



COMMUNITY OWNED  
SOLUTIONS FOR BIODIVERSITY  
CONSERVATION IN GUYANA

## Community owned solutions for biodiversity conservation in Guyana

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### Partners



## INTRODUCTION

The international community is making insufficient progress towards the Convention on Biological Diversity's Aichi Biodiversity Target 18. This states that by 2020, "the traditional knowledge, innovations and practices of Indigenous and local communities relevant for the conservation and sustainable use of biodiversity, and their customary use of biological resources, are respected, subject to national legislation and relevant international obligations, and fully integrated and reflected in the implementation of the Convention with the full and effective participation of Indigenous and local communities, at all relevant levels".

"Indigenous knowledge is the vehicle through which the principles of Indigenous worldviews, beliefs, traditions, practices, and institutions are transmitted and put into practice"<sup>1</sup>. It is a knowledge held collectively, transmitted orally and through learning by doing, and is relational, in that it is considered to include all living things, non-living things, and supernatural beings that interact and connect in space and time. Indigenous knowledge is adapted over time through everyday life experiences of repetition, learning and experimentation, and is therefore not static but constantly changing. Although there is increasing recognition for the importance of traditional knowledge for biodiversity conservation<sup>2,3</sup>, poverty alleviation and climate change mitigation, Indigenous knowledge is under threat<sup>4</sup>. It is rapidly decreasing worldwide as a result of changes in lifestyle, education and belief systems, economic and cultural globalisation, urbanization and poverty<sup>5,6</sup>.

The Darwin Initiative "Integrating Traditional Knowledge into National Policy and Practice in Guyana" project aimed to provide policy-level guidance, capacity development and research-led experience for safeguarding traditional knowledge and for greater respect and representation of traditional knowledge and Indigenous Peoples rights in conservation and sustainable development decision-making. This was through:

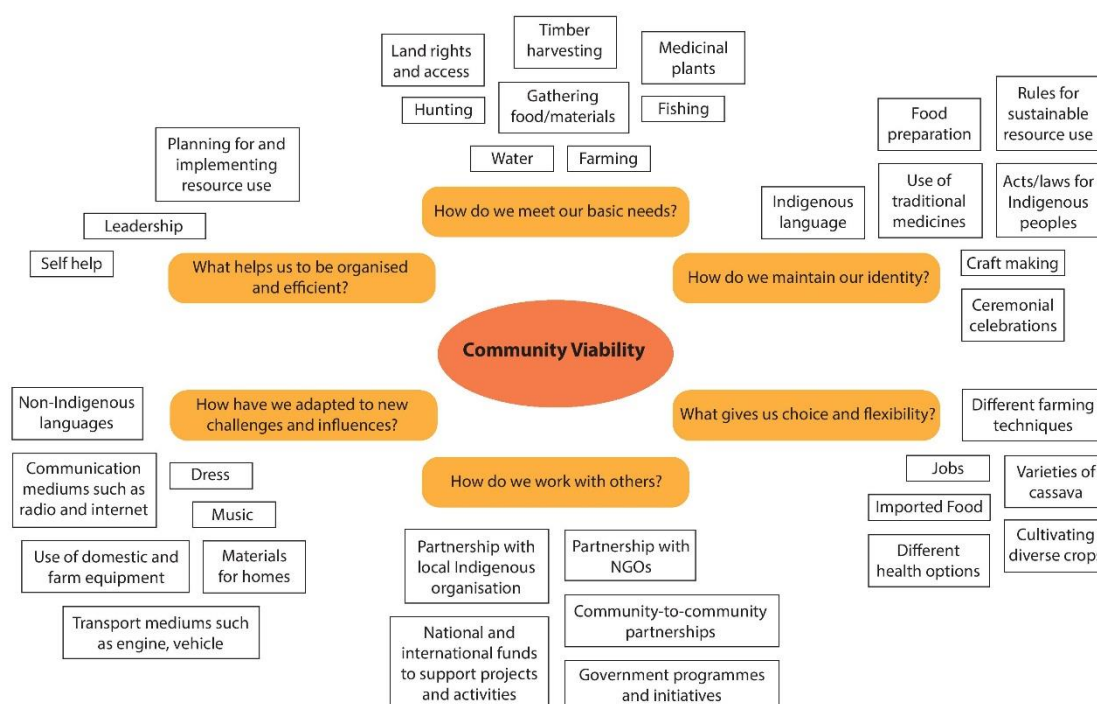
- evaluating the opportunities and barriers to traditional knowledge inclusion using case studies focused on protected areas management;
- streamlining a participatory cross-scalar process to incorporate traditional knowledge at the national scale, and;
- developing a Traditional Knowledge National Action Plan that can be used as a model of best practice for other countries in South America and worldwide.

This report presents the work done to facilitate the identification and documentation of community owned solutions based within the traditional knowledge of Indigenous communities.



## METHODS

Community owned solutions are practices developed and carried out by communities themselves, that contribute to the well-being of communities, are fair to all members of the community and do not negatively impact on the environment<sup>7</sup>. During the workshops in protected areas associated communities, traditional knowledge indicators (Figure 1) were identified as strategies or community owned solutions that could contribute to protected areas conservation and management.



*Figure 1. Traditional knowledge indicators used to identify community owned solutions*

Community owned solutions were identified, explored and recorded in three ways:

1) During community engagement workshops, Figure 1 was used as a basis to discuss which traditional knowledge indicators and solutions were the most important, and how they contributed to the management of protected area. This was then explored in more depth through the participatory video process, which resulted in each community producing three videos on traditional knowledge indicators, challenges and relationship with the protected area<sup>8</sup>. These have been completed for the Iwokrama, Kanuku Mountains and Kanashen protected areas (Table 1).

*Table 1. Main topics discussed in traditional knowledge videos*

<b>Protected Area Associated with</b>	<b>Topics of traditional knowledge videos</b>
Iwokrama Forest	Farming, hunting, fishing, gathering, planning for and implementing resource use
Kanuku Mountains	Farming, hunting, fishing, language, gathering, craft making
Kanashen	Farming, hunting, fishing, gathering, rules on resource use, patrolling territory

2) As part of the community workshops, community members were trained in the participatory video process and techniques. The videos made as part of this training largely focused on culture, heritage and traditional practices that contribute to community owned solutions. These are listed in Table 2.

*Table 2. Community owned solutions recorded as part of participatory video training*

<b>Community</b>	<b>Protected Area Associated with</b>	<b>Topics of training videos</b>
Apoteri	Iwokrama Forest	Conversations with community members
Rewa	Iwokrama Forest	Cotton spinning and weaving Eco-tourism in Rewa
Fair View	Iwokrama Forest	Heritage celebrations in Fair View Black potatoes in action
Aranaputa	Iwokrama Forest	Jamoon wine Peanut butter production
Katoka	Kanuku Mountains	The story of Horse Pond Traditional fishing in Katoka School Feeding programme
Marurawaunawa	Kanuku Mountains	Uses of the lime tree Traditional uses of cotton Traditional tools
Parikwarinawa	Kanuku Mountains	History of Parikwarinawa Importance of Parakari Traditional fishing in Parikwarinawa
Masakenarî	Kanashen	Cassava bread making The story of Elka and Christianity Traditional hunting in Masakenarî

3) At subsequent community visits, the project team worked with a focus group to evaluate which traditional knowledge indicators could be best defined as community owned solutions to then be documented in video and written format as examples of best practice. Communities associated with Iwokrama, Kanuku Mountains and Kanashen protected areas have developed 8 community owned solution videos (Table 3 and Appendix 1).

*Table 3. Community owned solutions being explored in different protected areas*

<b>Community</b>	<b>Protected Area Associated with</b>	<b>Community owned solution</b>
Apoteri	Iwokrama Forest	Traditional Hunting <a href="http://communityownedsolutions.org/video-post/traditional-hunting-in-apoteri/">http://communityownedsolutions.org/video-post/traditional-hunting-in-apoteri/</a>
Rewa	Iwokrama Forest	Traditional Farming <a href="http://communityownedsolutions.org/video-post/traditional-farming-in-rewa/">http://communityownedsolutions.org/video-post/traditional-farming-in-rewa/</a>
Fair View	Iwokrama Forest	Planning and implementing rules for resource use <a href="http://communityownedsolutions.org/video-post/fair-view-management-plan/">http://communityownedsolutions.org/video-post/fair-view-management-plan/</a>
Aranaputa	Iwokrama Forest	Sustainable Timber Harvesting <a href="http://communityownedsolutions.org/video-post/timber-harvesting-in-aranaputa/">http://communityownedsolutions.org/video-post/timber-harvesting-in-aranaputa/</a>
Katoka	Kanuku Mountains	Traditional Gathering <a href="http://communityownedsolutions.org/video-post/gathering-of-non-timber-products-in-katoka/">http://communityownedsolutions.org/video-post/gathering-of-non-timber-products-in-katoka/</a>
Marurawaunawa	Kanuku Mountains	Traditional Farming: language, self-help and cassava varieties <a href="http://communityownedsolutions.org/video-post/language-and-farming-in-maruranau/">http://communityownedsolutions.org/video-post/language-and-farming-in-maruranau/</a>
Parikwarinawa	Kanuku Mountains	Traditional Farming <a href="http://communityownedsolutions.org/video-post/traditional-farming-for-parikwarinaus-youth/">http://communityownedsolutions.org/video-post/traditional-farming-for-parikwarinaus-youth/</a>
Masakenarî	Kanashen	Traditional Gathering <a href="http://communityownedsolutions.org/video-post/traditional-gathering-in-kanashen-amerindian-protected-area/">http://communityownedsolutions.org/video-post/traditional-gathering-in-kanashen-amerindian-protected-area/</a>

## Discussion

Most topics covered in the videos made fall within the 'How do we meet our basic needs?' category. This includes farming, fishing, hunting and gathering. However, within these videos there is a strong presence of indicators from the category 'How do we maintain our identity?' In particular, craft making, language and food preparation are integral to the practices of farming, fishing, hunting and gathering.

Three of the eight community owned solutions videos documented focused on traditional farming practices, highlighting how important this practice is in Indigenous culture. Maruranaunawa did a full documentation of the farming practices in their native language. Part of this process was to show how much of an integral part language was to their traditional practices. There are certain elements that cannot be translated and can only be understood in their native tongue. The subtitling found in the video provide a general idea being portrayed and not necessarily the direct transcription as this may only relate to a series of descriptive words. For Rewa and Parikwaranawa, documenting their farming practice was a way of ensure the knowledge was available for future generations. It has been noted that due to the need to travel away from the village for secondary education many children miss the opportunity to learn certain elements of this practice which would be imparted during these years. Documenting how things are done and the reasoning behind them allow young people to learn not only from their elders but also from those like themselves who are attempting to put into practice what they have learned.

The videos focused on ensuring viewers of the videos could identify and understand why it was important to site farms on high ground and determine the best soil for planting certain crops. In addition, emphasis was placed on the dos and don'ts of their farming practice. It was important for others to understand that farming is at the foremost of communities' priorities<sup>9</sup>. Indigenous identity, culture and social organization are all integrally linked with the daily practices of cassava farming and processing into food and beverages. Cassava is more than nutrition – it is intimately tied into the fabric of Indigenous life and the way the environment is used and conserved. Cassava is used to produce: farine and cassava bread, made from the meal of the grated cassava after the juice is squeezed out; cassareep, a dark brown to black viscus liquid made from the cassava juice boiled down; starch and tapioca, made from part of the liquid which is squeezed from the grated cassava and settles out when the liquid is allowed to stand; and various alcoholic drinks, such as kasiri, made from fermented cassava.

Another practice captured that supports community's basic needs is traditional gathering. This practice was documented by both the Wai Wais of Kanashen and Makushis of Katoka. While gathering remains an important practice for the Wai Wais because it provides for many of their needs, their video was mainly focused on one resource – the turu palm - that provided many by-products such as oil, drinks, and leaves for housing. The Turu Palm is considered by the community as a threatened resource as previous practices entailed the cutting down of the tree to harvest the fruits and leaves. This has reduced the abundance of the trees close to the village and reduced access to a needed resource. To protect the species, the village council has instituted management guidelines to ensure that more trees

remain standing. The video highlights, therefore, the willingness of communities to identify sustainability issues with resources within the community and put systems in place to ensure that resource remains a viable one.

In Katoka, there is a juxtaposition in the community's need to access certain resources and their proximity to an administrative centre where they can access imported goods and services. In seasons pass, community members used to gather resources needed to manufacture craft items needed to process cassava by-products. Today many of those resources are no long available close to the community. They have been overharvested. In order for those resources to now be gathered villagers would have to travel further distances. To cut out the time needed to gather raw materials and weave needed craft tools, community members are looking at modern alternatives e.g. instead of using the matapee to squeeze the poisonous juices from the cassava meal, community members may use a press. Similarly, instead of using the hand grater to grate the cassava they are now using a machine grater to do so. One of the champions in the video however, pointed out while there has been this change to utilising modern alternatives, he is of the belief that changes will come e.g. impact of climate change which will drive people back to using some of the resources they have left behind. An example could be seen in the gathering of traditional medicines for treating symptoms of Covid 19<sup>9</sup>. Many community members are of the belief that by using some of the local remedies they were able to stave of the more serious symptoms of the disease and boost their immune systems. Whatever the choices of community members, the video helps to document some of the key resources that are gathered, their purpose, seasons for gathering them and where they can now be found. This provides a record for the young generations.

In documenting its traditional hunting practices, the people of Apoteri attempted to reinforce the importance of using traditional methods and beliefs to guide the use of their wildlife resources. As the Georgetown – Lethem road becomes more active, the demand for certain resources has begun to increase. The lack of job opportunities in communities like Apoteri would encourage some to use their forest resources to gain economic benefits. The fear is that community members may bring outsiders onto title lands without village council permission to hunt or they would be furnished with more modern weapons to carry out their hunting and answer the demand from the city. This video therefore, acts as a reminder of how communities have safeguarded their resources by utilizing traditional methods but also highlighting the difference between using traditional techniques verse more modern equipment. The video also highlights how in-tune the hunter must be with his environment in order to hunt successfully. It therefore, encourages community members to transmit this knowledge not only through the use of this video but by also actively taking the younger generations out into the forest that they can learn their wood crafting skills.

The two remaining videos cover three different drivers of community viability: what gives us choice? In the documentation of the timber harvesting co-op that was created in Aranaputa to provide job opportunities for their community members; and what helps us to be organised and efficient? Here Fair View explains their plan to ensure sustainable use of resources in their titled land through management planning.



Aranaputa, like many communities in the Rupununi, lack job opportunities for its community members. In order to provide for its membership, they approached the government agency the Guyana Forestry Commission to utilise the state forest within the vicinity of the community. The aim of this venture was to bring direct income to community members who were interested in becoming part of an organised forestry society and provide indirect benefits to other community members through the purchase of equipment, food items and provision of transportation. The video showcases how the community has been able to link some of its more science based training with traditional know how to be able to carry out its forestry activity. The Forestry Commission have a set of guidelines that foresters have to follow in order to ensure sustainability of their activities. They are also reliant on localised training to be able to navigate the forest and identify trees species. The forestry operation in Aranaputa provides a model that other communities with such available resources could use to develop their own model, the management of which depends on the community's collective traditional knowledge.

Land rights and access to resources is considered one of the indicators necessary for basic survival. Being able to manage that land and its resources is an indicator of how communities are organised to ensure the sustainable use of those resource. Fair View is the only community within the Iwokrama Forest. While it has gained title, it is still effectively part of the Iwokrama Forest and as such has to be managed along certain principles as the Iwokrama Forest have been certified by the Forest Stewardship Council. The development of a management plan was also important as it was the desire of the community elders to ensure that the younger generations have a strategy to follow in using their resources. The plan is there to act as a guide when making decisions on resource use. This management plan has become even more important to the community as more people move there for job opportunities at the Iwokrama River Lodge and the Iwokrama Forestry Operation. The management plan had identified various zones of activities and specific rules of use. These rules have been designed based on traditional knowledge e.g. the establishment of the farm zone. Here each community member would be given a 5-acre plot for their farm need. It is believed it would take a 15-year rotation cycle for farmers to utilise the plot; this way the soil can rest and rejuvenate before it would be used again. Developing a management plan for community resource use gives communities an opportunity to explore their customary laws and apply it where suitable.

## Conclusion

The documenting of community owned solutions videos give communities an opportunity to explore the status of their traditional knowledge, and identify the solutions that are inherent. For the communities we have worked in, they have found documenting the traditional knowledge indicators that relate to their basic survival as essential, as if all else fails the coming generations would be able to rely on these practices and traditions to survive. This knowledge will be there not only for themselves but for others to learn from.

We can see from these community owned solutions that they are practices using different and overlapping approaches to biodiversity conservation. For example, some practices

sustain resources over time, as well as banning the use of certain methods and techniques for extracting species, especially those that may easily deplete or drastically reduce the stocks of the resources. There is an element of temporal protection, where access to resources can only happen during certain time periods and/or to species at specific stages in their life cycle, as well as total protection of specific places and spaces and/or where there is a limited amount of extraction. Overall, we see that communal / collective actions are critical, and that all members of the community, men, women and youth, need to be knowledge-holders for sustainable management of biodiversity.

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## Appendix 1. Development of community owned solutions videos

### Video Outlines/Sequence of Events

#### **Apoteri – Traditional Hunting**

**Title of the video:** Hunting traditionally “taking what we need while keep more for the future generation”

**Why:** we would like to show how hunting with traditional methods can be more conservative than using modern methods

**Who:** the villagers and other villagers and people coming from Georgetown?

**What:** to show how traditional hunting can be of help to forest management

**When:** April 2018

**Where:** Apoteri Village lands

**Who 2:** Joya Paul, Nigel John, Edghill Bowen, Zachary Xavier, Janette van Long, Coleman, Campbell James

**How:** action videos and interviews

#### Sequent of Events

1. Introduction – traditional hunting is used for harvesting wild game. These methods have been used for generations with little change in techniques. During this video we will show you how efficient and effective these methods are. We feel that these methods can be used for management as they do not allow for the harvesting of large quantities of games

**Introduction to the video:** *traditional hunting is use for harvesting for wild game. These methods have been used for generation with little change in techniques, during this video we will show you how efficient and effect these methods are. We feel that this method can be used for management as they do not allow for the harvesting of large quantities of wildlife. This also allows us to observe changes in the forest as we move through looking for game.*

2. Different methods of hunting – how are these methods used for hunting
  - a. Traps
  - b. Arrow and bow
  - c. Using dogs
  - d. Axe and fire
3. Interviews with community hunters

#### Questions

1. What do you look for while hunting?
2. Where would you usually hunt?
3. What are the best times for hunting?
4. Are there periods you should not hunt certain animals?
5. Are there signs you look for so you cannot kill a pregnant or nursing mother?
6. How much hunting is done over the year?
7. Are there traditional rules for hunting certain species e.g. peccary heard.
8. Other than looking for animals' signs what other things do you see when moving through the forest?
9. Would any of these observations be helpful in taking care of the forest?
10. Why is it important to use traditional methods than using modern methods for hunting?
4. Conclusion – summary of hunting practices and how it affect the forest, recap of things to consider to ensure that hunting remains sustainable and traditional

## **Rewa – Traditional Farming**

Title: Embracing smart and effective community owned solutions

Why: because it is our livelihood and have to continue the knowledge, have to share to continue for generations, because this livelihood has been taught by our forefathers from the beginning which is now our tradition

Who: we the villagers of Rewa and the villagers in the region and the outside world

What – talking about traditional farming of the indigenous peoples of Rewa

When: April 2018

Where – Rewa title land

Who: Rovin, Dicky, John Edwards, Hilbert, Lucy, Sandra, Eulisa etc.

How – Storyboarding

Sequence of Events

1. Introduction – little of the village explaining that it was first established as a farming homestead and grew to become a village. Explain why traditional farming remains an important part of the village even with the village's growing tourism business.
2. Where are the farms located – why are these locations important? Why were they chosen? What is the history behind the farming sites?
3. Farming techniques – what are the techniques being used? How do they usually go about the farming process? How is that knowledge being passed onto the younger generations?
4. Changes – how have the farming techniques been changing over time? What has changed? Why has it changed? What kind of impacts have been observed (positive and negative)?



5. How does farming help with forest conservation?
6. Conclusion – Importance of farming to forest conservation, step by step summary of what can be done to ensure farming remains a positive influence for forest management.

### **Fairview – Planning and implementing rules for resource use**

What: Planning for resource use, implementing management plan, alternative means for resource conservation

Why: because it was ranked high, meets the criteria, high % of the community implement at least part of their management plan, community members refer to the management plan when outsiders using resources

Where: Fair View

When: May to August

Who (audience): communities, policy makers, civil society organisations

Who (resource persons): Bradford Allicock, Roy Marslow, Leonie Ewell, Samantha James, Vanda Radzik, Albertino Peters, Lawrence Anton, Martin Anton, Jennifer Edwards

How: Interviews/storyboarding

Sequence of Events

Part 1 – History of Management Plan

- Land titling
- Remaining part of the Iwokrama Forest
- managing resources to link to Iwokrama practices

Part 2 – Developing the Management Plan

- what was done? – the steps involved in putting the management plan together – how did traditional knowledge play a role

part 3 – Implementing the Management Plan

what do people do – highlight examples of how people use the management plan to manage their resources and the role of traditional knowledge

Part 4 - alternative ways of accessing resources –

examples – using low grade timber from mill site instead of cutting from the forest

Part 5 – Conclusion

Interview Questions

## History

1. How did you get your land title?
2. Why did you decide to remain a part of the Iwokrama Forest?
3. What did that mean for the managing of Fair View's resources?
4. Did this mean you had to develop a management plan for Fair View?

## Developing the Management Plan

5. Who was involved in developing the management plan?
6. What was the process involved in developing the management plan?
7. What are some of the things covered by the management plan?
8. How was traditional knowledge used to help create the management plan?

## Implementing the Management Plan

9. Do people use the management plan?
10. How can you tell?
11. What are some of the things from the management plan that are being done?
  - a. Where does traditional knowledge play a role in managing these resources or activities?
  - b. Are there traditional rules to be followed or are followed as part of doing these activities?
  - c. Why is it important to keep these traditional rules in place?

## Alternative ways of accessing resources

12. What are some of the things you are allowed to do but find alternative ways of accessing the resources needed? (e.g. materials for housing cutting from forest but can access from mill site, farming near homes)

Conclusion - What are the benefits to using a management plan to ensure sustainable use of resource? Step by Step way to plan and implement resource management plan and the role of TK in doing so.

## **Aranaputa – Sustainable timber harvesting**

Title: Aranaputa Community Timber: Harvesting with an aim for tomorrow

Key words – Basin, sustain, maintain, timber, harvesting

What: (planning, edit the plan, organise, evaluate, execute) gather information to find out how Aranaputa can do sustainable timber harvesting on state land

Who (be involved) – ACFS – Aranaputa Concession Forestry Society – Rodney Davis, Alystra Jacobus, Dane Dookram, Caryle Abraham, H. Greaves, C. Stephen, K. King, Floyd Peters, H. Stephen

Who (audience) – community members, researchers, partners, Government

Where – Aranaputa and its concession

When – August to mid-September 2018

How – interviews, role play, Questionnaire (storyboard)

#### Interview Questions

1. How did the Aranaputa Concession Forestry Society come about?
2. How are the beneficiaries of this society and how?
3. Are there any rules/regulations for the loggers in place and how are these done?
4. Do you know if there is any monitoring system in place for harvesting of timber?
5. How do you cut/log trees?
6. What method/ways would you recommend other loggers to practice?

#### Sequence of Events

1. Introduction – history of timber harvesting in Aranaputa and why it's an important activity in the community
2. How did the community go about organising a formal forestry operation in the community – starting a forestry co-op and role of Guyana Forestry Commission in the process.
3. How does the forestry operation work? What are the GFC rules that have to be followed.
4. What role does traditional knowledge play in the forestry sector? - outline the activities involved in harvesting and match where traditional knowledge play a role e.g. how do people identify tree species (was it taught traditionally or was it done by GFC), how do they know if a tree is sound for harvesting and what are the traditional rules people still follow going into the forest
5. How is the community benefiting from the activity?
6. What lessons can be shared with other communities?
7. Conclusion – How forestry has contributed to the development of Aranaputa and the role of TK in that process. Step by step summary how this process could be copied.

#### **Katoka – Traditional Gathering**

Title: Wise use of NTFP resources for a Healthy Community

What: what resources are available for community use? How people use the resources?

Where they can be found and access?

Why: traditional knowledge to use the resources, there changes in traditional practices, bringing awareness to the changes in traditional practices, highlight the solutions to these changes

Where: Katoka

When: May – August

Who (audience): the communities, CSO stakeholders, youths, policy makers, school children, visitors

Who (participants): Kevin, Alfred, Harry, Cameron, Antone, Unicea, Samuel and Keith

How: Interviews and gathering materials from the forest

#### Interview Questions

1. Are you seeing changes in the way community members use the resources they gather?
2. What are some of the changes being seeing in using these resources?
3. What are some ways of ensuring that these changes do not become a problem for the community?

#### Rules for documenting traditional medicines in the video

1. What is traditional gathering in the community?
2. Why is traditional gathering important to the community?
3. What are some of the resources community members gather?
4. Is the knowledge on traditional gathering being passed on to the youths?
5. How is the knowledge passed on?
6. Use of names in Makushi or any local name
7. No images/pictures of the full plant or seeds, in general beware of the images to be used especially around traditional medicines
8. Keep the discussion on use general – no sensitive information
9. Locations do not be specific e.g. Mapari swamplands

#### Sequence of Events

1. Introduction – Importance of gathering to the community and what NTFPs are gathered in a traditional manner
2. Demonstrate some of the traditional practices for gathering NTFPs – talk about locations, seasons, rules for using the NTFP by the community looking at traditional medicines, seeds for craft, balata, housing materials
3. Link the gathering of these materials and rules followed to the PA how the wise use of resources can help management
4. Transmission of knowledge of this practice – taking the young people into the forest to talk about location, seasons, use, preparation
5. Changes in the practice – bring out issues in changes practice e.g. like how using zinc may help save the palm leaves but not cutting the tree to harvest the leaves also help. How people are looking to use timber to build homes and rules being used to manage the extraction
6. What are the solutions for the changes in the practice – how are these issues being managed?
7. Conclusion – step by step summary for sustainably harvesting and making use of traditional NTFPs.

## **Kanashen**

Video Title: Traditional Gathering – making maximum use of available resources in KCOCA

Key words for the video: Miina (leaves used on house) warshie, climbing turu tree, traditional medicines, uses, ite, forest, boat, river, trees, lumber, seeds, beads, nibbi, palm shoot, genepop, anatu, bird feathers, cotton, wax from the tree, honey, bow tree, fishing rod, kurarie root, bamboo tree.

**Who: will be your audience - your target group** – community members in general, PAC, Researchers, other Indigenous groups

**Who: who will be in your video as actors – main persons that will directly be in the video?**

Did not Identify the actors. (need to make sure that there is a cross section of people from women, to youth and men.)

**Where will this be happening?**

The video will be captured in the forest and rivers of Kanashen

**When will this video be captured?**

Early in September 1<sup>st</sup> week

**How will you be doing this video? Telling a story – interviews – storyboarding etc.**

Acting, interviewing, narrating.

### Questions for the video?

1. Why is traditional gathering such an important activity in Kanashen?
2. Who are the people that do or carry out this activity?
  - a. Would women, men, youths collect resources differently?
3. What are some of the knowledge you would need to know to carry out this activity?
4. What are some of the thing you gather from the forest? (fruits, seeds and other craft materials, medicines, leaves for thatching) -apply questions to each activity
  - a. What are some of the things you have to consider when harvesting these items? (looking for methods, seasons, location, differences between males, females and youth)
  - b. What are these resources used for/How do you use this resource?
  - c. Are there traditional rules, beliefs, customs that should be followed when going out to collect these items?
5. Are there things that are changing in how people collect these resources or how they use them?
6. How might those changes affect the way resources are used in the KCOCA?
7. How would the community deal with those changes?
8. What would you like others to know when gathering resources from the forest?

## **Marurawaunawa COS Video Outline**



**Topic:** Traditional Farming: language, self-help and cassava varieties

**What:** Farming is an important part of village life. Many aspects of it cannot be fully translated from native language to English. We will therefore, be use our language to document and transmit the knowledge of cassava varieties and aspects of farm practices. This will help convey the full meaning and use of these cassava varieties and activities to the younger generations. Self-help is crucial to getting these activities done quickly and efficiently and we would like to show its importance to the community in getting our farming done.

**Why:** This is the only way we do things in our community, not depending on money and by doing self - help it brings the people together.

**Where:** Farming grounds in Quitaro and the village

**Who (audience):** community members, other communities, decision makers, farmers, researchers

**Who (resource persons):**

**When:** Between February and May

**How:** demonstrations, interviews,

**Details for farming to be captured**

1. Selection of farmland
2. Process in farming
3. Different names in Wapishana for varieties of cassava
4. Balance of what men and women do
5. Inviting people for self-help
6. Important use of different cassava
7. Way of harvesting
8. Uses of farm materials
9. More demonstrations

**Parikwarinawa COS Video Outline**

**What:** Detailing the activities related to traditional farming. In more detail, this will include:

- Location of farm (season, dry and rainy, soil, rotational farming);
- Size of the farm (different size for different crops and also the soil for different crops);
- Preparation of seedlings (different crops, varieties of different cassava);
- Under bushing, cut and burn (cleaning);
- Waiting for the season to come (when soil is wet or moist);
- Start planting (how to plant different crops in different ways, position of plant);

- Take care of plants (weeding, mulching, check for pests);
- Reaping of plants (when to harvest different crops);
- Show how different people contribute to the farm;
- Processing (different types of cassava and use).

**Why:** To show we're doing the traditional activities in a sustainable way, to show the younger generation.

The young people are not farming the way the older generations use to. They are depending on older folks to farm and produce the foods needed. We would like to give them the necessary knowledge to be able to follow and farm for themselves. This information will also be available for others to follow.

**Where:** In our farming grounds at the foot of the Kanuku Mountains and the village

**When:** Work will be done between February and May

**Who (audience):** Elderly persons, young people of the community, future generations, other villages, decision makers.

**Who (Resource persons):** Simon Edwin, Harold Alfred, Inez Alfred, ensure there are youth, women and men represented.

**How:** role play, interviews, demonstrations

### Sequence of Events

1. Introduction – why are we making this video?

In Parikwaranawa, young people are not farming the way the older generations use to. They instead are depending in the older folks to farm and produce the food s needed. We would like to give them the necessary knowledge to be able to follow and farm for themselves. This information would also be available for others to follow.

2. Understanding why young people do not farm?

This is because they are not following the parents to the farm and also when they graduate from school they leave to Brazil which is close by.

- a. What is the reason why you do not farm?
- b. Where do you get your cassava products if you do not farm?
- c. Would it be important for you to farm?
- d. Do you have the knowledge to farm?
- e. If yes, what do you know?
- f. If no, how will you learn?
3. Traditional Farming and all it entails
  - a. What is traditional rotational farming?

- b. Why is traditional farming important?
- c. What are the steps in traditional farming?
  - i. When to cut a farm?
  - ii. When to clean a farm?
  - iii. When to plant?
  - iv. What are the crops that are planted?
  - v. How to plant different crops?
  - vi. How to take care of the farm?
  - vii. What are some of the traditional remedies for treating pests?
  - viii. What are some of the beliefs about farming?
  - ix. When to harvest the crops
  - x. What is the rotation cycle to cutting a new farm or returning to a minab?
- 4. Importance of young people farming
  - a. Why do you farm?
  - b. Where did you get your knowledge of farming?
  - c. What did you learn?
  - d. Why is it important for young people to farm?