

# Strengthening the network of protected areas in the Guiana Shield

and their contributions to sustainable development in respect of local cultures, values and lifestyles

**REGIONAL WORKSHOP**  
on the Transmission of Living Cultural Heritage  
in the Protected Areas of the Guianas  
**May 14<sup>th</sup> – 16<sup>th</sup>, 2019**



## Table of Contents

RENFORESAP in Brief .....	3
Objectives .....	3
Actions Foreseen .....	3
Regional Workshop on the Transmission of Living Cultural Heritage in the Protected Areas of the Guianas .....	5
Objective .....	5
Outcomes .....	5
Day One - May 14 <sup>th</sup> , 2019 .....	9
Workshop Launch .....	9
Country Perspectives .....	11
Sharing Experiences .....	15
Day Two - May 15 <sup>th</sup> , 2019 .....	19
Integration of Traditional Knowledge into Policy, Practice and Decision-making .....	19
Panel Discussion .....	24
Gathering Information & Safeguarding Living Cultural Heritage .....	27
Group Discussion .....	29
Day Three - May 16 <sup>th</sup> , 2019 .....	35
Panel Discussion .....	36
Balata Making Demonstration .....	38
Group Discussion .....	39
Field Visit .....	44
Cultural Night and Closing Event .....	45
Appendix .....	46
Event Programme .....	46
Who's Who .....	47
List of Participants .....	49

## RENFORESAP in Brief

RENFORESAP was officially launched on October 1st to 3rd, 2018 in Paramaribo, Suriname. The project "Strengthening the Network of Protected Areas in the Guiana Shield and their contributions to sustainable development in respect of local cultures, values and lifestyles" is a transnational approach amongst protected area managers of French Guiana, Suriname and Guyana.

The project engages the management of protected areas in the region and is being implemented by the French Guiana Amazonian Park (French Guiana); the Protected Areas Commission (Guyana); the Ministry of Planning, Land and Forest Management (Suriname) and the Ministry of Regional Development (Suriname).

### Objectives

The purpose of the project is to strengthen the resilience of the forest and the livelihoods of the local populations in a context of increasing impacts of global change on the Guiana Shield ecosystems. Its overall objective is to strengthen the capacity of protected or conservation area management in order to meet the common challenges they face. The specific objectives are to strengthen dialogue between protected areas managers and teams and to capitalise the best experiences.

### Actions Foreseen

The specific actions to achieve these objectives are the organisation of three (3) regional workshops bringing together the managers of protected areas and the production of four (4) participatory thematic overviews on how best to support local development in isolated areas in



terms of ecotourism development, participatory science for the sustainable management of natural resources in the Amazonian environment, control strategies against the threats from illegal gold mining, and transmission of traditional knowledge and cultural heritage.

Not considering the preparatory phase, the project runs for three years (2018-2020), bringing together the different managers of protected areas in the region, as well as international organizations of nature conservation working in the region (such as, but not limited to, Conservation International, WWF Guianas, Frankfurt Zoological Society FZS...) and an international organization working on indigenous people's livelihoods improvement coupled with conservation (Amazon Conservation Team ACT). The implementation will be coordinated alternatively from Cayenne, Paramaribo and Georgetown with the Project Manager posted in the three different countries. The working language will be English, with key general documents available in four languages (Portuguese, Dutch, English and French).

The expected results of the project include: a better visibility of biodiversity conservation issues of the Guiana Shield at a global level, a strengthened contribution of protected areas to local and sustainable development and to biodiversity conservation, a better exchange on the challenges and solutions to the problems faced by the Amerindian and Maroon communities in the region, and an improved dialogue between the countries of the Guyana shield on the medium and long term issues of conservation and eco-development of the Guiana Shield ecosystems in the wider Amazon basin.



**His Excellency Antoine Joly, His Excellency Charles Sydney Allicock and Mr Hesdy Asajas exchanging the partnership agreements**

## Regional Workshop on the Transmission of Living Cultural Heritage in the Protected Areas of the Guianas

The first of three regional workshops proposed for the achievement of the project objectives was held on May 14<sup>th</sup> to 16<sup>th</sup>, 2019 in Lethem, Guyana around the theme '*Transmission of living cultural heritage in the protected areas of the Guianas*'.

Living cultural heritage, as defined by UNESCO<sup>1</sup>, "includes traditions or living expressions inherited from our ancestors and passed on to our descendants, such as oral traditions, performing arts, social practices, rituals, festive events, knowledge and practices concerning nature and the universe or the knowledge and skills to produce traditional crafts". While living cultural heritage covers a wide range of traditions, the main areas of focus for RENFORESAP are song, dance, language and art.

### Objective

The purpose of the workshop was to identify ways of improving the management of protected areas through the sharing of best practices and experiences between stakeholders and communities on how best to encourage and facilitate the transmission of this rich heritage between generations. Over fifty (50) representatives/managers of protected areas and experts in the thematic area from Guyana, Suriname and French Guiana participated in discussions highlighting the efforts, successes and challenges in their individual countries and how these can be integrated into the management of protected areas.

### Outcomes

Key discussions were held on the integration of traditional knowledge into policy, practice and decision-making; community involvement; access and benefit sharing; information gathering and safeguarding living cultural heritage; and the preservation and promotion of language. Participants stressed the importance of the need for legislation, having communities at the centre of all actions and decision-making processes and the need to act now.

Through a series of presentations, panel discussions and working sessions, the participants identified opportunities for cooperation among the three countries and provided short term and long term recommendations towards the development of an action plan for the transmission and use of living cultural heritage in the management of protected areas across the Guianas.

---

<sup>1</sup> UNESCO. (2011). What is Intangible Cultural Heritage? Retrieved from <https://ich.unesco.org/en/what-is-intangible-heritage-00003>

The key outcomes for each working session are as follows:

### ***Integration Of Traditional Knowledge Into Policies, Practices And Decision-Making***

Existing gaps and challenges were identified in the policies of the three countries. For instance, lack of recognition of communities' rights within the constitution for French Guiana, difficulty to reinforce some acts in favour of communities' rights in Suriname and lack of certain aspects that local communities wish to see protected in Guyana. There are opportunities to cooperate technically between organisations and communities. The group session resulted in recommendations to draft an action plan by the end of 2019, with actions that need to be identified at the country level first, and to implement it by the year 2021. The findings could be presented at the International Congress for the Biodiversity of the Guiana Shield in 2021 in Cayenne.

### ***Community Involvement In Protected Areas Management***

The common challenges identified across the three countries are the lack of engagement. It has been highlighted that communication materials and tools should be available in the native languages to be more effective. Access to some communities is also a challenge for the 3 countries and sometime land conflicts may arise between communities and authorities as one is concerned about land-use and the other about establishing a protected area. The participants agree that there should be more opportunities to share experiences through workshops and meetings, more trainings and networking for capacity building and to help conduct more effective consultations and community engagement.

### ***Access And Benefit Sharing In Protected Areas Management***

It was difficult to find common challenges across the three countries as each country is at a different stage of access and benefit sharing and the implementation of the Nagoya Protocol. For instance, there is no legal framework in Suriname for Community Involvement and no recognition of the rights of indigenous people and tribal people, therefore consultations are not done effectively. As for Guyana, Access Benefit Sharing (ABS) is carried out through the delivery of a permit from the Environment Protection Agency (EPA). If the research is being done in Protected Areas or within indigenous villages, the permit should be obtained from the Protected Areas Commission and village leader. In French Guiana, prior to the development of the new law on biodiversity in 2016, the only legal framework was in the territory of the national park. The main gaps identified are that traditional knowledge is not integrated within current legal frameworks and that lack of communication between the competent authorities and communities. It has been suggested to more collaborations between the countries to share experiences so that they could learn from each other on this issue. This can be done through exchange programs among communities nationally and transboundary.

### ***How To Gather Information And Safeguard Living Cultural Heritage***

The challenges and gaps that the group identified are the language barrier as the gatherer should be able to speak the language of the community so that accurate information can be collected, the education content in French Guiana as the curriculum does not include the teaching of traditional practices and culture, the lack of recognition of knowledge keepers like shamans and elders, and the rapid change in technology which is used to protect and archive the data collected. The main opportunities identified for cooperation are intercultural exchanges among communities locally and internationally and the validation of common rituals and practices by UNESCO. A recommendation was also made about the creation of a “folk philosophy” department in each country to validate non-academic qualifications like traditional knowledge and know-how.

### ***Integration Of Indigenous Language Into Policy And Practice***

The common challenges across the Guianas are the absence of a strategy to keep the languages alive, the lack of legal recognition of indigenous languages as official languages and the lack of recognition of the value of indigenous language by the communities themselves. Some opportunities to collaborate were identified. For example, sharing methodologies to promote and resuscitate languages through new programs, providing opportunities for teachers or elders to teach the languages in schools at all levels and including a provision in the education policy for schools within indigenous communities to teach their language and culture. The recommendations made were to have a Guiana wide strategy for preserving and safeguarding languages, to work with researches already involved in this problematic, to develop a media strategy to help promote indigenous languages, to increase restitutions to communities where research programs related to cultural heritage are being carried out.

### ***How To Integrate Indigenous Language Into The Formal Education School Curriculum?***

There is no integration of traditional languages in the school curriculum in Guyana and Suriname. In French Guiana, for children aged 3 to 11 years old, the formal education system has recently introduced some native language assistant even if the medium teaching language is still French. The challenges identified are the fear of non-acceptance by others, the fact that governments do not value indigenous languages and the limited financial resources available to produce material in many languages and to train teachers to use these materials effectively. The opportunities and recommendations discussed are to have more workshops among various stakeholders within countries and to have exchange programmes with countries such as French Guiana and Brazil to learn from their experiences of how they integrated traditional language into the school curriculum. It was also recommended to encourage the participation of governments in these programs and to promote sharing of information and teaching materials via online platforms.

### ***Strategies For Networking And Exchange In The Guianas***

The following main strategies were brought up:

- Consult and engage with communities to identify what they think are the best ways to share their knowledge and language and what steps they would recommend addressing the issue of language loss
- Develop and strengthen alliances among universities in the Guianas across the thematic areas of the project
- Identify legislations, charters and other frameworks to which all three countries have signed on and develop strategies for their enforcement.
- Prepare a yearly calendar of events for networking and exchange across the Guianas
- Organize a yearly arts and crafts festival among the three Guianas or have the other countries participate in the yearly festival held in French Guiana to showcase the different cultures
- Establish communication channels for sharing of information and monthly updates via email, newsletters and social media
- Encourage exchanges at the community level between youth and village elders
- Organize school exchange programmes among the three countries to generate interest among youth around their culture to close the intergeneration gap

The group highlighted that in developing these strategies we need to ensure that focus is not only placed on language but also on traditional knowledge, arts, crafts, medicine, culture, music, and other aspects of living cultural heritage.

The three-day workshop culminated with a field trip to Nappi Village and Manari Ranch and an evening of intercultural exchanges among the participants.



**Participants of the Workshop**



## Day One - May 14<sup>th</sup>, 2019

The first day featured the opening of the workshop followed by two sets of presentations from each country.

### Workshop Launch

The workshop commenced with the welcoming address delivered by **Ms. Odacy Davis**, Deputy Commissioner of the Protected Areas Commission. Ms. Davis encouraged those in attendance to fully participate over the next few days and to share experiences as a way to build on the work being done in the Guianas.

The opening prayer was then delivered in Wapishan by **Ms. Vercida Gomes**, a ranger of the Kanuku Mountains Protected Area.

Following this, a minute of silence was observed in honour of Mr. Fred Allicock, also known as Uncle Fred, a champion of Protected Areas Management in Guyana who had recently passed away. Mr. Allicock was among the persons responsible for the establishment of the Iwokrama Protected Area and he led the construction of the first set of buildings at the Iwokrama River Lodge. He was the first field station manager and had a wealth of indigenous knowledge which aided many management decisions within the Iwokrama Protected Area.

Special remarks were then given by each country representative. **Ms. Denise Fraser**, Commissioner of the Protected Areas Commission (Guyana), highlighted the importance of the Guiana Shield as one of the world's oldest geological formations; noting critical characteristics such as it being one of the largest tracks of intact rainforest in the world, holding 20% of the world's freshwater and a net carbon sink. She noted the significance of establishing protected areas within the Guiana Shield region to protect and conserve its natural heritage, biological diversity and ecosystem services. She further mentioned the link between indigenous and local communities and protected areas; indicating that not only does traditional knowledge and practices offer valuable contributions to biodiversity conservation, sustainable use of ecosystems and therefore the management of protected areas but that the management of protected areas helps to play a critical role in the preservation of traditional knowledge and cultural heritage.

**Mr. Johan Roozer**, Policy Advisor within the Ministry of Education, Science and Culture (Suriname), also spoke about the importance of the natural and cultural diversity of the Guiana Shield not just to the countries within the region but also to the world. He emphasized the need to work with individuals living within the protected areas and hopes that the network among the countries becomes stronger as we learn from each other's experiences.

**Mr. Claude SUZANON**, President of the French Guiana Amazonian Park, mentioned the usefulness of protected areas against climate change and for biodiversity, noting that 60% of the Guiana Shield is protected. Mr. Suzanon also spoke about the protected areas within French Guiana; highlighting that almost 50% of the country is comprised of protected areas with the National Park covering 34, 000 square kilometres. He alluded to the importance of culture and heritage as forms of identity within communities and highlighted issues such as acculturation and modernization that threaten its preservation.

### *Overview of the RENFORESAP project*

**Mr. Arnaud ANSELIN**, Deputy Director of the French Guiana Amazonian Park in his presentation, recalled the objectives and action plan of the project indicating that the project is centred around how protected areas can be a useful tool for sustainable development within communities, building on the history of cooperation that already exists among the countries. According to Mr. Anselin, the next workshop is expected to be held in November in Suriname on '*ecotourism development*', while the third workshop is expected to be held within the first six months of next year (2020) on '*control strategies against the threats of illegal gold mining*' in French Guiana.

The participants then took turns to introduce themselves by indicating their names, what they do and something that they like. This provided an opportunity for dialogue and networking, since participants represented different organizations from the three countries.

Individual introductions were followed by an indigenous song performed by **Mr. Michael Williams**, Special Advisor to the North Rupununi District Development Board (NRDDB) and Annai Village Council, which brought the launch to a close.



**Members of the Head Table. Forefront: Mr. Arnaud Anselin**

## Country Perspectives

The first session of the workshop, facilitated by Mr. Arnaud ANSELIN, saw presentations from representatives providing a general overview of protected areas and its management within each country. The presentations also addressed how transmission of living cultural heritage is integrated or used in the management of protected areas in each country; any successes, challenges or threats in integrating living cultural heritage in protected areas management in each country; and any opportunities for collaboration with the other countries of the Guianas.

**Ms. Odacy Davis** presented on behalf of the Guyana Delegation. She outlined the history of Guyana and protected areas and discussed how the management of the protected areas evolved over the years to become more participatory and inclusive of communities; citing the establishment of Iwokrama as the turning point.

**Ms. Marianne PALISSE** and **Ms. Céline FRÉMAUX** presented on behalf of French Guiana. They told the story of the evolution of culture; from simply referring to 'an area of land cultivated for food' to referring to 'cultivating one's mind and thoughts' and discussed the formation of protected areas in France before its introduction in French Guiana.

The final presentation for this session was delivered by representatives of the Ministry of Spatial Planning, Land & Forest Management: **Ms. Damilla Williams** and **Mr. Romeo Ramjiawan** on behalf of the Suriname Delegation. They described the types of protected areas in Suriname, which range from nature reserves and nature parks to multiple-use management areas, special protected forests and community forests, and outlined the legal framework which supports their management.

While protected areas management started with little to no inclusion of people and culture, all three countries have successfully taken steps to change this and employ various strategies to include communities in protected areas management over the years.

### HISTORY OF GUYANA & PROTECTED AREAS

Protected areas in Guyana were introduced in the absence of a formal management system. The first protected area established in Guyana was the Kaieteur National Park (KNP) which was declared in 1929 without a management plan in place and with little to no consultation with indigenous communities inside and around the protected area.

In 1992, the Iwokrama protected area was established, which changed the way protected areas were managed in Guyana. Iwokrama prioritized community engagement and involvement and integrated traditional way of life in its management. Elders, parents and youth were included in management activities at Iwokrama through wildlife clubs and the Makushi Research Unit, which allowed for the transmission and preservation of traditional way of life,

arts and language. The North Rupununi District Development Board (NRDDB) was then created; allowing representatives from indigenous villages in and around Iwokrama to play an active role in the decision-making process for the management of the protected area.

Learning from the successes of Iwokrama, communities were then actively engaged and consulted during the establishment of the Kanuku Mountains and Shell Beach Protected Areas during 2005 to 2011.

In 2011 the Protected Areas Act was passed which led to the creation of a National Protected Areas System and the Protected Areas Commission with the responsibility to establish, manage, maintain, promote and expand the protected areas system in Guyana. The protection and conservation of natural heritage and public participation are key provisions within the Protected Areas Act which facilitates the inclusion of local communities. The Act also allows for titled indigenous lands to become protected areas, for example the Kanashen Amerindian Protected Area, and it protects the right of indigenous peoples to continue to use the resources within the protected areas to practice their traditional way of life.

Currently, all protected areas in Guyana have individual management plans which were developed through consultations with the communities and include the promotion of traditional knowledge for the conservation and management of the area. Other successes include the employment and training of community members to become rangers, mapping of traditional resource use within the protected areas, ensuring that consultations and educational materials are provided in indigenous languages, and the support of traditional livelihoods through the creation of markets for balata craft.

Challenges experienced include land tenure and land conflict issues, the lack of a national policy to advise on the treatment and use of indigenous knowledge in research, lack of technical capacity and know how, getting young persons involved in traditional activities and the lack of financial resources.

## **NATURE-CULTURE: A HISTORY OF OPPOSITION**

When the first national park and nature reserves in France were created in the 1960s, only uninhabited, virgin plots of land were selected with the objective of preserving its natural beauty. There was no inclusion of people and culture as nature and culture were thought to be two opposing concepts. This, however, changed as questions were raised on how to preserve resources by traditional means within nature reserves. Regional natural parks were created at the end of the 1960s, which differed from national parks and reserves in that they included communities and took into consideration local development and the preservation of both culture and biodiversity. All regional natural parks have a charter that acts as a contract between the communities within the territory and the authority responsible for the protected

area which identifies what activities are allowed and how they should be conducted within the natural park.

In the 1990s, protected areas (nature reserves) were introduced in French Guiana. There were many early attempts to establish the French Guiana Amazonian Park, but communities resisted the idea. In 2006, the law was updated to change the structure of national parks. The new law allowed national parks to have a core area for biodiversity preservation along with a buffer zone in which communities were present and allowed to use resources in accordance with a charter, similar to regional natural parks. It was after this change in law that the French Guiana Amazonian Park was successfully established in 2007.

The charter of the French Guiana Amazonian Park provides specific actions to ensure living cultural heritage is integrated in its management, such as easy access to resources, access to archives, protection of traditional knowledge and know how, sensitization on the need for transmission, creation of tools for cultural mediation and dissemination, and dialogue among stakeholders.

Some of the challenges experienced in managing protected areas in French Guiana include restricted access to resources, land use and access to resources in the forest. This access is usually defined by the government through a separate law and is not within the control of the protected area managers. Poor communication between communities and authorities on what activities can and cannot be conducted within these areas also results in conflict. Moving forward, it is important to take into consideration the evolution of people's needs and the dynamics of local populations. New generations will have different needs and challenges will arise in how those needs are integrated in the management of protected areas.

## **PROTECTED AREAS IN SURINAME**

Suriname is one of the greenest countries in the world, with a total of sixteen (16) protected areas, covering approximately 2.1 million hectares of land and accounting for 13% of the total interior of the country. These protected areas were established from the 1970's onwards to protect not only important ecosystems, ecosystem services and species habitat, but also for the conservation of culture, natural monuments and landscapes.

In Suriname, there are five types of protected areas; namely nature reserves, nature parks, multiple-use management areas, special protected forest and community forest. Of the sixteen protected areas, eleven are nature reserves; four are multiple-use management areas and only one is classified as a nature park. There are no indigenous or tribal communities living within the nature reserves in Suriname, but several communities are found around the nature reserves and utilize resources from the reserves for their livelihood. On the other hand, communities are allowed within multiple-use management areas as there is no strict protection and

economical activities are allowed. In the case of community forests, the forest belongs to the local communities and they are allowed to conduct forestry activities through consultations with the government.

There is strong legal framework supporting nature conservation in Suriname. The development and expansion of natural environments for the preservation of ecological balance is cited in the Constitution. In addition, there are four Laws (Agricultural Law, Hunting Law, Sea Fishing Law, Law on Allocation of State-Owned Land), two Acts (Nature Conservation Act, Forest Management Act), three Conventions (CBD, RAMSAR, CITES) and Ministerial Decrees which guide conservation efforts in the country.

In several National Laws, the rights of the Indigenous and Tribal communities are being respected; for example, the Nature Conservation Law which gives the Indigenous and Tribal communities the right to make sustainable traditional use of the natural resources within protected areas. Being a party to the CBD also requires Suriname to comply with FPIC and benefit sharing conditions of the convention in ensuring that communities are engaged in the management of protected areas.

Challenges faced in managing protected area include financial and manpower shortage to manage and control the protected area; land rights claim of indigenous and maroon communities; legal and illegal economic activities and mining. Most protected areas in Suriname are situated in remote areas and face threats from small scale, illegal activities, such as gold mining and other potentially unsustainable activities which result in the degradation of land and water resources on which local communities heavily depend.



**Ms. Odacy Davis presenting on behalf of Guyana**

## Sharing Experiences

The second session was facilitated by Ms. Odacy Davis. Each country presented specific initiatives or projects that demonstrate the transmission of living cultural heritage in or related to a protected area.

**Mr. Romeo Ramjiawan** and **Ms. Katia Delvoye** highlighted two projects completed in Suriname around the preservation of pottery and oral histories in indigenous communities. The first project around the preservation of pottery was not successful but was identified as a learning example for future projects.

### **KARI' NA POTTERY**

In 2004, following plans to develop tourism in the Boven Coesewijne nature reserve, a Kari' Na community located not far from the border of the protected area decided to start a pottery project to revive the art within the community. The elders gathered the raw materials (clay) and the youth were trained to make various designs. The raw materials, however, were not available in the village and had to be transported from other villages, such as Onverwacht, located far distances from the Kari' Na community. Many difficulties were encountered in transporting the raw materials and eventually the project failed. Some of the pottery made remains on display in schools within the community.

One of the more successful stories from Suriname involved the use of technology within what was once a very remote community. According to Ms. Delvoye, the construction of a new road connecting the Suriname River and the Saramacca River opened up remote Matawaaï territory to new opportunities and new threats about two years ago. A project which began as a mapping initiative evolved into much more as many old stories were heard.

### **MATAWAAI ORAL HISTORIES**

During a land use mapping exercise to gather baseline data within newly opened Matawaaï territory, many Matawaaï stories dating as far back as 300 years ago surfaced. In an effort to document and preserve these stories, youth within the villages were trained to conduct interviews and use audio-visual materials to record the stories from their elders.

35 elders were interviewed, producing 17 hours of audio-visual footage. 300 oral histories were recorded for 150 important places and 700 place names were mapped along 350 kilometres of the Saramacca River. The first comprehensive Matawaaï ancestral lands map was created and linked to the recordings using a new open-source application called Terrastories.

Terrastories is an interactive geostorytelling application which can be used without an internet connection. The server with all the information is housed within the Matawai community and they control who can access the data.

Mr. **Jérémie MATA** and Mr. **Touine KWATA** presented on behalf of French Guiana. They identified several projects, some of which are currently ongoing, and many of which are being implemented within schools. Mr. Mata highlighted various projects aimed at preserving and transmitting the cultural heritage of the Wayapi and Teko communities of French Guiana. These included saving Wayapi songs, the creation of a Teko dictionary, pedagogical supports, storytelling and the making of cotton.

### **SAVING THE GREAT WAYAPI SONGS**

With the help of ethno-musicologist Jean-Michel Beaudet, a collection of traditional Wayapi songs was made. The collection includes sound recordings and transcriptions of the songs in both Wayapi and French. A book of songs will be produced in 2020. These Wayapi songs were on the verge of disappearing, making the project very critical. The project also aims at transmitting the songs to the young generation. To date, about six young adults can read and sing the great songs of the Wayapi.

### **TEKO DICTIONARY**

A dictionary is under construction to preserve the Teko language together with various partners from conservation organizations and educational institutions. The dictionary will contain words and small sentences in both Teko and French.

### **PEDAGOGICAL SUPPORTS**

Pedagogical supports were created in both Wayapi and Teko languages to collect the names of the different types of cassava and the names of different plants used in the field for agricultural purposes. A small booklet was made containing the names of the different types, diversities and possible uses of cassava. About sixty different types of cassava were recorded during the project. The booklet is currently used in schools.



## STORYTELLING

Traditional stories are being told in schools in both Wayapi and Teko languages to children aged 7-8 years old. Many Wayapi and Teko stories were recorded and a video was made with subtitles in French. Next steps include the production of a book containing these stories.

## COTTON AND AROUMAN

A project was started in schools for the transmission of knowledge related to the making of cotton. Girls are taught how to spin cotton while the boys learn to make the tools (arouman and wood) needed to spin the cotton.

Mr. Touine Kouata spoke about a project being implemented within his community which is a maroon community which an Aluku community located in the Upper Maroni River. These people are descendants of Maroons who escaped from plantations before emancipation. During the times of slavery, no transmission of knowledge was done. Transmission only began after the maroons found a territory to settle. Even then, transmission was only done orally in special houses. A project was thus initiated to safeguard this built heritage and encourage transmission.

## SAFEGUARDING BUILT HERITAGE

Built heritage forms an integral part of Aluku culture and identity. Each family has a traditional house in which everything is done, from cooking and carving wood to transmission of traditional knowledge. Through an agreement between the National Park and the municipality, steps are being taken to preserve the cultural architecture of the community. Young persons are trained in techniques of building and painting these traditional houses. These techniques, along with other traditional knowledge, which is usually passed on orally, are collected and written so that something tangible is left and can be accessible to future generations.

To close this session, **Dr. Deirdre Jafferally** and **Mr. Michael Williams**, presented for Guyana; looking at the relationship between the Iwokrama forest and the NRDDB and how this has aided the transmission of Makushi culture over the years. Much of the work done by Iwokrama, in this regard, has been concentrated around education and outreach in order to build capacities of the local community members through wildlife clubs, the community environmental workers programme, the Makushi Research Unit, Ranger Training Programme and Tour Guide Training.

## BUILDING CAPACITIES

Iwokrama helps to sustain Makushi living culture by building the capacity of young individuals to use their traditional knowledge for resource management within the protected area and their communities. From as young as six years old, children are part of wildlife clubs which link science with traditional knowledge for activities such as bird watching, monitoring rainfall and plant phenology. Through the wildlife clubs' children are also taught traditional practices by elders. The annual wildlife festival includes competitions to weave baskets, grate cassava, and light a fire, among other cultural activities which encourage children to learn these skills.

Throughout their tenure in the clubs and beyond individuals are trained how to manage their environmental. These skills enable them to assist the Village Councils with monitoring community resources, identifying issues and making appropriate decisions.

Women are also involved through the Makushi Research Unit. They assist with recording and documenting Makushi culture, resource use and traditional medicines which have led to the development of marketable products like the 'Rupununi Essence'.

Over the years, Iwokrama has served as a platform for building networks between the communities and organizations, who work in partnership supporting and funding the development of various projects such as the conservation of Arapaima, documentation of village histories, community resource mapping and a current project on 'how to integrate traditional knowledge into national policy and practice'.

### *Participant's Feedback*

Participants were then given an opportunity to provide feedback on the preceding presentations.

- Dr. Judith Rosales noted that a common issue noticed among protected areas in the three countries is having a **landscape approach to management**. She indicated that a landscape approach will take into consideration both the ecological landscape and cultural landscape and noted that it would be interesting to see how it can be applied to protected areas management. She further highlighted the **importance of capacity building for transmission and research** at various levels which was evident within all the examples presented.
- Participants also discussed the use of **Terrastories** by Suriname. Mr. Vitus Antone, Ms. Odacy Davis and Dr. Deirdre Jafferally all agreed that it is **a great initiative to upscale and utilize as a best practice to share and preserve indigenous knowledge given its advantage of being able to engage the youth**. Dr. Jafferally noted that the use of Terrastories can be explored in Guyana using indigenous stories which are currently published on the Pantani blog.

Following the discussions, an information note on the second day was provided and the first day of the workshop came to a close.



**A section of the audience during the presentations. From left: Mr. Thadaigh Bagallay, Ms. Vercida Gomes, Mr. Patrick Gomes**

## **Day Two - May 15<sup>th</sup>, 2019**

The second day of the workshop began with a prayer delivered in Makushi by **Mr. Octavius Hendricks**, a Ranger within the Kanuku Mountains Protected Area, followed by an overview of the day's programme.

The second day continued with presentations from representatives of each country, a panel discussion and a breakout session.

### **Integration of Traditional Knowledge into Policy, Practice and Decision-making**

The first session of the day was facilitated by Ms. Odacy Davis and included presentations from representatives providing a general overview of the status of integration of traditional knowledge into policy, practice and decision-making in each country in protected areas management and conservation.

**Mr. Hervé ROBINEAU** (French Guiana), spoke about the challenges faced by the municipality in living close to protected areas and highlighted how traditional knowledge was incorporated into decision making to find solutions for these challenges. He also spoke about the loss of culture within Awala-Yalimapo and identified many projects that helped to integrated traditional knowledge into various practices to allow for transmission and revival.

### **AWALA-YALIMAPO**

Awala-Yalimapo is a municipality located on the Maroni river with a population of approximately 1500 persons mainly consisting of Kalinas people. The municipality is located near the Amana Reserve and encounters many challenges related to the use of resources within the protected area.

In 2001, a mixed commission for culture was formed consisting of Toshaos and persons from both Awala and Yalimapo to promote culture and make decisions on all issues affecting the municipality. The commission works closely with the Amana Reserve and partners from other territories and countries. They execute cooperation projects with Galibi in Suriname to learn from the Kalinas and revive their lost culture. They also execute projects with Brazil, the French Caribbean countries and Canada. Some of these projects include:

- protection of the beach which are important nesting grounds for sea turtles
- natural inventories for biodiversity
- hosting of Kalinas games once a year in which persons compete in races and activities reminiscent of traditional way of life, such as archery
- formation of a school for the teaching of songs, dance and drumming
- creation of a dictionary in the Kalinas language
- hosting of a festival of drums
- promotion of traditional boat building and ways of sailing

The municipality has been granted two labels, one for integrated coastal management and another as a sustainable tourism area. They are currently working with elders to collect traditional information to be awarded the label of 'territory of art and culture'.

Following this, **Mr. Johan Roozer**, outlined the steps taken by Suriname to date to integrate traditional knowledge into policies within the country. He emphasized that both positive protection and defence protection can work hand-in-hand to achieve this integration.

### **INTEGRATION OF TRADITIONAL KNOWLEDGE IN POLICY (SURINAME)**

The most recent steps taken by Suriname towards the protection of traditional knowledge include:

- A workshop held by the Ministry of Trade & Industry in October 2016 titled 'The development and protection of traditional knowledge in Suriname'
- Celebration of the day of traditional medical systems in the Chamber of Commerce in Paramaribo around the theme 'the synthesis between tested and traditional medical systems'
- A baseline needs assessment for the protection of traditional knowledge in Suriname
- The submission of a proposal for the development of defensive protection of traditional knowledge in the form of database and legislation
- Ratification of the convention on safeguarding of intangible cultural heritage in 2017

**Ms. Frédérique Longin** presented next. She discussed the policies of the Directorate which offers support for various projects in French Guiana which encourage the transmission of traditional knowledge.

### **INTEGRATION OF TRADITIONAL KNOWLEDGE IN POLICIES & PRACTICES (FRENCH GUIANA)**

In French Guiana, the Directorate of Cultural Affairs has a policy which provides financial support for various projects including:

- Support for artists for the execution of workshops to transmit traditional know-how. The policy supports artists everywhere, but challenges arise in the recognition of local artists.
- Support for cultural or artistic projects proposed by communities, such as festivals and games. However, few projects have been proposed and the lack of knowledge of institutional arrangements by members of the community makes it difficult for them to access those subsidies.
- Research projects in human sciences, such as anthropology and musicology are also supported. An example being the Wayana-Apalai Knowledge Project in which objects from the Wayana culture, collected in the past, were studied by members of

the communities. The exchange between museums and inhabitants gave more sense to the collections themselves (such as use of these objects, materials, etc.) and gave a privileged access to old artefacts to members of the community.

- The development of local media to allow members of the communities to have their own news and radio. Young persons were trained to make videos, create a website and update it regularly.
- A construction project to safeguard built heritage and transmit traditional ways of construction.
- Preventive archaeology to ensure that archaeological excavations are completed on well-known historic sites before any form of development or construction is done

**Dr. Deirdre Jafferally** gave the final presentation for this session. She gave an overview of the project she is currently coordinating in Guyana on integrating traditional knowledge into national policy and practice. The project is being executed over a period of three years and nine months and involves both national and international partners along with local community groups.

## **INTEGRATING TRADITIONAL KNOWLEDGE INTO NATIONAL POLICY & PRACTICE**

The objectives of the project are to:

- evaluate the opportunities and barriers to traditional knowledge integration with a focus on protected areas;
- create an evidence-based approach for traditional knowledge integration
- develop a national action plan

Project implementation is from three levels. Locally it involved consultations with communities to identify issues and challenges they face in transmitting traditional knowledge within protected areas and identify possible solutions. Workshops were held and short videos were made which were then shown to policy makers.

At the national level, a policy review was then conducted to identify the level of integration of traditional knowledge in current national policies. The preliminary results of the policy review show that there is a good level of integration within policies related to the sectors of conservation (protected area and biodiversity), culture and human rights. However, there is no recognition of traditional knowledge in policies relating to agriculture, extractive

industries (mining and petroleum) and land rights, though recent updates of the mining and forestry policies have shown some indications of traditional knowledge inclusion.

To lend some international focus to traditional knowledge integration, a literature review was also conducted to identify best practices and methods for integrating traditional knowledge into national policies. Barriers to integrating traditional knowledge were identified and include communicative, conceptual and political barriers.

These different levels of work have served to help in the development of the framework for the drafting of a National Action plan for Traditional Knowledge. The national action plan is currently being developed with the following objectives:

- Raise awareness nationally of the critical role of Indigenous peoples and their TK
- Strengthen local laws, governance and mechanisms for preservation and integration of TK
- Empower Indigenous communities to document and address matters pertaining to the preservation and integration of TK

Next steps involve continued engagement with the other protected areas, continuing the FPIC process with communities and other stakeholders, full consultations with stakeholders for the development of the action plan, developing a training program for the full process of TK integration, and peer to peer exchanges with other countries in the Guiana Shield.



**Mr. Hervé ROBINEAU** presenting for French Guiana

## Panel Discussion

A panel discussion was facilitated by Ms. Odacy Davis on the topic of 'Community Involvement, Access and Benefit Sharing in Protected Areas Management'. The aim of this session was to discuss how the holders of traditional knowledge can be meaningfully engaged in this process. Each country identified 2-3 persons to sit on the panel and each person was given 3-5 minutes to share their view on the topic.

The panellists were as follows:

**Guyana:** Ms. Diana Fernandes, Mr. Patrick Gomes, Mr. David James

**Suriname:** Mr. Helmut Gezius, Ms. Renatha Simson, Ms. Marie-Josee Artist

**French Guiana:** Ms. Marie Fleury

Ms. Renatha Simson, addressed the topic of consultation processes with indigenous and tribal peoples. She highlighted that there is no legal framework in Suriname which recognizes the legal personality of the Indigenous and Tribal peoples, nor is there one that recognizes the right to collective ownership of their lands (land rights). As such, no consultation was done with communities when protected areas were established within the ancestral territory of the Kalina and Lokono peoples. She further indicated that the Nature and Protection Act does not recognize the rights of indigenous and tribal peoples and should be revised. In one instance, she noted, the government stated that they consulted with the indigenous peoples but those persons were not members of the community and so the consultation was not effective. Ms. Simson recommended that in the establishment of protected areas, the basic principles for community involvement should be respected as it relates to information, communication and transparency.

Ms. Marie-Josee Artist spoke about free prior informed consent (FPIC). She emphasized that FPIC is a collective right which does not belong to one person but to the community as the community is the collective owner of the traditional knowledge. She provided an example in which a community in Suriname was approached to establish a protected area on their lands. Although house to house interviews were conducted, persons were still unaware of what the project was about. Due to the lack of information and ineffective communication, the village leaders decided against the establishment of the protected area. Ms. Artist stressed the importance of exchanges among communities to aid the development of FPIC protocols and noted that it should remain a living document to allow for future changes.

Ms. Diana Fernandes shared her views and experience as it relates to access and benefit sharing (ABS) in Guyana. According to Ms. Fernandes, prior to the enforcement of the Nagoya Protocol in 2010, Guyana had drafted regulations for ABS in 2006 and had developed an ABS protocol in 2007. However, this draft legislation and protocol were not implemented. Currently, the Environmental Protection Agency controls access to communities through a permitting framework that regulates local and international research. Ms. Fernandes explained that before any research is conducted the researcher must obtain a permit from the EPA. If the research is



being conducted within a protected area or within an indigenous village, permission must be granted from the protected areas commission and the village leader before the research can be done. While there are some controls in place for access, there are not any which clearly define benefit sharing. She further noted that it is important to consider legislation for traditional knowledge protection and intellectual property rights.

Mr. David James addressed both the topics of consultation processes with indigenous communities and ABS. He noted that consultation is a component of FPIC and agreed that it is a collective right. He indicated that for FPIC to be effective the indigenous peoples themselves must dictate what the process should be. He described the land titling project being executed at the Ministry of Indigenous Peoples Affairs where he works. He highlighted that within the last two years guidelines were developed for land titling through consultations with communities. As part of the project, an FPIC protocol was also developed. Speaking to ABS, he added to what Ms. Fernandes indicated about the need for intellectual property rights. Mr. James noted that copyright and trademark laws are in existence but they do not address collective rights. In this regard, he stated that the challenge arises in how to protect these collective rights in law.

Ms. Marie Fleury also spoke about ABS and the Nagoya Protocol. She highlighted the work of GADEPAM, an organization aimed at safeguarding traditional knowledge and encouraging its transmission through economic valorisation. The idea is that economic valorisation could be a means to attract young people to learn about their traditional cultural heritage as they would benefit directly through the selling of traditional products and crafts. GADEPAM acts as a bridge between researchers, local communities and civil society by bringing people together through workshops to share traditional practices and knowledge. Ms. Fleury indicated that an ethic charter was also written for the members which promotes dialogue; respect between traditional communities and other communities; the respect of their traditional knowledge and their social rights; and respect of biodiversity. She further stated that GADEPAM tried to anticipate the Nagoya protocol but there is still a need in France to recognise traditional know-how and the craftsman as a real profession of arts so as to encourage the transmission of the traditional knowledge (TK) and know-how and to help in its economic valorisation.

Mr. Patrick Gomes added to the discussion, alluding to how benefits are shared within protected areas in Guyana. He noted that currently communities have access to resources to practice traditional activities but highlighted that the needs of communities are constantly evolving. To address this, he recommended education programmes within all communities to help guide the development of FPIC protocols.

Mr. Helmut Gezius provided a few recommendations for consideration. He indicated that there is a need to reflect on the establishment of protected areas and ensuring that consultations are done correctly from the inception to avoid tensions between communities and authorities. He also highlighted the need for protected area managers to sensitize themselves to understand the living cultural heritage of communities, from the point of view of the community, in order to understand how they define access and benefits in their culture. He recommended that UNESCO's Declaration of Culture and Diversity be taken into consideration for this purpose.

Additionally, he noted the difference between co-management and community management; stating that co-management is usually promoted but recommended that community management also be considered.

Ms. Odacy Davis posed a question to the panel asking their views on how to deal with FPIC and engaging communities in the absence of land rights. Ms. Artist responded indicating that FPIC is a process which helps to build trust between the communities and authorities. Communities still have their customary rights and practice their culture regardless of the absence of legal recognition. As such, FPIC is important in protecting these practices in the absence of land rights.

Dr. Judith Rosales added that in establishing protected areas it is important to share critical information about the reason for protecting the area with the communities. Important flora and fauna which may be the reasons for establishing the protected area may be equally important to the community themselves.

Final comments were given by Ms. Simson and Ms. Katia Delvoye who shared similar sentiments, noting that it is important to consider against whom we are protecting. In some communities, important flora and fauna are already protected by traditional customs. There are hunting calendars and closed seasons which allow the species to recover. However, the establishment of protected areas change the way these resources are managed and, in some cases, prevent hunting entirely.

The panellists delivered their closing remarks and the session ended.



A section of the panel. From left: Mr. Helmut Gezius, Mr. David James

## Gathering Information & Safeguarding Living Cultural Heritage

Each country presented a case study or initiative demonstrating how living cultural heritage can be safeguarded or how information can be collected. The session was facilitated by Ms. Odacy Davis.

Guyana's presentation was done in the form of a video showcasing the transferring of culture to the younger generations of the Makushi people living in the villages of Surama and Yupukari in the North Rupununi. The video featured interviews of persons engaged in transmission within the villages.

### TRANSFERRING OF CULTURE TO THE YOUNGER GENERATIONS

In Surama, culture is transmitted through the use of a culture group which encourages young children to be involved. The children learn traditional stories of way of life, sing traditional songs, learn traditional dances, learn how to make food and handicraft, and spin cotton, among many other activities. The culture group was started by Ms. Jean Allicock with a few children and has since grown. The group travels across the country to perform songs and dances at various cultural events. These opportunities generate interest among other youths to become involved.

In Yupukari, elders teach and pass on skills around campfires using skits, poems, dances, songs and stories. The campfire setting encourages children to come out and learn about their culture. An after-school programme was also developed in which the internet is used to bring youths together to learn about their culture through researching how other indigenous peoples are promoting their culture.

Following the video presentation, **Mr. Aïma Opoya** (French Guiana), spoke about an initiative in the Wayana Community in which a dedicated space was provided to teach younger persons about the traditional practices of the community.

### TRANSMISSION BENAB

In the Wayana community, a place was created where persons can learn or relearn their traditional practices. The loss of traditional knowledge is occurring rapidly in the Wayana community due to modernization. Children leave their homes at an early age to attend schools in other villages. During this time, they are not in contact with the traditional knowledge, practices and lifestyle of the Wayana community and when they return, they have lost much of their cultural identity.

A traditional benab was built in the village called Antecume Pata where exchanges and meetings occur between elders and youths around traditional know-how such as crafts (basketry and clay), hunting and fishing.

**Ms. Katia Delvoye** (Suriname) then presented on the work of the Amazon Conservation Team in strengthening traditional culture within the indigenous and maroon Communities (Trio, Wayana and Matawai).

## STRENGTHENING COMMUNITIES

One of the three main strategies that guide the work of the Amazon Conservation team is to 'strengthen communities internal governance and traditions'. This is achieved through the transmission of living cultural knowledge with the following actions:

- the facilitation of traditional clinics in which elders transfer their knowledge about traditional medicines to young students or apprentices
- Intercultural exchanges among communities
- the production of culturally responsive education materials
- traditional schools in which elders pass on traditional know-how to young persons
- co-production of culturally responsive booklets about and with the various villages linked with the national curricula
- production of posters on the use of the plants by the communities (as building materials, tools, as food, as medicine...)
- establishment of a database of biodiversity with traditional names of animals in six different languages
- oral history interactive mapping applications.



**Ms. Katia Delvoye presenting for Suriname**

## Group Discussion

The participants were divided into four working groups and assigned one of the following topics for discussion.

- Integration of Traditional Knowledge into Policies, Practices and Decision-making
- Community Involvement in Protected Areas Management
- Access and Benefit Sharing in Protected Areas Management
- How to gather information and safeguard living cultural heritage

Each group was tasked with identifying the common challenges and gaps across the Guianas, opportunities for cooperation and sharing of experiences and best practices, recommendations for short term and long-term actions and funding sources (known or perceived) for their assigned topic. The following is a summary of the discussions held.

### **INTEGRATION OF TRADITIONAL KNOWLEDGE INTO POLICIES, PRACTICES AND DECISION-MAKING**

#### **Common challenges and gaps across the Guianas**

Existing gaps and challenges were identified in the policies of the three countries. In French Guiana, there is a lack of recognition of communities within the constitution. While there are many acts regarding the communities in Suriname, the challenge arises in mainstreaming these various acts to ensure that they are consistent. Whereas for Guyana, it was noted that the protected areas act still lacks the inclusion of certain elements or aspects which the Amerindians and local communities would like to see protected.

#### **Opportunities for cooperation and sharing of experiences/best practices**

The group identified opportunities for regional and international cooperation. These included:

- Collaboration among the universities of the three countries to conduct research
- Technical cooperation between the three Guianas
- Cooperation between community organizations and between communities and government for the protection and promotion of Amazonian art

### **Recommendations for short/long term actions**

The following actions were recommended:

- Draft a plan of action by the end of 2019 for the integration of traditional knowledge into policies, practices and decision-making: actions will first have to be identified at the country level and then discussed across the three Guianas to formulate the overall action plan
- Complete the implementation of the plan of action by the year 2021
- Present the findings and lessons learnt at the International Congress for the Biodiversity of the Guiana Shield in 2021 at Cayenne

### **Funding Source (known or perceived)**

The European Union (EU), World Wildlife Fund for Nature (WWF), United Nations (UN) and the REDD+ Initiative (reducing emissions from deforestation and forest degradation and the role of conservation, sustainable management of forests and enhancement of forest carbon stocks in developing countries) were listed as possible sources of funding.

## **COMMUNITY INVOLVEMENT IN PROTECTED AREAS MANAGEMENT**

### **Common challenges and gaps across the Guianas**

The common challenges identified across the three countries are as follows:

- **Communication and engagement with communities:** communication and engagement in the form of consultations and education and awareness must be done in a way that is culturally sensitive towards the audience. It is important to take the approach into consideration and ensure that materials are available in the native languages for it to be effective.
- **Access to communities:** physical access to remote and isolated communities can be challenging especially in the absence of infrastructure and with limited financial resources.
- **Top down approach to protected areas management**
- **Land conflicts:** communities sometimes refuse to work with protected area managers due to competing objectives for a single space. Conflicts may arise between communities trying to acquire land titles and governments establishing protected areas on the same lands.

### **Opportunities for cooperation and sharing of experiences/best practices & Recommendations for short/long term actions**

More workshops, conferences, meetings, experience sharing, training and networking across the three countries were recommended as good opportunities for sharing of experiences and best practices. Through these capacity building sessions, the managers would be better equipped to conduct effective consultations and community engagements. Current projects and opportunities include:

- The IAPA/REDPARQUES project
- REDD+ Initiatives
- Darwin Initiative
- International Congress on the Biodiversity of the Guiana Shield
- Latin America and Caribbean Congress
- University exchanges

#### **Funding Source (known or perceived)**

Possible funding sources listed include the Inter-American Development Bank (IDB), Global Environment Fund (GEF), The United Nations Educational, Scientific and Cultural Organization (UNESCO), non-governmental organizations such as Conservation International (CI) and World Wildlife Fund for Nature (WWF), and UE.

## **ACCESS AND BENEFIT SHARING IN PROTECTED AREAS MANAGEMENT**

### **Common challenges and gaps across the Guianas**

The group noted that it was difficult to find common challenges across the three countries as each country is at a different stage of access and benefit sharing and the implementation of the Nagoya Protocol. However, the following challenges were identified:

- The absence of co-management in law: the law does not provide for co-management of protected areas. Permission must be granted by the government authority in charge before persons can practice their traditional activities.
- In French Guiana, prior to the development of the new law on biodiversity in 2016, the only legal framework was in the territory of the national park.
- Issues with dealing with transboundary communities
- Ratification of the Nagoya Protocol: ratification of the Nagoya Protocol will help countries to set their national administrative framework that will govern access and benefit sharing. However, the protocol is very broad and does not include provisions for traditional knowledge.

The group also identified the following gaps:

- Traditional knowledge is not integrated within current legal frameworks
- Legal frameworks within some countries are still in the process of being drafted
- Lack of communication between the competent authorities and communities: communities are not properly informed of national obligations but are tasked with meeting them with little to no capacity building or support

### **Opportunities for cooperation and sharing of experiences/best practices**

The following opportunities were identified for the improvement of access and benefit sharing within protected areas management:

- Countries with no/limited legal framework for access and benefit sharing can learn from the other countries by following existing structures and processes
- Capacity building can be provided for community leaders on issues relating to traditional knowledge and access and benefit sharing
- Exchange programmes can be conducted between communities to learn from those that are more advanced in implementing access and benefit sharing protocols, for example the Kanashen Community in Guyana
- Methods used in the consultation process for the Nagoya Protocol can be shared with countries that are now beginning the consultation process.

### **Recommendations for short/long term actions**

The group recommended that communities be provided with the required capacity or education to be able to organize themselves to deal with issues relating to traditional knowledge and access and benefit sharing. They emphasized that any decision that involves the community should be made by the community. Exchange programmes or projects among communities, nationally and transboundary, were also recommended as opportunities for learning and sharing experiences.

### **Funding Source (known or perceived)**

The Deutsche Gesellschaft für Internationale Zusammenarbeit GmbH (GIZ), the Nagoya Protocol Trust Fund under the Convention on Biological Diversity (CBD), and the Global Environment Fund (GEF) were listed as possible sources of funding.



## **HOW TO GATHER INFORMATION AND SAFEGUARD LIVING CULTURAL HERITAGE**

The group began their discussion by identifying guidelines and points to consider when gathering and safeguarding living cultural heritage.

When gathering information, it is important to take into consideration the type of information and the method that would be suitable for collecting that information. The group indicated that in gathering traditional knowledge the use of ethnographic methods is preferred to allow for greater accuracy and details to be recorded. This can be done through meetings, workshops or one-on-one conversations with storytellers. It is also important that the gatherer selects the correct approach and language. The group also noted that certain knowledge is only passed down within families or communities and that persons gathering information must respect this. Additionally, time and seasons must be considered when collecting information. For example, if data is being recorded about hunting, it is best to collect this data during hunting season so that it can be as accurate as possible.

In order to safeguard living cultural heritage, the group proposed that traditional practices be integrated in the school curricula so that the youth are taught these traditions at an early age. They also proposed a multilingual/bilingual education system in which children are taught in their native languages. Currently, children are required to learn English/Dutch/French and are then taught the curriculum in English/Dutch/French. This makes it difficult for them to learn and also contributes to the loss of native languages among the younger generations. Additionally, the group indicated that provisions should be made within national budgets to allow for stipends to be given to elders within villages as incentives for the transmission of traditional knowledge. Finally, the group noted that it is important to consider what information is shared and how it is shared within communities to ensure that it is preserved.

### **Common challenges and gaps across the Guianas**

The group identified the following challenges and gaps in gathering and safeguarding living cultural heritage:

- Language: the gatherer should be able to speak the language of the people so that accurate information can be collected
- European education content: the current school curricula does not include traditional practices or any aspect of traditional culture to foster the transmission of knowledge
- Knowledge keepers, such as shamans and elders, are not recognized: they should be acknowledged especially in scientific papers and work where their knowledge is used.
- Rapid change in technology: this is important to consider in the preservation of traditional knowledge. We must be able to keep up with the changing methods of archiving and be able to protect the data when it is stored virtually in the cloud.

## Opportunities for cooperation and sharing of experiences/best practices

The group identified the following opportunities:

- The provision of scholarships for youth within indigenous communities to access education
- Intercultural exchanges among communities, locally and internationally
- Validation of common rituals and practices by UNESCO

## Recommendations for short/long term actions

The group recommended that 'folk' philosophy departments be created in all national universities to validate non-traditional (non-academic) qualifications. This will allow traditional knowledge keepers to be recognized, for example the recognition of shamans as doctors.

## Funding Source (known or perceived)

While funding can be acquired from organizations such as UNESCO, the group emphasized that the people themselves should understand the importance of gathering and safeguarding their heritage and find ways to fund these initiatives on their own. Individuals should avoid being dependent on foreign financing as it is usually not enough to sustain the project in the long term.

The facilitator brought the session to a close and provided details on the activities of the next day.



**Participants presenting the results of the group discussion.  
From left: Ms. Sara Henry, Mr. Rudolf Pavion**

**Day Three - May 16<sup>th</sup>, 2019**

The third and final day of the workshop was held in Nappi Village which is located approximately 32 kilometres from Lethem.

Upon arrival in the village, the participants were greeted with a performance of the 'Hummingbird Dance' by members of the community. The welcome and opening remarks were then delivered by **Mr. Francisco Gomes**. This was followed by a Makushi prayer done by **Mr. Sylvester**, after which the National Pledge was recited.

The Toshao of Nappi Village, **Mr. Guy Fredricks**, gave brief remarks, welcoming the participants to the village and provided a short history and description of Nappi. A song was then performed by another cultural group of the village.

The workshop sessions began with a panel discussion followed by a breakout session in which group discussions were held. This was then followed by a field visit to the Nappi Reservoir.



© PARC AMAZONIEN DE GUYANE, PARC NATIONAL

**Members of the village council who helped to organize the workshop session in Nappi**

## Panel Discussion

The panel discussion was facilitated by Ms. Odacy Davis on the topic of 'how to safeguard living cultural heritage through the preservation and promotion of language'. Each country identified 2-3 persons to sit on the panel and each person was given 3-5 minutes to share their view on the topic.

The panellists were as follows:

**Guyana:** Ms. Charlene Wilkinson, Ms. Grace Roberts, Mrs. Wendy Leandro-Springer, Mr. Earl Thomas

**Suriname:** Mr. Johan Roozer

**French Guiana:** Ms. Lucie Lepage

Ms. Charlene Wilkinson began her presentation by noting that language awareness itself is a cultural resource. She highlighted that language death was a result of colonialization and the European education system which monopolizes the use of English. She spoke about language rights in the context of it being a responsibility of governments to allocate budgets towards ensuring that it is respected and incorporated into the education system. She emphasized that children learn best when they are taught in their first language. Ms. Wilkinson encouraged persons to campaign for Guyana to sign on to the 'Charter for Language Policy and Language Rights in the Creole-speaking Caribbean' which was ratified in 2011 as a first step to protecting indigenous languages in Guyana. She also advised that bi-literacy be explored in our education system and proposed the de-schooling of society.

Ms. Grace Roberts spoke about the death of the Lokono language in Guyana through reflections on her personal experiences. She told the story of the origin of her name, noting that 'Grace Roberts' is a colonial name. Lokono communities are located along the coastal regions of Guyana and as such were exposed to development and the European culture from very early. She highlighted that English names were given at birth and needed for baptism in church. Additionally, children attended English schools and over time the Lokono language was lost within many communities. Today there are few elders within communities who still speak the Lokono language. Work is being done to document and revive the language in many communities. Ms. Roberts recommended that indigenous languages be taught from the early ages within primary schools to ensure that it remains.

Mr. Johan Roozer outlined the steps taken by Suriname in recognizing indigenous languages. In 2015, a National Commission was established to develop a National Language Act for Suriname for which Mr. Roozer was appointed the Secretary. According to Mr. Roozer, this Act will provide recognition for all twenty languages of Suriname including indigenous and maroon languages. Speakers of the various languages were brought together to prepare the Act. He noted that the Act will provide for the formation of a language board which will be responsible for regulating the Surinamese languages.

Mrs. Wendy Leandro-Springer addressed the topic of language preservation. She highlighted that a number of programmes are being executed but stressed the importance of doing more. She encouraged individuals to actively use their language as it is key to ensuring its preservation. She recommended that in executing these programmes persons should plan carefully to ensure that all stakeholders are included. She also mentioned the importance of monitoring finances in ensuring that the project is sustained. She further recommended that research be conducted to know the realities within communities prior to planning a project. Small steps can be taken to begin respecting languages within communities. She recommended that translators be provided for indigenous languages when conducting meetings and workshops within communities. Finally, she agreed with the previous panellists on the importance of education in preserving indigenous languages.

Ms. Lucie Lepage showcased a game created through the Alukupukin project. The game was created by children within the Aluku community to promote their cultural practices. The game addresses topics such as history, geography and sciences and highlights cultural activities such as hunting, fishing and farming. The project facilitated cultural exchange between generations as children had to gather information from their parents to create the questions for the game. She noted that the questions are written in both Aluku and French languages. The children travel to other communities and explain the game to other children which allows further cultural exchanges to occur.

Mr. Earl Thomas shared his personal experience in developing a programme to revive the language within his community of Wakapao. Similar to Ms. Roberts, Mr. Thomas is from a Lokono community which is experiencing severe language loss. He recounted the loss of seven elders of his community within only a year and a half. He indicated that a committee was formed which reached out to language research institutions for assistance. However, no response was received and yet another speaker was lost. After recognizing the need to take immediate action, Mr. Thomas started a class of his own with his children. The class has since grown to include other children of the community.

### ***Participant's Feedback***

Toshao Guy Fredricks added to the discussion indicating that there is diversity among the various languages. He explained that the Makushi language spoken in Nappi is different from the Makushi spoken in other villages and so it is important that each village tries to preserve their own language. He described language as life and a way of bridging persons with their grandparents and ancestors.

Mr. Claude Suzanon noted that there are many Lokonos in French Guiana who still speak their language. He encouraged Guyana to work together with the other countries of the Guiana Shield to develop relationships with other Lokono communities to aid the revival of Lokono language and culture.

Dr. Judith Rosales urged persons not to forget the names of indigenous medicinal plants and their uses as it is the first connection they have with nature.

Ms. Odacy Davis thanked the panellists for the wealth of information they provided and closed the session.



**Toshao Guy Fredricks providing his views on the topic**

### Balata Making Demonstration

Nappi is known for its talented craftspeople who produce intricate balata craft pieces made from latex gathered from the bulletwood tree. The participants were treated to a demonstration of how these crafts are made and were given an opportunity to purchase some of the products.



**Some of the Balata products that were on display**

## Group Discussion

The participants were divided into four working groups and assigned one of the following topics for discussion.

1. Integration of indigenous language into policy and practice
2. How to integrate indigenous language into the formal education school curriculum
3. Strategies for networking and exchange in the Guianas

Two of the four groups were tasked with identifying the common challenges and gaps across the Guianas, opportunities for cooperation and sharing of experiences and best practices, recommendations for short term and long-term actions and funding sources (known or perceived) for their assigned topic (topics 1 & 2). The remaining two groups were both tasked with brainstorming around topic 3. The outcomes of the discussions are recorded below.



**Participants recording the results of the group discussion**

### INTEGRATION OF INDIGENOUS LANGUAGE INTO POLICY AND PRACTICE

#### Common challenges and gaps across the Guianas

Common challenges noted include:

- The absence of a strategy across the Guianas to keep the languages alive
- Lack of legal recognition of indigenous languages as official languages

- Getting language owners to recognize the value of their language and to engage in actions to keep it alive
- Getting the people to take ownership of the need for action and start initiatives of their own to preserve their language

### **Opportunities for cooperation and sharing of experiences/best practices**

The following opportunities were identified:

- Learn from Suriname's experiences of sharing all information in the recognised languages
- Create new programmes or use existing programmes to share methodologies used for keeping and resuscitating languages
- Provide opportunities for teachers or elders to teach the languages in schools at all levels
- Include a provision in the education policy for schools within indigenous communities to teach their language and culture

### **Recommendations for short/long term actions**

The following actions were recommended:

- Develop a Guiana wide strategy for preserving and safeguarding languages
- Find researchers within the countries who are conducting work around native languages and set up research programmes across the Guiana Shield to help document and resuscitate these languages
- Develop a media strategy to help promote indigenous languages. For example, in Suriname, all government information is shared in all the recognized languages of the country
- Encourage exchanges among people from different communities to share their experiences in documenting or resuscitating languages
- Need for cooperation among institutions and countries for the return of research to communities in which they were conducted, especially research related to cultural heritage
- Need to act fast before all is lost. If the languages are not documented or transmitted, it will be lost when we lose our few remaining elders.



**Funding Source (known or perceived)**

Possible sources of funding listed include the United Nations Educational, Scientific and Cultural Organization (UNESCO) and the Endangered Language Documentation Programme. Local self-funded initiatives were also encouraged.

**HOW TO INTEGRATE INDIGENOUS LANGUAGE INTO THE FORMAL EDUCATION SCHOOL CURRICULUM?****Common challenges and gaps across the Guianas**

In French Guiana, for children aged 3 to 11 years old, the formal education system has recently introduced some native language assistant even if the medium teaching language is still French. There is, however, no integration of traditional languages in the school curriculum in Guyana and Suriname. The group identified the following challenges to this process:

- Fear of non-acceptance by others: indigenous persons may choose not to speak their native language for fear of being discriminated by others who believe it is not a prestigious or official language of the country
- Governments do not value indigenous languages: they view indigenous languages as barriers or interferences to the learning process and believe that they result in poor performance at regional exams
- Limited financial resources available to produce material in many languages and to train teachers to use these materials effectively

**Opportunities for cooperation and sharing of experiences/best practices & Recommendations for short/long term actions**

Some of the opportunities and recommendations discussed by the group include:

- Workshops among various stakeholders within countries to address the issue at a national level: A workshop around the theme 'teaching of indigenous languages, an exchange of experiences and the way forward' is expected to be held in Guyana in September by Mrs. Wendy Leandro-Springer. Similar workshops can be held in other countries and around different themes to address the issue.
- Exchange programmes with countries such as French Guiana and Brazil to learn from their experiences of how they integrated traditional language into the school curriculum

- Sharing of information and teaching materials via online platforms such as Google drive
- Traditional knowledge projects
- Participation of government in these programmes

#### **Funding Source (known or perceived)**

Funding through Government was highlighted along with individual fundraising activities.

### **STRATEGIES FOR NETWORKING AND EXCHANGE IN THE GUIANAS**

Based on discussions among groups 3 and 4, the following strategies were recommended:

- Conduct an overview of current strategies within each country before developing new ones
- Consult and engage with communities to identify what they think are the best ways to share their knowledge and language and what steps they would recommend addressing the issue of language loss
- Develop and strengthen alliances among universities in the Guianas across the thematic areas of the project
- Explore and establish connections between Lokono communities in Guyana, French Guiana and Suriname to form transboundary associations and exchanges
- Garner support for the revitalization of the language programmes/initiatives
- Identify legislations, charters and other frameworks to which all three countries have signed on and develop strategies for their enforcement
- Prepare a yearly calendar of events for networking and exchange across the Guianas
- Organize a yearly arts and crafts festival among the three Guianas or have the other countries participate in the yearly festival held in French Guiana to showcase the different cultures

- Establish communication channels for sharing of information and monthly updates via email, newsletters and social media
- Encourage exchanges at the community level between youth and village elders
- Organize school exchange programmes among the three countries to generate interest among youth around their culture to close the intergeneration gap
- Arrange exchanges on traditional medicine (only if communities are willing to share this information)
- Develop a platform within each country to bring the indigenous communities of that country together. For example, in Guyana, the National Toshao's Council is comprised of representatives from all the indigenous communities and allows for greater networking around issues affecting indigenous peoples. A similar network exists in French Guiana (Grand Customary Council – created in 2018), something similar should be developed in Suriname if it doesn't currently exist.

Group 4 highlighted that in developing these strategies we need to ensure that focus is not only placed on language but also on traditional knowledge, arts, crafts, medicine, culture, music, and other aspects of living cultural heritage.

### ***Participant's Feedback***

Participants provided feedback following the group presentation. Ms. Claudia Berthier reacted about the use of internet and social media. She indicated that in our communication strategies we need to promote basic methods of communication and teaching such as radio, booklets, small group sessions, etc. to cater for areas where technology is not very accessible as opposed to the use of internet, social media and newsletters as recommended by the groups.

Mr. Earl Thomas recommended the formulation of legislation across the countries to give right and protection for indigenous languages in law.

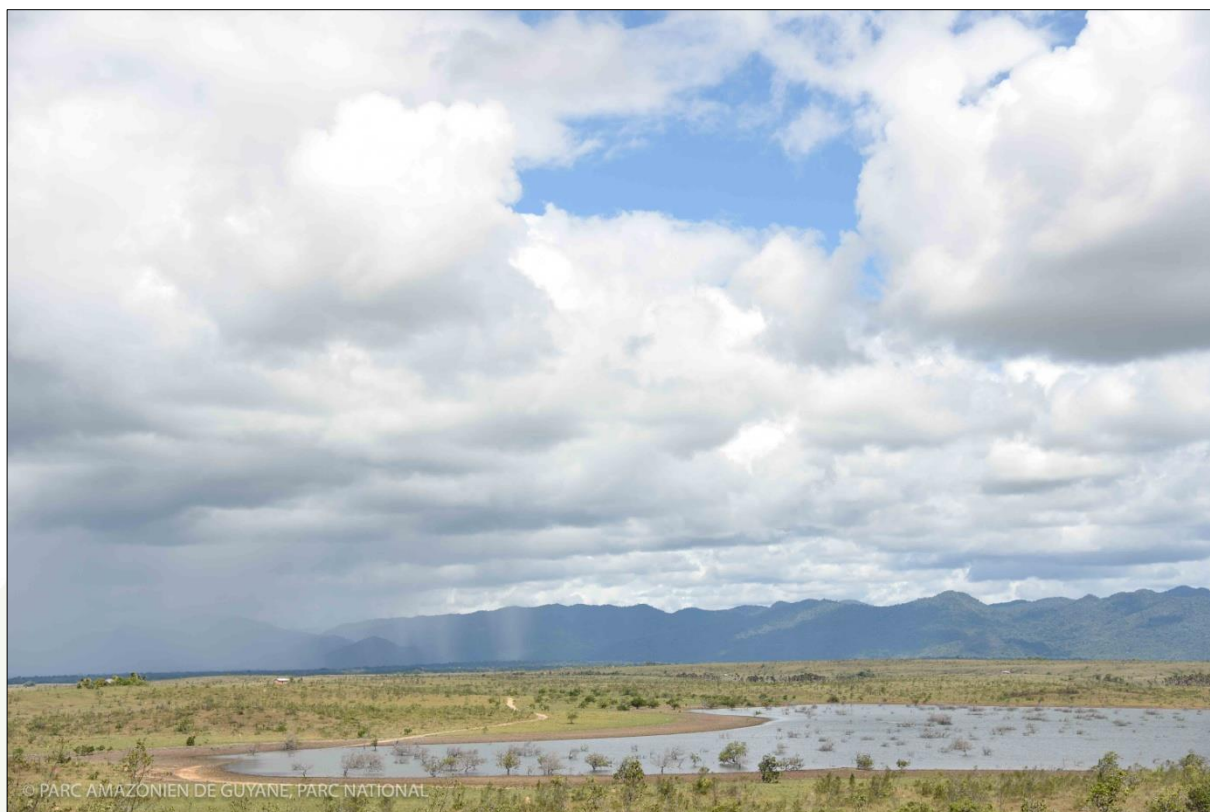
Ms. Charlene Wilkinson added to Mr. Thomas's comment by indicating that the required document is the 'Charter for Language Rights and Language Policy'. Additionally, she stressed the importance of focusing on language as it is the vehicle for transmitting traditional knowledge. She also mentioned that it is important for indigenous peoples to teach outsiders their language so that this vehicle is preserved while remaining in control of the knowledge itself.



**Group photo of participants at Nappi Village**

### **Field Visit**

The team of participants visited the Nappi Reservoir, also known as the Nappi Dam. The Nappi Dam is a natural body of water which is not connected to any river or creek. Run-off from rain, as well as the naturally high-water table, are contained by an earthen dam which was built in 2017 to counteract the impacts of the El Nino phenomenon. The reservoir is home to many species of fish and is utilized by the villagers for potable water, for domestic animals and kitchen gardens.



**A view of the Nappi Reservoir with the Kanuku Mountains in the background**

### **Cultural Night and Closing Event**

The workshop culminated with an evening of intercultural exchanges which included performances from various cultural groups from the 3 countries. The participants shared dances, songs and poems showcasing their cultural heritage.

## Event Programme

### CULTURAL NIGHT

Masters of Ceremony: Jessica George and Filho Gomes

Welcome

Shaman Blessing Ceremony  
*by Surama Cultural Group*

Culture Dance  
*by St. Ignatius Cultural Group*

Poem- My Guyana  
*by Surama Cultural Group*

The Hunter's Dance  
*by St. Ignatius Cultural Group*

Aluku Dance  
*by Annie Tengo- French Guiana*

Rodeo Dance  
*by St. Ignatius Cultural Group*

Dance  
*by Suriname Delegation*

Song  
*by Suriname Delegation*

Song  
*by Thadaigh Baggallay*

Togetherness song and Dance in Macushi  
*by Surama Cultural Group*

End of program

## Who's Who



### Trombinoscope • Who's who • Foto pagina

Transmission of Living Cultural Heritage in the Protected Areas of the Guianas  
 Transmission du Patrimoine Culturel Vivant dans les Aires Protégées des Guyanes  
 Overdracht van Levend Cultureel Erfgoed in de Beschermde gebieden van het Guyanaschild



## RENFORESAP PARTNERS



**Odacy Davis**  
 Deputy Commissioner  
 Protected Areas Commission



**Claude Suzanon**  
 President du Parc  
 amazonien de Guyane



**Arnaud Anselin**  
 Deputy Director Parc  
 amazonien de Guyane



**Denise Fraser**  
 Commissioner  
 Protected Areas Commission



**Johan Roozer**  
 Policy advisor  
 Ministry of Education, Science and  
 Culture in Surinam

## French Guiana Delegation



**Celine Frémaux**  
 Officer in charge of  
 Human Sciences and  
 Culture Amazonian Park



**Touine Kwata**  
 Community  
 development Agent  
 Amazonian Park



**Jérémie Mata**  
 Community development  
 Agent for Culture  
 Amazonian Park



**Claudia Berthier**  
 Multimedia  
 Project Manager  
 Amazonian Park



**Frédérique Longin**  
 Advisor on local com-  
 munities of the interior  
 Directorate of Cultural  
 Affairs



**Clara Valérius**  
 Officer  
 European Affairs Division



**Hervé Robineau**  
 Officer in charge of  
 Culture and Cultural  
 Heritage Municipality of  
 Awala-Yalimapo



**Aïma Opoya**  
 Taluen craftsman and  
 involved in the recogni-  
 tion of the Maraké  
 Maraké Project



**Yvan HO-YOU-FAT**  
 President  
 Lavi Dan bwa (NGO  
 for the recognition of  
 Bushinengue's culture)



**Annie Tingo**  
 Member  
 Lavi Dan bwa (NGO  
 for the recognition of  
 Bushinengue's culture)



**Marianne Palisse**  
 Lecturer and responsible  
 of the Master's degree  
 on Interculturalism  
 University of French  
 Guiana



**Marie Fleury**  
 Member of the Scientific  
 Committee of the French  
 Guiana Amazonian Park  
 & Researcher on tradition-  
 al and cultural heritage  
 of Maroni - National Mu-  
 seum of Natural History



**Lucie Lepage**  
 Coordinator  
 Association «Fleuve d'hier  
 et d'aujourd'hui» (NGO  
 promoting Bushinengue's  
 culture in the Upper  
 Maroni)



**Sebastien Laporte**  
 Journalist/ Cameraman  
 Guyane La 1ère TV

## Guyana Delegation



**Sara Henry**  
 Planning Officer  
 Protected Areas  
 Commission



**Jessica George**  
 Technical Officer  
 Protected Areas  
 Commission



**Nikita Urquhart**  
 Logistical Officer  
 Protected Areas  
 Commission



**Thadaigh Baggallay**  
 Country Manager (Guyana)  
 Frankfurt Zoological  
 Society (FZS)



**Dr. Deirdre Jafferally**  
 In Country Coordinator  
 Darwin Initiative Project  
 « Integrating Traditional  
 Knowledge into National  
 Policy and Practice »



**Vitasha Cambridge**  
 Environmental Officer  
 Environmental Protection  
 Agency



**David James**  
 Legal Advisor  
 Ministry of Indigenous  
 Peoples Affairs



## Who's Who • Trombinoscope • Foto pagina

*Transmission of Living Cultural Heritage in the Protected Areas of the Guianas*

*Transmission du Patrimoine Culturel Vivant dans les Aires Protégées des Guyanes*

*Overdracht van Levend Cultureel Erfgoed in de Beschermde gebieden van het Guyanaschild*

### Guyana Delegation



**Grace Roberts**  
Community relations  
Manager  
*Iwokrama*



**Charlene Wilkionson**  
Coordinator  
Guyana Language Unit,  
University of Guyana



**Wendy Leandro-Springer**  
Lecturer  
University of Guyana



**Prof. Judith Rosales**  
Coordinator PhD of  
Biodiversity  
University of Guyana



**Earl THOMAS**  
Secretary  
Amerindian Peoples  
Association



**Francisco Gomes**  
Secretary  
Amerindian Peoples  
Association



**Anapa Puran**  
Senior protected area  
officer  
PAC



**Michael Williams**  
Special Advisor  
NRDOB Board, Annai  
Village Council



**Patrick Gomes**  
Independent



**Diana Fernandes**  
Multi lateral  
environmental officer  
Department of Environment



**Octavious Hendricks**  
Ranger  
PAC



**Vercidas Gomes**  
Ranger  
PAC



**Norbert Atkinson**  
Ranger  
PAC



**Smith Osbert**  
Driver  
PAC



**Elysée Cèran**  
Interpretation  
English into French

### Suriname Delegation



**Renatha Simson**  
Coordinator  
Kampos partnership of  
tribal nations in Suriname



**Marie-Josée Artist**  
Community development  
specialist  
Association of Indige-  
nous Village Heads



**Helmut Gezius**  
Direction coordinator  
of the Sociology Course  
Anton de Kom University  
of Suriname



**Katia Delvoye**  
Internal Governance  
Officer  
AMAZON CONSERVA-  
TION TEAM - SURINAME



**Rudolf Pavion**  
Coordinator of the Bro-  
kopondo and Sipaliwinie  
branch  
Ministry of Commerce,  
Industry and Tourism



**Priscilla Dragtenstein**  
Game Warden  
Ministry of Spatial  
Planning, Land & Forest  
Management



**Romeo Ramjiawan**  
Regional leader/ Mana-  
gement Protected Area  
Ministry of Spatial  
Planning, Land & Forest  
Management



**Ronnie Mangoenta-  
roeno**  
Game Warden/ acting  
administrator BIGI PAN  
MUMA  
Ministry of Spatial  
Planning, Land & Forest  
Management



**Williams Damilla**  
Resort Administrator  
Forest Research/ Sub  
director Forest Mana-  
gement  
Ministry of Spatial  
Planning, Land & Forest  
Management



**Steven Vroom**  
Sub director  
Ministry of Regional  
Development



**Jurgen Mawie**  
Regional Coordinator  
Ministry of Regional  
Development



**Monique Pomba**  
Acting Head of Interna-  
tional Relations  
Ministry of Regional  
Development



**Anna Mohase**  
Interpretation  
English To Dutch



## List of Participants

Country	Name	Occupation	Organization	Email
Guyana	Ms. Denise Fraser	Commissioner	Protected Areas Commission	<a href="mailto:denisef.pac@gmail.com">denisef.pac@gmail.com</a>
	Ms. Odacy Davis	Deputy Commissioner	Protected Areas Commission	<a href="mailto:odavis.pac@gmail.com">odavis.pac@gmail.com</a>
	Ms. Sara Henry	Planning Officer	Protected Areas Commission	<a href="mailto:sarahenry.pac@gmail.com">sarahenry.pac@gmail.com</a>
	Ms. Jessica George	Technical Officer	Protected Areas Commission	<a href="mailto:jegeorge.pac@gmail.com">jegeorge.pac@gmail.com</a>
	Nikita Urquhart	Logistical Officer	Protected Areas Commission	<a href="mailto:nikitau.pac@gmail.com">nikitau.pac@gmail.com</a>
	Mr. Thadaigh Baggallay	Country Manager (Guyana)	Frankfurt Zoological Society (FZS)	<a href="mailto:thadaigh.baggallay@fzs.org">thadaigh.baggallay@fzs.org</a>
	Professor Judith Rosales	Coordinator PhD of Biodiversity	University of Guyana	<a href="mailto:judit.rosales@uog.edu.gy">judit.rosales@uog.edu.gy</a>
	Vitasha Cambridge	Environmental Officer (1)	Environmental Protection Agency	<a href="mailto:vcambridge.epa@gmail.com">vcambridge.epa@gmail.com</a>
	David James	Legal Advisor	Ministry of Indigenous Peoples Affairs	<a href="mailto:davidjames.lawgy@gmail.com">davidjames.lawgy@gmail.com</a>
	Dr. Deirdre Jafferally	In Country Coordinator	Darwin Initiative Project: "Integrating Traditional Knowledge into National Policy and Practice"	<a href="mailto:deirdre.jafferally@gmail.com">deirdre.jafferally@gmail.com</a>

	Grace Roberts	Community relations Manger	Iwokrama	<a href="mailto:groberts-simon@iwokrama.org">groberts-simon@iwokrama.org</a>
	Michael Willimas	Special Advisor	NRDDB Board, Annai Village Council	<a href="mailto:michaelhealis@gmail.com">michaelhealis@gmail.com</a>
	Patrick Gomes		Independent	
	Earl THOMAS	Secretary	Amerindian Peoples Association	<a href="mailto:earlyt18@gmail.com">earlyt18@gmail.com</a>
	Charlene Wilkionson	Coordinator	Guyana Language Unit, University of Guyana	<a href="mailto:charlene.wilkinson@uog.edu.gy">charlene.wilkinson@uog.edu.gy</a>
	Wendy Leandro-Springer	Lecturer	University of Guyana	<a href="mailto:wendy.leandro-springer@uog.edu.gy">wendy.leandro-springer@uog.edu.gy</a>
	Diana Fernandes	Multi-lateral environmental officer	Department of Environment	<a href="mailto:dianafernandes2300@gmail.com">dianafernandes2300@gmail.com</a>
	Octavious Hendricks			<a href="mailto:octavioushendricks@gmail.com">octavioushendricks@gmail.com</a>
	Vercida Gomes			<a href="mailto:Gomes-vercidagomes1983@gmail.com">Gomes-vercidagomes1983@gmail.com</a>
	Anupa Puran			<a href="mailto:Puran-apuran.pac@gmail.com">Puran-apuran.pac@gmail.com</a>
	Filho Gomes			<a href="mailto:Gomes-filhogomez.pac@gmail.com">Gomes-filhogomez.pac@gmail.com</a>

	Antone Vitus	CMRV Trainer	WWF Guyana	
	Lawrence Jenkins			<a href="mailto:Lawrence-jenkinslawrence0@gmail.com">Lawrence-jenkinslawrence0@gmail.com</a>
	Norbert Atkinson			<a href="mailto:nobeatkinson.pac@gmail.com">nobeatkinson.pac@gmail.com</a>
French Guiana	Céline FREMAUX	Officer in charge of Human Sciences and Culture	French Guiana Amazonian Park	<a href="mailto:en-cfremaux@guyane-parcnational.fr">en-cfremaux@guyane-parcnational.fr</a>
	Touine KOUATA	Community development Agent		<a href="mailto:touine.kouata@guyane-parcnational.fr">touine.kouata@guyane-parcnational.fr</a>
	Jérémie MATA	Community development Agent for Culture		<a href="mailto:en-jmata@guyane-parcnational.fr">en-jmata@guyane-parcnational.fr</a>
	Arnaud ANSELIN	Deputy Director		<a href="mailto:en-aanselin@guyane-parcnational.fr">en-aanselin@guyane-parcnational.fr</a>
	Claudia BERTHIER	Multimedia Project Manager		<a href="mailto:claudia.berthier@guyane-parcnational.fr">claudia.berthier@guyane-parcnational.fr</a>
	Claude SUZANON	President		<a href="mailto:claudie.suzanon@wanadoo.fr">claudie.suzanon@wanadoo.fr</a>
	Frédérique LONGIN	Advisor on local communities of the interior	Directorate of Cultural Affairs	<a href="mailto:frederique.longin@culture.gouv.fr">frederique.longin@culture.gouv.fr</a>

	Clara VALERIUS	Officer	European Affairs Division	<a href="mailto:clara.valerius@ctguyane.fr">clara.valerius@ctguyane.fr</a>
	Hervé ROBINEAU	Officer in charge of Culture and Cultural Heritage	Municipality of Awala-Yalimapo	<a href="mailto:herve.robineau@awala-yalimapo.fr">herve.robineau@awala-yalimapo.fr</a>
	Aïmawale OPOYA	Customary Chief of Taluen, craftsman and involved in the recognition of the Maraké	Maraké Project	
	Yvan HO-YOU-FAT	President	Lavi Dan bwa (NGO for the recognition of Bushinengue's culture)	<a href="mailto:hyfshipping@yahoo.fr">hyfshipping@yahoo.fr</a>
	Annie TINGO	Member	Lavi Dan bwa (NGO for the recognition of Bushinengue's culture)	
	Mariane PALISSE	Lecturer and responsible of the Masters degree on Interculturalism	University of French Guiana	<a href="mailto:marianne.palisse@univ-guyane.fr">marianne.palisse@univ-guyane.fr</a>
	Marie FLEURY	President of the Scientific Committee of the French Guiana Amazonian Park & Researcher on traditional and cultural heritage of Maroni	National Museum of Natural History	<a href="mailto:marie.fleury@ird.fr">marie.fleury@ird.fr</a>

	Lucie LEPAGE	Coordinator	Association "Fleuve d'hier et d'aujourd'hui" (NGO promoting Bushinengue's culture in the Upper Maroni)	<a href="mailto:fleuedhieretdaujourdhui@gmail.com">fleuedhieretdaujourdhui@gmail.com</a>
	Sébastien LAPORTE	Journalist/ Cameraman	Guyane la 1ère	<a href="mailto:Sebastien.LAPORTE@francetv.fr">Sebastien.LAPORTE@francetv.fr</a>
Suriname	Renatha Simson	Coordinator	Kamos partnership of tribal nations in Suriname	<a href="mailto:renatha.simson@hotmail.com">renatha.simson@hotmail.com</a>
	Marie – Josee Artist	Community Development Specialist	Association of Indigenous Village Heads	<a href="mailto:joseeartist@yahoo.com">joseeartist@yahoo.com</a>
	Helmut Gezius	Direction coordinator of the Sociology Course	Anton de Kom University of Suriname	<a href="mailto:chezius@gmail.com">chezius@gmail.com</a>
	Katia Delvoye	Internal Governance Officer	Amazon Conservation Team Suriname	<a href="mailto:k.delvoye@act-suriname.org">k.delvoye@act-suriname.org</a>
	Rudolf Pavion	Coordinator of the Brokopondo and Sipaliwinie branch	Ministry of Commerce, Industry and Tourism	<a href="mailto:kelion25@hotmail.com">kelion25@hotmail.com</a>
	Johan Roozer	Policy advisor		<a href="mailto:roozer-j.m.l@hotmail.com">roozer-j.m.l@hotmail.com</a>

			Ministry of Education, Science and Culture in Suriname	
	Priscilla Dragtenstein	Game Warden	Ministry of Spatial Planning, Land & Forest Management	<a href="mailto:sharondragtenstein@gmail.com">sharondragtenstein@gmail.com</a>
	Romeo Ramjiawan	Regional leader/ Management Protected Area	Ministry of Spatial Planning, Land & Forest Management	<a href="mailto:fazizram@yahoo.com">fazizram@yahoo.com</a>
	Ronnie Mangoentaroeno	Game Warden/ acting administrator BIGI PAN MUMA	Ministry of Spatial Planning, Land & Forest Management	
	Damilla Williams	Resort Administrator Forest Research/ Sub directorate Forest Management	Ministry of Spatial Planning, Land & Forest Management	<a href="mailto:damiew1996@gmail.com">damiew1996@gmail.com</a>
	Steven Vroom	Sub-director	Ministry of Regional Development	<a href="mailto:beladvro@gmail.com">beladvro@gmail.com</a>
	Jurgen Mawie	Regional Coordinator	Ministry of Regional Development	<a href="mailto:jejomawie@hotmail.com">jejomawie@hotmail.com</a>
	Monique Pomba	Acting Head of International Relations	Ministry of Regional Development	<a href="mailto:pomba.monique@gmail.com">pomba.monique@gmail.com</a>
	Afeefa Richardson	Rapporteur		<a href="mailto:afeefa1797@gmail.com">afeefa1797@gmail.com</a>
	Anna Mohase	Dutch/ English Translator	International Language Institute	

REGIONAL WORKSHOP, May 14<sup>th</sup> – 16<sup>th</sup>, 2019

	Elysee Ceran	French/ English Translator	International Language Institute	
	Candace Philipps	Coordinator	Visit Rupununi	