afecten a los derechos de los pueblos indígenas sobre sus conocimientos tradicionales y saberes ancestrales.
6. Identificar y denunciar hechos que afecten a los derechos de los pueblos indígenas sobre sus conocimientos tradicionales y saberes ancestrales, la falta de transparencia respecto a las actividades públicas y/o privadas.
7. Promover la transparencia sobre actividades relacionadas con el acceso, uso y aprovechamiento de los conocimientos tradicionales y saberes ancestrales asociados a los recursos genéticos y la biodiversidad.

De esta manera, las comunidades vienen utilizando generación tras generación los conocimientos y saberes ancestrales, por consiguiente el mismo se convierte en un indicador cualitativo sobre su uso; en ese sentido, y con este trabajo se logró revalorizar a los niveles (comunal, departamental, nacional) la importancia de los conocimientos y saberes ancestrales en la gestión, cuidado y manejo de la biodiversidad.

**Canada****SUBMISSION**

Decision X11/12 A, paragraph 13 invites information to contribute to an indicator on Target 18, element 2, which states, “[by] 2020, traditional knowledge, innovations and practices are fully integrated and reflected in implementation of the Convention.”

On February 9, 2015, Canada announced national biodiversity goals and targets for 2020. These goals and targets were developed collaboratively by Canada’s federal, provincial and territorial governments and benefitted from input provided by Aboriginal organizations and stakeholders. Furthermore, they support the CBD’s Strategic Plan for Biodiversity 2011-2020. The following Canadian target is consistent with CBD Target 18, element 2: “[by] 2020, Aboriginal traditional knowledge is respected, promoted and, where made available by Aboriginal peoples, regularly, meaningfully and effectively informing biodiversity conservation and management decision-making.”

Currently, a number of mechanisms exist to promote and consider traditional knowledge in biodiversity related work, such as species assessment and recovery (e.g. the Aboriginal Traditional Knowledge Subcommittee of the Committee on the Status of Endangered Wildlife in Canada, and the National Aboriginal Council on Species at Risk), protected area and park planning and management, research and capacity-building, and impact assessment. Individual initiatives, such as the Boreal Caribou Recovery Strategy, provide examples in which traditional knowledge has informed decision-making. Protected areas agencies such as Environment Canada and Parks Canada are bringing traditional knowledge into management and decision-making through, for example, Area Co-Management Committees for National Wildlife Areas and Migratory Bird Sanctuaries in Nunavut Territory. Another example includes the New Brunswick First Nations Advisory Committee, which ensures the interests of local Aboriginal communities are considered in the management of national parks and national historic sites, and through interpretation such as the Medicinal Plants Trail project, which is collaboration between Fort Folly First Nation and Fundy National Park.

Four indicators will be used to report on this Canadian target.

1. Number of mechanisms in place for Aboriginal traditional knowledge to inform decision-making
2. Trends in linguistic diversity and number of speakers of Aboriginal languages
3. Case studies illustrating best practices in promoting Aboriginal traditional knowledge or having it inform decision-making
4. Case studies assessing effectiveness of established mechanisms for Aboriginal traditional knowledge to inform decision-making

Canada, in its 5th National Report to the CBD (EC, 2014), provided preliminary information in relation to three of the four indicators. Assessments on the effectiveness of established mechanisms have yet to be developed and completed for reporting on the fourth indicator.

**Indicator 1 – Number of mechanisms in place for Aboriginal traditional knowledge to inform decision-making**

A first but non-exhaustive review revealed that about one hundred mechanisms are in place for Aboriginal traditional knowledge to inform decision-making. A dozen of these are Wildlife Management Boards (WMBs). These institutions have been established under Land Claims Agreements and are the main instruments for wildlife management within their territories. The WMBs and their co-management partners combine the knowledge and understanding of wildlife managers, users, and the public to make decisions concerning the management of wildlife, such as harvest levels. Their mandate is to conserve wildlife through the application of Aboriginal traditional knowledge and scientific knowledge.

**Indicator 2 – Trends in linguistic diversity and number of speakers of Aboriginal languages**

Linguistic diversity and the number of speakers of Aboriginal languages indicate the retention and use of traditional knowledge, including knowledge of biodiversity. Aboriginal peoples’ environmental

knowledge is embedded in their Aboriginal names, oral traditions and taxonomies specific to their homelands. When Canada's 5th National Report was submitted to the CBD, there were over 60 Aboriginal languages spoken in the country. However, 14 of these Aboriginal languages had 50 or fewer speakers remaining, and another 24 Aboriginal languages had 500 or fewer, mostly elderly fluent speakers remaining (Lewis et al., 2013). According to the 2011 National Household Survey (NHS) (Statistics Canada), 240,815 Aboriginal people, or 17.2% of the population who had an Aboriginal identity, responded that they were able to conduct a conversation in an Aboriginal language. This compares with 21.0% according to the 2006 Census of Population. Between 2006 and 2011, the number of Aboriginal people who reported that they were able to conduct a conversation in an Aboriginal language declined by 2.0%, while the Aboriginal identity population increased by 20.1%.

### **Indicator 3 – Case studies illustrating best practices in promoting Aboriginal traditional knowledge or having it inform decision-making**

Some examples of good practices:

- Traditional Knowledge Guiding National Park Management – As part of a collaborative clam monitoring and management project with the Coast Salish Nations, Parks Canada undertook a traditional knowledge study with Elders and knowledgeable people to gain more information regarding historic clam abundance levels and traditional management techniques. This study has allowed Parks Canada to better understand contemporary shellfish data and to identify potential techniques to improve restoration and management of clam populations in Gulf Islands National Park Reserve in British Columbia.

Parks Canada continues to work with a broad range of Coast Salish knowledge holders to learn more about traditional resource management techniques such as clam gardens and how they can be used to improve both cultural and ecological integrity. This is part of a broader relationship with Aboriginal peoples where cooperative management allows Aboriginal traditional knowledge to inform all aspects of park planning and operations, including the monitoring and restoration of park ecosystems.

- Fisheries Management in the Canadian Western Arctic through Documentation of Local and Traditional Knowledge – The management of freshwater and marine fisheries in the Gwich'in Settlement Area (GSA) and the Inuvialuit Settlement Region (ISR) in the Canadian Western Arctic has largely been successful through the collection and incorporation of local and traditional knowledge (TK). The development and signing of the Integrated Fisheries Management Plan (IFMP) for Dolly Varden char (*Salvelinus malma malma*) (2011) was a key milestone in the management process. The IFMP included a large TK component which identified Dolly Varden distribution, biology, population size, trends, harvest practices and traditional management. Existing TK documents were also included in the 2010 COSEWIC assessment of Dolly Varden, which identified the populations as being of Special Concern and was the impetus behind the development of the IFMP. The IFMP is implemented largely by two Working Groups (Rat River and West Side) which bring together community members, researchers and decision-makers to review pertinent issues and to make recommendations to co-management partners. This annual adaptive co-management process has shown that community and TK can inform research, planning, and management actions at all stages, leading to greater community involvement and resulting in an improved outlook for the conservation and sustainable use of species.

- The Porcupine Caribou Management Board (PCMB) is a co-management board responsible for setting recommendations to governments concerning the conservation and sustainable use of the Porcupine Caribou Herd (PCH). Due to the natural high variability of barren-ground caribou herds, the low productivity of the PCH, and concerns in the late 2000's about the size of the herd, the PCMB developed a Harvest Management Plan for the Porcupine Caribou Herd in Canada in 2010 (HMP). The HMP uses a set of annually updated indicators (based on both scientific and Aboriginal traditional knowledge) to track the condition of the herd to ensure harvest is sustainable.

**Ecuador****SUBMISSION**

Con la expedición de nueva Constitución en el 2008, se genera un nuevo marco respecto a la protección de los Derechos de la Naturaleza (Capítulo 7, Art. 71-74), así como para los derechos de las comunidades, pueblos y nacionalidades (Capítulo 4, Artículos 56-60), y demás disposiciones contenidas dentro de los instrumentos internacionales, sean convenios o tratados ratificados por el país. En forma general, el Ministerio del Ambiente (MAE) indica que, junto al Instituto Ecuatoriano de la Propiedad Intelectual (IEPI) y la Secretaría Nacional de Educación Superior, Ciencia, Tecnología e Innovación (SENESCYT), se encuentran trabajando en temas relacionados al control, protección, promoción y prevención sobre el acceso y uso de los conocimientos tradicionales, así como de los recursos genéticos asociados. Al respecto, se menciona que el Ecuador cumple con el Plan de Acción para la aplicación del Programa de Trabajo sobre Áreas Protegidas (PoWPA) para contribuir al logro de la Meta 11 de Aichi para la Diversidad Biológica: “Para 2020, al menos el 17 por ciento de las zonas terrestres y de aguas continentales y el 10 por ciento de las zonas marítimas y costeras, especialmente aquellas de particular importancia para la diversidad biológica y los servicios de los ecosistemas de áreas protegidas administrados de manera eficaz y equitativa, ecológicamente representativos y bien conectados y otras medidas de conservación eficaces basadas en áreas, y están integradas en los paisajes terrestres y marinos más amplios.”, y que para cuyo efecto está en revisión la Estrategia Nacional sobre Biodiversidad. En este contexto, dicha Cartera de Estado, como ente rector en temas ambientales y punto focal del Artículo 8j del Convenio de Diversidad Biológica, a través de las Unidades de Acceso a Recursos Genéticos y Bioseguridad han venido trabajando en la generación de normas como la emisión del Decreto Ejecutivo publicado en el Registro Oficial Suplemento N° 553 de 11 de octubre de 2011, que regula el acceso a los recursos genéticos y conocimientos tradicionales asociados, propuesta de normativa secundaria relacionada con la distribución justa y equitativa de beneficios; así como el consentimiento fundamentado previo. En tal virtud, el MAE está desarrollando de forma conjunta con la Asamblea Nacional del Ecuador la propuesta del Código Orgánico Ambiental, que incluye en uno de sus capítulos especiales, el tratamiento de recursos genéticos y conocimientos tradicionales asociados. Cabe destacar, que existen otras iniciativas relacionadas a la protección de los conocimientos tradicionales, como por ejemplo la construcción de una Ley de Conocimientos Tradicionales en el marco del Código Orgánico de la Economía Social del Conocimiento (COESC) que está en fase de socialización a nivel nacional.

**Finland****SUBMISSION**

Finland's national working group on promoting the implementation and monitoring of our NBSAP set up a separate sub-working group on issues related to Article 8(j) and related provisions first time in 2009 (mandate from 18 June 2009 to 30 April 2011). The second sub-working group on Article 8(j) was set up in 2013 and its mandate covered the period from 15 February 2013 to 31 March 2015. The following stakeholders were represented in the second sub-working group on Article 8(j): the Sámi Parliament, Ministry of the Environment, Ministry of Education and Culture, Ministry of Agriculture and Forestry, Ministry of Justice, Ministry for Foreign Affairs, and Parks & Wildlife Finland (formerly known as Metsähallitus Natural Heritage Services, the Centre for Economic Development, Transport and the Environment of Lapland, and the Arctic Centre at the University of Lapland. The tasks of the working group were to prepare, follow up and promote Article 8(j) related issues according to the NBSAP and to coordinate cooperation in implementing Article 8(j). The working group also had an obligation to follow actively international activities and to prepare the Finnish contributions for international meetings on Article 8(j). In the future the aim is to establish a permanent national network of experts on Article 8(j) issues instead of establishing another sub-working group.

The working group discussed the establishment of indicators in accordance with decision XII/12.

The traditional knowledge of the Sámi is linked to the Sámi languages, the social system of the Sámi people and their traditional livelihoods, i.e. reindeer husbandry, fishing, hunting, gathering and handicrafts. The biodiversity-related traditional knowledge of the Sámi manifests itself in particular in the Sámi terminology for nature, weather conditions, reindeer husbandry and other traditional livelihoods, as well as in the Sámi place names.

The role of Sámi languages is critical in securing the continuity and vitality of the Sámi traditional knowledge. Passing on traditional knowledge to young Sámi people and children is important since they will be the ones passing on the knowledge further to the next generations. It is important that the young people practicing the traditional livelihoods speak the Sámi language, for instance when working with reindeers, so that the related vocabulary will not be forgotten.

The biggest threat to maintaining traditional knowledge is that the use of the Sámi language decreases to a level where it is no longer used to pass on traditional knowledge to the next generation. In fact, the use of the Sámi language by the Sámi People as their first language is continuously decreasing, and since the traditional knowledge of the Sámi and the Sámi languages are linked, there is a risk that the traditional knowledge will disappear along with the languages within a few generations. A revitalization programme for the Sámi languages exists but its implementation has not yet started due to lack of resources. The situation can be regarded alarming and measures for securing the traditional Sámi knowledge, especially in the areas where traditional livelihoods are still practiced, are required.

Although preserving the language supports preserving traditional knowledge, additional measures are required. Traditional knowledge is passed on by the means of conscious teaching, by learning from the example of the older generations, yoik singing and storytelling as well as through the practices of reindeer husbandry, fishing, hunting, gathering and handicrafts. In order for the traditional knowledge to be passed on to the next generations, it is necessary that different generations continue to meet within the context of traditional occupations.

Culture and language as well as cultural and linguistic diversity are very closely related. For example in Finland the vocabulary related to reindeer husbandry and snow might be disappearing due to the climate change and different forms of land use in the reindeer herding area. However, very little data about the Sámi people, their occupations and the use of Sámi languages is available. For example, the latest numbers of Sámi language speakers date to the year 2007, whereas the occupational structure nor the status of the traditional livelihoods of the Sámi people, have never been studied. There is no baseline or statistical information to review the state of traditional Sámi livelihoods. Neither do the existing records contain information on the practitioners of traditional livelihoods. The working group found that it would be necessary to research the impacts of climate change on the Sámi reindeer herding, especially in the winter, and on the Sámi language.

It is necessary to get explicit information on the maintaining and preservation of the Sámi language and traditional livelihoods of the Sámi. Also different stakeholder groups require numbers of the Sámi language speakers and the trends in the numbers. The Sámi Parliament received co-funding from the Development Fund Agriculture and Forestry (MAKERA) to collect, analyse and publish information (in North Sámi, Inari Sámi, Skolt Sámi and Finnish) on the status and trends in Sámi languages and traditional Sámi livelihoods. The election board of the Sámi Parliament sent out a survey form to all Sámi People entitled to vote together with the notice of the vote. The first part of the survey focused on defining the numbers of the Sámi language speakers (linguistic indicator) and the other part dealt with the state of the traditional Sámi livelihoods by requesting information concerning the livelihoods of the respondent's family and the livelihood structure of the Sámi People. The analysis of the survey forms will start in summer 2015.

In the working group there were discussions of trying to develop an indicator on language use e.g. in reindeer herding. It would be important to monitor how the young people entering the occupation maintain the language and a regular monitoring could be developed for the indicator. An indicator for the state of traditional livelihoods would require collecting baseline information and analysis of the results.

Above mentioned survey might provide useful information for developing such indicator as well as the indicators relevant to traditional knowledge and customary sustainable use altogether.

Regarding the indicators relevant to traditional knowledge and customary sustainable use, the working group found that it might be useful to review what has been done so far in the other Nordic countries. This issue could also be brought to the Sámi Parliamentary Council (SPC) as it would create a good cooperation opportunity for the Sámi parliaments in Finland, Norway and Sweden. In Sweden some research has been done related to the community-based monitoring. As a result, good practices might be identified for example to conduct a more extensive work on indicators and to identify the set of indicators, as well as review what measurements should be behind the indicators. It would be useful to have a diverse overview of the topic.

Furthermore, the working group foresees a need in the future to negotiate on the land use in the Sámi areas and how the issues of indigenous people will be considered in practice as Finland's Arctic Strategy is further implemented.

Regarding land use issues, more exact calculations are needed on areas where reindeer management, forestry as well as tourism are practiced. The lack of people speaking Skolt Sámi makes it more difficult to take into account the Sámi language speakers. In Finland, Northern Sámi is spoken by around 2,500 people whereas Skolt Sámi and Inari Sámi are spoken by 350 people, each. It is recognized that Parks & Wildlife Finland and Metsähallitus Forestry as the managers of state-owned lands waters are implementing well the principles of CBD taking traditional knowledge into account in its activities. National Land Survey of Finland (NLS) is planning to take the Sámi language better into account in its activities and the working group suggested that NLS could look into the practice of Parks & Wildlife Finland and Metsähallitus Forestry as an example.

The Sámi Parliament has drawn up a map on the use of the state-owned land and water areas in the Sámi Homeland based on the data of Parks & Wildlife Finland and Metsähallitus Forestry providing information on the main use of state-owned land and water areas under Parks & Wildlife Finland and Metsähallitus Forestry administration. However, developing an indicator requires more exact information on the land use both in the state-owned land and water areas as well as in the areas owned by other stakeholders. The Sámi Parliament has drafted a preliminary table listing the information needs for developing an indicator concerning land use, and Parks & Wildlife Finland and Metsähallitus Forestry have complemented the table as for the state-owned land per municipalities.

A very few statistics exist on the Sámi people. The latest information on the residential areas of the Sámi people exist from years 1976 and 1991 but no extensive map information is available on the residential villages of the Sámi people. It would be extremely useful and important to have a database of map and statistical information which could then be used to estimate the state of land use and vitality of the Sámi Homeland as well as the primary residential areas of the Sámi People outside the Sámi Homeland. It is crucial to map out the overall view of the settlement of the Sámi People in order to estimate the state of land use and traditional knowledge in the Sámi Homeland. The traditional Sámi livelihoods can basically be practiced comprehensively only in the Sámi Homeland and the traditional knowledge on biodiversity is linked to the biological diversity and traditional livelihoods.

The working group on Article 8(j) suggested that the indicator concerning land use in the Sámi Homeland will be accepted to be used in the future work and that the indicator will be monitored yearly. Parks & Wildlife Finland and Metsähallitus Forestry under the guidance of the Ministry of the Environment are responsible for the monitoring of the indicator and will eventually propose how to report on the indicator to the CBD Secretariat. The Ministry of the Environment is responsible for this activity but other ministries are involved in the implementation.

## Honduras

### SUBMISSION

En el proceso de aplicación del proceso de la situación y tendencias de las ocupaciones tradicionales relacionadas con la conservación y la utilización sostenible de la diversidad biológica, Honduras está encaminando sus esfuerzos por medio de organizaciones gubernamentales y no gubernamentales, y asociaciones de representaciones indígenas. Se destacan algunos esfuerzos tales como:

- a) *Se firma el acta de compromiso de cumplimiento entre la secretaria de Estado en los Despachos de Recursos Naturales y Ambiente (SERNA),<sup>13</sup> El Instituto Nacional de Conservación y Desarrollo Forestal, Áreas Protegidas y Vida Silvestre (ICF), La Secretaria en los Despachos de Pueblos Indígenas y Afro hondureños (SEDINAFROH),<sup>14</sup> El Instituto Nacional Agrario (INA) y La Confederación de Pueblos Autóctonos de Honduras (CONPAH) y sus federaciones.*

En esta acta, se determinan diferentes compromisos por las instituciones firmantes en relación a la participación indígena y afro hondureña ante el Comité Interinstitucional de Cambio Climático y el Sub comité REDD+; de igual forma se crea “La Mesa Nacional Indígena y afro hondureña de Cambio Climático (MNIACC)” como instancia representativa de los pueblos autóctonos hondureños cuya finalidad es la de establecer un dialogo para integrar su visión, frente a la futura Estrategia Nacional de REDD+ y promover un proceso de negociación e implementación en los territorios indígenas y afro hondureños con el Gobierno Nacional.

El acuerdo prioriza el cumplimiento de la Estrategia Nacional de Cambio Climático, a través del fortalecimiento de espacios de consulta intersectorial, para lo cual queda establecida la creación de la Mesa Nacional Indígena y Afro hondureña de Cambio Climático (MNIACC) que será liderada por CONPAH, sus federaciones y demás organizaciones indígenas y afro hondureñas del país. Cualquier acción que se realice en el territorio de estas comunidades, se desarrollará con el debido conocimiento y participación de la MNIACC.

- b) *Proyecto Nacional REDD+, MIAMBIENTE*

El proyecto REDD+ MIAMBIENTE, se desarrolla en el país en asociación con la Confederación Nacional de Pueblos Autóctonos de Honduras CONPAH y con fondos del Fondo Cooperativo para el Carbono de los Bosques (FCPF por sus siglas en inglés), con el gran objetivo que Honduras esté preparada para que en el 2017 pueda acoger un posible mecanismo REDD+.

Este proyecto es el resultado de un trabajo conjunto entre las diferentes partes involucradas, incluyendo la CONPAH, MNIACC, Comité Interinstitucional de Cambio Climático y el Sub comité REDD+, que prioriza las actividades y acciones que se van a llevar a cabo durante tres años (2014-2017) para que Honduras cuente con una Estrategia Nacional para Reducir la Deforestación en el contexto de REDD+, consensuada con los actores claves; Constituye una propuesta enmarcada en nuestra realidad de país que nos permite hacer frente a la problemática del cambio climático y a salvaguardar el bienestar de nuestra sociedad y de nuestras futuras generaciones mediante la conservación, restauración y manejo forestal sostenible de áreas de vocación forestal degradadas.

<sup>13</sup> De acuerdo a la nueva administración política 2014-2018, La Secretaria en los Despachos de Recursos Naturales y Ambiente, SERNA pasa a ser la Secretaría en los Despachos de Energía, Recursos Naturales, Ambiente y Minas, MIAMBIENTE.

<sup>14</sup> De acuerdo a la nueva administración política 2014-2018, La Secretaría en los Despachos de Pueblos Indígenas y Afro hondureños, SEDINAFROH, desaparece como Secretaría, ubicándose ahora como Dirección de Pueblos Indígenas y Afro hondureños, dentro de la Secretaría en los Despachos de Desarrollo e Inclusión social.

Una de las acciones es la participación e involucramiento de los pueblos indígenas en el proceso de REDD+ Nacional, la elaboración de Salvaguardas, principalmente las relacionadas con pueblos indígenas, Talleres de CPLI en REDD+ y, el Compromiso de la elaboración de una propuesta de “ley de Consentimiento, Libre, Previo e Informado” de Pueblos indígenas y afro hondureños.

c) *Proceso AVA-FLEGT, Honduras-Unión Europea. Tercera Ronda de Negociaciones.*

El gobierno de Honduras a través del Instituto de Conservación y Desarrollo Forestal áreas Protegidas y Vida Silvestre (ICF y la Comisión de la Unión Europea (UE) iniciaron el proceso de negociación para implementar un **Acuerdo Voluntario de Asociación** para la **aplicación de las leyes, gobernanza y el comercio de madera y productos derivados**, (AVA-FLEGT por sus siglas en ingles), En la tercera ronda de negociación la Confederación de Pueblos Autóctonos de Honduras presento un documento de posicionamiento para la Tercera Ronda de Negociaciones del Proceso AVA-FLEGT, reiterando su interés en el proceso y al mismo tiempo manifestando sus preocupaciones y esperanzas sobre este proceso; solicitando ampliación de la firma del convenio hasta mediados del 2016.

Bajo el lema “*Los territorio ancestrales de los pueblos indígenas y negros, nos pertenecen históricamente, algunos ya murieron, otros todavía vivimos, pero la mayoría no han nacido*” La CONPAH hizo su planteamiento en base a temas claves como son: creación e implementación de canales institucionalizados para el reconocimiento del Derecho al CPLI<sup>15</sup> de los PIAH<sup>16</sup>; El reconocimiento de los derechos de los PIAH a la Libre determinación y autonomía; Elaboración y aprobación de una propuesta de ley de titulación colectiva para pueblos indígenas y afro hondureños; Aplicación efectiva del párrafo cuarto del artículo 45 de la Ley forestal 2007; revisión del Concepto de legalidad de madera.

Bajo este planteamiento indígena, La Unión Europea remarco que “*Honduras en el primer país AVA donde los pueblos indígenas constituyen un actor relevante en el proceso*”, manifestando su satisfacción por su participación específica en esta tercera ronda de negociación

d) *Proyecto “Fomento de la Participación de los Pueblos Indígenas y afro hondureños en el marco del plan de acción AVA-FLEGT en Honduras”*

Cuyo objetivo es de: Lograr la participación plena de representantes indígenas y afro hondureños en el marco del plan de acción FLEGT de la Unión Europea, en la construcción, socialización y consolidación de consulta, previa libre e informada CPLI (Convenio 169 de la OIT) para la prevención de la tala ilegal y el comercio de productos madereros.

Este proyecto es ejecutado por la ONG ecologista ambientalista indígena **Alianza Verde** en consorcio con la Confederación de pueblos autóctonos de Honduras, CONPAH. Realizando actividades tales como: diseño de un plan de organización y capacitación de los 9 pueblos indígenas y afro hondureños de Honduras Diseñar y elaborar una guía metodológica de CPLI; elaboración de un anteproyecto de ley sobre CPLI, bajo el programa AVA FLEGT y el Proyecto REDD+; realización de 6 talleres regionales y 2 asambleas nacionales sobre CPLI y AVA-FLEGT.

e) *Encuentro Nacional De Pueblos Indígenas y Áreas Protegidas.*

Evento realizado por MIAMBIENTE, ICF y CONPAH, con el apoyo y respaldo de UICN, dicho encuentro tuvo por objetivos: Compartir elementos claves del enfoque de derechos en la conservación, así como modos de gobernanza inclusivos en la creación y manejo de áreas protegidas superpuestas en territorios de pueblos indígenas. Conocer y compartir casos de estudio acerca de la dinámica generada

<sup>15</sup> Consentimiento Previo, Libre e Informado CPLI,

<sup>16</sup> Pueblos Indígenas y Afro hondureños, PIAH.

por procesos de creación y manejo de áreas protegidas sobrepuestas en territorios de Pueblos Indígenas en Honduras; Intercambiar experiencias sobre las dinámicas territoriales y el respeto de los derechos en la creación y gestión de áreas protegidas en territorios indígenas; Identificar, desde un enfoque de derechos, puntos fuertes y débiles en los procesos de creación y gestión de áreas protegidas, teniendo en cuenta algunos temas claves, tales como: a) Gobernanza de áreas protegidas b) Derechos territoriales de los Pueblos Indígenas, c) Consulta y Consentimiento de Pueblos Indígenas y d) protección de los conocimientos, innovaciones y prácticas de Usos tradicionales (artículo 8 J); Consensuar acciones de seguimiento para continuar con el diálogo sobre pueblos indígenas y áreas protegidas en Honduras.

f) *Programa de Desarrollo Integral De Pueblos Autóctonos, DIPA*

Dicho programa concluyó en el año 2013, fue ejecutado por el Fondo Hondureño de Inversión Social (FHIS),<sup>17</sup> y La Secretaría en los Despachos de Pueblos Indígenas y Afro hondureños (SEDINAFROH), con Fondos del Banco Interamericano de Desarrollo, BID. El programa fue de carácter integral, intersectorial y participativo, incorporando de manera transversal los aspectos de inclusión social, de género y de medio ambiente en sus intervenciones, con el objetivo de apoyar al Gobierno para revertir las tendencias de exclusión social, cultural y económica de los pueblos autóctonos mediante intervenciones estratégicas.

Según Vallecillo, 2013, DIPA-FHIS ejecutó proyectos empresariales como: Cría Engorde y Procesamiento de Tilapia en Santa Rosa de Aguán, Colón; Pesca y Procesamiento de Mariscos en Kaukira, Puerto Lempira, Gracias a Dios; Tour Operadora y Venta de Artesanías en Roatán, Islas de la Bahía; Centro Ecoturístico Pech, en Silín, Trujillo, Colón; Transportes El Chortí que cuenta con 2 unidades en Copán Ruinas; Equipamiento de Centro de Acopio para la Comercialización de Hortalizas en Márcala, La Paz; se ejecutaron además proyectos de seguridad alimentaria destinados a la rehabilitación de fincas de maíz, frijol, arroz, plátano, malanga y yuca para garantizar la alimentación de los beneficiarios; proyectos de emergencia de infraestructura social básica dirigidos a la limpieza, construcción, ampliación y rehabilitación de canales, sistemas de agua; equipamiento básico de centros de salud; reparación de carreteras y construcción de centros educativos

DIPA-SEDINAFROH, también financió proyectos como Fortalecimiento del Nivel de Conocimiento en Ciencias Básicas de Indígenas Afro hondureños de Primer Ingreso de la Universidad Nacional de Agricultura (UNA), en Catacamas Olancho; Proyecto Interactivo para el rescate, Fortalecimiento y Promoción de la Identidad Cultural de las tribus Indígenas Tolupán de la Montaña de La Flor; Fortalecimiento al Desarrollo Económico del Pueblo Tolupán de Yoro; Protección de los Recursos Naturales de la Biosfera Tawahka Asagni, mediante la construcción artesanal de Ecofogones; Fortalecimiento para el rescate de la cultura y la lengua, con jóvenes y niños de 11 comunidades de la Tribu Pech de Dulce de Nombre de Culmí, Olancho (Vallecillo, 2013).

g) *Programa Pueblos Indígenas y Afro hondureños y Cambio Climático (PIAHCC)*

Es un programa ejecutado por el Fondo Hondureño de Inversión Social (FHIS), financiado por la contribución especial realizada por el Fondo Nórdico de Desarrollo bajo la administración del Banco Interamericano de Desarrollo, cuyo objetivo general es: aumentar la capacidad de adaptación y mitigación de los Pueblos Indígenas y Afro hondureños (PIAH) al Cambio Climático y reducir la vulnerabilidad ante los riesgos climáticos que afectan su bienestar y cultura, así como aprovechar cualquier oportunidad positiva que se presente en relación a la adaptación y mitigación al cambio climático.

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<sup>17</sup> De acuerdo a la nueva administración política 2014-2018, el Fondo Hondureño de Inversión Social FHIS, se fusiona con otras instancias (PRONADERS, SANAA) resultando el Instituto de Desarrollo Comunitario, Agua y Saneamiento, IDECOAS; dependiente de la Secretaría en los Despachos de Desarrollo e Inclusión Social.

Con objetivos específicos: i) proveer soluciones de AMCC<sup>18</sup> a los PIAH en comunidades con vulnerabilidad al CC<sup>19</sup> y donde se hayan realizado inversión tanto en desarrollo productivo como de capital humano financiadas por el Programa DIPA ii) sistematizar y difundir las lecciones aprendidas y buenas prácticas de los PIAH en materia de AMCC, para promover el mejoramiento de las prácticas de las instituciones públicas y no gubernamentales mediante la complementariedad de los conocimientos modernos y tradicionales.

#### h) *Actualización de la Estrategia Nacional de Biodiversidad*

En el proceso de actualización de la Estrategia Nacional de Biodiversidad, la inclusión y participación indígena se plantea como un asunto estratégico dentro del:

***“Fortalecimiento de los derechos de los Pueblos Indígenas en la participación de la sostenibilidad, preservación de sus conocimientos tradicionales en el uso y gestión de la diversidad biológica así como la autodeterminación y la consulta previa”***

Desarrollando instrumentos, como Políticas, que orienten a *“Mejorar las condiciones de vida de los pueblos indígenas de Honduras y contribuir a su desarrollo integral y sostenible en el ámbito cultural y ambiental a través del aprovechamiento sostenible de la biodiversidad”*. Con lineamientos y acciones que ayuden a: Garantizar la igualdad de oportunidades y la no discriminación en la participación y gestión de la conservación y el uso sostenible de la biodiversidad; Preservar y revitalizar prácticas ambientales ancestrales de los pueblos que les han permitido convivir en forma armónica y sostenible en los diferentes ecosistemas que habitan; Evitar efectos nocivos sobre los pueblos indígenas (No dañar); Respetar el principio del consentimiento, de la autodeterminación y la consulta previa de los pueblos indígenas y sus organizaciones, en la planificación y ejecución de la conservación y el aprovechamiento sostenible de la biodiversidad.

#### i) *Estrategia Nacional de Propiedad Intelectual*

Dicha estrategia ha sido elaborada en el 2013, en el marco de la búsqueda de integración con los objetivos estratégicos de la “Visión de País y Plan de Nación”, con la finalidad de permitir el fortalecimiento y desarrollo de programas nacionales de ciencia, tecnología e innovación para el desarrollo social y productivo.

La Estrategia Nacional de Propiedad Intelectual de Honduras está integrada por: 5 EJES ESTRATÉGICOS: Educación y Cultura; Ciencia e innovación para la salud; biodiversidad y medio ambiente, productividad y competitividad; gestión y observancia de la propiedad intelectual. 6 METAS ESTRATÉGICAS: Educación de calidad y eficiencia; salud con calidad, equidad, eficiencia y oportunidad; preservación de la identidad nacional y patrimonio cultural; productividad y competitividad para el desarrollo; biodiversidad y medio ambiente sustentable; gestión y observancia de la propiedad intelectual en el Estado de Derecho.

#### j) *En base a la situación y las tendencias de las ocupaciones tradicionales, el Departamento de Áreas Protegidas del ICF, 2015, expone lo siguiente:*

“En Honduras existen 7 pueblos indígenas y 2 pueblos afro hondureños. La mayor parte de las tierras de subsistencia de las poblaciones indígenas se localizan dentro de aproximadamente 15 áreas protegidas que cubren 7,000 kilómetros cuadrados. Con el objetivo de incorporar los conocimientos cognoscitivos de los ladinos e indígenas a la investigación se han desarrollado metodologías para incorporar el valor cultural a las

<sup>18</sup> Adaptación y Mitigación al Cambio Climático, AMCC.

<sup>19</sup> Cambio Climático, CC

normativas para el manejo y conservación de los recursos naturales dentro del Sistema Nacional de Áreas Protegidas y Vida Silvestre de Honduras.

Un caso emblemático es el de la Reserva del Hombre y la Biosfera del Río Plátano en la que se encuentran asentados al menos 4 grupos étnicos (Miskitos, Garífunas, Pech y Tawahka) ejerciendo ocupación en los territorios del departamento de Gracias a Dios en el que realizan sus actividades productivas basados en conocimientos y técnicas ancestrales y bajo el marco del respeto de la naturaleza.

Por otra parte y bajo estos esquemas los pueblos indígenas también realizan aprovechamiento forestal sostenible dentro de la reserva bajo la figura de contrato de manejo forestal en los que se asignan áreas nacionales y se brinda la asistencia técnica para la ejecución de actividades de aprovechamiento.

Otra experiencia de resaltar es el aprovechamiento de la resina de liquidámbar por parte del pueblo indígena Pech en el Departamento de Olancho (Dulce Nombre de Culmí y San Esteban), quienes teniendo claridad de la importancia de los recursos naturales han incidido de manera activa en la creación de un área protegida, en los territorios que actualmente ocupan y aprovechan con el fin de asegurar la perpetuidad de los recursos para el uso y aprovechamiento sostenible de futuras generaciones. Por lo que la propuesta para creación del área protegida Reserva Antropológica y Forestal Pech, Montaña El Carbón ha sido remitida al congreso nacional con todos los respaldos requeridos legalmente.

Algunas acciones del Estado a través del ICF, se han centrado en los sitios de tenencia privada, ejidal y nacional en cada una de las cuales se cuenta con presencia de habitantes o usuarios indígenas y mestizos, en este sentido se ha iniciado a trabajar en otorgar convenios de usufructo en las áreas nacionales principalmente en la Reserva del Hombre y La Biosfera del Río Plátano, a fin de normar y regular las actividades que las comunidades ejercen sobre los recursos, en este aspecto se ha hecho acompañar de la asistencia técnica y financiera de la cooperación internacional en el marco de Proyecto de Ordenamiento Territorial (PROTEP), misma que finaliza el presente año 2015, quedando la necesidad de que el Gobierno de Honduras complete procesos de esta naturaleza con pueblos indígenas, Garífuna y mestizos de esta área de incidencia e igualmente utilizando los Contratos de Usufructo Familiar y Comunitarios poder desarrollar el seguimiento a estos mecanismos legales para los territorios productivos y de conservación”

k) *Estrategia Nacional de Cambio Climático ENCC*

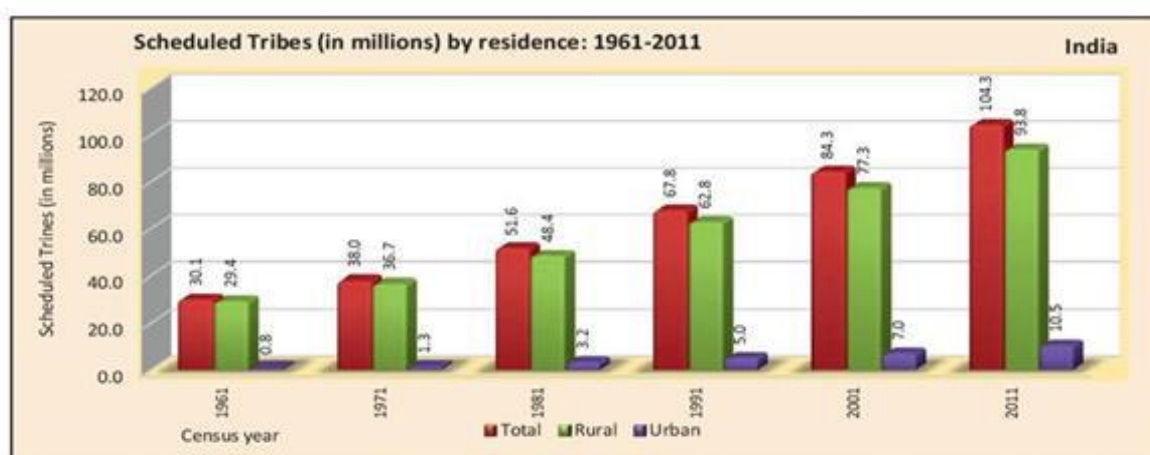
Dicha estrategia toma la participación e involucramiento de los pueblos indígenas y afro descendientes dentro de: OBJETIVOS ESTRATÉGICOS: Implementar un adecuado manejo forestal para la protección y la producción ante la alteración de la riqueza, funcionalidad y relaciones simbióticas como efecto del cambio climático; con la articulación de una política social forestal que incorpore incentivos, beneficios y apoyo a las comunidades locales en el manejo sostenible del bosque, con énfasis en los pueblos indígenas y afro descendientes; Dentro del fortalecimiento de los espacios de consulta y participación intersectorial y territorial; Dentro de las Medidas inmediatas por las líneas de acción de la ENCC; Capacitación a los pueblos indígenas, etnias ancestrales y campesinos en las diferentes dimensiones pertinentes del cambio climático, con énfasis en la planeación y apropiación institucional del tema; Conformación de una mesa indígena como alcance para iniciar un proceso paulatino en el fortalecimiento de los espacios de consulta intersectorial, principalmente de grupos especializados.

**India****SUBMISSION**

The tribal population in India consists largely of Scheduled Tribes and Scheduled Castes. The Constitution of India provides for a comprehensive framework for the socio-economic development of Scheduled Tribes (STs).

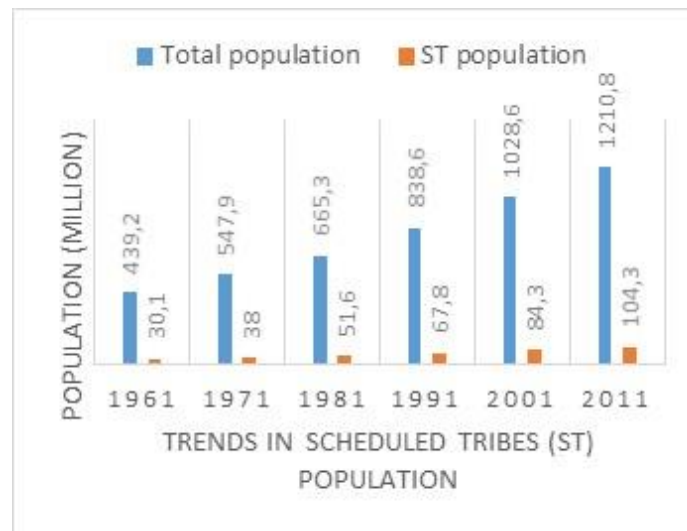
The total number of individual ethnic groups notified as STs is 705. The ST population in India is mostly concentrated in the eastern, central and western belt covering the nine States of Odisha, Madhya Pradesh, Chhattisgarh, Jharkhand, Maharashtra, Gujarat, Rajasthan, Andhra Pradesh and West Bengal. About 12 per cent inhabit the North-eastern region, about five per cent in the Southern region and about three per cent the Northern States. The total population of STs consists of 10, 42, 81, 034 persons, constituting 8.6 percent of the population (Census data, 2011). The population of STs increased from 30 million in the year 1961 to over a 100 million in the year 2011 which is reflected in an increased ST population in both rural and urban areas as presented in Figure 1.

**Scheduled Tribe population and decadal change by residence : PERSONS**



**Figure 1: ST population and decadal change by residence (source: Ministry of Tribal Affairs, 2014)**

Over the last 50 years, the population of ST has steadily grown. The decadal population growth of the ST from Census 2001 to the last Census 2011 has been 23.7% against 17.7% of the entire population (Figure 2).



**Figure 2: Trends in Scheduled Tribe Population (modified from source: Ministry of Tribal Affairs, 2013)**

Based on the last census in 2011, most of these STs are still living in rural areas (89.97%) while the rest have established themselves in urban areas (10.03%). The amount of STs living in urban areas increased over the decades from approximately 3% in 1961 to 11% in 2011 (Ministry of Tribal Affairs, 2013).

Traditionally, most tribes in India were dependent on forests and other natural resources available in their habitat. They pursued an economy, which was closer to nature, using indigenous technologies for their subsistence including Hunting, Hill-cultivation, Plain agriculture, Simple artisan, Pastoral and cattle-herding, Folk-artists, and Agricultural and non-agricultural labour.

There are some groups, which are still at the food gathering stage, some others practice shifting cultivation, yet other may be pursuing primitive forms of agriculture (Ministry of Tribal Affairs, 2015). Many tribes are considered as forest dwelling STs which are defined in the Forest Right Act (2006), chapter 1, 2c as ‘members or community of the STs who primarily reside in and who depend on the forest of forest lands for bona vide livelihood needs and includes the STs pastoralist communities’. Minor forest produce are described in the same Act and chapter under 2e as all non-timber forest produce of plant origin, including bamboo, brush wood, stumps, cane, tussar, cocoons, honey, wax, lac, tendu or kendu leaves, medicinal plants and herbs, roots, tubers and the like.

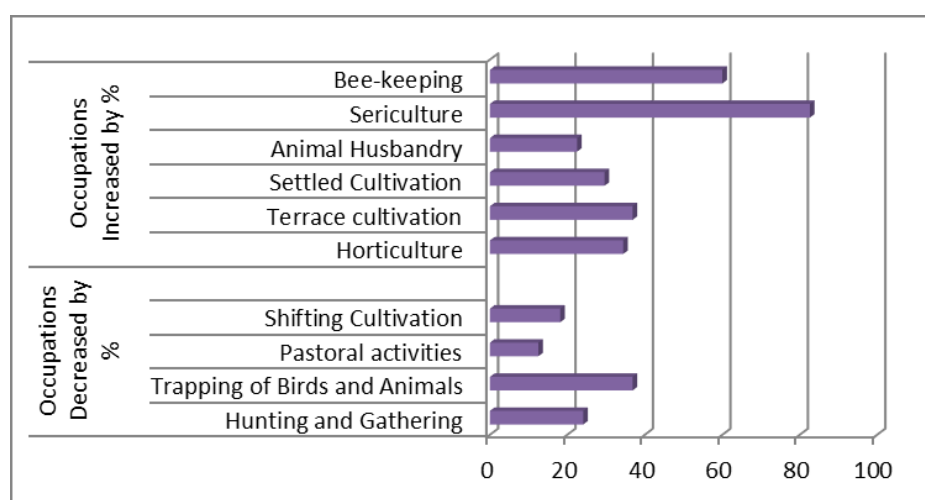
Economies based on traditional occupations and livelihood strategies are often the basis of these peoples’ survival. Occupations (hunting, trapping, gathering, fishing, shifting cultivation, grazing, weaving, carving etc.) are based on detailed traditional ecological knowledge and originate from generations of experience of caring for and using their lands and natural resources. These traditional occupations are often community-based and in many cases they are the primary source of livelihood for scheduled tribes and castes.

By practising traditional occupations and livelihood strategies, the communities not only protect nature and ensure food security, but also safeguard associated traditional knowledge together with its biodiversity which can be crucial for survival of the community and is of great interest for humankind as well. These occupations can provide these people with sources of income through marketing of their traditional products beyond the community, thus building a bridge between traditional and new forms of livelihood and promoting development with identity.

Over the decades, the tribal economies and livelihood strategies have undergone substantial changes. The shift in traditional tribal economy and diversity in occupations has been corroborated in the People of India report by the Anthropological Survey of India, which states that the number of

communities practicing hunting and gathering has declined by 24.1%, a decline in trapping of birds and animals as well by 36.8%, followed by a decline in pastoral activities (12.5 %) and shifting cultivation (18.1%). On the contrary, there has been a rise in horticulture (34.4 %), terrace cultivation (36.8 %), settled cultivation (29.6 %), animal husbandry (22.5%), sericulture (82.6%), and bee-keeping (60.0%), while traditional crafts have further disappeared, spinning, in particular, has suffered tremendously (25.6%). Related activities such as weaving (3.3%), dyeing (33.3%) and printing (100%) have similarly suffered and skin and hide work and stone carving have declined as well. However, business has gone up by 77.5%, trade by 42.1% and industry by 100% together with a rise in the number of ST employed in Government and private services and self-employment that took place accordingly. The number of ST employed in mining and masonry has gone up as well (60.0%).

Figure 3 shows a change in occupations among ST in India. National agencies entrusted with the responsibility of collecting and analysing data on ST of India, such as the Census of India and the NSSO, have focused later on categorizing occupations only as cultivators, agricultural labourers and other non-farm workers (which includes workers of all kinds). Enumeration of ST specific occupations and observing changes and shifts in the occupation patterns over time among tribes is therefore difficult to present. However, the figure still gives an idea of traditional occupations reported by Census in 1981.



**Figure 3: Change in Occupations among Scheduled Tribes (source: Census of India, 1981 in Ministry of Tribal Affairs, 2014).**

The occupational distribution at All India level from 1971-2001, with respect to STs and General Population is presented in Table 1 for cultivators, agricultural labourers and other non-farm workers. The percentage of ST cultivators to the total ST main workers is the highest, when compared to General Population in all of the four decadal conducted NSSO surveys. While among STs, the percentage of cultivators has decreased from 55.6 to 54.32% between 1971 and 2001, the percentage of non-farming workers has increased from 9.4 to 15.8 % in the corresponding period.

**Table 1: Occupational Distribution among Scheduled Tribes and Others in percentage (source: Government of India, VII Five year plan (1987-1992), Vol.II, P.330. Census of India, 1991, Series1, Paper-1 Union Primary Census Abstract for SC/STs; Census of India 2001, in Ministry of Tribal Affairs, 2014)**

|                          | Years | Cultivators | Agricultural labourers | Non-farming workers |
|--------------------------|-------|-------------|------------------------|---------------------|
| Percentage of total main | 1971  | 55.6        | 33                     | 9.4                 |
|                          | 1981  | 54.43       | 32.67                  | 12.9                |

|                                                               |      |       |       |       |
|---------------------------------------------------------------|------|-------|-------|-------|
| <b>workers of ST</b>                                          | 1991 | 54.32 | 32.69 | 12.81 |
|                                                               | 2001 | 54.32 | 29.88 | 15.8  |
| <b>Percentage of total main workers of General population</b> | 1971 | 42.9  | 26.9  | 30.2  |
|                                                               | 1981 | 41.5  | 24.94 | 33.48 |
|                                                               | 1991 | 38.75 | 26.15 | 35.1  |
|                                                               | 2001 | 31.7  | 26.5  | 41.5  |

According to a recent NSSO survey conducted in 2012, self-employment in agriculture is the dominant source of income among 31.9 % of all groups of households. Among STs, agriculture is the predominant occupation among 37.0 % of the households. Non-agricultural self-employment is the lowest among STs (7.0 %) compared to that of all groups (15.5 %). Similarly, the ‘other labour’ is the lowest among STs (13.1 %) than that of all groups (14.8 %). At the aggregate level, 44.0% of STs were self-employed, compared to 47.4 % at all India average. While 46.5 % of STs are engaged in rural labour, the all India average under this category stands at 40.4 %. This indicates that a considerable proportion of ST is engaged in rural labour, although almost an equal proportion of them are self-employed (see Table 2).

**Table 2: Employment distribution of Rural Households among Scheduled Tribe (ST) and All by Household type in percentage (NSSO, 2012, Report No, 543, p.A-1, in Ministry of Tribal Affairs, 2014)**

| Group      | Self-employed (SE) |                 |             | Rural labour (RL) |              |             | Other       | All (incl. n.r.) |
|------------|--------------------|-----------------|-------------|-------------------|--------------|-------------|-------------|------------------|
|            | Agriculture        | Non-agriculture | Subtotal    | Agriculture       | Other labour | Subtotal    |             |                  |
| <b>ST</b>  | 37.0               | 7.0             | <b>44.0</b> | 33.4              | 13.1         | <b>46.5</b> | <b>9.5</b>  | 100.0            |
| <b>All</b> | 31.9               | 15.5            | <b>47.4</b> | 25.6              | 14.8         | <b>40.4</b> | <b>12.2</b> | 100.0            |

Table 3 portrays the details of urban households for 2009-10. Here STs have the lowest share in the self-employment (23.3 %) and regular salaried/wage employment (38.4 %) than that of all groups. However, STs in the casual labour (21.1 %) and ‘others’ category (16.9 %) have the highest share than that of all groups.

**Table 3 Employment distribution of Urban Households among Scheduled Tribe and All by Household type in percentage (NSSO, 2012, Report No, 543, p.A-2, in Ministry of Tribal Affairs, 2014)**

| Social Group | Household Type |                                |               |        |                  |
|--------------|----------------|--------------------------------|---------------|--------|------------------|
|              | Self-employed  | Regular Salaried/Wage Employee | Casual Labour | Others | All (incl. n.r.) |
| ST           | 23.3           | 38.4                           | 21.1          | 16.9   | 100.0            |
| All          | 34.7           | 39.7                           | 13.4          | 12.1   | 100.0            |

|                    |
|--------------------|
| <i>New Zealand</i> |
|--------------------|

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1. In New Zealand, no formal systems or processes currently exist for collecting information and data on the status and trends in traditional occupations related to conservation and sustainable use of biological diversity. However, there are discrete mechanisms for these occupations to be reflected in policies and strategies.
2. The Kaimoana Customary Fishing Regulations 1998<sup>20</sup> and the Fisheries (South Island Customary Fishing) Regulations 1998<sup>21</sup> strengthen some of the rights of tangata whenua (local Māori) to manage their fisheries. These regulations let iwi and hapū (kinship groups) manage their non-commercial fishing in a way that best fits their local practices, without having a major effect on the fishing rights of others. When the government sets the total catch limits for fisheries each year, it allows for this customary use of fisheries.
3. Tangata whenua can ask for special management areas – ‘mātaitai reserves’<sup>22</sup> and ‘taiāpure-local fisheries’<sup>23</sup> – to cover some of their traditional fishing grounds. Within mātaitai reserves, guardians can bring in changes to the rules for customary and recreational fishing. They can also say whether some types of commercial fishing should continue in the reserve.
4. Policy developments in sectors that may have an impact on traditional occupations also require engagement with Māori. For example, the New Zealand Government is developing a national freshwater strategy to ensure the improvement of freshwater standards. One of the three key work programmes for development of the strategy is engagement between Ministers and the Iwi Leaders Group to advance discussions on resolving high-level freshwater issues, including iwi/Māori rights and interests, particularly in protection of traditional food sources, freshwater management, and allocation initiatives.<sup>24</sup>
5. At a broader level, iwi management plans (IMPs) have been given recognition and status in resource management across New Zealand. IMPs are generally prepared as an expression of rangatiratanga (right to exercise authority) to help iwi and hapū exercise their kaitiaki (stewardship) roles and responsibilities. IMPs are a written statement identifying important issues regarding the use of natural and physical resources in their area. New Zealand’s Resource Management Act 1991 (RMA) describes an IMP as "...a relevant planning document recognised by an iwi authority and lodged with the council". Section 2 of the Act defines an iwi authority as "the authority which represents an iwi and which is recognised by that iwi as having authority to do so". IMPs must be taken into account when preparing or changing regional policy statements and regional and district plans. The RMA is silent on how IMPs are to be developed, and they therefore assume a variety of shapes and forms.

<sup>20</sup> <http://www.legislation.govt.nz/regulation/public/1998/0434/latest/DLM267987.html>

<sup>21</sup> <http://www.fish.govt.nz/en-nz/Maori/SouthIsland/default.htm>

<sup>22</sup> <http://www.fish.govt.nz/en-nz/Maori/Management/Mataitai/default.htm>

<sup>23</sup> <http://www.fish.govt.nz/en-nz/Maori/Management/Taiapure/default.htm>

<sup>24</sup> <http://www.iwichairs.maori.nz/Kaupapa/Fresh-Water/>

|        |
|--------|
| Norway |
|--------|

## SUBMISSION

### The state of place names as potential indicator of traditional knowledge (TK) in an area

Preserving place names may be seen as essential to the maintenance of traditional knowledge.

Sami place names are mostly inspired by landscape and the use of lands, and they very often give crucial information about the use of land and resources in an area. In many parts of the Sami area, the old Sami place names are still in use according to oral tradition.

Place names may have been forgotten, or they may have been translated more or less directly into another language, which often means that the original information about the use of land and resources in an area are forgotten, or are in danger of being forgotten.

In former days national authorities had renaming strategies as part of the policy towards indigenous peoples. In Norway, Sami place names were not recognised when people wanted to purchase land, and a process of construction of new names in Norwegian was initiated. Renaming a place gradually made the place acquire a new meaning different from the one in the original Sami name.

In Norway this happened during the 19<sup>th</sup> and 20<sup>th</sup> century, and hence Sami areas still suffer from the consequences of this policy. Norwegian names on signboards or on maps may introduce place-names which give a quite different meaning to the place, and the knowledge of traditional use of lands is being forgotten or changed. New names – or the absence of names in official use – may indicate that these are unused areas, which they very seldom are. Norwegian names have in many places gradually superseded original Sami names, and the use of language in place-names is still an on-going discussion in Sami areas.

Place name collectors have been collecting information on the names of rivers, hills, peninsulas, and fields to be stored in archives and to be used on signs and maps. They are being used in the research of traditions as well as documenting traditional use of areas.

### Traditional occupations

*Reindeer husbandry* is a traditional Sami livelihood in Norway. It is as such legally protected as an exclusive Sami livelihood. The families engaged in reindeer-breeding move between summer and winter pastures. Norwegian reindeer legislation aims at preserving and furthering the conditions of reindeer-breeding and to develop reindeer-breeding as a means of livelihood in a modern society, as well as securing that the knowledge of reindeer-breeding is being passed on to coming generations. Within the reindeer grazing areas the right to herding is a statutory, exclusive right for persons of Sami descent with the required linkage to a reindeer herding family. There are ongoing discussions on environmental challenges related to reindeer husbandry in Norway.

*The International Centre for Reindeer Husbandry (ICR)* was established in 2005 by the Norwegian Government as a circumpolar organization that represents reindeer peoples from the circumpolar area.

*Sami duodji* - Sami handicrafts - encompasses traditional occupations and cultural expressions which are closely related to Sami cultural identity and language. Sami duodji is an important tool for Sami people to preserve their Sami culture and language. This also means preserving knowledge of traditional Sami use of natural resources. In duodji people are making use of natural resources according to Sami traditions. Typical materials are horn, wood and leather. Duodji includes artistic and regular handicrafts as well as home crafts, like the making of clothes, knives, and things needed for living in an arctic circumpolar area. Through duodji knowledge and skills are passed on through socialization and teachings from one generation to another. The Sami parliament has established different support schemes in order to preserve and promote Sami duodji as a craft and occupational activity. As the Sami parliament receives a general grant for them to spend according to their own priorities, the Sami Parliaments is establishing support schemes according to their priorities to preserve and develop these activities.

The Sámi University College's work on traditional knowledge and occupations

The Sami University College has a national responsibility for Sami higher education in Norway. It is located in the village of Kautokeino, in Kautokeino municipality in Finnmark County in northern Norway. The Sámi University College offers studies in Sami language at all levels, including reindeer-breeding and Sami handicraft ("duodji"). It also offers education in traditional knowledge; a training course called "arbeidehtu - knowledge in sustainability". The use of Sami language is crucial to teaching and the maintenance of traditional knowledge related to handicraft and reindeer-breeding. The Sámi University College is partly funded from the Ministry responsible for Sami policy in Norway. The scheme "Arbediehtu" – meaning "traditional knowledge" in Sami language - is a part of this system. The aim of the project is to document traditional knowledge in Sami areas. The "Arbediehtu" project is working through networks, seminars, and the publishing of books and articles.

## ANNEX 1

**Procedures for Consultations between State Authorities and the Sami Parliament [Norway]**

As an indigenous people, the Sami have the right to be consulted in matters that may affect them directly. In order to ensure that work on matters that may directly affect the Sami is carried out in a satisfactory manner, the Government and the Sami Parliament agree that consultations between State authorities and the Sami Parliament shall be conducted in accordance to the annexed procedural guidelines.

Oslo, 11 May 2005

Erna Solberg

Sven-Roald Nystø

Minister of Local Government and Regional Development

President of the Sami Parliament

**1. The Objective**

The objective of the procedures for consultations is to:

- Contribute to the implementation in practise of the State's obligations to consult indigenous peoples under international law.
- Seek to achieve agreement between State authorities and the Sami Parliament whenever consideration is being given to legislative or administrative measures that may directly affect Sami interests.
- Facilitate the development of a partnership perspective between State authorities and the Sami Parliament that contributes to the strengthening of Sami culture and society.
- Develop a common understanding of the situation and developmental needs of the Sami society.

**2. The Scope**

- The consultation procedures apply to the Government and its ministries, directorates and other subordinate State agencies or activities.
- The consultation procedures apply in matters that may affect Sami interests directly. The substantive scope of consultations may include various issues, such as legislation, regulations, specific or individual administrative decisions, guidelines, measures and decisions (e.g. in governmental reports to the Norwegian Parliament, "the Storting").
- The obligation to consult the Sami Parliament may include all material and immaterial forms of Sami culture, including music, theatre, literature, art, media, language, religion, cultural

heritage, immaterial property rights and traditional knowledge, place names, health and social welfare, day care facilities for children, education, research, land ownership rights and rights to use lands, matters concerning land administration and competing land utilization, business development, reindeer husbandry, fisheries, agriculture, mineral exploration and extraction activities, wind power, hydroelectric power, sustainable development, preservation of cultural heritage, biodiversity and nature conservation.

- In matters concerning the material basis for the Sami culture, including land administration, competing land utilization, and land rights, the obligation to consult the Sami Parliament is applicable to traditional Sami areas; this includes the counties of Finnmark, Troms, Nordland and Nord-Trøndelag, and the municipalities of Osen, Roan, Åfjord, Bjugn, Rissa, Selbu, Meldal, Rennebu, Oppdal, Midtre Gauldal, Tydal, Holtålen and Røros in the county of Sør-Trøndelag, and Engerdal and Rendalen, Os, Tolga, Tynset and Folldal municipalities in Hedmark county, and Surnadal and Rindal municipalities in the county of Møre- og Romsdal.
- Matters which are of a general nature, and are assumed to affect the society as a whole shall in principle not be subject to consultations.

### **3. Information**

- State authorities shall fully inform the Sami Parliament about all matters that may directly affect the Sami, as well as about all relevant concerns and queries at all stages of the process.

### **4. Public disclosure**

- Information exchanged between State authorities and the Sami Parliament in connection with consultations may be exempted from public disclosure provided it is authorised by law. The principle of expanded public disclosure shall be practised. The final positions of the parties in individual matters shall be made public.

### **5. Regular meetings**

- Regular half-yearly meetings shall be held between the Minister responsible for Sami affairs and the President of the Sami Parliament. Other governmental ministers may attend these meetings when required. At these meetings, the situation and developmental needs of the Sami society, issues of fundamental and principle importance, and ongoing processes, shall be discussed.
- Regular half-yearly meetings shall also be held between the Sami Parliament and the Inter-ministerial Coordination Committee for Sami affairs. Among other things, information about relevant current Sami policy matters shall be provided at these meetings.

### **6. General provisions concerning the consultation procedures**

- The consultations carried out with the Sami Parliament, in application of the agreement on consultation procedures, shall be undertaken in good faith, with the objective of achieving agreement to the proposed measures.
- State authorities shall as early as possible inform the Sami Parliament about the commencement of relevant matters that may directly affect the Sami, and identify those Sami interests and conditions that may be affected.
- After the Sami Parliament has been informed on relevant matters, it shall inform the relevant State authority as soon as possible whether further consultations are required.
- The Sami Parliament can also independently identify matters which in its view should be subject to consultations.
- If State authorities and the Sami Parliament agree that further consultations shall be held on a

specific matter, they shall then seek to agree on a plan for such consultations, including the dates and venues for further contact (e.g. meetings, video-conferences, telephone contact, exchange of written material), deadlines for responses, whether consultations at the political level are required and the type of political proceedings. Sufficient time shall be allocated to enable the parties to carry out genuine and effective consultations and political consideration of all relevant proposals. In case it is necessary for the Sami Parliament to consider and debate the matter concerned in a plenary session, such debate and consideration must be conducted as early as possible in the process.

- When necessary, provisions shall be made for further consultations. Consultations shall not be discontinued as long as the Sami Parliament and State authorities consider that it is possible to achieve an agreement.
- When a matter is submitted for consideration to the Government (Cabinet), the ministerial submission document shall clearly inform other governmental ministries about the concluded agreement with the Sami Parliament and, if necessary, also to include information about matters where agreement has not been reached. In governmental propositions and reports to the national parliament, the Storting, on matters where the governmental position differs from that of the Sami Parliament, the views and positions of the Sami Parliament shall be reflected in the documents submitted.

## **7. Minutes**

- Minutes shall be kept of all consultation meetings between State authorities and the Sami Parliament. The minutes shall include a brief account of the subject matter, the views and positions of the parties, and the conclusions made at the meeting.

## **8. The need for studies/knowledge base**

- The Royal Ministry of Local Government and Regional Development and the Sami Parliament shall jointly appoint a specialized analysis group which, inter alia, shall submit an annual report concerning the situation and developmental trends of the Sami society on the basis of Sami statistics. The report shall be used as the basis for consultations on specific matters and for consultations concerning the developmental needs of the Sami society at one of the half-yearly meetings between the Minister responsible for Sami affairs and the President of the Sami Parliament.
- When State authorities or the Sami Parliament consider there to be a need for background studies to strengthen the factual or formal basis for assessments and decisions, this shall be raised as early as possible, and both parties shall include questions concerning the terms of reference for such studies into the consultation process. The Central Government and the Sami Parliament shall seek to reach an agreement on the terms of reference for such a study, and who shall carry out the study. The Central Government and the Sami Parliament are obliged to assist in providing information and materials necessary for carrying out the study.

## **9. Consultations with other affected Sami entities**

- In matters where State authorities plan to consult local Sami communities and/or specific Sami entities or interests that may be directly affected by legislation or administrative measures, State authorities shall as early as possible notify which Sami entities or organizations it regards as affected by the matter, and discuss the coordination of such consultation processes with the Sami Parliament.

**Peru**

**SUBMISSION**

A continuación, se presenta la revisión del comportamiento sobre los *Indicadores pertinentes para los conocimientos tradicionales y la utilización consuetudinaria sostenible*, particularmente en lo referente a las ocupaciones tradicionales, extraída del “Quinto Informe Nacional ante el Convenio sobre la Diversidad Biológica - Años 2010-2013” (ver Resumen Ejecutivo: Diversidad Cultural, y Anexo IV: Programa de Trabajo sobre el Artículo 8 j) y disposiciones conexas):

· **Con relación al conjunto de indicadores (Resumen Ejecutivo)**

Una revisión del comportamiento de los indicadores definidos por la Decisión COP 10/43, hasta donde lo permita la información disponible, podría aportar a comprender el estado y las tendencias actuales de los conocimientos tradicionales:

Primero, la estadística registra la permanencia significativa de las lenguas indígenas andinas en los espacios sociales rurales de determinadas regiones y de las lenguas de los pueblos amazónicos en sus espacios sociales tradicionales. Puesto que los conocimientos indígenas asociados a la diversidad biológica son socialmente eficaces en los espacios sociales rurales y en los territorios indígenas, la permanencia de las lenguas indígenas en estos permitiría suponer una condición lingüística que es significativa para la conservación y recreación de estos conocimientos. Al mismo tiempo, la brecha generacional, la decreciente transmisión generacional de las lenguas indígenas (aunque menor en las zonas rurales) y la situación de vulnerabilidad de los pueblos indígenas amazónicos (OIT 1997) indican una condición de precariedad lingüística que estaría incidiendo negativamente en el uso y conservación de los conocimientos indígenas asociados a la diversidad biológica,

Segundo, el aumento del número de las comunidades campesinas y de las comunidades nativas, y el incremento de la superficie agropecuaria en más de una década (INEI y MINAG 2013), aporta una condición fundamental favorable para la continuidad de los conocimientos y las prácticas tradicionales relativas a la diversidad biológica, aunque no agotan la complejidad de las condiciones de la misma.

Tercero, se espera que la información del IV CENAGRO del 2012 (INEI y MINAG, 2013), que empieza recién a sistematizarse, aporte conocimientos significativos respecto a la práctica de ocupaciones tradicionales. Por otro lado, el Perú dispone también de los resultados del Primer Censo de la Pesca Artesanal en el Ámbito Marino (PRODUCE, 2012a).

En conjunto, podría obtenerse conclusiones más próximas a la situación y tendencia de los conocimientos tradicionales, si se diseñan indicadores enfocados más directamente en ellos. Estos indicadores podrían atender particularmente a: 1) especies cultivadas de importancia sistémica que se encuentren en peligro de extinción, 2) las experiencias de conservación *in situ* que integren una agrobiodiversidad y conocimientos tradicionales que sean particularmente relevantes, y 3) repertorios de conocimientos tradicionales asociados a la biodiversidad silvestre en ecosistemas característicos y significativos para la situación en su conjunto (como los del bosque amazónico).

· **Sobre el estado y tendencias de la práctica de ocupaciones tradicionales (Anexo IV)**

Como se ha indicado, se espera que la información del IV CENAGRO, 2012 (INEI y MINAG, 2013), que empieza recién a sistematizarse, aporte conocimiento significativos en referencia a este indicador, y que se usará en la elaboración de los próximos informes nacionales.

El Perú dispone también de los resultados del Primer Censo de la Pesca Artesanal en el Ámbito Marino (PRODUCE, 2012a). Según este, existen 56,559 pescadores que se dedican a la captura artesanal en el mar peruano. La región Piura cuenta con el mayor número de pescadores artesanales (12,682), después de la cual con cantidades bastante menores se ubican otras 9 regiones de la costa peruana. Las especies que más se extraen son las siguientes: lisa (16%), cabrilla (12%), jurel (11%), pejerrey (10.5%), lenguado

(9.5%), chita (8.2%), corvina (6%), perico (6%), lorna (5%) y anchoveta (3.5%). Salvo la chita y el perico, para todas las otras especies la legislación nacional ha establecido tallas mínimas de pesca para ejemplares juveniles.

Pero la estadística sobre las prácticas de las ocupaciones tradicionales no siempre puede dar cuenta efectivamente de la situación y tendencia de los conocimientos tradicionales. La función de los indicadores es precisamente valorizar las estadísticas, mediante la operativización de conceptos que produzca un nuevo nivel de significación. Para el caso, el fin de los indicadores es “tener un panorama amplio del estado y las tendencias de los conocimientos tradicionales y captar las realidades de las comunidades indígenas y locales” (COP 10/43).

La Cátedra UNESCO de Territorio y Medio Ambiente recuerda que el concepto de conocimiento tradicional ha sido muy difícil de definir internacionalmente y que, en estos momentos, no existe ningún convenio que lo haga (Silvestri 2013: 19). Sin pretender proponer una definición, es necesario plantear un esquema de relaciones a partir del eje de la práctica de ocupaciones tradicionales, que contribuya al tratamiento y eventual desarrollo del indicador que es materia de este apartado.

En el Perú, la práctica de ocupaciones tradicionales se sitúa en los ámbitos de gestión de la agrobiodiversidad y el uso de diversos componentes de los ecosistemas silvestres y de estos mismos, dentro del complejo de campo de las necesidades y aspiraciones humanas: alimentación, vestido, medicinas, educación, recreación, prestigio, organización social, medios de producción.

La gestión de la agrobiodiversidad es tanto andina como amazónica. La experiencia cultural andina incluye a los sistemas de montaña y su piedemonte costero, según un criterio que es ecológico, pero también antropológico e histórico, siendo, por ejemplo, que los costeros moches fueron tan andinos como los incas y los waris. El uso andino de la biodiversidad ha incluido los recursos marinos, sea como actividad de comunidades altiplánicas situadas en archipiélagos ecológicos o de caravanas de llameros aún contemporáneos, o como actividad realizada por sociedades de pescadores o por comunidades agropecuarias y silvícolas, parcialmente pescadoras. La experiencia cultural amazónica es también muy diversa y compleja, e incorpora la integralidad del bosque y otros ecosistemas amazónicos: es la selva culta, según la magnífica formulación de un antropólogo (Descola, 1989). A su vez, la interacción, conflicto y mutuo aprendizaje entre las comunidades de ambos espacios viene de tiempos inmemoriales y continúa en el presente.

No podría pretenderse que el conocimiento asociado a esta riqueza de modos de apropiación del espacio y la biodiversidad se haya formado por sí mismo, estando claro que se ha producido como un componente de estas tradiciones culturales, siendo indispensable en su conformación estructural y trayectoria histórica.

Las formas de gestión de la agrobiodiversidad son dinámicas y situadas en la historia. Mayer (1994), por ejemplo, realiza un balance de varios lustros de estudios sobre el tema, considerando el período probablemente más importante de los estudios andinos (las décadas de 1970 y 1980), situando la gestión de la agrobiodiversidad en las condiciones de las tierras frágiles, la diversa dinámica de las zonas de producción, la sustitución de cultivos en determinadas regiones (como el maíz en la vertiente occidental de los Andes), el fracaso de los proyectos de recuperación de andenes, los distintos sistemas de riego, la retracción de las tierras de maíz en el espacio andino (con algunas excepciones), los diversos regímenes de cultivos de papa, la intensificación del uso del suelo en los sistemas de barbecho sectorial con regulación comunal, el sobrepastoreo, la campesinización del nicho de pastos naturales de las zonas suni y puna, y el descenso de la población de camélidos (cuya tendencia ha sido ahora revertida, al menos para el caso de las alpacas, según el IV CENAGRO), la erosión genética de las especies de plantas nativas y sus variedades.

La pregunta contemporánea por el estado y tendencias de este conocimiento se hace a partir del vínculo de estos con la conservación y uso sostenible de la diversidad biológica, intermediado por el reconocimiento de derechos a sus sujetos sociales: las comunidades indígenas y locales (es decir, en buena parte, las comunidades andinas y nativas en el caso peruano). Esta pregunta puede elaborarse entonces a partir de diversas situaciones:

- Puede sobrevivir el material biológico y genético al conocimiento tradicional que le dio forma o que permitió su apropiación desde su condición silvestre, por ejemplo, en una colección ex situ.
- Pueden sobrevivir los recursos biológicos y genéticos al conocimiento tradicional en sistemas de producción contemporáneos, conservándose solo sus aspectos más pragmáticos e inmediatos, pero perdiéndose la mayor complejidad de los significados asociados a estos, con todo el potencial de uso y desarrollo que podría hipotéticamente haberse realizado, en contextos más favorables de expansión de la producción y la cultura; por ejemplo, el concepto de Camac (Taylor 2000), clave en el modo indígena de razonar a los seres vivos, pero solo parcialmente vigente en comunidades de pastores de altura y probablemente otras (Ricard, 2007), pero desgajado de la complejidades de sus redes semánticas y pragmáticas primigenias.
- Puede sobrevivir la biodiversidad al conocimiento tradicional en ecosistemas silvestres, por ejemplo, al sobrevivir un bosque a las poblaciones que lo aprovechaban en las más diversas formas.
- Puede sobrevivir el conocimiento tradicional y su referente material aunque se haya convertido en socialmente ineficaz, es decir, aunque no sea ya decisivo o crítico para la reproducción de la comunidad. Por ejemplo, el cultivo del algodón nativo en la Costa norte del Perú, salvado secretamente por las comunidades, ante la prohibición estatal de cultivarlo en el siglo pasado (Revesz, 1986).
- Puede sobrevivir el conocimiento tradicional parcialmente en la semántica de una lengua, aunque se haya perdido su uso, como en el caso de la lengua mochica (Brüning, 2004).
- Pueden sobrevivir determinados segmentos del conocimiento tradicional aunque se haya perdido los recursos biológicos de referencia en el contexto de su uso, por ejemplo, la gestión del ganado en el bosque tropical seco del norte peruano, que es un pálido eco del esplendor de la silvicultura prehispánica (Rostworowski, 1981).
- Podría desusarse por un tiempo indeterminado un conocimiento, descontextualizado de su práctica y de su medio material, pero volver a usarse en situaciones especialmente favorables, como el usufructo de ciertos peces por comunidades campesinas costeñas en las lagunas formadas a partir de eventos notables del Fenómeno del Niño.

Aunque el vínculo entre la diversidad biológica y los conocimientos tradicionales asociados a ella no sea inmediato, como puede desprenderse de la sucinta revisión anterior, es evidente que la mejor condición para el cumplimiento de los fines del CDB es la mejor conservación y potenciación posibles de los conocimientos tradicionales. De este modo, la comprensión del conocimiento tradicional tendría que ser en su mayor integralidad. Esta comprende su densidad histórica y lingüística (Koselleck, 2012), su inscripción en la cultura y su uso pragmático (Halliday 1982).

En este sentido, la práctica de ocupaciones tradicionales es un indicador relevante, pero no puede obviar finalmente el uso de indicadores más directamente enfocados en el conocimiento, que, como se sabe, deberían ser pocos, significativos, fáciles de implementar y económicos. Estos podrían construirse en determinados ámbitos de experiencia, suficientemente relevantes desde el punto de vista de sus fines:

En relación a especies cultivadas en peligro de extinción. Por ejemplo, el eventual desarrollo del uso del algodón nativo (*Gossypium barbadense*) en sistemas de conservación *in situ*, requeriría de la potenciación del conocimiento tradicional sobre el mismo, a la vez que contribuiría muy probablemente a una revitalización de este (en un nuevo contexto histórico y sociocultural, pero provisto de un efectivo potencial de significado). Así, un indicador sobre conocimientos tradicionales, focalizado en un cultivo importante y en grave riesgo de extinción, sería muy significativo desde el punto de vista de comprender el estado y la tendencia de determinadas líneas de conocimientos tradicionales.

En el ámbito de la conservación *in situ*, por ejemplo, en las propuestas zonas de agrobiodiversidad, (*supra*, 1.4.2 Especies prioritarias para la conservación de la diversidad biológica). Aquí, la cuestión crítica es la conservación de la diversidad específica e intra específica en diversas zonas de producción, articulando las chacras (campos tradicionales de cultivo) con una gestión sistémica, y con énfasis en determinados cultivos. La conservación y vitalidad del tejido sociocultural parece indispensable en esta

forma de conservación de la agrobiodiversidad, sostenidas por la propiedad comunal, la iniciativa individual/familiar y determinados arreglos de gestión comunal, al menos, en ciertos casos. El papel protagonista de agricultores eximios de biodiversidad no siempre tiene un posicionamiento social y aun su continuidad generacional parece amenazada. La transmisión de la lengua y su semántica tiene un papel importante. El conocimiento es aquí indesligable de la riqueza del material biológico y genético y de la práctica de uso tradicional. Pero no necesariamente aparecen un complejo tejido sociocultural ni tradiciones de pensamiento más elaboradas (como el pensamiento mítico y los rituales). No pocas veces, el conocimiento es percibido solo en la misma práctica de uso, por las estrategias y prácticas llevadas a cabo por los agricultores eximios, y la misma pragmática de su lengua, saturada de oralidad, pero sin una enunciación discursiva explícita, compleja y socialmente posicionada. No obstante, la elaboración de indicadores enfocados en estos conocimientos y no solo en sus correlatos agronómicos y biológicos, resultaría indispensable.

En relación a conocimientos tradicionales complejos asociados a ecosistemas silvestres. Por ejemplo, el conocimiento asociado al bosque amazónico y sus diversos componentes biológicos y ecosistémicos se encuentra profundamente inscrito en la densidad de la semántica indígena y de su tejido sociocultural. Si “las plantas hablan” en el ritual awajún de la visión, resultarían poco creíbles los registros de conocimientos puntuales y desgajados de aquella densidad. Al mismo tiempo, sin el bosque y su vitalidad, es evidente que el ritual de la visión y sus conocimientos de la biodiversidad, crítico en la construcción subjetiva indígena, perdería la base más sustantiva de su experiencia. Otro ejemplo sería el conocimiento de los pescadores tradicionales del litoral peruano del Pacífico, profundamente asociado a la diversidad de los ecosistemas marítimos contiguos a la Costa, que integra la complejidad de la interrelación del conocimiento de las corrientes marítimas y de los vientos, la percepción astronómica, la ecología de las especies de peces y el manejo de las balsas de palo y los aparejos de pesca.

Este enfoque tiene en cuenta los aportes del Código de conducta ético Tkarihwaí:ri (Decisión COP X/42), en particular, los siguientes:

- 1) El concepto holístico de conocimientos tradicionales y sus características multidimensionales, que abarcan, sin limitaciones, características espaciales (referidas al territorio o localidad), culturales (arraigadas en el ámbito general de las tradiciones culturales de un pueblo), espirituales y temporales (evolucionan, se adaptan y se transforman dinámicamente con el tiempo).
- 2) La importancia de las estructuras sociales de las comunidades indígenas y locales (familias extendidas, comunidades y naciones indígenas); es decir, para las comunidades indígenas y locales, todas las actividades e interacciones se producen en un contexto social.
- 3) El respeto de las culturas de las comunidades indígenas y locales mediante el diálogo intercultural, lo que implica, para este caso, una aproximación a los conocimientos tradicionales que reconozca su especificidad cultural y el riesgo de su traducción a la cultura oficial.

## Sweden

### SUBMISSION

The trend of most traditional occupations in Sweden is that they are on decline. There is, however, no reliable baseline data available on traditional occupations in Sweden. The official information gathered by authorities is almost exclusively focused on enterprises.

In 2009–2010 Naptek – *Swedish National program on local and traditional knowledge related to conservation and sustainable use of biological diversity* – made a general study on status and trends regarding local and traditional knowledge. The national agencies as well as other relevant actors mentioned many different groups possessing traditional knowledge, e.g. smallholder farmers, pastoralists, artisanal fishermen, and people involved in all sorts of handicrafts. The common factor seems to be small-scale use of biological resources. However, the study highlighted a decreasing interest in the conservation, use and support of local and traditional knowledge among different agencies in favour for

more large-scale activities. There are limited possibilities to make estimations on future trends due to the general lack of baseline data as mentioned.

When it comes to the indigenous Sami culture the statistics are more reliable. There are about 5 000 reindeer herders in Sweden and the traditional area of the Sami covers about half of Sweden's area. About 2 500 Sami, in 51 Sami communities, support themselves by reindeer herding – although impacts on the grazing grounds by other activities such as forestry, wind power and mining, have increased during the past decades. The trend is that the expansion of wind energy and mining and forest extraction and other impacts, fragments and decreases the available grazing lands, which is a threat to sustainable reindeer husbandry. The presence of predators may also pose a threat to the traditional reindeer herding. The total number of reindeer has fluctuated in cycles between 225 000 and 280 000 for long time depending on access to winter grazing and the number of predators. The conclusions are that in general, Sami wants to stay in the culture and work with reindeer herding regardless of impacts. New studies indicate that many young Sami show evidence of poor psychological health due to external pressures and uncertainties concerning the future of the Sami culture.

However, there is an up-going trend of Sami entrepreneurs and business owners with activities encompassing Sami cultural expressions in handicraft, tourism, food, processing of meat, design, media and consulting. There is a lack of baseline data however, and the possibilities to estimate future trends limited.

*Reasons for why traditional occupations are on decline:*

A major change in land-use and natural resource management took place in Sweden already during the 20<sup>th</sup> century. An increasing demand for cost efficiency led to structural changes and workforce productivity in agriculture, forestry and fishery. This development was to a considerable extent driven by political reforms that aimed to meet the requirements in an expanding economy. Hence, negative trends in the number of people with traditional occupations were initiated already at that time, as a consequence of the structural reforms.

Today, traditional use of natural resources in Sweden, and thus the knowledge related to its customary sustainable use is threatened by a number of factors such as urbanization, infrastructural projects, mineral prospecting, sites for wind and hydro power, and other projects. Access to lands and waters may also lead to other conflicts of interests. Increased demand for summer cottages in rural areas makes small farms expensive in coastal areas or in the vicinity of inland waters, and it is often difficult for young rural people to afford to take over farms when older generations retire. The successful recovery of large carnivores has implications on small-scale farming with free-ranging animals on semi-natural grasslands, which in turn are threatened biotopes in a modern landscape, often with rich biodiversity.

In reality there is a gradient between traditional and non-traditional occupations. Most use of biological resources is based on a certain amount of traditional knowledge even if especially large-scale activities have become much more high-tech and less dependent on ecological considerations. The national statistics does not cover customary practices and traditional knowledge involved in agriculture activities. Furthermore, the more traditional the utilisation practice of a natural resource is, the more likely is it that this practice will not be displayed in official statistics. This may partly be explained by its low degree of representativeness in comparison to other types of practices.

The estimated trend for artisanal fishing is that it is on decline. Small-scale, artisanal self-sufficiency fishermen are seldom present in the Swedish statistics of fishermen, since they generally do not have fishing as a full-time occupation. They are not present in the category of recreational fishing either. Household fishing is often a requirement for a continued rural living in certain regions of Sweden, both in coastal areas and in connection with inland waters, and it is often more traditional than the commercial fishing.

During recent years, several legislative decisions regarding especially species specific fishing quotas have worked against the continuation of local artisanal fishing, leading to discontinuation of the transfer of traditional knowledge to younger generations. These measures have been taken to rebuild fish stocks in

line with the European Union's common fisheries policy. The historic insufficient management of fish stocks has thus had an impact on both commercial as well as artisanal fishermen and their traditional knowledge.

*The estimated trend for transhumance pastoralists:*

The statistics of mountain pastoralists with transhumance systems in Sweden are based on the number of pastoralists receiving agri-environment payments approved by the county administration within the frame-work of the national implementation of the European Union's common agricultural policy. In 2013 this number was 221 entities. A number of pastoralists have chosen not to sign up for the payments schemes for various reasons. These groups are consequently missing in the statistics. The official statistics are thus showing the number of people involved in the agri-environment schemes and not in the traditional occupation as such. A more reliable estimation could be achieved through a community-based monitoring system built on self-identification among the pastoralists themselves, and their own organizations.

## **B. Submission from relevant organizations**

### ***Assembly of First Nations***

#### **SUBMISSION**

##### **Overview:**

The Assembly of First Nations makes this submission in response to Notification 2015-012, which states, "In decision XII/12, A, in paragraph 13, the Conference of the Parties *invites* Parties, Governments, relevant international organizations, Indigenous and local communities, and interested stakeholders to submit information and data on status and trends in traditional occupations (this information will contribute to on-going work to operationalize indicators for traditional knowledge relevant to conservation and sustainable use of biological diversity) related to conservation and sustainable use of biological diversity and *requests* the Executive Secretary to make a compilation of the information available for the consideration of the Working Group."

The central thesis of the AFN's submission is that collecting and analysing information and data on status and trends in traditional occupations is a horizontal policy issue for many Parties and is best accomplished with the full and effective participation of Indigenous peoples.

First Nations have extensive experience on the issue of collection and analysis of data related to First Nations issues. Much of this experience is born from First Nations aspirations to control the process of data collection, analysis and mobilization on issues which affect them. First Nations also have considerable experience with gaps in information regarding data related to First Nations persons, resident on-reserve.<sup>25</sup>

#### **Data on Traditional Occupations should be considered a horizontal issue**

While the Assembly of First Nations recognizes that the purpose for seeking information and trends on traditional occupations may be unique to the Convention on Biological Diversity, we recognize that the information has value for a number of purposes beyond Article 10(c) of the Convention.

Data related to status and trends in traditional occupations is a horizontal policy issue, both domestically and internationally. As a consequence, the Parties to the Convention on Biological Diversity should consider the process of collecting, analysing and reporting on such information as one which impacts a

<sup>25</sup> Dr. Jeffrey L Reading, Dr. Andrew Kmetc and Dr. Valerie Gideon, *First Nations Wholistic Policy and Planning Model – Discussion Paper for the World Health Organization Commission on Social Determinants of Health*, Ottawa: Assembly of First Nations, April 2007).

number of government departments domestically. Many government departments have slightly distinct interests in tracking or supporting traditional occupations. They may not be limited to environment and natural resources, but may include departments engaged in health, economic and social policy, statistics or possibly Indigenous affairs.

Traditional occupations are relevant to language retention, to the ability to exercise harvesting rights, to food security and economic well-being, as well as to health, for example, through the number of traditional medicinal practitioners.

Internationally, status and trends of traditional occupations are relevant to the obligations of states under multiple instruments, most notably International Labour Organization Convention 111.<sup>26</sup> The ability to continue to practice traditional occupations are also relevant to other human rights obligations of states, due to the linkages to culture, food security and a range of other factors.<sup>27</sup>

In the context of the CBD, traditional occupations are closely linked to both customary and sustainable use, as well as promotion and preservation of traditional knowledge. With respect to the latter, the reason for the close connection is that it is through the exercise of traditional occupations that Indigenous peoples often apply and mobilize traditional knowledge.<sup>28</sup>

As a consequence, state Parties to some of these Conventions should be reporting information on status and trends of traditional occupations to a range of international organizations.<sup>29</sup> The Assembly of First Nations strongly recommends that the Secretariat of the Convention on Biological Diversity consult closely with other International Organizations and bodies requesting information on traditional occupations to reduce reporting burdens on states. Additionally, such work could make data on status and trends of traditional occupations more accessible and comparable across various international bodies.

### **Data on traditional occupations in Canada**

The Assembly of First Nations recognizes that many government departments within the Parties may be interested in data collection regarding traditional occupations. The AFN limits its comments on this subject to its experience with Canada. The AFN's experience is that responsibility for information on traditional occupations is spread across several departments.

Environment Canada is the lead department on implementation of the Convention on Biological Diversity. Statistics Canada is the national statistical agency, is generally responsible for collection of data at the national level, whereas Employment and Skills Development Canada collects data on labour statistics. Finally, Aboriginal Affairs and Northern Development Canada, is the federal Department largely responsible for treaty implementation policy and the Department of Fisheries and Oceans is largely responsible for fisheries policy, including development and implementation of policies to ensure access to fisheries for First Nations exercising treaty or aboriginal rights.

Health Canada provides First Nations with funding for traditional medicinal practitioners and is generally interested in data related to health outcomes of Indigenous persons. In addition, Health Canada has funded surveys undertaken by First Nations organizations, which include questions on consumption of traditional foods and may include data on the number of households with a harvester, for example.

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<sup>26</sup> International Labour Organization Convention 111, *Discrimination (Employment and Occupation)*, ratified by Canada 26 November 1964. See International Labour Office, *Eliminating Discrimination Against Indigenous and Tribal Peoples in Employment and Occupation A Guide to ILO Convention 111*, (Geneva: International Labour Organization, 2007).

<sup>27</sup> See, for example, Committee on the Elimination of All Forms of Racial Discrimination, General Recommendation 23, Rights of Indigenous Peoples (Fifty-first session, 1997), U.N. Doc. A/52/18, annex V at 122 (1997), reprinted in *Compilation of General Comments and General Recommendations Adopted by Human Rights Treaty Bodies*, U.N. Doc. HRI/GEN/1/Rev.6 at 212 (2003) at para 4(c). Note Convention 111 is noted in the preambular language of the ICERD, and that the ICERD expressly prohibits discrimination in employment – Article 5(e)(i).

<sup>28</sup> Indeed, in the view of the Assembly of First Nations, such an indicator may be more useful for assessing the state of Indigenous knowledge than the more often cited linguistic indicators.

<sup>29</sup> The amount will likely increase as the post-2015 Agenda takes shape as status and trends of traditional occupations are closely linked to the ability to secure a sustainable livelihood for many Indigenous peoples.

In order to ensure completeness of data on status and trends of traditional occupations in Canada, information would be required from a number of these departments. This information would need to be carefully aggregated, to ensure all traditional occupations (for example, hunter, fisher, trapper, and healer) would be included and to ensure that the data accurately represent the number of persons engaged in traditional occupations.

The issue of inclusiveness of traditional occupations is critical, particularly where there are gender roles associated with certain traditional occupations in certain cultures. Focussing only on those traditional occupations practiced by men, for example, would result in a dramatic underestimate of the actual state of a traditional occupation. While one may be tempted to focus on traditional occupations which are presumptively male dominated, it is critical to capture the contributions of all members of an Indigenous nation to its traditional economy, including women, children and elders.

At this time, the Assembly of First Nations is unaware of any meaningful efforts to collect data on traditional occupations by Statistics Canada, Aboriginal Affairs and Northern Development or Employment and Skills Development Canada.<sup>30</sup> In fact, general labour market information for on-reserve populations of Indigenous peoples appears to be a major data gap for Canada, in general.<sup>31</sup>

### **First Nations driven data collection**

The Regional Health Survey is an initiative of the First Nations Information Governance Centre. The survey “is the only First Nations –governed national health survey in Canada.”<sup>32</sup> One of the main reasons the RHS was initiated is recognition that data for those populations of Indigenous peoples, resident on reserve is sparse or non-existent. Moreover, many First Nations strongly supported a national health survey which is controlled by First Nations, rather than conducted upon First Nations, albeit with some degree of consultation.

As a First Nations driven and controlled survey, the RHS poses survey questions and collects data on health related issues which are particularly relevant to First Nations, but may not be relevant to the government or Canadians at large. One cluster of such issues relate to consumption of traditional foods and engagement in traditional activities, including traditional occupations. The reason these questions were included in the survey is out of recognition that consumption of traditional foods is directly relevant to the health status of First Nations persons and families and that

The Regional Health Survey presents national level information on a variety of economic, social and cultural indicators for on-reserve First Nations persons. The survey fills a key gap for data related to households, located on-reserve and also provides First Nations with the opportunity to determine and collect data particularly relevant to First Nations, including consumption of traditional foods and access to traditional medicines.

The First Nations, Food, Nutrition and Environment Study is a First Nations driven study focused on the total diet of First Nations. The objective of the study is to assess the effect of dietary choices of First Nations persons, both in terms of nutritional benefits and in terms of contaminant risk. One purpose of the study is to encourage First Nations persons, households and communities to make informed choices about the relative risks and benefits of a traditional diet.

Community-level data collected by the FNFNES is owned by the First Nations. A community report, detailing results for each community is completed and delivered to the community. In addition, upon completion of a study in a region, each participating community is invited to a data training workshop.

<sup>30</sup> We are unaware of efforts by the Department of Fisheries and Oceans to track the number of First Nations fishers, and whether DFO disaggregates data by ‘commercial’, ‘recreational’ and ‘aboriginal’ fishers.

<sup>31</sup> Tavia Grant, “Budget limits create logistical challenge for First Nations labour data” (Globe and Mail: Toronto, ON) (March 10, 2015). “Canada does not collect monthly statistics on First Nations reserves as part of its labour force survey... This means about half of the country’s First Nations population does not show up in the data, making it difficult to determine jobless rates or the effectiveness of various government programs.”

<sup>32</sup> First Nations Information Governance Centre, “About RHS”, online (last accessed 3/30/2015): <http://www.fnigc.ca/our-work/regional-health-survey/about-rhs.html>.

The purpose of the workshop is to provide basic training on the raw data, as well as techniques and tools to present and manipulate the data. The data is then formally transferred to First Nations. The only way researchers can access community level data is to secure a release from the First Nation to access the data.

Regional results from the FNFNES study are released once community level reporting is completed. Regional results are released to the Chiefs within a region at the same time they are released to the general public. Regional reports are available on the FNFNES website.

FNFNES collects data on amount of traditional foods consumed, on the levels of contaminants in traditional foods, on the number of households in which a harvester resides and on barriers to harvesting. The project also collects information on the market food diet of households, the costs of market food and the dietary quality of both market foods and traditional foods consumed.

The importance of traditional occupations is underscored by the FNFNES findings. For example, in Ontario, 93% of participants reported consuming some kind of traditionally harvested food.<sup>33</sup> In British Columbia 95% of participants reported consuming fish, 86% reported consuming berries and 84% reported consuming land mammals.<sup>34</sup> In Manitoba, 83% of participants reported consuming fish, 86% reported consuming land mammals, 68% reported consuming wild berries or nuts and wild birds were consumed by 56% of respondents.<sup>35</sup>

The Ontario FNFNES regional report notes that 70% of First Nations households surveyed contained at least one person “participating in traditional harvesting and gathering activities, such as hunting, fishing, collecting wild plants, or planting a garden in the year preceding the interview”.<sup>36</sup> In British Columbia, 35% of households contain fishers, 33% reported collecting wild plants and berries, 20% reported hunting and 17% collected seafood.<sup>37</sup> By contrast, only about 20% of participants in Manitoba hunt or set snares for food and less than 50% fished.<sup>38</sup>

The FNFNES project also collects information on the barriers to consumption of traditional foods. Barriers identified in Ontario and Manitoba include time constraints, absence of a hunter in the household and lack of equipment or transportation.<sup>39</sup> Other factors limiting harvesting activity in Ontario include existence of forestry operations and roadways, and government restrictions on harvesting. By contrast BC First Nations identified government restrictions and forestry operations as key barriers to the ability to practice traditional occupations related to food harvesting.<sup>40</sup>

The FNFNES data can be used by First Nations for follow up studies on environmental contaminants, for traditional land use planning exercises, to support First Nations positions in environmental or regulatory permitting processes or for program and policy planning for nutrition-related projects.

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<sup>33</sup> Laurie Chan, Olivier Receveur, Donald Sharp, Harold Schwartz, Amy Ing and Constantine Tikhonov. First Nations Food, Nutrition and Environment Study (FNFNES): Results from Ontario (2012/2013). Ottawa: University of Ottawa, 2014 at 20 [FNFNES Ontario Report], online: <http://www.fnfnes.ca/download>.

<sup>34</sup> Laurie Chan, Olivier Receveur, Donald Sharp, Harold Schwartz, Amy Ing and Constantine Tikhonov. First Nations Food, Nutrition and Environment Study (FNFNES): Results from British Columbia (2008/2009). Prince George: University of Northern British Columbia, 2011 at 20 [FNFNES BC Report], online: <http://www.fnfnes.ca/download>.

<sup>35</sup> Laurie Chan, Olivier Receveur, Donald Sharp, Harold Schwartz, Amy Ing, Karen Fediuk, Andrew Black and Constantine Tikhonov. First Nations Food, Nutrition and Environment Study (FNFNES): Results from Manitoba (2010). Prince George: University of Northern British Columbia, 2012 at 20 [FNFNES Manitoba Report], online: <http://www.fnfnes.ca/download>.

<sup>36</sup> FNFNES Ontario Report at 21.

<sup>37</sup> FNFNES BC Report at 20.

<sup>38</sup> FNFNES Manitoba Report at 61. These numbers suggest that the impact of traditional occupations is profound because it appears that harvesters share food in large proportions. This conclusion would be supported by the RHS, which finds “[a]pproximately 85% of all First Nations adults had someone share traditional food with their household at least “sometimes” in the 12 months prior to the survey.” See First Nations Information Governance Centre (FNIGC) (2012). First Nations Regional Health Survey (RHS) 2008/10: National report on adults, youth and children living in First Nations communities. Ottawa: FNIGC at page 213 [FNIGC, 2012], online (last accessed 3/30/2015): [http://fnigc.ca/sites/default/files/First%20Nations%20Regional%20Health%20Survey%20\(RHS\)%202008-10%20-%20National%20Report.pdf](http://fnigc.ca/sites/default/files/First%20Nations%20Regional%20Health%20Survey%20(RHS)%202008-10%20-%20National%20Report.pdf).

<sup>39</sup> FNFNES Manitoba Report at 20.

<sup>40</sup> FNFNES BC Report at p 66.

The Regional Health Survey found, on a national basis, substantial decreases in the prevalence of fishing, berry picking or other food gathering and hunting or trapping between the 2002/03 and 2009/10.<sup>41</sup> By contrast, the RHS also found an increase in the number of First Nations adults who had visited a traditional healer (21%) compared to the number who had in 2002/03 (15%).<sup>42</sup> While this data does not provide specificity on the number of traditional medicinal practitioners, it does provide information on the demand for such practitioners, as well as valuable information on the trend in this particular occupation.

The Regional Health Survey and the First Nations Food, Nutrition and Environment Study permit First Nations to determine priority areas for data collection, which typically include data on Indigenous languages, traditional occupations and traditional foods. In absence of First Nations involvement in the development of research or survey methodology, it is extremely unlikely that such data would be collected.

### **Recommendations:**

The Assembly of First Nations strongly recommends that Parties and international organizations consider carefully the methodologies of the RHS and the FNFNES. Both heavily rely not just on the full and effective participation of Indigenous peoples, but on a process which is driven by Indigenous interests.<sup>43</sup> In addition, other community driven research programmes, such as the First Nations Environmental Contaminants Program or the Northern Contaminants Program, may offer additional information on both challenges and best practices. The key to an effective system to determine status and trends of traditional occupations is an Indigenous-driven process.

The FNFNES methodology provides extensive information for Indigenous nations at the community level. It also provides information on status of traditional occupations, as well as consumption and quality of traditional foods at the nation or tribal council level. Many First Nations communities are themselves part of larger tribal councils or nations and engage in nation-wide development planning processes. The project is severely limited in the sense that it operates on a region by region basis and is a research project, rather than a surveillance project. However, the project does provide an example of taking data and information from the community level to the regional level to the national level.

The RHS is a nationwide survey, which is conducted on a periodic basis by a First Nations controlled institution. The RHS adheres strongly to the Ownership, Control, Access and Possession (OCAP) principles. OCAP principles are a key condition for many First Nations to participate in the survey, as First Nations seek greater self-determination and control of community-generated information. As a result, the RHS provides an excellent example of a national project to collect and analyse information on trends as well as on the state of several indicators.

Parties and international organizations should consider several issues in developing national programmes to collect and analyse information on status and trends of traditional occupations, including:

- Ownership, Control, Access and Possession of data;
- Methods for community based development of research and survey methodologies;
- Modalities for community based collection and management of research and survey data;
- Ability to aggregate and/or disaggregate data at the community, nation, regional, national and international levels;

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<sup>41</sup> First Nations Information Governance Centre, FNIGC Data Online: online (last accessed 3/30/2015): <http://data.fnigc.ca/online>.

<sup>42</sup> FNIGC, 2012 at 213.

<sup>43</sup> These are not the only studies or surveys which apply these principles in Canada. See, Bethany Elliott and Deepthi Jayatilaka, *Healthy Eating and Food Security for Urban Aboriginal Peoples Living in Vancouver A Case Study*, (Population & Public Health and Aboriginal Health Programs, B.C. Provincial Health Services Authority, 2011). The Effects on Aboriginals from the Great Lakes Environment (EAGLE) project also involved collection of data at the community level, for communities and the presentation of a regional report with aggregated data.

- Development of Indigenous institutions to manage and oversee data collection and governance;
- Comparability of data (when aggregated and through time);
- Development of capacity within academia and government statistical agencies to work with Indigenous peoples; and,
- Horizontal nature of the information – the data may be of interest to government departments which focus on Environment, Health, Indigenous Affairs, Labour and Statistics.

The AFN recommends that Indigenous Peoples and Local Communities, Parties, International Organizations and others carefully consider the principles of Ownership, Control, Access and Possession, as well as constructive means to ensure OCAP is observed, when considering plans to collect information on status and trends in traditional occupations. In our experience, Indigenous driven methodology combined with OCAP results in data which is often applied by Indigenous peoples, and is often highly relevant and useful for a range of purposes, both sub-nationally and nationally.

***Fundación para la Investigación y Desarrollo Social (FIDES)***

## **SUBMISSION**

### **OCUPACIONES TRADICIONALES DE COMUNIDADES DEL MANGLAR Y DEL BOSQUE SECO EN LA COSTA ECUATORIANA**

#### **COMUNIDADES DEL MANGLAR:**

##### **Contexto en que se desarrolla la ocupación:**

El manglar se desarrolla en las franjas intermareales de las costas tropicales y subtropicales del planeta, siendo un ecosistema de transición entre ambientes marinos y costeros. Está formado del bosque de mangle, áreas salinas, esteros, canales, lagunas, playas e islas, de cuya interacción se constituyen los componentes bióticos y abióticos de este ecosistema.

El ecosistema manglar está considerado entre las cinco unidades ecológicas más productivas del mundo por la Convención de Humedales RAMSAR.

El ecosistema manglar además de sus funciones ecológicas, cumple funciones sociales, económicas y culturales, ya que en las riberas de los estuarios se asientan varias comunidades que se dedican a actividades ligadas al manglar y sus recursos, tales como la pesca y recolección de moluscos y crustáceos que han sido ancestralmente la fuente de provisión de alimentos, extracción de carbón de leña, madera para construcción y leña, extracción de sal, taninos, hierbas medicinales; y, recreación pasiva (actividad turística).

En el Ecuador el ecosistema manglar ha sido destruido aproximadamente en un 60% a nivel nacional y en algunas provincias la destrucción ha sido superior al 90% afectando drásticamente las prácticas tradicionales de las comunidades.

Sobre la denominación de las ocupaciones tradicionales, en la legislación ecuatoriana y en los documentos técnicos las ocupaciones tradicionales de las comunidades del manglar están enmarcadas en la designación de PESCA ARTESANAL, pero en la práctica hay varias subocupaciones de la pesca artesanal que son realizadas tradicionalmente por las comunidades.

| Ocupación tradicional    | Descripción de la ocupación. Quiénes la realizan (Varones y/o mujer)                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      | Prácticas y conocimientos tradicionales asociados a la ocupación                                                                                                                                                                                                                                                                                     |
|--------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Recolección de conchas   | <p>Recolección dentro del manglar y sus alrededores de conchas (<i>Anadara similis</i> y <i>Anadara tuberculosa</i> principalmente)</p>  <p>Según Vera (2011) el 25% de las familias de las comunidades que dependen del ecosistema manglar en el Ecuador realizan la ocupación de recolección de concha como principal fuente de alimentos e ingresos, y el 39% de las personas que realizan esta actividad son mujeres.</p> <p>Antes de la década del 60 una persona en 4 horas de faena diaria recolectaba entre 600 a 800 conchas, ahora una persona en una faena de igual periodo obtiene 100 o menos conchas en promedio (Esmeraldas 112, El Oro 95, Manabí 75). Vera 2011.</p>                                                                                                                                                                                                                                    | <p>Descanso de áreas para la reproducción de las especies (se dejaban sectores sin tocar por un tiempo e iban rotando áreas).</p> <p>Las fases de la luna con las mareas.</p>                                                                                                                                                                        |
| Recolección de cangrejos | <p>Recolección dentro del manglar de cangrejo rojo (<i>Ucides occidentalis</i>) y sus alrededores en zonas aledañas a los manglares el cangrejo azul (<i>Cardisoma crassum</i>).</p>  <p>Según Vera (2011) el 17% de las familias de las comunidades que dependen del ecosistema manglar en el Ecuador realizan la ocupación de recolección de cangrejo como principal fuente de alimentos e ingresos, y el 40% de las personas que realizan esta actividad son mujeres.</p> <p>Igual que en la concha la disminución de los cangrejos es significativa, hay áreas donde el cangrejo azul (<i>Cardisoma crassum</i>) está desapareciendo.</p> <p>El cangrejo azul se captura con trampas de madera, y el cangrejo rojo directamente en las madrigueras dentro del manglar con una varilla de hierro de aproximadamente un metro de longitud, con un mango en un extremo y una curvatura en forma de "U" en el otro.</p> | <p>Las vedas comunitarias se ligaban a aspectos culturales como el cuidado del manglar de los seres mitológicos como la Tunda y el Riviel (nadie ingresaba al manglar en épocas de reproducción de la especie porque la Tunda desaparecía a esas personas)</p> <p>Se capturaban especies de tamaños adecuados a la adultez (conchas y cangrejos)</p> |

| <b>Ocupación tradicional</b> | <b>Descripción de la ocupación. Quiénes la realizan (Varones y/o mujer)</b>                                                                                                                                                                                                                                                                                                                                                                                                                                        | <b>Prácticas y conocimientos tradicionales asociados a la ocupación</b>                                                                                                |
|------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <i>Pesca Artesanal</i>       |  <p><i>Según Vera (2011) el 40% de las familias de las comunidades que dependen del ecosistema manglar en el Ecuador realizan la ocupación de pesca artesanal como principal fuente de alimentos e ingresos, y el 82% de las personas que realizan esta actividad son varones.</i></p> <p><i>Pescan en las zonas estuarinas y en las primeras millas de pesca artesanal (capturan diferentes tipos de peces y crustáceos)</i></p> | <p><i>Utilizan técnicas selectivas. Custodian un conocimiento profundo e insustituible de las reservas de pescado.</i></p> <p><i>Utilizan el calendario lunar.</i></p> |
| <i>Carbonería</i>            | <p><i>Utilizan el árbol de mangle para la obtención de carbón, actualmente existe menos del 1% de familias dedicadas a esta actividad y están ubicadas principalmente al sur de la provincia de Esmeraldas. Esta actividad tiene problemas para ser manejada sosteniblemente por la destrucción del manglar por parte de la industria camaronera.</i></p>                                                                                                                                                          | <p><i>Descanso de áreas para la reforestación natural (se dejaban sectores sin tocar por un tiempo e iban rotando áreas).</i></p>                                      |

VERA, M. 2011. Tesis de Grado para la obtención del título de Magíster en Economía Agrícola y Desarrollo Rural “La Destrucción del Ecosistema Manglar en el Ecuador y sus Efectos en la Soberanía Alimentaria de los Comunidades Costeras Estuarinas”. Quito. EC.

### COMUNIDADES DEL BOSQUE SECO (SANCÁN – MANABI – ECUADOR):

#### Contexto en que se desarrolla la ocupación:

El bosque seco tumbesino (a pesar de ser el bosque seco único en el mundo, se encuentra únicamente al sur de Ecuador y norte de Perú), ha desaparecido la mayor parte de su cobertura original y se lo sitúa entre los ecosistemas más amenazados del mundo.

Se mencionarán las ocupaciones tradicionales de comunidades locales de un área de bosque seco donde en la Comuna Sancán ancestralmente se realizan esas ocupaciones. FIDES (2012) citando a Larrea y Saavedra (2009) menciona que en el área de bosque y vegetación protectora Sancán, los bosques se encuentran representados sobre todo por el ceibo (*Ceiba trischistranda*) y otra especie de árboles como son el madero negro (tabebuia ecuatorensis), muyuyo de montaña (*Tacoma castanifolia*), el jaile (*Eriotheca ruizii*), el cascol (*Caesalpinia coriaria*), destaca la presencia del palo santo (*Bursera graveonles*) como especie silvestre promisorio, de valor económico y cultural.

| Ocupación tradicional                            | Descripción de la ocupación. Quiénes la realizan (Varones y/o mujer)                                                                                                                                                                                                                                                                                                                                                                                                                                                                          | Prácticas y conocimientos tradicionales asociados a la ocupación                                                                                                                                                                                                                                                                                                          |
|--------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Recolección de productos del bosque (palo santo) | <p>El Palo Santo es un árbol perteneciente especie <i>Bursera graveonles</i>.</p> <p>Solo se recolectan los árboles que hayan tenido una muerte natural, ya que solo así se conservan las propiedades organolépticas de esta especie. Esta práctica tradicional promueve un uso sostenible del bosque, pues no se talan los árboles de palo santo sino que se recolectan los árboles muertos.</p> <p>Se usa para fabricar esencia de palo santo y para hacer trozos de palo santo para ser usado en su combustión como repelente natural.</p> | La <a href="#">madera</a> resinosa es utilizada con diversos propósitos curativos, las primeras culturas sudamericanas, utilizaban su humo y su <a href="#">aceite</a> para curar el <a href="#">alma</a> y el <a href="#">cuerpo</a> de los enfermos. El humo de la combustión también es usado como repelente de <a href="#">mosquitos</a> y contra las malas energías. |
| Recolección de miel de abeja silvestre           | <p>Es de origen natural y artesanal recolectada en un 80% de los árboles de ceibo, un 50% de algarrobo (que son los árboles con mayor densidad en el bosque seco de la Comuna Sancán.</p> <p>La miel de abeja es utilizada para el autoconsumo y la venta. Sus usos son principalmente medicinales.</p>                                                                                                                                                                                                                                       |                                                                                                                                                                                                                                                                                                                                                                           |

Fundación para la Investigación y Desarrollo Social (FIDES). 2012. Plan de Acción del Biocorredor Bosques Protectores Florones, Sancán, Cantagallo (ACBIO). Manabí, EC.

**Rede Pacari de Plantas Medicinais**

**SUBMISSION**

**Ocupaciones tradicionales:**

En Brasil, se instituyó por decreto la Política Nacional sobre el Desarrollo Sostenible de los Pueblos y Comunidades Tradicionales (Dec. n° 6.040/2007).

El objetivo general de esta política es promover el desarrollo sostenible de los pueblos y comunidades tradicionales, con énfasis en el reconocimiento, fortalecimiento y garantía de sus derechos territoriales, sociales, ambientales, económicos y culturales, con respeto y reconocimiento a su identidad, sus formas de organización y sus instituciones.

Entre los segmentos que forman la diversidad de la sociedad brasileña, y están bajo la protección de esta política, se destaca el segmento **Raizeira o Curandera**, que es un segmento social cuya ocupación tradicional se ha desarrollado propias formas de vida y diferentes prácticas de cuidado de la salud de la familia y la comunidad, a través del uso consuetudinario y sostenible de la biodiversidad.

Las raizeiras, con gran liderazgo de las mujeres, viven en todos los biomas brasileños, desde *Amazonas, Cerrado, Pantanal, Caatinga, Mata Atlántica, Zona Costeira (incluso Mangrove) y Pampas*.

La medicina tradicional brasileña, practicada por raizeiras y curanderos, es un patrimonio cultural, que tiene valor social y económico, debe ser transmitida por los titulares de los conocimientos tradicionales y preservados por las políticas públicas. Entre todos los segmentos sociales, sin embargo, las raizeiras necesitan más protección legal para que pueda defenderse de la criminalización, y que la práctica de la medicina tradicional es reconocida como una ocupación importante para la conservación de la diversidad biológica.

Las raizeiras fortalecen la cadena de transmisión de los conocimientos tradicionales cuando transmiten lo que saben a los demás, dentro de sus farmacias caseras o comunitarias, en la vida comunitaria, en los cursos que enseñan en las escuelas públicas, centros de salud pública e incluso universidades.

Algunas universidades públicas brasileñas han creado programas para el intercambio de conocimientos y teniendo en cuenta su práctica cultural y conocimientos tradicionales sobre el uso sostenible de la biodiversidad en el cuidado de la salud, les invita a dar conferencia y cursos para los estudiantes universitarios de grado y máster.

Junto a esta medida, también es necesario garantizar el acceso al territorio para mantener viva la memoria de las prácticas tradicionales, los sistemas de clasificación y las gestiones de los recursos genéticos, que son la base para asegurar la supervivencia de la comunidad local y pueblos indígenas.

El acceso y permanencia en los territorios tradicionales sigue siendo un desafío y necesita ser reforzada por políticas públicas que garanticen este derecho. En este sentido, Raizeiras y curanderos del bioma del Cerrado brasileño desarrolló el *Protocolo Comunitario de las Raizeiras del Cerrado*, con el fin de garantizar el derecho de uso consuetudinario y sostenible de la biodiversidad local, con libre acceso a estos recursos.

Así como las *raizeiras, pueblos indígenas, comunidades quilombolas, caucheros, ribeirinhos, extrativistas, geraizeiros, pescadores artesanales, gitanos, povos de terreiro, rompedoras de coco babaçú, recogedores de mangaba, pomeranians, faxinalenses, caiçaras, comunidades de fondos de pastos, comunidades da diáspora africana, retireiros, pantaneiros, agricultores familiares*, entre otros, son parte de la rica socio biodiversidad brasileña, que son reconocidos por la presente Política Nacional.

Estos son los grupos socialmente diferenciados y que se reconocen como tales, que tienen sus propias formas de organización social, que ocupan y utilizan los territorios y los recursos naturales, como condición para sus culturales, sociales, religiosas, ancestral y económica, utilizando los conocimientos, innovaciones y generan y prácticas dictadas por la tradición.

**Redcam****SUBMISSION****LAS ocupaciones tradicionales que a continuación se especifican tiene que ver con las siguientes comunidades locales de Venezuela ( solo una muestra a nivel sub-nacional):**

Estado Carabobo ( Norte-montaña ): Vegueros de montaña o serranieros

Estado \_Sucre ( Este ): pescadores tradicionales / artesanales

Estado Falcón (Norte-marino-costero): mangleros y concheros, pescadores tradicionales / artesanales

Estado Mérida (Oeste): parameros

Estado Bolívar y Estado Amazonas (Sur): vegueros o comunidades ribereñas del Río Orinoco

**Estado Sucre / Estado Falcón : pescadores tradicionales / artesanales;; mangleros y concheros / as**

,  
En este caso tienen reconocimiento constitucional como COMUNIDADES / asentamientos de pescadores además con equilibrio de genero, esta situación jurídica puede englobar las diferentes comunidades locales y sus expresiones culturales tradicionales , donde se inscriben las **ocupaciones tradicionales entre se encuentran**

- Constructor de embarcaciones , que van desde las elaboradas de un solo tronco de árbol hasta las de trabajo faena en alta mar.
- Elaborador de artes relacionadas con las pesca, lo cual incluye cesteria, redes en su diferente tipos y funciones accesorios para las embarcaciones en su mayoría hechas de madera.
- Guía o baqueano , es un pescador especializado, la cual hereda generacionalmente la función de ubicar áreas geográficas donde se ubican zonas de pesca o desove
- Tejedora de hamacas , sandalias o calzado de faenar y de sombreros: particularmente hecha por mujeres pues es sedentaria y solo lo hacen los hombre cuando están en tierra ,como actividad secundaria

**Estado Carabobo: Vegueros de montaña o serranieros :**

La ley Orgánica de Diversidad Biológica, reconoce específicamente como COMUNIDAD LOCAL.

Presente en todas los ecosistemas de montañas del país , con sus diferentes especificidades, culturales .En este caso .encontramos :

- Luthier tradicional de instrumentos musicales locales
- Arcillero o elaborador de utensilios / materiales de construcción de arcilla tanto para construcción, como actividades del hogar / internas de la casa.
- Semillador/a; es un agricultor especializado en la cosecha para semillas tradicionales , en sus diferentes formas ,no solo granos. En la practica es una custodio/a ,guardiana de germoplasma.
- Rezador de animales / cultivos : medico/a tradicional especializado/a solo en las actividades agropecuarias , incluyendo las previas a la cría o al cultivo

: **Estado Mérida: parameros** , ubicados específicamente en la región andina del país, en la zona de vida de media y alta montaña (1.500 msnm- 4.000 msnm)

- Paperos: agricultores especializados en la diversidad genética de la papa
- Aguador/a : ubica , bendice y mantiene la vida de fuentes y cursos de agua
- Tejedor/a: especializado en textiles elaborados de lana
- Constructor en piedra: en una ocupación propia solo de esta región ,lo cual incluye desde muros hasta edificios .Es una tradición que se hereda
- Rezador de animales / cultivos : medico/a tradicional especializado/a solo en las actividades agropecuarias , incluyendo las previas a la cría o al cultivo

**Estado Bolívar y Estado Amazonas: vegueros o comunidades ribereñas del Río Orinoco**

- preparador de áreas de siembra,: tanto en la parte espiritual como física: Reza la tierra ,señala limites físicos y espirituales, le da protecciones , quita las malezas y flora perjudicial para cultivos,etc
- medico / medica tradicional, incluye, parteras y/o comadronas, rezadoras de fetos/neonatos, hueseros o masajes de tendones/huesos, prepara recetas basadas en partes de plantas ,animales o minerales
- constructor de canoas e implementos relacionados que van desde las elaboradas de un solo tronco de árbol hasta las de trabajo/ faena colectiva o transporte fluvial
- tejedor/tejedora de hamacas tradicionales, sombreros y cestería en general: particularmente hecha por mujeres pues es sedentaria y los hombres se encargan de recolectar la materia prima.

|                               |
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| <b><i>Sami Parliament</i></b> |
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**SUBMISSION**

It is important position to stimulate and support local communities to themselves, based on existing local knowledge and strengthening of traditional knowledge, which awards may be forgotten, define the care and management of the Sami landscape so that it maintain and enhance biodiversity and ecosystem sustainability and adaptability, Resilience. Many of the Sami business have a long tradition and are related to the conservation and sustainable use of biological diversity. Reindeer husbandry is the basis of the Sami culture and Sami business. The number of reindeer herders, are at a constant level over the past twenty years. Among the start-ups of business during 2014 in Norrbotten (Sweden), reindeer husbandry most popular for people aged 18-25 years. The Sami Parliament has tools for monitoring the indicators for Aichi target 18. The Sami Parliament has also proposals for other relevant indicators that Sweden can use for status and trend in traditional occupations.

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