



Indigenous Options

Newsletter of the Centers of Distinction on Indigenous and Local Knowledge (COD-ILK), November 2021, Vol. 2, Issue 2

Statement of the Global Youth Biodiversity Network during the High-Level Segment of CBD COP 15 on October 12, 2021: ARE YOU WHO YOU NEED TO BE?

An indigenous youth from the Philippines who is also an affiliate of Partners for Indigenous Knowledge Philippines (PIKP), Josefa Cariño Tauli, calls delegates of the High-Level Segment of CBD COP 15 on 12 October 2021 to make decisions that will inform transformative change for the future generation.

The young advocate reiterated the huge challenge ahead as governments will embark on new agreements in coming up with decisions addressing unsustainable ways of life and biodiversity degradation. At the same time, she challenged the decision-makers, the future ancestors, and the young people to take a more active role and action in realizing the commitment of the states for strengthened equity in the post-2020 Biodiversity Framework.



Josefa Cariño Tauli (Source: <https://twitter.com/IrlEmbChina/status/1447932145079660558?fbclid=IwAR3F3W-CqJFm1ZYlGoWrLXjYWaDUJ33B1s-I5E3tD7rZMjyGltRavQT2ShA>)

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Below is the copy of the Statement delivered by Josefa Cariño Tauli.

Mapteng jen akew son sikayon emin. Good day to everyone. My name is Josefa Tauli, and I am an Ibaloi-Kankanaey Igorot from the Cordillera Region in the Philippines. I speak to you today as a young person, as an Indigenous person and as a woman, in a space that makes big decisions about our future but remains out of reach for so many of the people who are most affected.

Dear delegates, a heavy responsibility rests on your shoulders to deliver on commitments upon which life on earth depends. And in this period that calls for nothing less than urgent, transformative action, today my question to you is, who are you? And are you who you need to be?

Who are we as human beings? Are we who we need to be?

In the mountains of the Cordillera where I come from, our communities take pride in our connection to the land. In a place where we believe that Land is Life, every day, members of the community till the soil, grow healthy food, avoid waste, and pass down values of care and reciprocity to the youth. We work hard to care for the land, defend the land, as if life itself depended on it, because it does. We are peoples who are a part of nature, with a place among all other species.

As a human being, like my community, I want to become someone who cares for the land that sustains me, because it is my responsibility to all other life and the next generation. Who are we as human beings? Are we who we need to be?

Who are you as decision-makers? Are you who you need to be?

Just last week, in a historic moment, the Human Rights Commission recognized for the first time that having a clean, safe, healthy, and sustainable environment is indeed, a human right. A decision that we hope will turn into action, into dignity, into justice and respect for the environment and those who defend it. Among you are many key decision-makers,

in governments, in UN Bodies, in organizations. Are you a transformative leader, brave enough to stop the same empty promises and shallow solutions? Or will you carry on the unsustainable status quo that brought us here? Who are you as decision-makers? Are you who you need to be?

Who are you as a future ancestor to the next generation? Are you who you need to be?

I have spoken to fellow young people who, like me, carry a heavy feeling of dread for the future. A feeling that grows as headline after headline of wildfires, extinctions, rising temperatures, corruption, and rights violations appear on the news. But I am inspired by many youth, who despite the fear and frustration and the many challenges, find it in ourselves to hope, to act, to persist, and to resist. In the same spirit of many generations, movements and communities before us who refused to stay silent in the face of injustice, young people of today continue to rally together our voices, in the streets, in policy spaces, on the ground to leave a legacy of change. Because what got us here won't take us forward. Who are you as a future ancestor, and are you who you need to be?

A caring and respectful human being. Someone who makes decisions they can be proud of. And a mindful future ancestor to the next generation. I may not be there yet, but I will keep learning striving to be who I need to be.

And so, I ask again dear delegates. In this key moment in history when we are face to face with intersecting social and environmental crises, who are you as a human being? as a decision-maker? as a future ancestor? Are you really who you need to be?

I urge you to be the leaders we need you to be.

Thank you all for your attention. *Iyaman ken dakayo am-in*



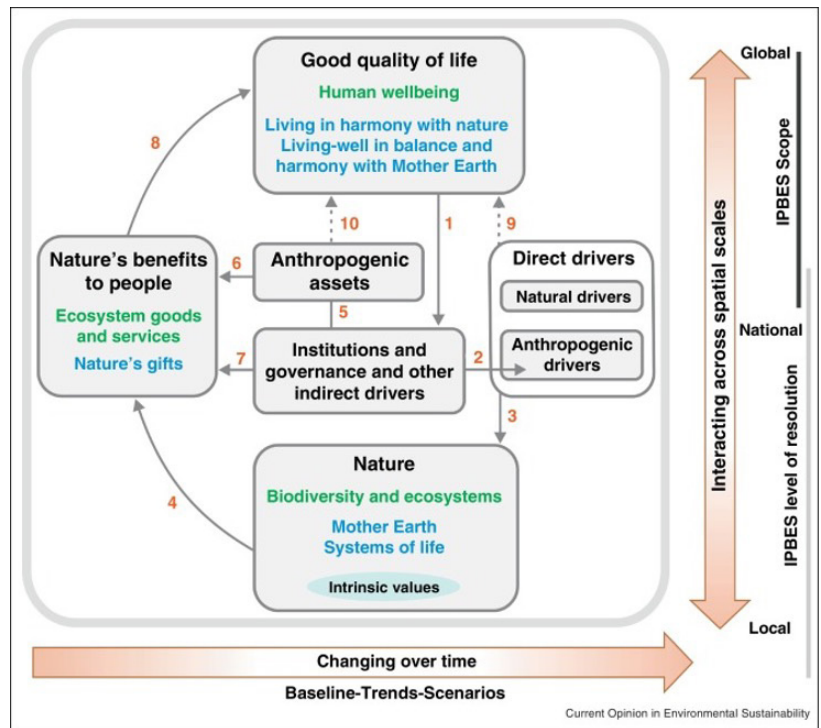
COD-ILK joins the External Review of the Draft IPBES Conceptual Framework in September 2021

Members of the COD-ILK share their observations and reviews on the Draft IPBES Conceptual Framework in September 2021. The IPBES Conceptual Framework (CF) is a simplified model of the complex interactions between the natural world and human societies that are most relevant to IPBES's goal.

The COD-ILK took the opportunity to articulate their views and perspectives and the following points were forwarded for consideration. One major concern for indigenous peoples and local communities is the recognition of the inextricable mutual link between nature and people (or nature and culture). While the conceptual framework acknowledges one of the directions of this mutual relationship (nature's contributions to people), it should also acknowledge and include the other direction (people's contributions to nature).

An increasing body of evidence and literature, including the IPBES Global Assessment on Biodiversity and Ecosystem Services (2019) and the two editions of the Local Biodiversity Outlooks (2016 and 2020), underscored the contributions of IPLCs toward achieving the objectives of the Convention on Biological Diversity (CBD). The holistic and di-

verse value systems and ways of life of IPLCs across the world offer culturally distinctive visions of alternative sustainable futures relevant to achieving the global aim of "living in harmony with nature" by 2050.



The IPBES Conceptual Framework (CF) In the central panel, delimited in grey, boxes and arrows denote the elements of nature and society that are at the main focus of the Platform. In each of the boxes, the headlines in black are inclusive categories that should be intelligible and relevant to all stakeholders involved in IPBES and embrace the categories of western science (in green) and equivalent or similar categories according to other knowledge systems (in blue). The blue and green categories mentioned here are illustrative, not exhaustive, and are further explained in the main text. Solid arrows in the main panel denote influence between elements; the dotted arrows denote links that are acknowledged as important but are not the main focus of the Platform. (Source: <https://www.sciencedirect.com/science/article/pii/S187734351400116X>)



IPLCs Perspectives and Experiences on Invasive Alien Species (IAS)

A S N A P S H O T

A Webinar on Perspectives and Experiences on Invasive Alien Species was organized by the COD-ILK in partnership with Partners for Indigenous Knowledge Philippines (PIKP). Around 30 participants from indigenous and local communities, research institutes, international bodies, and governments, participated in the webinar held on December 18, 2020. The webinar seeks to consolidate the perspectives of IPLCs about IAS in general including their strategies to manage, control or eradicate these IAS.

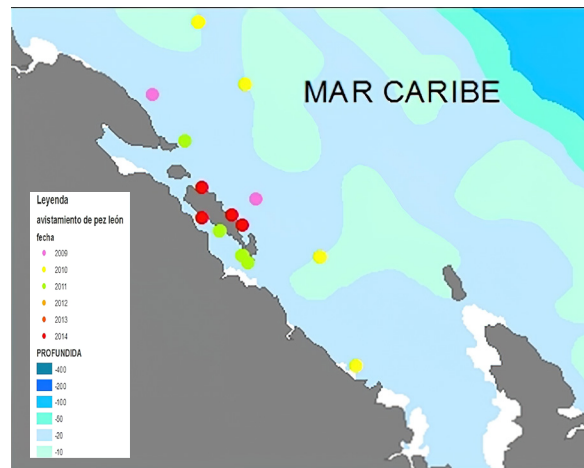
The webinar covered three thematic discussions including multiple concepts on new plants and animals or “IAS” (indigenous and scientific), indigenous concepts of new plants and animals in their territories, and experiences of indigenous peoples and local communities (IPLCs) on new plants and animals based on their categorization, worldviews, and other influences. Key aspects of holistic management and indigenous practices were highlighted in the discussions and exchanges as well.

Indigenous peoples have concepts of invasive alien species that differ in many ways from

dominant concepts in non-indigenous science. This begins with the concept of “species.” For many indigenous peoples, the natural world is populated with a multitude of living entities, all standing in equal status to humans. Their perceptions of invasive alien species, and how they make decisions related to new plants and animals, finding new uses, and recognizing contributions to local ecosystems such as providing habitat or nourishment to pollinators or presenting harms are often controlled in a culturally appropriate context.



Torachok (indian eel) borrows into the soil and destroys rice walls resulting in the collapse of rice paddies in Ifugao, Philippines.



The Kuna people in Panama shows in a study extent of the “invasion” of lionfish in their territories. The map shows the distribution of lionfish and this information is being updated by the community as well.

management to address the harmful effects of IAS in the IPLCs lands. Details of the experiences and practices of IPLCs on IAS will be available in a forthcoming publication by the COD-ILK.

Coping with the potential effect of IAS on the lands and territories of IPLCs is now becoming a great concern and enforcing measures to stop the spread of its negative impact is necessary. The webinar held in 2020 has opened opportunities for more discussions and collaborations to generate actions and strengthen demand for integrated IAS management and interventions including the serious engagement of government

Partners for Indigenous Knowledge Philippines (PIKP) is conferred the Philippine Heritage Awards 2020



Palacio de Memoria, Partners for Indigenous Knowledge Philippines, and the Local Government of Tagum named as the new awardees of the Philippine Heritage Awards (PHA).

The PHA has six categories: Adaptive Reuse, Conservation – Built Heritage, Conservation – Movable Cultural Properties, Safeguarding of Intangible Cultural Heritage, Heritage Education and Interpretation, Heritage Programs Support. Following the first conferment ceremony last 2018, the PHA will be awarding three distinct projects across two categories this year.

The Adaptive Reuse category, reserved for projects which utilizes buildings, other built-structures, and sites of value for purposes other than that for which they were intended originally, in order to conserve the site, their engineering integrity and authenticity of design.

The Palacio de Memoria, one of the pre-war mansions that survived the Battle of Manila along Roxas Boulevard is awarded under the Adaptive Reuse category wherein the project was recommended for its respect and understanding of the key decorative elements of the structure by retaining them in the rehabilitation process and highlighting once more the terrazzo flooring attributed to National Artist for Architecture Juan Nakpil. With its sustainable economic and maintenance model, and reworking the floorplans to be compatible as auction and events area made the repurposing of the building successful.

On the other hand, two projects will be awarded under the Heritage Education and Interpretation—the Partners for Indigenous Knowledge Philippines for its Keeping Alive the Wisdom of The Cordillera Indigenous Peoples project and the Kagikan Project of the Local Government of Tagum.

This category is for publications, performances, cultural practices and traditions, events, exhibitions, displays, site interpretations, tours, seminars/workshops/trainings, and multimedia including smart phone apps, websites and social media which emphasize and promote education, interpretation, and community engagement towards the protection and conservation of tangible and intangible cultural properties.



The Partners for Indigenous Knowledge Philippines (PIKP) for its Keeping Alive the Wisdom of The Cordillera Indigenous Peoples project passed through the deliberation panels and was recommended for its valuable contributions to preserving local history and culture as well as empowering the community by providing the means to document the intangible heritage of heirloom recipes through a publication.

The PIKP, in partnership with the Philippine Task Force for Indigenous Peoples Rights (TFIP) responded to the need of relevant and accurate educational material on indigenous peoples to be able to support indigenous elders, women, and youth in the Cordillera to share their knowledge on the Indigenous Peoples Education (IPED) in the schools.

Meanwhile, the Local Government of Tagum's Kagikan Project was recommended by the panel for its initiative and effort of involving various entities to gather, share, and discuss their respective knowledge on Tagum's history and culture through their research. The publication can be used for teaching local history and culture to empower the community.

The Philippine Heritage Awards is a conservation recognition program under which monetary prizes, awards, and citations will be given by the President of the Philippines, upon the recommendation of the NCCA, for special achievements and important contributions and services in the area of heritage preservation and conservation efforts, in accordance to Section 37 of the National Cultural Heritage Act of 2009 or Republic Act No. 10066.

The PHA Conferment Ceremony was aired on the NCCA and PTV4's Facebook page on 12 November 2021 at 10 AM.

(<https://ncca.gov.ph/2021/11/08/ncca-names-new-awardees-of-philippine-heritage-awards/>)



WELCOME TO OUR BA-ËNG!

Book Launched on Ibaloy Day

Partners for Indigenous Knowledge Philippines (PIKP) launched its latest book "Welcome to Our Ba-ëng!" during the Ibaloy Day celebration on June 6, 2020 at the Ibaloy Heritage Garden, Burnham Park, Baguio City. The book features indigenous knowledge on growing food in the home garden, as shared by Vicky Macay. Learn about seeds, keeping the soil fertile, keeping pests away and other practical tips.

Copies of the book are available at PIKP's Office (just send a message thru

Facebook.com/pikphils) and at the Ibaloy Heritage Garden from Onjon ni Ivadoy Association, Inc. Also check out PIKP's youtube channel (<https://youtu.be/iRvuRx8N9NQ>) for a short video (the first in a series) to learn more about the ba-ëng.

WELCOME TO OUR BA-ËNG!



VIDEO SERIES

As an example of customary use of resources, indigenous peoples of the Cordillera, Philippines have established gardens near their homes. There are different local terms for home gardens. Among the Ibaloy people, the term they use is ba-eng. To promote the ba-eng as a source of food for the family and to cope with livelihood challenges during the covid 19 pandemic, PIKP-Partners for Indigenous Knowledge Philippines launched a new series of short videos on the Ibaloy ba-eng or home gardens in 2021.



Welcome to our Ba-ëng! – Introduction

This is an introduction shared by Vicky Macay from her lifetime experience of producing food in the Ibaloy home garden or ba-ëng.

Kamote – Welcome to our Ba-ëng

“When planting kamote, think of the rains, and avoid the rainiest days, when the worms will attack the tuber. A good time to plant is April or May. Count 5 to 6 months, and harvest before the strong storms”

“Kamote and gabi are required as offerings during the Ibaloy rituals, along with one or more pigs, a big jar of rice wine, and cooked rice. When we give these offerings, we invite the unseen spirits including our ancestors and family members who have gone ahead, to join the celebration and partake of the food.” — excerpts from the book *Welcome to our Ba-ëng!*, 2021



Flowering Pechay – Welcome to our Ba-ëng

“Flowering pechay has been planted since the early times here in Baguio. Its seeds can be saved, which is a great advantage when compared to the other varieties of pechay, cabbage and wombok, for which you have to buy seeds every time you want to plant them”. — excerpt from the book *Welcome to our Ba-ëng!*, 2021



The Gabi Plant – Welcome to our Ba-ëng

“Gabi is required for the Ibaloy rituals. It is among the essential offerings when we invite the unseen spirits to join the ritual feast. The entire gabi plant, from the root to the stem to the leaves, is eaten and much valued by the Ibaloy”.

“Aside from rituals, these plants are also important in our everyday life, providing nourishment for our families and community”. — excerpts from the book *Welcome to our Ba-ëng!*, 2021



Coffee: From Bean To Brew – Welcome to our Ba-ëng

The traditional process that goes into making a cup of coffee ☕

“Coffee is easy to grow and does not choose where it will grow. It will even grow well under the shade of pine trees. We just let them be, and they will survive and grow well. Even when young, around five to six years old, they will start to bear fruit, just like these coffee trees here in the Ibaloy Heritage Garden. These were planted around ten years ago, and now we are able to harvest enough coffee to serve during the annual celebration of Ibaloy Day and other occasions.” — excerpt from the book *Welcome to our Ba-ëng!*, 2021



Learning about our Ba-ëng is FUN!



An effort to keep alive the ancient Ibaloy practice of growing food near the home has taken off in Baguio City. On October 28, 2021, a learning module to teach this Ibaloy practice to children and youth was tested. Activities included ba-ëng tour, art work, storytelling and actual hands-on practice using the tools and working in the garden. Participants and trainers included young children, youth, adults, and elders, with inter-generational and interactive exchange of knowledge, ideas, questions and answers. The trainers and mentors of this first training were Vicky Macay, Gabriella Cariño and Josefa Tauli. Caring for the ba-ëng is fun!