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STATUS AND TRENDS IN TRADITIONAL OCCUPATIONS: OUTCOMES OF A RAPID ASSESSMENT

Cover Photo Credits

top left: traditional lattice work used to decorate Maori meeting houses in Aotearoa/New Zealand. The pattern is called kaokao which is a symbol of strength and unity

Credit: Tui Shortland

Middle: woman in traditional swidden field, north east India.

Credit: Thingreiphi Lungharwo

Right: traditional boat (oblasok), Siberia.

Credit: Polina Shulbaeva.

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Disclaimer and limitations

We do not claim that the responses represent a comprehensive insight into the current status or trends of traditional occupations globally, or even nationally. As a result of time constraints on the response time we allowed for the survey, we received only 16 responses to our survey and some areas of the world had a greater number of survey responses than others. For example, we received only one response from the whole continent of Africa but three responses from Ecuador. There were also areas of the globe from which we have received no response at all. Our results can only represent the perspectives of the individuals who answered the survey.

Equally, the individual survey responses for the various different communities are not intended to be taken as the final word on the status and trends for traditional occupations in that community. The survey sent out was a quick-fire assessment and it is possible that some further questions should have been included and others excluded. We attempted to ask a range

of questions which would allow the respondents the freedom to describe their communities' experience of the different traditional occupations, including the difficulties encountered and opportunities for improvements. Any answers given represent a snapshot of the community's situation at the time of answering and do not take into account anticipated future developments in governmental policy, laws or possible changes within the community.

In keeping with the above disclaimer, we have stated throughout our analysis that the data and conclusions we have drawn out from the responses are solely based on this particular survey's responses. Where quantitative analysis has been employed we have explained the methodology utilised. The statistics and graphs were based on 16 out of 17 responses, as one came in late and could not be processed in time (but information and data from this last response were included in the narrative sections).

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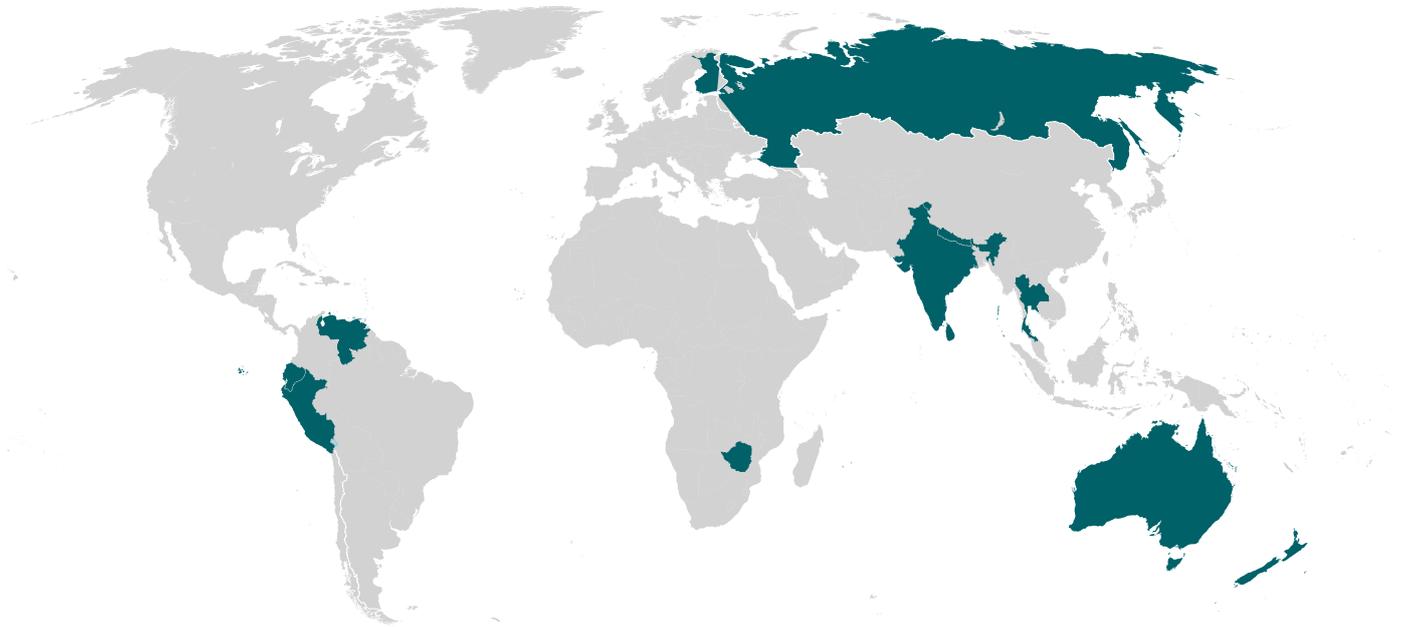
FPP would also like to extend its thanks to the survey contributors who provided editing and proofreading assistance for the Traditional Occupations Report, in particular Yolanda Teran and Thingreiphi Lungharwo.

Finally, FPP expresses gratitude to volunteer Athene Dilke for her help with this project, and to Maria Isabel Griffiths for her help with translations.

Introduction

In the framework of the CBD, status and trends in the practice of traditional occupations is one of the agreed indicators to measure progress towards the 2020 Biodiversity Targets concerning traditional knowledge and customary sustainable use.

For the purpose of a submission to the CBD Secretariat, Forest Peoples Programme (FPP) developed a survey form (rapid assessment), with semi-standardized questions, which was sent out to 20 indigenous and local community experts. The form was completed and returned by 17 respondents, who provided information from 13 countries (see map). A complete list of contributors is provided in annex II.



The following definition of ‘traditional occupations’ was given at the beginning of the survey:

The International Technical Workshop on Indicators Relevant for Indigenous Peoples, held in Baguio City, Philippines, from 17 to 19 November 2008, decided that the indicators on traditional occupations should focus on “occupations where knowledge of traditional culture and practices may influence the way the work is performed”.

A small team in FPP processed and analysed the data and produced the quantitative analysis and the outcome report, as well as the formal submission. Frequent contact has been maintained with the contributors who also had the opportunity to comment on the draft. The intention of the rapid assessment was to provide some preliminary insights into the practice of traditional occupations, considering the short timeframe and lack of resources permitting in-depth research at this stage. FPP does not claim that this small sample of responses and our analysis represents comprehensive and solid qualitative and quantitative data.

However, we hope that this small set of data can represent the starting point for a broader investigation into the status and trends of traditional occupations. We also hope that the responses we received can be utilised as part of the data collected for the larger investigation and research we would recommend.

The responses were reviewed below. This involved a systematic analysis of the responses to the survey along with some quantitative analysis we have drawn from the results and a few specific examples or quotes from the contributions. Our analysis follows the structure of the key questions/issues that were addressed in the survey. The report ends with a section on conclusions which includes observations and comments on some key overarching trends. Finally, the report provides some recommendations which were generated from the experts’ responses concerning further work on traditional occupations in the framework of the convention at local, national and international levels, and also reflects on and discusses elements or measurements for the indicator on traditional occupations.

Outcomes of the survey on traditional occupations

Most important traditional occupations

Throughout the globe, there is a great diversity in traditional occupations, reflecting the diversity of cultures, traditions as well as natural environments and climates where indigenous peoples live and practice their activities. At the same time, there is also a remarkable level of similarity and overlap in practices. Below is an overview of the key occupations as stated within the survey responses.

Hunting, fishing and collecting wood and gathering non-timber forest products

Many traditional occupations relate to daily livelihood/subsistence activities involving the use of biological resources, such as fishing/fisheries, hunting, gathering of non-timber forest products, such as wild plants, medicinal herbs, fruits, nuts, mushrooms, etc. These activities take place in diverse ecosystems (e.g. marine or inland waters, tropical or boreal forests). In Australia there are increasing numbers of Indigenous peoples reviving the traditional practices of fishing, in both the marine and inland water environments, some of which are focused on being commercial business enterprises. The practices are very much tailored to the specific ecosystems and climate of the community. For example in North Siberia,

the Selkup indigenous people hunt for fur-bearing animals - without the use of weapons, the Saami in Finland (Njuorggán community) practice salmon fishing; local communities from Sri Lanka do kithul tapping. Some of these activities also require specific knowledge for these practices such as navigating the ocean (Aotearoa/New Zealand, Ngati Hine community). In Nepal, indigenous peoples practice grass collection to sell in local markets and stinging nettle collection.

Agriculture, aquaculture, and livestock

Indigenous peoples engage in a variety of traditional farming practices, both around the house (home gardening) and, on a larger scale, in the fields and forests. In different parts of Asia, indigenous peoples practice rotational farming or shifting cultivation, and terrace farming (rain-fed). In Nepal, communities sell their rice in local markets, practice local paper plant cultivation and manufacture, shifting cultivation and planting minor crops in fallow land. In Sagada, the Philippines, people practice wet rice cultivation and agro-forestry. In Latin America, agriculture includes the recovery of native plants (Puruha People, Ecuador), sowing of potato and maize for day-to-day food for the family (Ecuador) and plantation of manioc (cassava) and plantain (Yanesha people, Peru). In Zimbabwe, local communities produce grain (sorghum) on a small scale (Chibememe and Sangwe Community).



Above: Traditional swidden farmer in north-east India.
Credit: Thingreiphi Lungharwo

Left: Collecting khopra (snails), north-east India.
Credit: Thingreiphi Lungharwo

Other occupations include the keeping of animals, such as backyard livestock (poultry, pigs and goats); cattle rearing, cattle herding and small livestock production (Zimbabwe), animal husbandry, sheep farming (seasonal migration), animal herding, traditional beekeeping (Nepal), and reindeer herding (Njuorggán community, Finland). Forms of aquaculture, such as paddy/fish culture in irrigated fields are also practiced (Tangkhal Naga community, Northeast India).

Traditional medicine

Another important traditional occupation is related to traditional medicine, including traditional healer (doctor), mid wife/birthing.

Preparing and storing of traditional foods/dishes

Traditional cooking is also a traditional occupation, including expertise on preparing or storing foods. For instance, the indigenous practices of the Selkup indigenous peoples of North Siberia include: processing of berries, nuts, mushrooms, meat and fish (so the foods can be stored for many years). In Nepal, communities produce homemade liquor, traditional yeast cake, and soy fermented cake (also for local marketing).

Traditional crafts/skills for utensils or household equipment and construction

Many communities have experts who know how to build objects in the traditional way, or who can make specific products, equipment or utensils, or cloths. Some examples which were mentioned in the survey responses include: weaving (including clothes, hammocks), basketry, mat making, (wood) carving/woodcraft and carpentry, building whare (Ngati Hine, Aotearoa/New Zealand), black pottery and blacksmithing, boat or canoe building (Selkup peoples, Siberia, Orinoco communities, Venezuela). In Nepal, people are engaged in weaving homemade cloths from sheep wool, making homemade shoes, and homemade cotton cloth. In some cases, for instance in Ecuador, production of and sale of crafts is a source of additional family income. Some of the skills which were described address specific community needs or circumstances. In Siberia, for example, skills include making traditional fur skis, and traps for animals; in Sri Lanka, skills include making spectacles. Spring salt processing is a particular occupation in Northeast India (Tangkhal Naga community).



Above: A cow horn used by traditional healers in Sri Lanka to cure snake bites. Upon the cow's natural death and its customary ritual funeral, after six months the horns can be dug up and, following astrology wisdom, the horn is given power to suck snake poison from the human body while chanting. **Credit:** Nimal Hewanila



Above: traditional storage house for food products in Siberia, where foods are protected against animals. **Credit:** Polina Shulbaeva



Above: Basket weaver, Langtang, northern India. **Credit:** Thingreiphi Lungharwo



Right: Karen people in northern Thailand performing a ritual in the forest. Credit: IMPECT

Spiritual and ceremonial knowledge

Certain occupations have specific ritual, ceremonial or spiritual dimensions or functions (which can also be combined with other functions). Some examples from Aotearoa/New Zealand are: 'keepers of ceremony' for instance traditional welcomes and ritual death ceremonies and cleansing ceremonies, dedicating new-borns; tattooing, warfare, prayer water carriers. From Sri Lanka: astrologer/future teller.

Traditional art, drama, music

Some occupations mentioned in the survey responses had strong cultural or art dimensions, and included: orators, singers, drama, music players, art and craft.

Teaching and transmission of

traditional knowledge

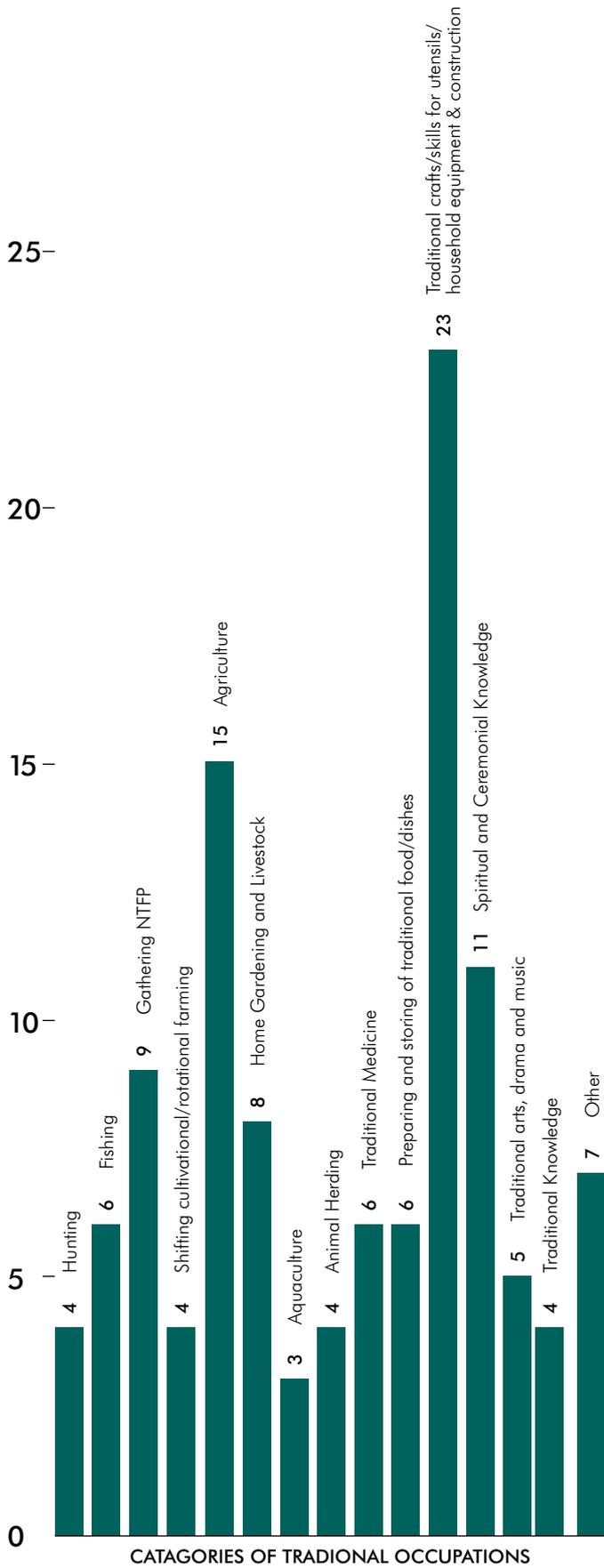
There are also traditional occupations which are specifically directed towards teaching and education, the survival and continuation of indigenous traditional knowledge and the revival and maintenance of traditional knowledge, the practice of indigenous spirituality and use of the indigenous language.

Other types of occupations include specific expertise by indigenous land and sea managers where evidence shows results in sustainable healthy communities (Australia), activists and defenders and lawyers (Ecuador and Peru), and gold collection from sand for local marketing (Nepal).



Above: Muchongoyo traditional dance, Zimbabwe. Credit: Gladman Chibememe

Most Important traditional occupations



Above: Processing cassava, Suriname. Credit: VIDS



Above: Traditional weaving by the Kalin'a people, Suriname. Credit: KLIM

Clarification on the graph:

When creating this graph we sorted the many different traditional occupation descriptions we received in the survey responses into several broad categories. Any response which could not be easily categorised was described as 'Other'. These categories are not intended to be definitive and there are some traditional

occupations which could have been placed in more than one category. The categories used are described in the legend. The variation between different survey responses to this question may affect the quality of the data as some respondents named many different traditional occupations in their answer while others only named a few.

Degree of Practice

For each listed occupation, we asked respondents to answer several sub-questions:
 - Do people still practice this occupation?
 Men or women? As their main activity? And/or combined with other occupations or jobs?

The survey outcomes show that there are great variations in the degree of practice. Some occupations are key/main livelihood activities for the majority of the community; others are seen as 'supplemental/additional' for the livelihood.

This can also vary depending on the region and circumstances: for some groups hunting and fishing and gathering forest products are (still) main occupations, whereas for others, they are seen as supplemental (e.g. Siberia).

Certain occupations require very specific skills and are only practised by a small number of people. For example, in Siberia (Selkup people), carving is practiced as a main activity by only 10% of the people. "Specialised occupations" also include practices like traditional healer or canoe builder (Orinoco communities, Venezuela).

Other occupations are only practiced in a certain season or on certain occasions (for instance, salmon fishing by Njuorggán community, Finland, is only done in summertime).

Traditional occupations clearly exist within holistic indigenous management and use systems, where various activities are practiced alongside each other and different resources are being used concurrently. From the survey responses, it appears that all traditional occupations, major or minor, are combined with other daily or seasonal activities. Even when certain occupations are seen as a 'main activity', for instance, production and sale of crafts or agriculture (Ecuador), they are still combined with other activities, like ceremonies, irrigation, etc. Most of the indigenous Karen in Thailand and highland Burma continue to frequently practice rotational farming, which is the main activity, but it is always integrated with other activities, in particular terrace paddy fields, husbandry, hunting and gathering.

From the survey, it was clear that, fortunately, many traditional occupations are still practiced, although a substantial number have declined in practice (more on this trend in the next section on increase and decline).

Some traditional occupations have already disappeared or are on the brink of disappearing, or have changed completely.



Left: traditional roofing from Ité palm leaves, Wapichan people, Rupununi region, Guyana.
 Credit: SCPDA



Right: traditional weaving, Langtang, north-east India.
Credit: Thingreiphi Lungharwo



Left: black pottery, north east India.
Credit: Thingreiphi Lungharwo

In Nepal in particular, traditional occupations are under pressure. Shifting cultivation and sheep farming (season migration) are becoming less practiced because they are marginalised activities that are restricted under an official rule aimed at replacing these systems. Similarly, legal acts relating to the forest have stopped the practices of bamboo weaving of baskets and umbrellas. Other practices such as traditional trapping instruments from wild plants, seeds, and local shoe making have ended, and other traditional practices like fishing, gathering wild foods, fruits, flowers, nuts and medicine have nearly ended. Animal husbandry (indigenous breeds), and traditional healing have become much less practiced.

In Aotearoa/New Zealand, the occupation of water carriers has vanished among the Ngati Hine community. Other ceremonial and ritual occupations still do exist, but some are under pressure.

In Sri Lanka, there are no traditional midwives left.

In Northeast India, professions like black pottery, spring salt processing, blacksmith, basketry, wood craft, carpentry, and mat making are practiced by only 1% or less of the community.

In Sagada, the Philippines, traditional blacksmithing has disappeared, but traditional sugar production has just been revived after 50 years of non-practice.

Gender dimensions of traditional occupations

In nearly all of the case studies, the majority of traditional occupations are practised by both men and women.

There were some traditional occupations that were exclusively practiced by women or men in certain countries. Weaving, for instance, 'traditionally is the main occupation of women and all women use to know weaving' (Tangkhul Naga community, Northeast India). Among the Karen in Thailand, weaving is also a women's activity (whereas, for instance, in Venezuela both men and women are involved in hammock weaving).

Concerning farming, both men and women are practicing rotational farming, but decision making and daily management is in the hands of the woman (Thailand). The survey from Nepal showed that 'women are more interested in traditional farming', and concerning animal husbandry (indigenous breed), women traditionally played the key role in decision-making, but now it is changing to more commercial approaches, men are more frequently in charge. In Zimbabwe, women engage more in small livestock production, fishing and indigenous fruit gathering, but collection of medicinal traditional herbs is common for both men and women. Among the Yanasha people in Peru, women are responsible for the plantation of manioc (cassava) and plantains.



Left: Karen women in rotational farming field, northern Thailand. Credit: Maurizio Ferrari

In Siberia, all fishing, gathering wild plants and work with bioresources (nuts, mushrooms, berries) is practiced by both men and women, but there are differences, e.g. hunting is practised by 80% men, and 20% women, boys begin hunting at age 12. Master carving of wood is only practiced by men.

In some communities, women play a larger role in the production of traditional foods and drinks, such as homemade liquor and traditional soy fermented cake in Nepal.

In Northeast India typical women's occupations include home gardening, and backyard livestock keeping (poultry and piggery). Typical male activities include cattle rearing, black smith, basketry, wood craft, carpentry and mat making (but all of these are rarely practiced anymore). Blacksmithing is also a male occupation in Sagada, the Philippines, as well as small-scale mining.

In many places, in particular in Latin America, women do have a very special and important role in the practice and transmission of indigenous language, spirituality and knowledge.

More gender-specific research could give a more complete picture of the gender dimensions of the traditional occupations.



Right: women's group for natural weaving and dyeing, northern Thailand. Credit: IMPECT

“ Women practice indigenous spirituality and use of Kichwa language
- Puruha people, Ecuador

“ Elders and women along with young parents teach their culture, language and ancestral values to children and young people
-Yanesha, Peru

“ In our community, women and elders try to teach our culture and language during our daily practices
- Puruha, Ecuador

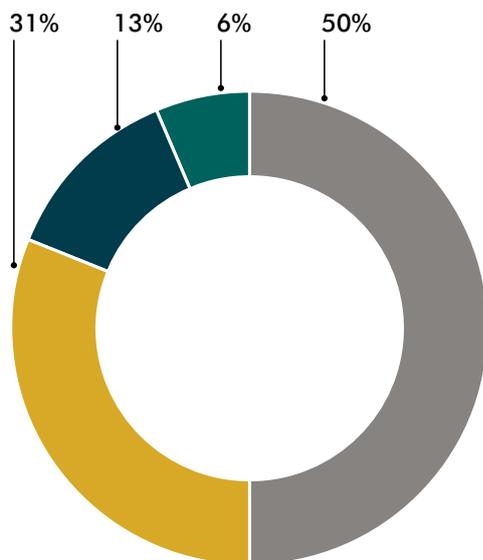
Status and trends: decline/increase in traditional occupations

Respondents were asked to reflect on the question of whether overall they had seen a decline or increase in the practice of traditional occupations in the community over the past 10 years. The results are presented in the chart below:

Increase or decline in traditional occupations (from surveys)

Decline
 Increase
 Decline in some, others unchanged

 Decline in some increase in others



The outcomes show that there is a deep divergence in trends around the world; while it is clear that a majority (50%) reported that traditional occupations were in decline, a significant portion of respondents (31%) stated that there has been a recent increase in the practice of traditional occupations in their communities.

Another observation is that there can be a lot of variation within a community between different occupations. Some occupations are in decline but the practice of others is increasing. There are also situations where occupations have remained unchanged. These different results relate to various circumstances which will be discussed in the following sections.

Some of the responses from the surveys illustrate these different situations:

Increase:

“One of the obvious changes over the past few years is that young people are interested in working in land and heritage management as it gives them a sense of dignity and pride in their community and cultures.” (Australia)

“Previously we saw a decrease in the rotational farming system because of official policies and programmes which had as main objective to directly stop rotational farming. In the last 10 years, however, the rotational farming system has been coming back into practice because people organise and mobilise themselves to create power to negotiate with government and policy makers. Therefore, the trends of the practice of rotational farming in Thailand is increasing and it is likely to become one of the alternative systems among the cash crop agriculture promotion.” (Karen people, Northern Thailand)

“ Increase in small grain production and small livestock production
- Chibememe and Sangwe Community, Zimbabwe

“ In the last ten years it has been an increase because there is a recovery of ancestral traditions, like the language, culture, and indigenous ceremonies
- Shuar people, Ecuador

“ In the last ten years there has been an increase of spirituality and in the number of native plants in the community
- Paruha, Ecuador

Some decline, some increase,

or no major changes:

“We see a decline in all occupations except carving.” (Nga Tirairaka o Ngati Hine community, Aotearoa/New Zealand)

“A decline in off-farm occupations, increase in rotational farming, due to better transportation and increased cash demand.” (Tangkhul Naga community, Northeast India)

“Decline in Salmon fishing, no change for reindeer herding.” (Njuorggán Community, Finland)

“Over the past 10 years in carving on wood and a little traditional processing products bioresources. Remaining occupations unchanged.” (Selkup people, Siberia)

Decline:

"A decline in traditional natural/organic farming, and adoption of chemical farming. Observed an increase in number of abandoned farmlands. No more blacksmithers." (Sagada, Philippines)

"Just a (rapid) decline." (Sri Lanka, and Nepal)

"There has been a marked decrease in the last ten years, which has been accelerated in the last five years." (Orinoco communities, Venezuela)

"In the last ten years, the community has been forced to plant potatoes from foreign seeds, which reduce soil quality and production. Many varieties, flavours and traditional meals have disappeared. The exchange of good between the upper and lower areas has disappeared too. This has affected in a negative way social relationships and the practice of reciprocity. This has similarly contributed to a reduction in the use of Kichwa language in chants related to seeds and planting practices and in different ceremonies during the agricultural and life cycles." (Tusa people, Ecuador)

"The practice of traditional occupations has decreased in the last 10 years due to mining activities that displaced our peoples from our ancestral territories. As a result, there is a loss of culture, ways of living and language." (Yanesha, Peru).



Above: Inca terraces in Tarma, Peru.
Credit: Dr. B.M. May 2015

Policies, regulations and government support for traditional occupations

The survey asked the following questions:

- Is there any government support for traditional occupations? What is the governments' attitude (including policies and laws where relevant) towards them?
- Are there any regulations that discourage traditional occupations or even prohibit them?

From the responses, it is clear that the majority of the communities that participated in this survey are facing challenges in government support for their occupations, and many government policies or regulations discourage rather than promote traditional occupations.

The most frequently reported situations are listed below.

No specific government support or very limited or inadequate support

"There are projects that encourage or support traditional occupations, but mainly it is NGO initiatives. There are vocational training centres but these hardly encourage traditional occupations." (Tangkhul Naga community, Northeast India)

"There are no specific policies, there are some subsidies for agriculture products but the larger population does not benefit, there is no market, and lack of infrastructure, especially linking to hills/mountains." (Magar people, Nepal)

"There are no support policies for the traditional occupations of Indigenous peoples. Laws are not supported by a program of action." (Selkup people, Siberia)

Lack of (adequate) implementation of supportive policies

In particular in Ecuador, where three persons participated in the survey, it was stressed that, although there are supportive laws and policies, the problem is that these are not effectively put into practice.



Above: Anangu men and women looking after Country on the Watarru and Walalkara IPAs. Burning country rejuvenates the biodiversity and ecosystems.

“The national constitution has a chapter on Indigenous Peoples, and another one on the rights of mother earth. They are in writing, but we are very far away from their implementation” “In theory, traditional practices are taken into account, but on a day to day basis the government fails to comply with them due to the lack of an intercultural policy and adequate funding.”(Tusa people, Ecuador)

“There are, but not enough. Significant progress has been achieved at the legislative level, like the acknowledgement in the constitution of a multinational state, but in practice the government in turn has not met the obligations under the constitution, and has not complied with the laws to guarantee the effective participation of indigenous peoples in decision making processes to improve their living conditions. Norms for traditional practices of indigenous peoples are encouraged in the legislation, but in practice they are not fulfilled. Communities are divided in good and bad, were good people join the government and bad ones are considered as opponents, and even displaced from their own territories.
- Shuar people, Ecuador

“Peru was one of the first countries in south America to adopt prior and informed consent under its legislation. It is this same consent that has not been fulfilled in practice.” (Yanesha, Peru)

“There is some level of support, but in a lower percentage than expected.

There is recognition and reassessment of the definition of policies and legislation, but also a lack of knowledge and information with regards to their implementation.” (Orinoco communities, Venezuela)

“The Government of Nepal, Ministry of Culture and Tourism, has a regulation to document on best cultural practices. But I have seen they are documenting what they think these best practices are, without FPIC, full and effective participation of the right holders. Also the existing law and regulations contradict each other.” (Nepal)

Lack of valuation, respect, and understanding of traditional occupations

Many survey respondents have reported that this is a common problem. In particular to the practice of rotational farming and traditional hunting/fishing, these practices have a (false) reputation of being environmentally unfriendly, and are consequently being repressed and discouraged.

“Traditional Occupations are not respected and valued nationally as occupations. There is a notification from 2005 mentioning that indigenous peoples don’t know how to manage forest and blaming rotational farming for forest degradation and so the notification was to prohibit rotational farming. Indigenous peoples have strongly opposed this notification. But despite request, no initiative was taken to do research on the drivers of forest degradation and deforestation.” (Tangkhu Naga community, Northeast India)



Above: Harvesting resources from grey beaked whale, Aotearoa/New Zealand. Hgati Hine people practice customary sustainable use by harvesting the traditional resources from dead stranded marine mammals, which was outlawed around the time of CITES. There are only a few around the country who maintain the tradition by extracting meat, bone, sinew & tendons, oil, spermaceti, etc. for carvers, healers, and traditional gifting. Credit: Tui Shortland

"Shifting cultivation is considered as unproductive and wasteful of natural resources and government sees it as a sign of underdevelopment, therefore the state is very unsupportive." (Magar people, Nepal)

"In some places, indigenous peoples are equated to poachers." (Selkup people, Siberia)

"Government sees impermanent livelihoods such as mining as an opportunity, even at the cost of traditional livelihood. Mining laws are considered to be more powerful than other laws." (Saami, Finland)

Land conflicts and land tenure insecurity

In a number of responses, people mentioned conflicts with the government relating to who owns the lands where traditional occupations take place. In some cases, the government decides on other types of land use in indigenous peoples' traditional areas without their involvement or consent. In a number of places, indigenous peoples face a lack of access to their lands and resources and a lack of tenure security.

"Government zones space for other activities without FPIC, e.g. aquaculture space traditionally used for fishing." (Ngati Hine, Aotearoa/New Zealand)

"Lands and water are the basis for traditional occupations, yet Government fails to secure proper rights for Saami for management of these area and does not apply FPIC. For example, the Government has forbidden one traditional salmon fishing method in waters considered to be property of the state, it can still be practised in private waters but not in many places where traditionally it has been practised." (Njuorggán Community, Finland)

"In 2014 there was a proposal from the government for a new land use policy which indigenous peoples have strongly objected to." (Tangkhul Naga community, Northeast India)

"We face a lack of traditional territories." (Selkup people, Siberia)

Degradation of ecosystems due to

mismanagement / harmful projects

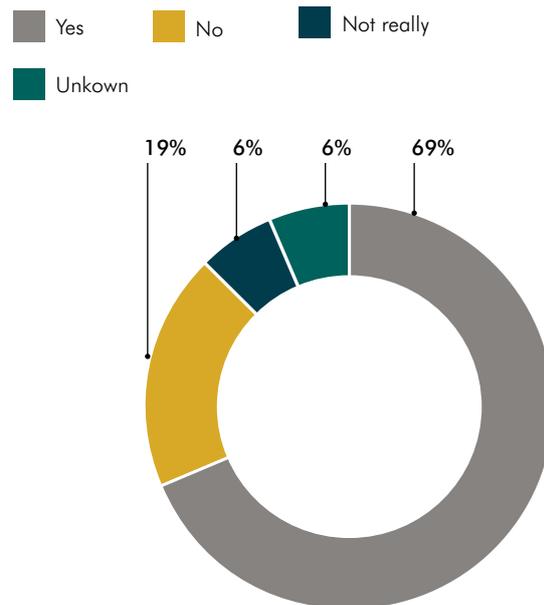
"Many environments previously used are no longer suitable, shellfish gathering areas covered in silt, water quality too poor for ceremonies." (Ngati Hine, Aotearoa/New Zealand)

Regulations that discourage, prohibit

traditional occupations

Unfortunately, there are still many government laws and regulations in various countries that are aimed at preventing traditional occupations from continuing and/or which actively put traditional occupations under pressure. The chart below shows that 69% percent of the survey respondents confirmed there were such laws or regulations.

"Percentage of countries with laws/regulations that discourage/prohibit TOs"



"Prohibition of traditional practices is common. Due to changes in the Russian legislation, increasingly indigenous peoples are not free to engage in hunting and fishing. There are a number of federal and regional laws that affect traditional occupations. With regards to traditional fishing, indigenous communities must register as a legal entity; collect a number of documents and apply for the fishing sector; collect documents and apply for a quota of fish. If they want to use certain traditional fishing grounds, they have to participate in an 'auction' of fishing grounds, which means competing with industrial fishing companies that also have an interest in this site – this usually involves a lot of money. If a community manages to do this, they get allocated the fishing area for 5-10 years and only then can they fish. Even the production of fish or animals for personal consumption in indigenous families is regulated by law." (Selkup people, Siberia)



Warul Kawa
Island Indigenous
Protected Area in
the Torres Straits

Credit:
Steve Szabo

“Yes, these exist, particularly related to environmental legislation
- **Orinoco communities, Venezuela**

“There are government laws that ban and prohibit traditional occupations. For instance, prohibiting of Kithul tapping (traditional livelihood), prohibiting of traditional healing or treatment without getting approval from the government (health law) and hunting in the jungle (law of wild life department)
- **Sri Lanka**

“Profitability of reindeer herding has declined because of regulation on the number of predators and the quantity of reindeer
- **Njuorggán Community, Finland**

“Traditional occupations are largely outlawed such as gathering medicine from Conservation Estate, fishing in a traditional manner, collecting trees for carving. Examples of such regulations include the Conservation Act, Fisheries Act, Resource Management, Foreshore and Seabed Act, Wildlife Act, Reserves Act.” (Aotearoa/New Zealand)

“The 1993 Forest Act affected the seasonal sheep herder migration pattern.” (Nepal)

Positive examples (although some with limitations)

Fortunately, there are also positive trends to report on, although the positive situations also have limitations.

“Australian regulations are making progress in supporting traditional occupations and in promoting programmes for aboriginal communities. Examples are Traditional knowledge programmes; Country Ranger Programme; Indigenous Protected Areas programme; Green Army programme and Recognition of Indigenous fisheries. Some States are slower to develop policy and legislation in support for Indigenous traditional occupations and practices, but progress is there.” (Australia)

“In the last 10 years there has been support to enhance agro-forestry and promote organic/natural farming.” (Sagada, Philippines)

“Most government laws are not in favour of traditional occupations. But there are discussions happening because of the CBD and relevant protocols.” (Sri Lanka)

Anindilyakwa
Indigenous
Protected Area
rangers protect
turtle nesting
areas and keep
the sea and
beaches free of
ghost nets and
marine debris.

Credit:
Department of
the Environment
and Water
Resources.



"In Thailand a slow shift is visible concerning the views on rotational farming, although not all government departments are yet on the same page. The ministry of culture and education seem to increasingly support traditional occupations. However, almost all of laws of forest, based on the ministry of environment, still prohibit the rotational farming system, except some people in community forest section under forestry department appear open to the rotational farming system.

There is a cabinet resolution from 3rd August 2010 "Recovering the Karen Livelihood in Thailand". The 2007 Community Forest Act was the first in Thailand to allow people living in communities whose lands overlap with areas designated as national parks to continue to stay, provided that the areas are managed sustainably by the villagers under Royal Forest Department(RFD) monitoring. However, it still places decisions on forest management solely with the RFD.

At the same time, there are policies to increase the forest area and these affect the indigenous peoples. Many Karen and other IPs groups need to move or have lost their land. -Order No. 64/2014 : Forest reclamation 40 % within 10 years." (Karen people, Thailand)

In Zimbabwe, positive national policies include:

- (i) constitution of Zimbabwe.
- (ii) Designation of National Focal Point (NFP);
- (iii) Statutory 61 Instrument on Access and Benefit Sharing;
- (iv) National Environment Policy and Strategies 2009.
- (v) Treaty on the Establishment of the Great Limpopo Transfrontier Park (GLTP) 2002;

Section 33 of the Constitution of Zimbabwe mandates the State to "...take measures to preserve, protect indigenous knowledge systems, including knowledge of the medicinal and other properties of animal and plant life possessed by local communities and people". At the same time the Mines and Minerals Act and the Protected areas policy have negative impacts on traditional occupations. (Chibememe and Sangwe Communities, Zimbabwe)

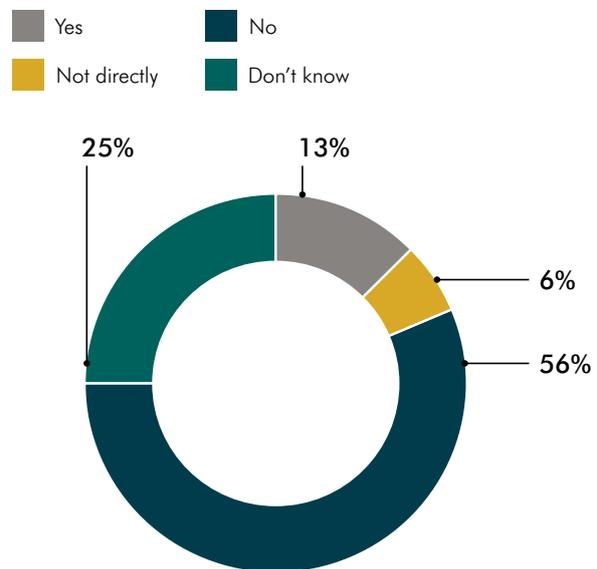
"There are no regulations that discourage or prohibit traditional occupations." (Nepal)

Traditional occupations in national censuses

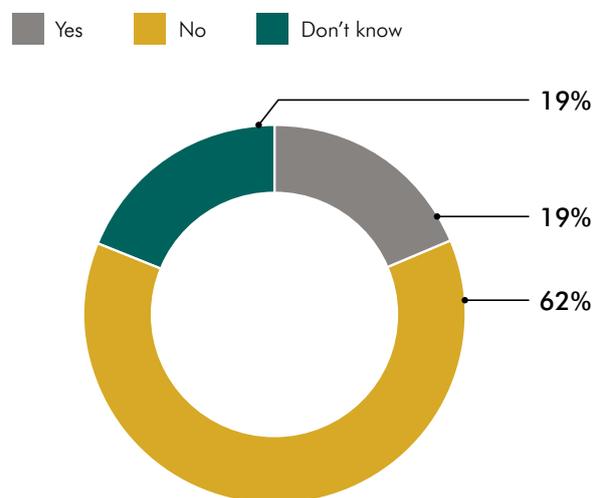
The respondents to the survey were asked whether they knew if questions about traditional occupations are included in national surveys/statistics. They were also asked whether there were processes in place for the inclusion of questions about traditional occupations in national survey statistics.

The graphics below present the responses received through the surveys:

Do you know if questions about TOs are included in national surveys/statistics?



Are there processes in place for the inclusion of questions about TOs in national surveys statistics?



Right:
Fisherman,
Northern Siberia
Credit: Polina
Shulbaeva



Some quotes from the survey:

"We don't have traditional occupations on the national census so they are not even respected and valued nationally as occupations." (Ngati Hine)

"There has been an attempt in the past to record statistics on Indigenous Rangers in land management. Some statistics are available from the Department administering the specific Indigenous programs." (Australia)

"Not directly, only on cultural aspects since the last national census which included the afro-descendant population and only some local communities linked to it." (Orinoco communities, Venezuela)

"We have 2 lists of questions: 1. federal - for all and 2. regions. In the federal one we have questions about ethnicity (self-determination); and whether you know your native language. But we have 41 indigenous nations in 28 regions of Russia (unofficially in 31 regions), with different climatic and geographical conditions.

And so there we have different regional questions: the Arctic part - about reindeer herding and nomadic way of life; on the coast - about fisheries, on the plains - about agriculture and animal husbandry. All questions depend on the region and its authorities. And as a rule, detailed statistics will be stored in the regions." (Selkup people, Siberia)

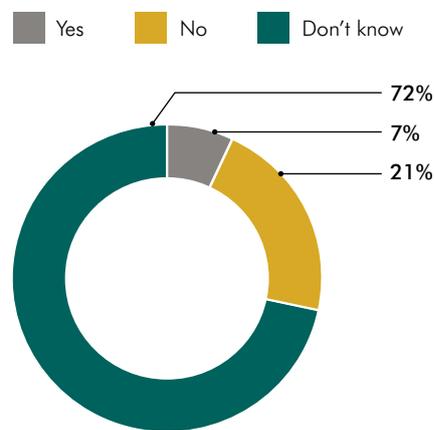
“No - we are indigenous nationalities trying for recognition, inclusion, FPIC and participation
- Nepal

“There is no specific item on traditional occupation. There is a question on occupation and some traditional occupation are included like farming, fishing
- Sagada, the Philippines

Education and transmission of knowledge

The respondents to the survey answered the following questions: "Does formal education pay attention to traditional occupations? If yes, which occupations are mentioned and how are they addressed? Are they described positively or negatively?" The chart below reflects the outcomes from the responses:

Does formal education pay attention to traditional occupations?



Some quotes:

"Not in Primary and Secondary School, some in higher education but along with western education values. Ayurvedic education is taught in some special university and described positively but most traditional values are not taught in these course." (Sri Lanka)

"No, on the contrary, they are trying to make bilingual education disappear. This education was created and established with great effort by indigenous peoples." (Puruha People, Ecuador)

"Bilingual education was tested at some point, but it was not successful. The bilingual education system received a minimum percentage to ensure an effective operation. In fact, this education system survived thanks to international support, but at present the system is not available anymore for Indigenous Peoples. In fact, it has been replaced by millennium schools, with "beautiful" physical structures, but without budget, students or teachers. According to the results of the evaluation, bilingualism was not achieved. In fact, there are children, young people and teachers that are monolingual in Spanish." (Tusa people, Ecuador)

"In the case of bilingual education, small community schools of indigenous peoples have disappeared, and millennium schools have been created in places out of the reach of indigenous children. These schools are kilometers away and it is very difficult to get there because of the lack of adequate roads. Consequently, there is no transport for the children, and they cannot attend the lessons." (Shuar people, Ecuador)

"Private education in private schools does pay attention to traditional occupations. These schools have foreign resources." (Yanesha, Peru)

"Yes, primary school, secondary school, and higher education pay attention to traditional occupations. For instance, small grains projects and small livestock production." (Chibememe and Sangwe communities, Zimbabwe)

Yes, in primary school, secondary school, and higher education. These relate to occupations like traditional fishing, farming, traditional healer, skilled builders of canoes and related implements, traditional hammock weaver. These occupations are considered part of the national identity and intangible cultural heritage, and are described in a positive way in education." (Orinoco communities, Venezuela)

Below: traditional farming site, Sangwe communal land areas outside Great Limpopo Transfrontier Park (GLTFP) in Zimbabwe. Credit: Gladman Chibememe

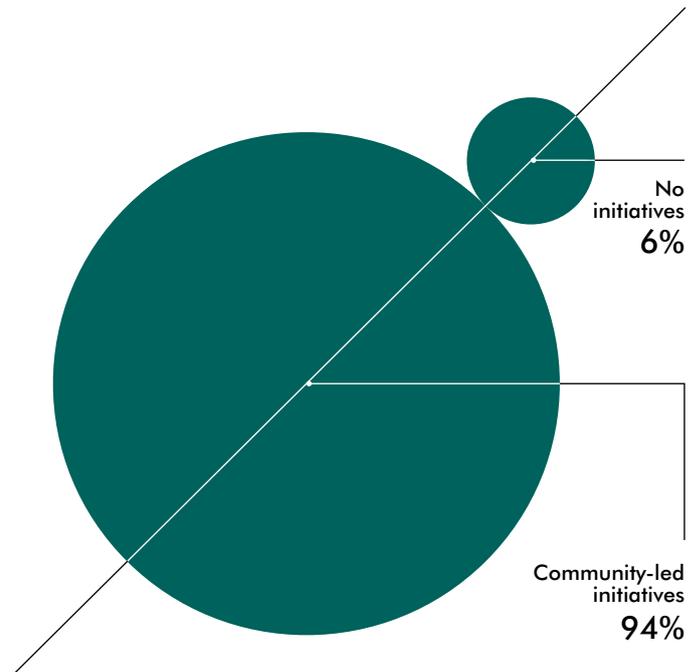


Community initiatives

The respondents were asked to share information about any community-led initiatives for the transmission of knowledge and skills related to traditional occupations.

In nearly all of the communities (see chart) there are formal or informal educational activities to promote and enhance traditional knowledge and skills, in particular among youth.

Percentage of community-led Initiatives



Respondents were asked to estimate, if possible, the percentage of youth involved in these initiatives. Only 8 out of 17 did so, and so it is hard to make real statements about this, and this would be an interesting area for further research. In 1/3 of cases only 10% of youth participated, in 1/8 of cases 15% participated and in 50% of cases there was 50% or more youth involvement.

Many of the initiatives involve multiple generations, with a special role for elders/older generations. In these initiatives, older generations pass on traditions, cultural/ancestral values, uses and customs to the children and youth, including languages, clothes and ceremonies. (Ecuador, Peru)

Many skills relating to traditional occupations are still passed on in practical, field-based ways and learning-by-doing, mostly within families or collectively in the community. For example, in Finland, families teach their children certain practices such as reindeer herding and salmon fishing. In Thailand, an increasing number of villages transmit their knowledge of rotational farming/shifting cultivation. In Sagada, the Philippines, on the household level, knowledge and skills in farming, animal

raising are transmitted by letting children participate in the work as soon as they are old enough to do so.

In some communities, youth are encouraged to engage in practical natural resource management activities to educate them on-the-job, side by side with experienced managers. For example, in the Ngati Hine community, these activities include community-based biodiversity monitoring, development and use of community protocols, mentoring sessions, and recording and sharing information on sites of significance.

In some communities, practical learning courses or classes have been set up which are aimed at transmission of specific traditional skills. For instance:

- Northeast India: weaving, blacksmithing, pottery, salt processing
- Thailand: weaving, handicraft
- Siberia: master classes, workshops and courses on traditional quarrying, traditional food and food preservation, traditional medicine, using the oblaske (traditional narrow boat), accuracy in shooting, winter fishing, construction of temporary huts in the forest, making ointments from the venom of the snake etc. Sometimes these classes involve competition for the children, e.g. speed of their boats, accuracy in shooting.

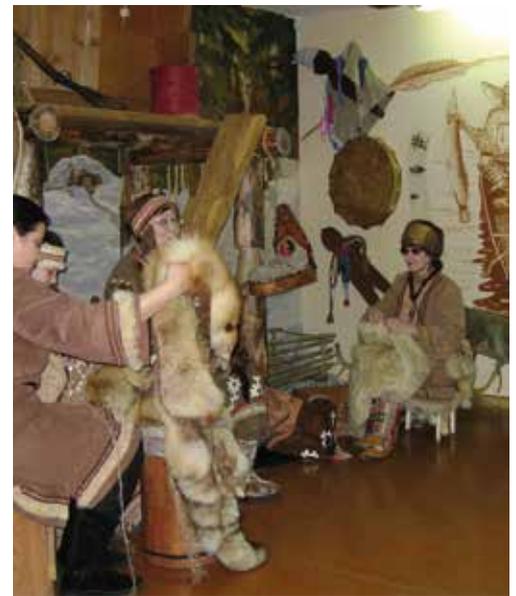
While some communities set up their initiatives completely on their own, others collaborate with local NGOs (Northeast India, Thailand), (sometimes) local government (Thailand), larger indigenous organisations (Siberia), or educational institutions (Ngati Hine). In Nepal, the NGO FONIN (Himalayan Folklore and Biodiversity Study, Society for Wetland Biodiversity Conservation Nepal) and its member organisation are trying to raise awareness on a community level. Volunteers are trying to facilitate and stimulate work on research, documentation, recognition and education in the field on bio-cultural knowledge, practices, beliefs, religious and spiritual footprints of ancestors.

A clear trend among the survey responses was the revival of interest in traditional knowledge and skills, and a revival of indigenous pride and identity in general, in a fair number of communities.

"Since 1980s, there is a need and concern to understand where are we coming from, and who we are. This search is increasingly accentuated. We feel proud of being indigenous because we belong to and are part of a people, owners of our territories, individual and collective rights, and vigilant of our own self-determination." (Tusa community, Ecuador)



Above: Transmission of knowledge, Anindilyakwa IPA, Northern Territory, Australia.
Credit: Department of the Environment, Water, Heritage, and the Arts.



Right: The learning of traditional currying, Northern Siberia.
Credit: Polina Shulbaeva

"Recovery and strengthening of our culture, and on what we are as indigenous people." (Yanesha, Peru)

"Reclamation of traditional knowledge on snake bite healing, traditional livelihood call Kithul tapping." (Sri Lanka)

“This initiative has been going on for more than 15 years, started by indigenous peoples themselves, and now it is an ongoing activity in most villages of indigenous peoples. In different villages in different ways.

- Selkup people, Siberia

“We have traditional education, discussions, revaluation as bearers of tradition

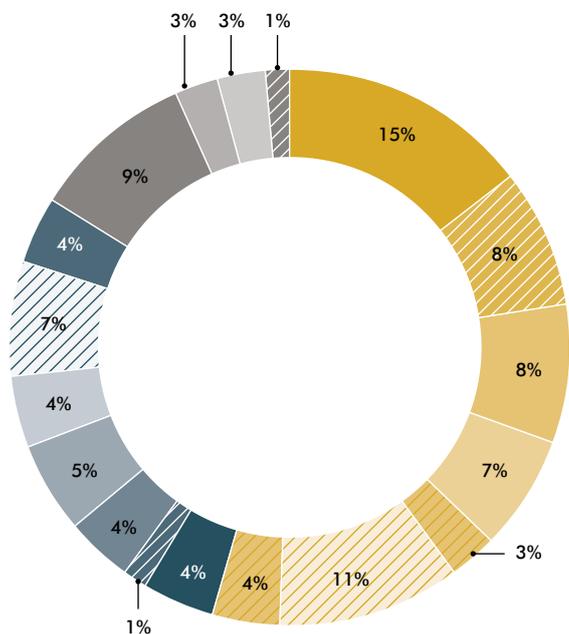
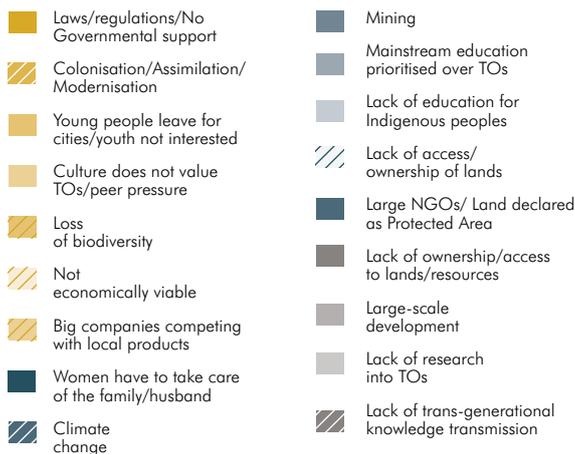
- Orinoco communities, Venezuela

Threats to traditional occupations

In the survey, respondents were asked to reflect on the main threats to traditional occupations. The survey asked: what are the reasons people abandon traditional occupations and/or seek other jobs or leave the community?

The following two graphics illustrate the key threats that were mentioned in the survey responses. The first chart gives a more detailed picture of the various threats described, while in the second graph the key issues were clustered into broad categories which are also used for the discussion of the outcomes (below the charts).

Threats to traditional occupations (detailed)



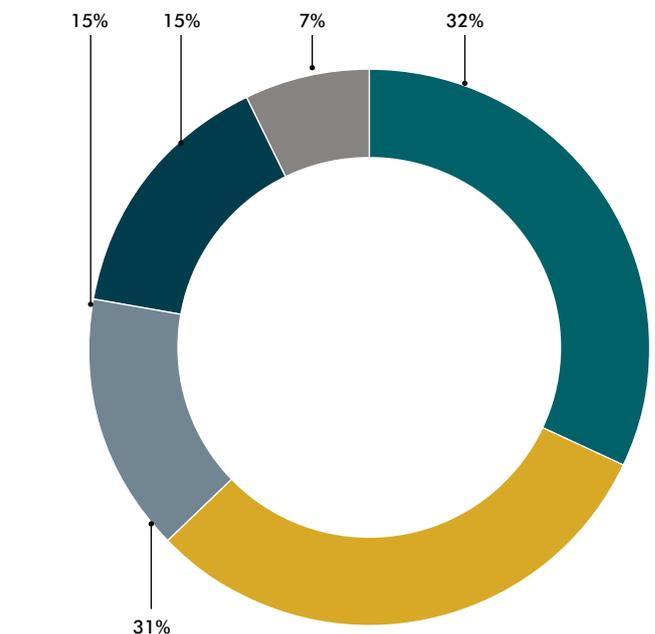
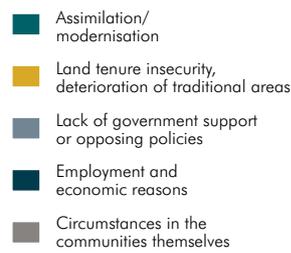
Assimilation/modernisation

The main threat identified by the survey respondents was the pressure from mainstream/dominant society (in particular on youth) to assimilate and 'modernize'. This threat has multiple components, including:

- Dominant culture does not value traditional occupations, there is no recognition of traditional occupations
- Young people leave for cities
- Lack of interest from youth for traditional occupations
- Peer pressure on youth to assimilate
- Higher education is prioritised over traditional occupations
- Mainstream education system does not address or respect traditional occupations, influencing how children view their traditional background and future

Looking at the chart, all of these related components add up to at least 32% of the identified threats.

Threats to traditional occupations (clustered themes)



Some quotes from the survey:

“Youth are not interested in the farming sector; there is high migration of youth to urban metros and cities to look for alternative livelihood options
- Tangkhul Naga community, Northeast India

“Young people are migrating to the cities for further study and jobs, and are influenced by main stream education
Karen people, Thailand

“The proximity to the city; moving to a city; the bombardment with new technology; changes in occupation and work. This leads to a decrease in the use of our language, traditional clothes, wearing long hair and the adoption of new ways of life and customs. Spanish is the first language. This new way of life is an alternative of survival
- Tusa community, Ecuador

“Urbanization, migration to big cities for job and education, young men go to middle-east countries for earning money
- Magar people, Nepal

“Modern education, looking for a better life, migration, new technology
- Nepal

“Marginalisation and trivialisation of traditional systems, modern education and religions. Lack of awareness on traditional occupations
-Zimbabwe

Lack of land tenure security and deterioration of areas where occupations are practised

The second main concern shared in the survey responses (31% in total) related to the areas and territories where people practise their occupations, knowledge and customs. Traditional occupations are affected by the loss or degradation in biodiversity in their territories or by climate change impacts (New Zealand, Finland).

Activities by extractive industries (in particular mining and logging), external development projects approved and implemented by governments or large bilateral funding institutions or companies are a serious threat for many. (Finland, Thailand, Siberia).

Many of these problems are related to the lack of land rights security for indigenous peoples (lack of access/ownership of lands), and the lack of opportunities for indigenous peoples to give or withhold their FPIC to proposed activities on the lands they depend on.

Some quotes from the survey:

“Uncontrolled harm is done to mother nature; unreasonable use and exploitation of resources.” (Yanesha, Peru)

“Some family move to the city because their territory was declared as protected area or national park, which not allow people to stay and farm there.” (Karen people, Thailand)

“Changes in land tenure or loss of territory/land.” (Orinoco communities, Venezuela)

“Lack of ownership.” (Nepal)

“Lack of productive lands.” (Puruha people, Ecuador)

Opposing government policies or lack of government support

The lack of government support for traditional occupations or pressure from restrictive government policies, laws and regulations was another concern that was frequently mentioned by the survey respondents (see chart: 15%).

Some quotes from the responses:

“The main reasons people abandon the rotational farming system because forcing by the government forest policies, policy. The system is illegal in law, people get arrested when practicing their traditional occupation.” (Karen people, northern Thailand)

“The government is equating indigenous peoples to poachers.” (Selkup people, Siberia)

“Lack of resources to support traditional occupations e.g the use of traditional medicines and hunting, lack of comprehensive studies and research information on traditional occupations.” (Chibememe and Sangwe communities, Zimbabwe)

Similarly, in some countries the government is held responsible for the lack of work opportunities and good quality education in indigenous areas, for instance in Peru.

Employment and economic reasons

Traditional occupations are also under threat because of employment/economic reasons (15% of the chart). Many respondents stated that they currently find it difficult to make a living from traditional occupations (see chart 1: 11% saw it as key threat that traditional occupations are not economically viable).

Communities increasingly suffer from competition with their local products from cheap, industrially produced products that are increasingly accessible and available (another 4%). This concern is very closely related to the issue discussed above concerning the dominant society, the influence of a cash-based economy, the lack of (economic) valuation of traditional occupations, and the subsequent peer pressure suffered by youths to pursue other jobs outside of the community.



Above: Traditional field with maize, beans and squash, Ecuador. Credit: J.M.

Some quotes from the survey:

"While there has been an increase of numbers of young people involved in ranger work and land and heritage management on their traditional lands, there are also some communities that face a serious threat where younger people leave remote areas for better employment in town and cities." (Australia)

"Some communities face a serious threat where younger people leave remote areas for better employment in towns and cities." (Australia)

"We face competition in the local handicraft sector from plastic products, baskets, mats and furniture." (Tangkhul Naga community, Northeast India)

"We get no regular income from traditional occupations and we don't always have the necessary materials." (Sri Lanka)

"Making a living with traditional livelihoods is not easy- the future is uncertain." (Njuorggán Community, Finland)

"There is a lack of economic support for traditional occupations, no support in training concerning commercialisation of products and increasing profitability." (Shuar community, Ecuador)

"Lack of productive lands, economic resources, study and life opportunities.

They go to the cities in search of a better life and work. They forget their own language and adopt other customs and ways of living." (Puruha people, Ecuador)

"You can buy ready-made boat, instead of doing it the traditional way" (Selkup people, Siberia)

Following on from these employment and economic pressures, people abandon their traditions because of a lack of economic valuation, a lack of income, or advanced age.

Circumstances in communities itself

Some respondents (7%) also pointed at the role of the communities themselves. For instance, the fact that transgenerational transmission is lacking, or that there is a lack of bearers of transgenerational heritage.

The specific situation of women who are looking after the family or household is seen as a threat by some, but would need to be addressed by more targeted and gender-sensitive research.

Gender dimensions of threats to traditional occupations

Not many respondents specifically commented on the different impacts of the threats to traditional occupations on men and women, but even the few examples we received are interesting to present as they demonstrate that there are gender dimensions to these problems.

Sri Lankan men increasingly abandon their traditional occupations because they cannot make a regular income with them; they do not possess the necessary materials, and the fact that their occupations are not recognized by society is a significant obstacle to them. Women who engage in traditional occupations or have ambitions to do so sometimes encounter objections from parents or husband, or they have too much work at home (taking care of children, husband).

In Nepal, it is mainly the men who are practicing more economically-oriented farming rather than traditional. They also tend to go overseas for labour work rather than practice their traditional occupation. At the same time, many women now also have higher education, and are engaging in more 'materialistic' lifestyles and jobs.

Similarly, in Venezuela it is usually the men who go and look for better paid jobs, and consequently suffer the impact of the loss of their land and heritage. Women are more likely to stay home to help the children and improve the quality of living. Both men and women suffer from the lack of bearers of transgenerational heritage.

In Thailand, families who are no longer able to use their land because it is declared a protected area often move to the cities and many areas in the city become slum areas. In many cases, the whole family migrates but, in general, the number of women migrating is higher because the jobs available are often service jobs, which women mostly do, and sometimes they is a danger that they will end up in prostitution.

In Finland, Njuorggán Community, it is often the case that only one child in a reindeer herding family can continue the practice because numbers of reindeer are limited, in most instances the male children are chosen.

Opportunities for improving the status of traditional occupations

One of the last questions which was put to the respondents concerned the main opportunities for improving the status of traditional occupations. Below are some key opportunities that were mentioned.

1. Recognition of traditional occupations

- “Recognize the value and uniqueness of our traditional occupations, include them in census.” (Aotearoa/ New Zealand)
- “Recognition of traditional occupations by the government is the first and foremost thing.” (Tangkhal Naga community, Northeast India)
- “Traditional Occupations must be legalized.” (Karen people, Thailand)

2. Increased participation of indigenous peoples and local communities in decision-making

- “Indigenous peoples’ participation, including indigenous women, in decision making processes at local, national and international levels.” (Tusa community, Ecuador)

3. Special national measures, including sustainable economic incentives for traditional occupations

- “State policies for promoting and protecting the traditional occupations.” (Nepal)
- “Special measures to protect and support traditional occupations by the government, not commercially, because resources associated with certain occupation are scarce and need to be used sustainably.” (Tangkhal Naga community, Northeast India)
- “Society seeks green products or green economy; there are solutions in traditional occupations for global warming and other environmental issues. Traditional occupations should be promoted in the national

education policy and development policy particularly.” (Sri Lanka)

- “Embrace rotational farming in the national forest policy.” (Karen people, Thailand)
- “Stimulating economic, social and environmental benefits for traditional occupations and improve their income value e.g. artists, fishers and teachers.” (Aotearoa/New Zealand)
- “Enable Indigenous people and Traditional Owners to stay connected with their Country and to be able to continue practicing their traditional and cultures.” (Australia)

4. Support for indigenous values

in education system

- “Government-supported vocational training/ learning; Integrate Indigenous education & values into curriculum.” (Tangkhal Naga community, Northeast India)

5. Raise awareness of traditional

occupations among mainstream society

- “For instance, radio and TV coverage of traditional occupations.” (Tangkhal Naga community, Northeast India)

6. Address land security and ownership

- “The right to use the traditional territory. If indigenous peoples cannot fully maintain their traditional way of life because they have no rights to land, resources, etc., then they cannot maintain their traditional occupations. I think this is most important thing.” (Selkup people, Siberia)
- “Enable Indigenous people and Traditional Owners to stay connected with their Country and continuing to practice their cultures.” (Australia)

7. Make use of international treaties and conventions

- “The existence and knowledge of our (international) human rights.” (Tusa community, Ecuador)
- “The CBD, Cartagena protocol and, Nagoya protocol, and other relevant protocol.” (Sri Lanka)
- “Promotion and support by the UN, international agencies, donors.” (Karen people, Thailand)
- “Introduce the valuation of traditional occupations as an important aspect in the national biodiversity strategies and action plans (NBSAPs), as part of specific subprograms or in specific initiatives such as Lifeweb.” (Orinoco communities, Venezuela)



Above: Te Matua Taa o Ngati Hine Credit: Tui Shortland

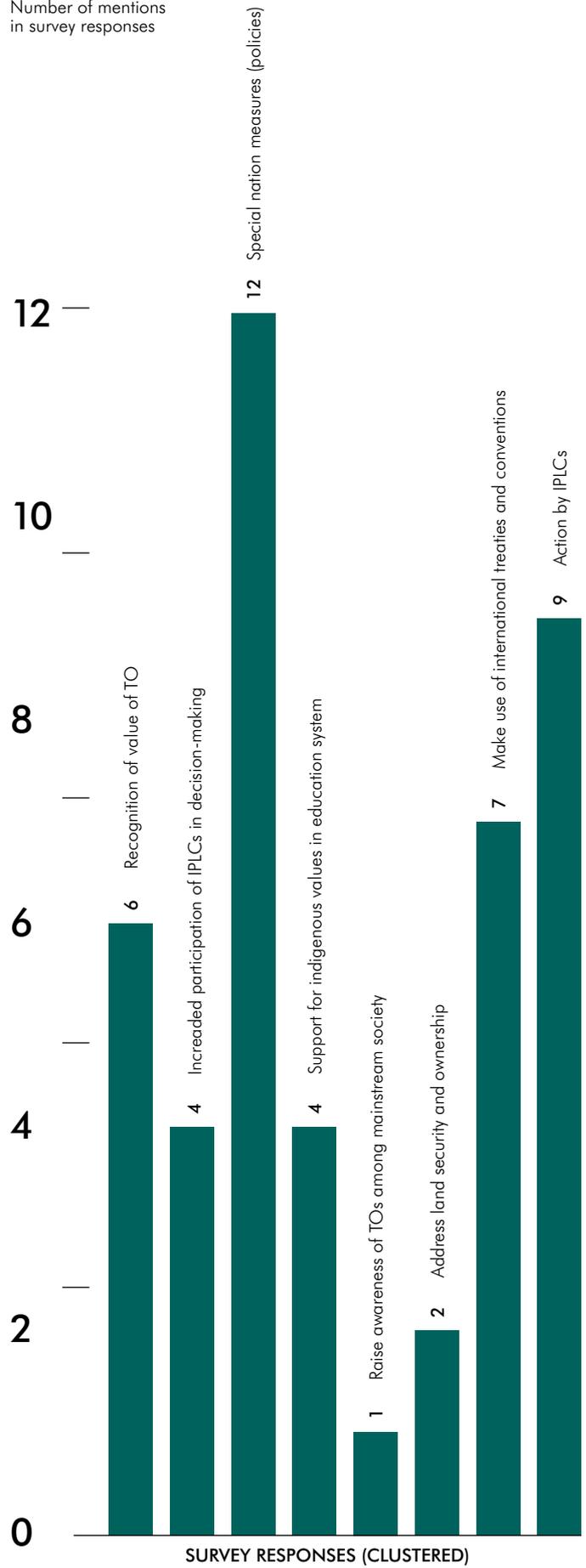
8. Action by indigenous peoples

- “Existing cultural knowledge in the community; Availability of strong community organisations.” (Chibememe and Sangwe communities, Zimbabwe)
- “Awareness by indigenous people themselves to continue practicing and transmitting to their children...” (Karen people, Thailand)
- “An indigenous peoples’ council in Thailand.” (Karen people, Thailand)
- “Transfer of traditional knowledge to younger generations.” (Nepal)
- “Improving the status of traditional occupations by promoting holistic view of the land, ecological farming, health awareness, sustainability, community solidarity.” (Sagada, Philippines)
- “The appreciation, acceptance and re-functionalization of our own values and culture.” (Tusa community, Ecuador)
- “The rebirth of an indigenous identity and pride of our cultural roots.” (Puruha People, Ecuador)
- “Indigenous peoples have a lot of creativity, they are hardworking, there is community work, and there is a development of relations of reciprocity and solidarity. Products have a good quality.” (Shuar community, Ecuador)
- “Our greatest wish is to survive as indigenous peoples. We will continue to fight for our existence.” (Yanasha, Peru)
- “Research, Documentation, education, restoration, bio-cultural institution, -traditional occupation based enterprises for right holders, -advocacy and -conservation of biodiversity and cultural survive.” (Nepal)

Right is a graphic representation of the mentioned opportunities.

Opportunities for traditional occupations

Number of mentions in survey responses



Conclusions: overarching trends

Looking at the outcomes of the survey as discussed above, some overarching trends can be distinguished.

Traditional occupations are still a key source of income, or aspect of daily livelihood subsistence, for many indigenous peoples and local communities. They also play an important role in cultural, spiritual, religious and medicinal aspects of community well-being. The occupations practised are extremely varied: some are very specialised and practised by few; others are widely practised; it is common for various practices to be combined with other (traditional) activities; and men and women sometimes have different, complementary, roles and knowledge of traditional occupations. The occupations are tailored to and based on the natural environments where the communities live and have developed over generations as sophisticated knowledge-based practice systems. Transmission of knowledge usually happens 'in the field', in practical ways.

Occupations are an important element of cultural identity. Consequently, communities are concerned about the trend of disengaging youth, migration to cities, loss of knowledge, language and skills. Pressure from dominant society on youth – to assimilate, pursue higher western education and employment in cities – is a concern and a trend that is visible in nearly all of the contributing communities. This trend seems to be triggered by a mix of factors, as discussed below, which stimulates the abandonment of indigenous identity and practices due to pessimistic (future) perspectives about the way of life in the community.

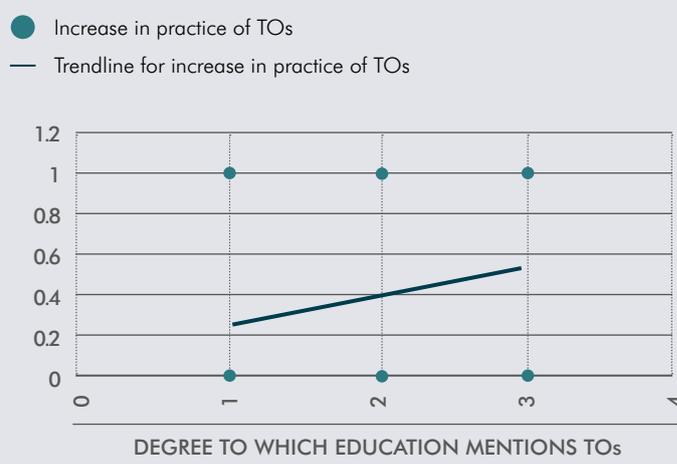
An 'enabling and supportive environment' for traditional occupations of indigenous peoples and local communities, both by governments as well as mainstream society, is crucial for these occupations to continue to exist and develop. Parties to the CBD should make efforts to create this enabling environment and stimulate occupations as our research has shown that, while some countries do attempt to create these conditions, for the majority of the countries and communities who contributed to the survey, this is not yet the case. Many communities still report on public policies, laws and regulations that discourage or even outlaw traditional occupations, in a number of cases this is related to a misunderstanding of traditional occupations and their effect on biodiversity.

An important element of creating an enabling and secure environment is secure land and resource rights. Restricted access to traditional areas negatively impacts occupations and insecurity about the future does not stimulate occupations. Many occupations and practices

are closely connected to specific places and biomes and cannot be practised elsewhere. The top-down imposition or approval of developmental, agricultural, or industrial activities in indigenous territories, without Environmental and Social Impact assessments and Free, Prior and Informed Consent, can have tremendous negative impact, as several responses showed.

Culturally sensitive education, or multilingual and intercultural education, or the lack thereof, is another element which can make or break traditional occupations. The trendline in the graphic below shows the positive correlation between culturally sensitive education and the practice of traditional occupations. In most of the survey responses we received, government support for this kind of education was minimal.

Correlation between formal education mentioning traditional occupations and their practice



Clarification of the graph:

This graph was created by collecting all of the survey responses and analysing the data on the degree to which formal education mentions or pays attention to TOs and an Increase in the practice of TOs. The responses, such as: 'yes', 'no' or 'yes,limited' were then assigned numerical values. For responses to questions about the degree to which formal education mentions TOs, 'Yes' was assigned the value 3; 'Yes, limited' was assigned the value 2; and 'No' was assigned the value 1. For response to the question about whether there had been an increase or a decline in the practice of TOs, an Increase was assigned the value 1 and a Decrease was assigned the value 0. The line on the chart represent the overall trajectory.

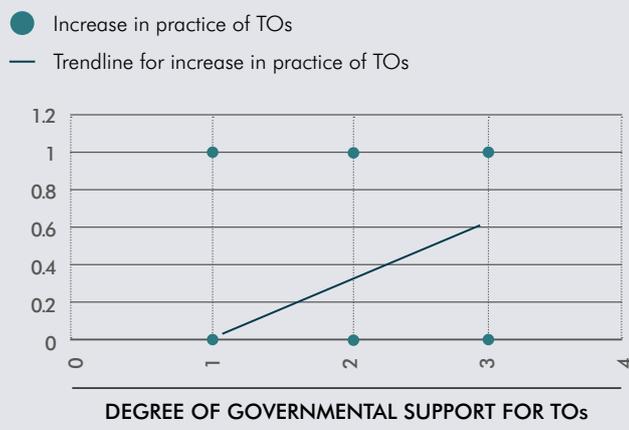
As the blue trendline in the graphic below shows, the role of the government can be decisive in the survival of traditional occupations. Where communities receive governmental support, there seems to be an increase in the practice of traditional occupations, including youth involvement. On the other hand, where governments prohibit, penalise or do not prioritise traditional occupations, there is often a corresponding decline in the practice of traditional occupations, or an increase in practice can only be created by the community joining together and protesting against the government's decision.

A positive trend we noted was the increasing number of effective community-led initiatives aimed at reviving the indigenous identity, language(s), knowledge and skills.

For the most part, these community-led initiatives involved educational and practical activities which engaged the youth. Many of the participating communities in this survey reported that they had revived cultural pride and empowered people with a desire to save indigenous knowledge and languages from extinction.

Many indigenous communities are also making use of innovative research and monitoring tools and (social) media to demonstrate, for instance, the ecological and economical values of their practices, and the success of their activities. These initiatives play an important role in the sensitization of mainstream thinking to traditional occupations and reversing negative images of certain practices.

Correlation between Governmental Support and the practice of traditional occupations



This graph was created by collecting all of the survey responses and analysing the data on the degree of Governmental support and Increase/decline in the practice of Traditional Occupations (TOs). The responses, such as: 'yes', 'no' or 'generally no' were then assigned numerical values.

For responses to questions about Governmental support for the practice of TOs, 'Yes' was assigned the value 3; 'Limited [support]', 'Generally no' and 'Ineffective [support]' were assigned the value 2; and 'No' was assigned the value 1. For response to the question about whether there had been an increase or a decline in the practice of TOs, an Increase was assigned the value 1 and a Decrease was assigned the value 0. The line on the chart represent the overall trajectory.



The wise use of indigenous knowledge and practices: fishing communities are being replaced by electric fishing and hydro dams. Credit: Kamal Rai



Local liquor distillation is one of the main traditional occupations of indigenous women as part of their culture and for their home economy. Credit: Kamal Rai



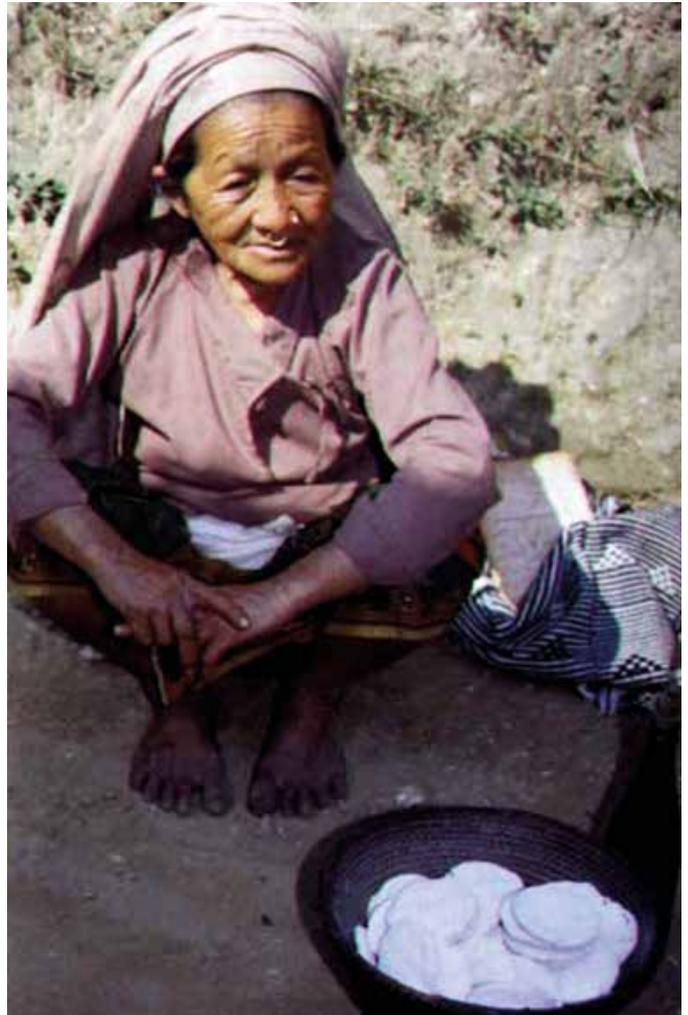
The traditional methods of carving stone water taps are vanishing due to modernization. The water from the stone taps is free flowing, which is a more environmentally sustainable option which contributes to biodiversity conservation. Credit: Kamal Rai



Traditional beehkeeping replacing the modern system. Credit: Kamal Rai



The Forest Act 1993 has had an adverse effect on Herders who conduct seasonal migration which fulfils an important ecological function. The photo show a discussion with a sheep Herder in Taplejung. Credit: Kamal Rai



A yeast cake prepared for sale at the local market for use in the preparation of home liquor. Credit: Kamal Rai

Recommendations

From the responses to questions relating to threats and opportunities, several key recommendations for Parties to the CBD and others can be distilled.

Evaluate and revise current laws, policies and regulations that discourage or prohibit traditional occupations, and replace them with a stimulating legal framework and supportive policy environment. Existing supportive regulations should be protected and further promoted and expanded, this includes laws and policy relating to lands and resources, development, healthcare and education. Frequent dialogues with indigenous peoples and local communities can help to identify the main obstacles and better understand traditional occupations and what is needed to sustain them.

Recognize, value, and support traditional occupations publicly, for instance by including them in national censuses or surveys; by promoting them in the school system and curricula; and by providing technical, financial, or other support to community-based initiatives to promote their traditional occupations. Engage in dialogues with indigenous peoples and local communities about what communities require in order to reverse negative trends or to further catalyse positive trends. Investigate possibilities for economic assistance in the promotion of traditional products, or support for bilingual schools. Once mainstream pressure on indigenous youth to abandon traditional practices has been reduced by improving the image and livelihood perspectives of such occupations, the overall status of traditional occupations is likely to improve.

In Decision XII/2/B, Parties to the CBD have endorsed the Plan of Action on Customary Sustainable Use. Priority task 2 of the first phase of the action plan is "to promote and strengthen community-based initiatives that support and contribute to the implementation of Article 10(c) and enhance customary sustainable use of biological diversity; and to collaborate with indigenous and local communities in joint activities to achieve enhanced implementation of Article 10(c)". In Decision XII/30, paragraph 21, Parties, other Governments, international organizations, programmes and funds, including the Global Environment Facility, were invited to provide funds and technical support to developing country Parties and indigenous and local communities for implementation of programmes and projects that promote customary sustainable use of biological diversity. Thus, there is an existing commitment to support sustainable community-led initiatives. Supporting community initiatives that safeguard the continuation and advancement of traditional occupations which contribute to the sustainable use and conservation of biodiversity should explicitly be included in these implementation efforts.

More research is needed into the situations of individual countries to map the status and trends of traditional occupations, their specific threats and opportunities for improvement, and what is needed to support them. This research represented an initial, rapid-fire assessment of preliminary input from a limited number of communities, carried out without any dedicated budget and under time pressure from the notification's timeframe. However, the responses we have received suggest that there is a lot of interesting and valuable material available and that more in-depth research will help create a more complete picture of specific situations and needs. Parties could consider making available financial resources and, where needed, technical resources, to stimulate bottom-up research by communities and encourage the inclusion of this information in national biodiversity plans and reports. Participatory partnerships, including with governments or academic institutions, may also be considered. Naturally, all research and any publication of results should take place with the full and effective participation and free, prior and informed consent of the communities involved.

To further operationalize the indicator on traditional occupations, some potential sub-indicator elements for national and local levels could be used. Based on the key issues raised in the survey responses, some suggested sub-indicators are:

- (1) Level of governmental support/legal support for traditional occupations
- (2) Degree of control and access to lands, territories and resources by indigenous peoples and local communities
- (3) Formal education recognising/teaching about traditional occupations
- (4) Degree of youth involvement and knowledge of traditional occupations
- (5) Questions/qualifiers in national surveys or censuses about traditional occupations
- (6) Community-led initiatives: do they exist; and is there government support for the initiatives?

It is recommended that further research on the traditional occupations is done in a gender-sensitive way (preferably working with gender-disaggregated data and indicators), to illustrate the differences in situations, experiences, challenges and opportunities for men and women.

Annex II

Details of the Respondents to the Survey

	Country (as stated by respondent):	Community (if given):	Expert status/position (if given):	Name (if allowed):
Pacific Region				
1.	Aotearoa -New Zealand	Nga Tirairaka o Ngati Hine	Not given	Tui Shortland
2.	Australia		Member, Jabalbina Yalanji Aboriginal Corporation and Chair, AIATSI Ethics Research Committee	Chrissy Grant
Asia				
3.	Nepal	Magar Indigenous Peoples' group	Coordinator, Indigenous Women Programme Asia Indigenous Peoples Pact (AIPP)	Chanda Thapa Magar
4.	Nepal	Kirant indigenous peoples group	Research and Conservation Officer	Kamal Rai
5.	North East India	Tangkhul Naga community (Ukhrul district in Manipur)	Environment Program Coordinator, Asia Indigenous Peoples Pact (AIPP)	Thingreiphi Lungharwo
6.	Philippines	Sagada, Kankanaey speaking people.	Program Coordinator Indigenous Peoples and Biodiversity Program Tebtebba (Indigenous Peoples' International Centre for Policy Research and Education)	Florence Daguitan
7.	Sri Lanka	Local communities	Executive director Nirmanee Development Foundation	Nimal Hewanila
8.	Thailand	Baa Pae Khee village, Chomthong district, Chiang Mai	IKAP network (Indigenous knowledge and peoples)	Prasert Trakansuphakon
9.	Thailand	Karen People	AIPP	Pirawan Wongnithisathaporn
Arctic region / Europe				
10.	Finland (Saami)	Njuorggán community	teacher	Aslak Holmberg
11.	Siberia (North Russia)	Selkup indigenous peoples of the North	Not given	Polina Shulbaeva
Latin America and Caribbean region				
12.	Ecuador	Tusa people	Anonymised	Anonymised
13.	Ecuador	Shuar people	Anonymised	Anonymised
14.	Ecuador	Puruha people	Anonymised	Anonymised
15.	Peru	Yanesha people	Anonymised	Anonymised
16.	Venezuela	Vegueros (communities along the Orinoco river)	Anonymised	Anonymised
Africa				
17.	Zimbabwe	Chibememe and Sangwe community	Secretary, Chibememe Earth Healing Association (CHIEHA)	Gladman Chibememe

Annex III

Form and Content of the FPP Survey

Survey: Information and data on status and trends in traditional occupation

Filled in by (name, position):

Village/community (Note: you can fill it in for your own community or a community/communities you are familiar with or working with):

Country:

Date:

Definition of Traditional Occupations: The International Technical Workshop on Indicators Relevant for Indigenous Peoples, held in Baguio City, Philippines, from 17 to 19 November 2008, decided that the indicators on traditional occupations should focus on “occupations where knowledge of traditional culture and practices may influence the way the work is performed”.

Traditional occupations in community

Question 1: What are the most important traditional occupations in the community?

Degree of practice

Question 2: Copy the most important occupations from answer 1 and answer the questions per occupation. If you can roughly estimate percentages, please indicate (but if not, that is also fine).

Occupation

Do people still practice it?

Men or women?

As their main activity?

Combined with other occupations or jobs?

Question 3: Overall, have you seen a decline or increase in the practice of traditional occupations in the community over the past 10 years?

If you do not know about the past 10 years, have you seen any changes over the past 5 years?

Please indicate in your answer whether you are referring to 5 years ago or 10 years ago.

Policies, regulations and national surveys

Question 4: In your opinion, is there any government support for traditional occupations? What is the governments' attitude (including policies and laws where relevant) towards them?

Question 5: Are there any regulations that discourage traditional occupations or even prohibit them?

Question 6a: Do you know if questions about traditional occupations are included in national surveys/statistics?

Yes there are /no there are not / I don't know

Question 6b: Are there processes in place for the inclusion of questions about traditional occupations in national survey/statistics?

Education and transmission of knowledge

Question 7a: Does formal education pay attention to traditional occupations?

Primary school: yes/no
Secondary school: yes/no
Higher education: yes/no

Question 7b: If yes, which occupations are mentioned and how are they addressed? Are they described positively or negatively?

Question 8a: Are there any community-led initiatives for the transmission of knowledge and skills related to traditional occupations?

Question 8 b: If yes – what are these initiatives and since when have they been running?

If you are able to estimate: approximately what percentage of youth are involved in this? (leave blank if you cannot estimate)

Threats and opportunities

Question 9: In your opinion, what are the main threats to traditional occupations? What are the reasons people abandon traditional occupations and/or seek other jobs or leave the community?

Please indicate if there is any difference in the reasons given by men and women in this situation.

Question 10: In your opinion, what are the main opportunities for improving the status of traditional occupations?

Any other comments or recommendations regarding the status and trends in traditional occupations: