

K.KUMARASIVAM ENDOWMENT FUND YOUNG ENVIRONMENTALIST INTERSHIP AWARD 2014

Report on the Abroad KKEF Internship Program at CIFOR.

Location: Center for International Forestry Research (CIFOR), Bogor, Indonesia

Internship Duration: 2 – 14 March 2015

Report prepared by: Suzane M.Samy

I had the honor to spend a few days interning at a world class scientific research institute. I was put under the supervision of Ms.Grace Wong, a Senior Scientist at the Forest and Livelihoods Project Department. My role was to assist them in the project called REDD+ Benefit Sharing Mechanism from a Gender Perspective. I spent my internship doing literature review looking at articles and journals.

I would like to thank KKEF, ENSEARCH and CIFOR for this opportunity of a lifetime. It has helped me in building a sound research proposal for my studies.

About CIFOR



The Center for International Forestry Research (CIFOR) is a non-profit, scientific facility that conducts research on the most pressing challenges of forest and landscapes management around the world. With their global, multidisciplinary approach, they aim to improve human well-being, protect the environment, and increase equity. To do so, they help policymakers, practitioners and communities make decisions based on solid science about how they use and manage their forests and landscapes. Capacity building, collaboration and partnerships are essential to finding and implementing innovative solutions to the challenges that the globe faces.

CIFOR is a member of the CGIAR Consortium and lead the CGIAR Research Program on Forests, Trees and Agroforestry. In implementing its research, CIFOR collaborates with other centers within the

CGIAR — the World Agroforestry Centre, the International Center for Tropical Agriculture (CIAT) and Bioversity International — to conduct the CGIAR Consortium Research Programme *Forests, Trees and Agroforestry* (also known as CRP6). CRP6 objective is to enhance the management and use of forests, agroforestry and tree genetic resources across the landscape, from forests to farms.

With its headquarters in Bogor, Indonesia they have offices in 8 countries across Asia, Latin America and Africa, and work in more than 30 countries.

About REDD+

REDD: A Brief History

Reducing emissions from deforestation and forest degradation (REDD) was first discussed in negotiations under the United Nations Framework Convention on Climate Change (UNFCCC) at the 11th Conference of the Parties (COP) in Montreal in 2005. At COP13 two years later, the Bali Action Plan provided a formal mandate for REDD programs in developing countries (UNFCCC 2012). Based on the Bali Action Plan, REDD expanded beyond its initial considerations of deforestation and forest degradation to include the role of conservation, sustainable management of forests and enhancement of forest carbon stocks. Under this broader vision, REDD became known as REDD+. The importance of REDD+ was reconfirmed at COP15 in Copenhagen, and then proposals for specific work to implement REDD+ were put forward at COP16 in Cancun.

About CIFOR's REDD+ Benefit Sharing Project

The REDD+ Benefit Sharing project aims to provide policy options and guidance for the design, development and implementation of REDD+ benefit-sharing mechanisms.

As REDD+ is based on conditional rewards for reducing carbon emissions, it requires a system to designate who gets rewarded, why, under what conditions, in what proportions and for how long. Such systems are known as benefit-sharing mechanisms, a broad term that encompasses all institutional means, structures and instruments for distributing finance and other net benefits from REDD+ programs.

Benefit sharing is important for creating the necessary incentives to change deforestation and forest degradation behaviours and thus reduce carbon emissions. However, if stakeholders do not see the system as fair, it will threaten the legitimacy of, and support for, REDD+. A well-designed benefit-sharing mechanism can also support the effectiveness of forest management and increase the efficiency of REDD+ programs.

The duration of project covers four years, from 2012 to 2016. The project targets policy and decision makers in developing countries (particularly in the six focal countries: Brazil, Cameroon, Indonesia,

Peru, Tanzania and Vietnam), including non-governmental organizations and private actors, across multiple scales.

Cifor's work in the project "Opportunities and challenges to developing REDD+ benefit sharing mechanisms in developing countries" builds on findings from the first phase of CIFOR's Global Comparative Study on REDD+. It examines the opportunity, transaction and implementation costs of REDD+ at national and subnational levels, multilevel governance and rights, and assesses perspectives of equity at different levels.

Gender equality

Several REDD+ projects have undertaken livelihood mapping, social impact analysis, gender analysis or other efforts to better understand the livelihood base and its relation to local forest resources. This can help identify how costs and benefits will impact different community members. Some co-benefits may be more important for some groups, such as women.

Gender equality is important in benefit sharing as REDD+ will have gender differentiated impacts, due in part to women's and men's different powers, roles, rights and responsibilities in forest governance. Women's participation can enhance forest management effectiveness and help protect women's rights. In Ukongoroni Village (Zanzibar) the CARE project has helped facilitate an increase in the number of women in the SCC from 2 to 10 (of 35), including several leadership positions. The project is also supporting women's capacity to fully and effectively participate. For example, women and men have received training on carbon measurement techniques and on conservation advocacy at the village, district, and national levels. In the villages working on REDD+ with WCS, project committees are formed to participate in, e.g., forest carbon measuring and monitoring, beekeeping training, woodlot planting, etc. These groups are selected by the Village Council. Inclusiveness, including representation of women and men, youth, elderly, disabled people, and other vulnerable people, is encouraged, but has proven challenging.

Gender perspective in Biodiversity Management

The traditional economic systems of local communities around the world are characterized by a gender division of work where men were the hunters and fishers, stone carvers, whereas women were the gatherers of plant foods, preparing food for storage, and weavers and basket makers (Turner, 1996).

Various accounts reflect these gendered roles. For instance, the story from the Nlaka'pamux (also known as Thompson River Indians), entitled 'Old-One and the Earth, Sun and People'. It was recorded that after creating Earth from the body of a woman who had been abandoned by her husband, Old-One spoke to her and said,

"Hence forth you will be the earth, and people will live on you, and trample on your belly. You will be as their mother, for from you, bodies will spring, and to you they will go back. People will live as in your bosom, and sleep on your lap... After this the earth gave birth to people... He taught the women how to make birch baskets, mats, and lodges, and how to dig roots, gather berries and cure them. He taught the men how to make fire, catch fish, shoot, snare, trap, and spear game. (Telt, 1912: 321)"

Another one is clearly described by Alcorn (1994) on the typical and complementary roles of men and woman for Haida (North American Indians) community:

"Although some economics activities, such as collecting shellfish and cooking, were performed by both males and females, in general the Haida division of labour was marked...clam digging and the implement of procurement, the gligu (digging stick), were considered part of a woman's domain. The sexual division of labour was summed up for me by one elderly Massett man who offered the following comment on the essential property of the newly married couple: 'Every man's got to have his fishing line and devilish stick and every woman her digging stick.'"

Many other findings also show these gendered roles. But it is very crucial to understand that women play a big role in managing the environment. Early studies done by Archibald Menzies a botanist in 1792, reported that the Nuu-Chah-Nulth women (Indigenous peoples of the Pacific Northwest Coast of Canada) gather and work together in groups, used sticks to dig out roots and plow the soil, exercised care, caution and attention in harvesting clover roots from a particular area (a significant root vegetable along the north-west coast of Canada), usually visit the same digging site yearly and at the same duration and will all the above, have managed a resource to last generations to come.

In the Semai community (an indigenous people in Malaysia), it was recorded as below how a Semai girl is taught from young about her responsibilities:

"She goes with her mother to plant and pull (cassava) and yams, to gather fire-wood, and fill the bamboo buckets with water she learns to cook and take care of the little ones...Her arms are still weak and she can scarcely lift some of the weights allotted to her, but they gradually become nerved

for heavier ones. Her fatiguing duties always increase, and yet... she accepts (them) all with a light heart... (Cerruti, 1908:127-128)”

Women around the world for centuries have played a major role in conservation and biodiversity management. They maintain a distinct body of biodiversity related knowledge that in accordance with local custom and traditional knowledge, which may not be known to men. This valuable knowledge may also be masked in secrecy and ritual like birth, child-rearing, women’s health, and can extend to food preparations, medical remedies, plant harvesting and more (Indigenous Knowledge & Biodiversity in Asia Proceedings, 2004). Thus it is very important that their knowledge is preserved to allow intergeneration transfer.

This internship has made me realized that women play a major role in biodiversity management. I would like to end my report by quoting a prayer recorded by Franz Boas of a Kwakwaka’wakw (an Indigenous group of First Nations peoples, who live in British Columbia on northern Vancouver Island and the adjoining mainland and islands, (Boas, 1930)) cedar bark gatherer on the relationship women have with the environment :

“Look at me, friend! I come to ask for your dress, for you have come to take pity on us; for there is nothing for which you cannot be used, because it is your way that there is nothing for which we cannot use you, for you are really willing to give us your dress. I come to beg you for this, long-life maker, for I am going to make a basket for lily roots out of you. I pray, friend not to feel angry with me on account of what I am going to do to you; and I beg you, friend, to tell our friends about what I ask of you. Take care, friend! Keep sickness away from me, so that I may not be killed by sickness or in war, O friend! (Boas, 1921:619)”

References

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My Experience in Images



With the team from Forest & Livelihoods Project



Attended CIFOR's weekly talk – Breakfast at 10 where scientists have the opportunity to present their research works



A walk at the Meranti Forest , CIFOR vicinity



Lunch Bogorian Style nearby CIFOR (a frequent lunch place for those working at CIFOR)



In front of CIFOR's Lobby



My tag during my internship at CIFOR