



Landeshauptstadt
München
Referat für Gesundheit
und Umwelt

Protecting the rain forest – protection for climate and people

*What does our consumption have
to do with the life of the Asháninka
in the Peruvian rain forest?*

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Municipalities active for the millennium
development objectives

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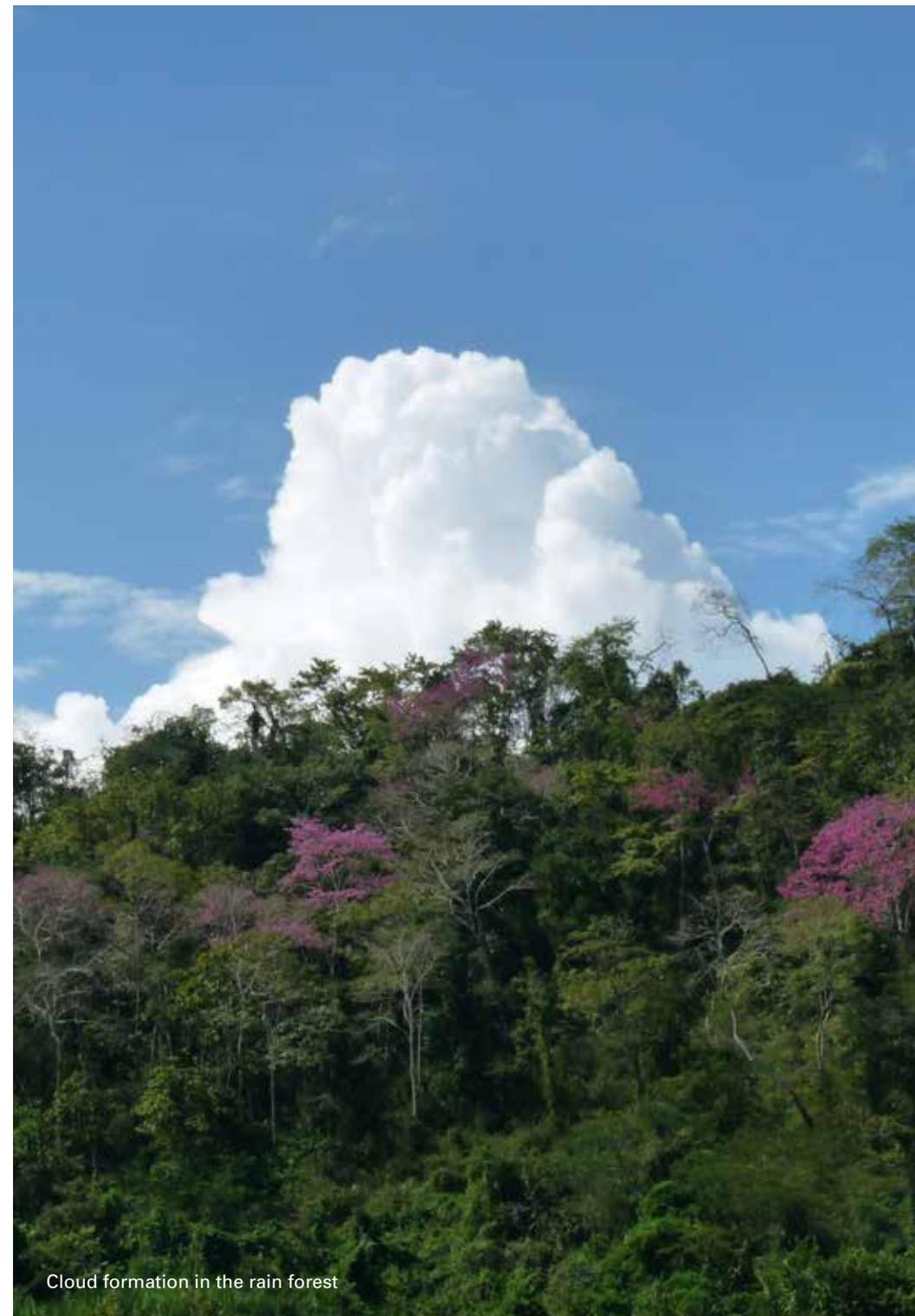
The significance of the rain forest for the global climate – protection of the rain forest through sustainable forest stewardship, reforestation and support of indigenous peoples

1.1 The Amazon rain forest and its significance for the global climate and biodiversity

The Amazon rain forest is the largest rain forest still in existence in the world. It covers 6.7 million square kilometres, an area as big as two-thirds of Europe, stretching over nine countries of the South-American continent and home to many indigenous peoples. The biggest indigenous group of people in the Peruvian rain forest is the Asháninka. Munich has been maintaining a climate partnership with them since 1997. Indigenous peoples follow their tradition of living in harmony with nature, which is why the rain forest is still intact today in their regions.

The protection of the rain forest is important in many respects: one is the conservation of biodiversity because the rain forest is home to countless species of animals and types of flora which can only exist here.

Another is that the function of the rain forests as the air-conditioning system of our earth is enormously important: the sun's rays (insolation) cause the evaporation of huge water masses from the rain forests. The resulting clouds are sourced into the regional water circulation whilst at the same time exerting a cooling influence on the global climate. In addition, since there are incredible amounts of carbon dioxide (CO₂) stored in the plants and soil of the rain forests, logging operations and slashing and burning accelerate global warming and climate change at an extremely fast rate. For this reason, the objective of the climate partnership with the Asháninka is to protect the rain forest against further deforestation, exploitation of resources and slashing and burning, and thus to preserve the living environment of the indigenous peoples.



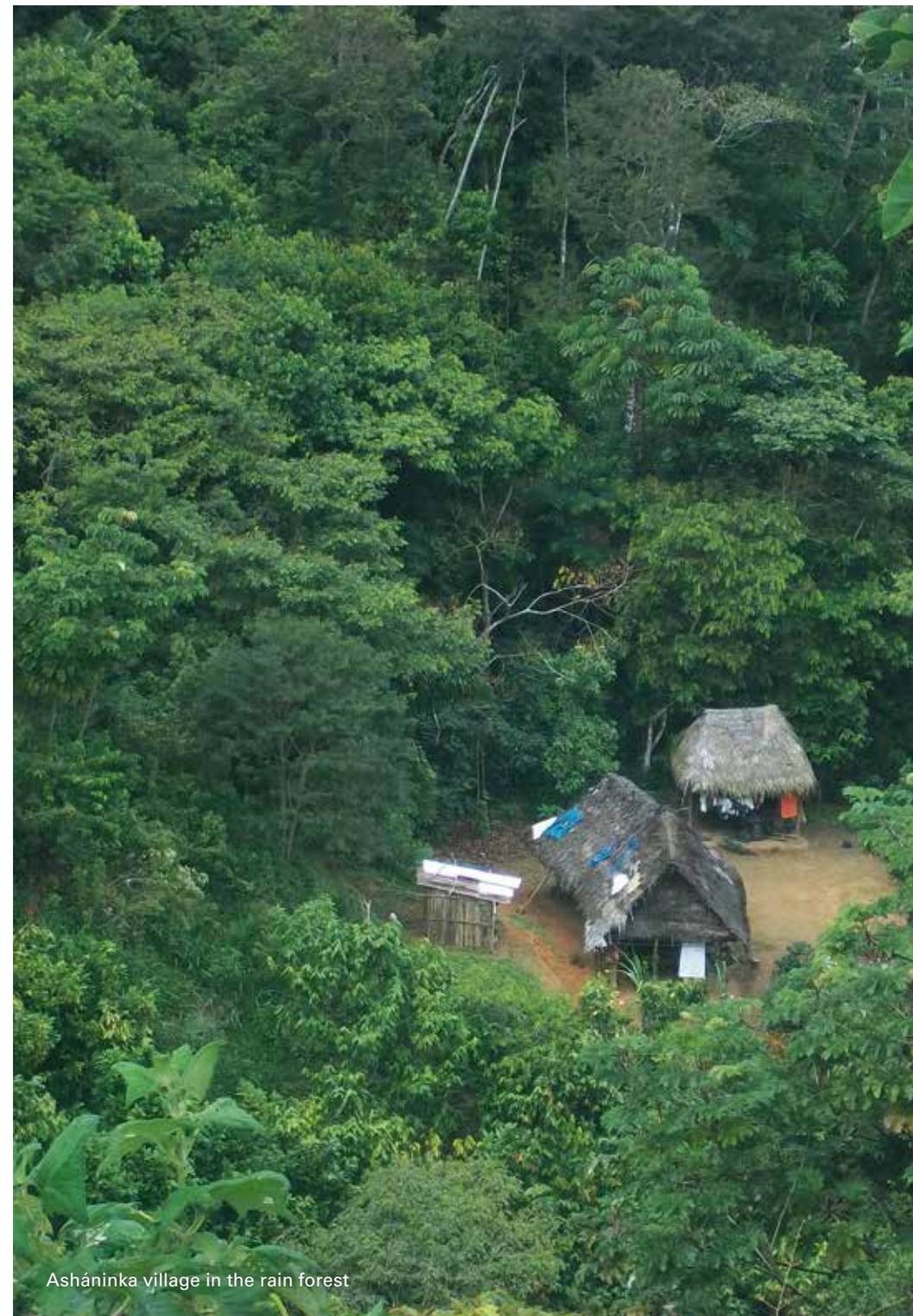
Cloud formation in the rain forest

1.2 The destruction of the rain forest is life-threatening for the indigenous population

The survival of the rain forest is threatened. It is being cut down to sell valuable tropical timber and burnt to create space to cultivate agricultural crops such as palm oil or soya, or for cattle. In the province of Satipo alone, where the Asháninka from the Munich climate partnership live, 12,500 hectares of rain forest are destroyed every year to provide farming land for re-settled people. These "new settlers" receive land they can work on from the Peruvian government – in general, they organize monocultures using a vast system of irrigation, chemicals and fertilisers. This has a very adverse effect on flora and fauna. Wood becomes a rare commodity. Erosion and the drying up of water sources follow. Where the Asháninka, Yanasha or Kakintis indigenous communities live, frequently only 10 per cent of the area is still wooded!

The planned construction of dams to produce energy means that the living environment of people, animals and plants is under the additional threat of flooding. The numerous raw materials to be found here such as gold, coal or gas are exploited, mostly regardless of the environmental destruction involved. In contrast, the indigenous population understands the forest's ecosystem and has been protecting it for thousands of years. The concept of being able to own land or forest is foreign to them. The people work on the land as a community, paying great attention to the conservation of water, fauna, flora, soil and air.

The indigenous peoples are aware of the fact that their food, the conservation of their living environment, their health and the well-being of everyone depend directly on the conservation of the rain forest and the balance of nature. The traditional life of the indigenous peoples in the rain forest has no negative effect on the balance of nature. However, the destruction of the environment and loss of land is now depriving the indigenous peoples of their livelihood. They are suffering from the poisoning of their drinking water with chemicals used in mining, and from the destruction of the animal and plant kingdom. And even if they hardly notice initially that the average global temperature has increased by 0.5°C, they are the first to feel the effects of the rise in temperature on the ecosystem of the rain forest: drought and lack of water, the reduction in the number of fish in the rivers and of the animals and plants in the forest which serve as food, the lack of firewood, and flooding – all of this has an immediate effect on their lives and it becomes a question of survival.



Asháninka village in the rain forest

1.3 Traditional indigenous agroforestry

The indigenous peoples of Amazonia are demanding an immediate stop to the deforestation of the rain forests, and to have the still remaining "primary" rain forest protected and preserved. Furthermore, through reforestation, new "secondary" rain forest is to be created in which traditional indigenous agroforestry is also established. This type of agriculture is ecologically gentle and of mixed types: it combines e.g. the cultivation of coffee and cocoa with timber trees, wild fruit, palms and medicinal plants, and breeding small animals and fish. Instead of cultivating monocultures of non-native plant species (e.g. pineapple, soya, eucalyptus), the indigenous peoples concentrate on native species that also have an immediate ecological use for them: they know the numerous sorts of fruit and medicinal plants of the forest that provide the seeds for craft work, for example, or natural dyes for woven cloth. The indigenous peoples work without the use of heavy machinery, pesticides and artificial fertilizers. They fertilize with natural dung as a by-product from breeding their own small animals. Since the plants are grown in the shade of rain forest trees, they generally do not require any irrigation. In addition, there are more sustainable economic activities that ensure an income for the village communities, for example beekeeping, fish farming, sale of jewellery, ecotourism and the sale of medicinal plants etc.

Unfortunately, the indigenous peoples are given very little support from the state to protect the rain forest and preserve their traditional way of life. Instead of being acclaimed for their sustainable life style, they are often stereotyped as "backward". Due to a lack of public awareness of the significance of the rain forest in their countries, they almost always demand in vain that the forest regions be placed under official protection. The legal framework is missing that would provide sanction against destructive and ecologically damaging agricultural practices, thus creating incentives for the protection of the forest and sustainable agriculture. Although there are single pilot projects with this goal, when the discussion turns to hoped-for profits, the will to consistently protect the rain forest becomes weaker and weaker. Moreover, commercial interests are often enforced with corruption and violence.



Agroforestry on Asháninka territory



Seed used for jewellery



Jewellery making

1.4 What the Asháninka are undertaking to preserve the rain forest

The state and the indigenous peoples frequently have opposite views of the term “development”: whilst state institutions define “development” in general as the indigenous peoples switching to a “civilised” way of life, for indigenous peoples it is the preservation of their own traditions and the protection of nature that have priority. But with this idea of development, indigenous peoples are still attracting very little attention. In order to change this, the Office for the Sustainable Development of the Asháninka People (Sub-Gerencia de Desarrollo del Pueblo Asháninka, SGDPA) was established in the Peruvian district of Rio Negro in 2007. The predominantly indigenous staff at this office are paid by the state’s local authorities, and represent the indigenous village communities in their dealings with the administration and politics. They coordinate and supervise projects in indigenous boroughs in the administrative district of Rio Negro, focusing on the following key work areas:

- > Safeguarding indigenous territories and protecting the environment
- > Reforestation of the rain forest
- > Participation of indigenous peoples in local politics
- > Shared decision making regarding for the borough budget (citizens’ budget)
- > Strengthening the indigenous economy
- > Promoting and preserving indigenous culture and language and public healthcare

In the medium and long term, the SGDPA is driving forward responsiveness with social and educational work in order to create awareness among the indigenous village communities for local development, and to support them with the reforestation of the rain forest.

To increase the prospects of success of reforestation projects, they are linked with economic incentives which ensure a livelihood and food for the indigenous families. New coffee and cocoa plants are used in combination with timber trees and other kinds of trees on family plots on which coffee and cocoa have grown for more than 20 years.

The families taking part receive advice and technical support, but are expected to participate actively and operate their business independently. Moreover, in every indigenous village there are community plots which are defined at the village assembly. These common lands foster work as a community and therefore the traditional community structures in the village. For the reforestation of these areas, the SGDPA advocates strongly the planting of native timber trees again in order to use these as a seed bank, too.

Through the conservation of biodiversity being guaranteed in this way, the indigenous peoples are hopeful of opportunities for ecological tourism. In the case of reforestation projects near springs and on deforested areas in catchment areas, there is mostly a lack of a direct, individual economic advantage for indigenous families or communities. This is why microcredits serve as an incentive. The SGDPA explains the link between logging operations and the scarcity of water existent almost everywhere in the indigenous communities, thus generating awareness of ecological interactions.



Rio Negro municipal administration: Office for the representation of Asháninka interests



Seedlings for reforestation

How can we support the Asháninka and other indigenous peoples in their protection of the rain forest?

Our food frequently has a direct connection to the rain forest: besides coffee, cocoa, spices, sugar cane, honey and fruit such as bananas, oranges, pineapples and mangos, fodder for our meat production is grown in the rain forest. Wood for paper production and furniture manufacture, tobacco and palm oil likewise have their origin to a very large extent in the rain forest. It is when people go shopping and make food choices that they can all make a contribution to the protection of the rain forest.

Chocolate, cocoa, coffee, sugar, honey, fruit and fruit juice with a fair trade certificate can also be found in most shops nowadays. Anyone who decides on products from fair trade is ensuring that the harvest will be bought from the contract partners at a guaranteed price. Through this security, the fair trade farmers and cooperatives can pay their workers fair wages, offer them social benefits and do not have to extract the maximum yield from their fields. In the case of bulk producers, where yield maximisation is the rule, the soil is so depleted that after a few years more trees have to be cut down. Pesticides and chemical fertilisers are used which have a massive negative impact on the harvest workers' health and the environment. With the small family farms and ecological production of fair trade goods this is not the case, which is why fair trade products are not contaminated with pesticides.

One should, naturally, abstain completely from tobacco – for the sake of one's own health, but also for the rain forest. Anyone

who eats only small quantities of meat and asks where it comes from is also not only looking out for his own health, but for the rain forest, too: Large swathes of the rain forest in South America are destroyed for cattle farms. But rain forest is also destroyed for animals which are bred here for meat consumption, since 50 per cent of the global grain and as much as 85 per cent of worldwide soya production end up in feeding troughs. As a consequence, by now 70 per cent of agricultural land worldwide and vast amounts of drinking water are used solely for meat production.

In addition, it is worthwhile when shopping to have a look at the list of ingredients. It is imperative to avoid products that contain palm oil! Palm oil is cheap and for this reason in great demand by industry – it is contained in margarine, chocolate spreads, ice cream, biscuits, instant soups, frozen pizzas, candles, cosmetics, and washing and cleaning products. However, it is the rain forest that pays the highest price for the cheap raw material since oil palms can only flourish in tropical climates. The vast industrial oil palm monocultures already cover an area of more than 15 million hectares in the rain forest.

People who do not buy tropical timbers, use paper sparingly and use recycled paper also help the rain forest.

More information can be found e.g. at www.regenwald.org, www.transfair.org, www.bund.net/fleischatlas, www.abenteuer-regenwald.de, www.pro-regenwald.de



Rain forest harvest

International concepts for the protection of the rain forest: REDD+ and trade in CO2 certificates – and their significance for the Asháninka

2.1 The dilemma of costs for rain forest protection

The rain forest is of huge importance for climatic balance and life on earth because it regulates global temperature and humidity. More than 17 per cent of all greenhouse gases caused by human activity come from the forestry sector, which means they are generated by the destruction of forests. This is why it is crucially important for the whole of mankind that the rain forests we still have are protected and not destroyed still further. While very much money can be made with the exploitation of resources from the rain forest, there is no reward for the preservation, protection and reforestation of the rain forests – quite the opposite: the countries involved, the protection and preservation of the rain forests means doing without profits or even incurring additional costs. This complex of problems has been preoccupying the global community for a few years. This is why there have been discussions at the climate protection conferences since 2005 about how to could protect the rain forests better and also provide financial re-wards for protecting the forests. The result of this discussion is a forest protection concept known as REDD+ which the international community agreed upon at the climate change conference in Warsaw in 2013.

REDD stands for „Reducing Emissions from Deforestation and Forest Degradation“, and the basic idea of REDD+ is to offer financial rewards for forest protection measures in developing and threshold countries.

To this end, the carbon stored in forests is allocated a monetary value so that the protection of forests has greater weight in business decision processes and the destruction of forest land can be prevented. The donor states make money available for this purpose which can be accessed in developing and threshold countries for forest protection projects. In June 2013, 172.4 million US dollars were made available. However, accessing the money is subject to a whole raft of conditions and involves quite a high level of bureaucratic time and effort. This is probably why the 18 partner countries have only accessed one-third of the monies so far in the first two years.



Secondary and deforested rain forest in Peru

2.2 Trade in CO2 and climate compensation certificates

The REDD+ set of mechanisms is not to be confused with the emissions trading (so-called CO2 certificates) and climate compensation certificates.

Emissions trading was introduced in the European Union in 2005 and is aimed predominantly at industry. In doing so, it is politically determined by the governments of the EU member states as to which CO2 pollution source gets how many certificates. If someone (e.g. for very fuel-intensive production) emits more carbon dioxide than the legal limit he is permitted to have, then he has to purchase many more certificates. The revenue from the sale of these CO2 certificates goes to the EU member states. In contrast, climate compensation certificates, or simply climate protection certificates, which they are also frequently called, are aimed at all citizens. They serve to be able to save the greenhouse gases produced e.g. by flights, in other places. For that, the amount of greenhouse gases caused is calculated by a climate protection certificates company, and interested customers are quoted a sum with which the company can finance climate protection measures to compensate the emission of greenhouse gases, e.g. by planting new trees. In the meantime, there are numerous providers of such certificates and - although greenhouse gas compensation is a voluntary matter for each individual - there is a growing demand for such measures.

There is often criticism that both emissions trading and greenhouse gas compensation represent a modern form of selling indulgences because people can buy a clean conscience with the right payment instead of making more efforts to reduce their own emission of greenhouse gases.



Slash-and-burn clearing of the rain forest

2.3 What do the Asháninka think about the idea of a trade in certificates?

For the indigenous peoples, protecting the rain forests is not a duty or a task but a matter of course. They are aware that the conservation of the rain forest is a question of their own survival / life, for by protecting the rain forest they are preserving their own habitat and that of the generations to come. For indigenous peoples it is traditionally a matter of course that every plant taken from the rain forest shall be replaced. This is why only a part of the manioc roots is taken away during the harvest and the other part is put back into the soil in the same place.

Reports from environmental organisations such as WWF or IMAZON substantiate the fact that indigenous territories and preserved rain forests are almost identical: while the slash and burn process in non-indigenous areas is advancing at a rapid pace and mostly in the form of total deforestation, the number of trees in indigenous areas remains almost constant. However, the only indigenous communities who have large forests worth mentioning are those who live far away from the cities. Right up until today, so-called uncontacted indigenous communities exist who live deep inside the rain forest, reclusive and remote. In contrast, easily accessible indigenous peoples' villages have almost no share in the forests any more. While uncontacted peoples logically do not know that there are deliberations going on to reward the protection of the rain forest with funds from climate protection certificates, indigenous peoples in easily accessible areas have already heard about how their organizations are campaigning for re-

ceiving money from the certificate trade. Admittedly, the majority of the Asháninka feel sceptical towards the trade in certificates, since the mechanisms seem to them rather non-transparent, and many are of the opinion that as a priority they need financing for their local healthcare program, education and the conservation of their culture, rather than for reforestation measures. So far, the Asháninka in Peru have not managed to get a single project for the conservation of the rain forest and reforestation financed from funds from the certificates for climate protection trade. When asked whether there has been an Asháninka project so far with money from the certificate trade, Teddy Sinacay, an Asháninka himself, tells us:

"I want to be honest with you. We don't have enough information about how the certificate trade works. There was a French organization that was doing a lot of promotion for reforestation projects, but the company wanted to see copies of our property titles first, as a guarantee of the prospects of success of the projects planned. The lack of proper papers, and because of their bad experiences with timber companies and farmers, many village chiefs were afraid that doubt would be cast on their property titles or disputes would arise, so this first attempt failed."



Asháninka village



Teddy Sinacay speaks at a climate protection conference

2.4 Indigenous demands for the conservation of the rain forest

The umbrella association of the indigenous organizations in Amazonia COICA (Coordinator of the Indigenous Organizations of the Amazon), in which the national indigenous organizations from the nine neighbouring states in Amazonia are consolidated, has pointed out at the last three international climate conferences (COP18, COP19 and COP20) that 25 to 40 per cent of the area of Amazonia are indigenous territories and that more than 50 per cent of the carbon reserves in Amazonia are stored there. With reference to the REDD+ agreement, COICA has developed its own integrated approach to forest, biodiversity and climate protection for all the legally recognised indigenous regions of Amazonia – the indigenous REDD. According to this, the global community is being actively supported by indigenous peoples for the protection of the rain forest. On the agenda for the indigenous peoples are the hydrological cycle and the diversity of species, as well as the conservation of the carbon locked up in the eco-system of the rain forest.

In return, COICA demands:

- > political recognition of the indigenous REDD approach as an important contribution to the protection of the forest and climate
- > incorporation of indigenous REDD in the national action plans of governments
- > access to the financing instruments already in existence for REDD+
- > support in the development of income options in indigenous territories.

The indigenous REDD does not want to generate any certificates but rather make a concrete contribution to the conservation of the forests. To this end, five pilot projects in Bolivia, Peru, Ecuador, Colombia and Brazil are to be conducted in a first phase, covering a total area of more than five million hectares.

The suggestion made by COICA corresponds to the Sustainable Development Goals, i.e. the new international development and sustainability goals which recognise the indigenous peoples as important cooperation partners ("Major Group").



Orchid cultivation in the Asháninka village of Sauriaki

How can we protect the global climate?

It is vitally important to support reforestation projects and safeguard the remaining rain forest from further destruction (cf. Chapter 1) because of its huge significance for the global climate. Within the scope of the Munich-Asháninka climate partnership, several reforestation projects and sustainable cocoa cultivation have already been financed. More projects could be funded with financial donations. Besides this, one can of course also donate to other associations and initiatives for reforestation in the rain forest, or even contribute hands-on work, e.g. at Pro Regenwald e.V. (For the Rain Forest, registered association).

Incidentally, the Munich-Asháninka working group would also like to process the Asháninka cocoa into fair and ecologically produced Munich chocolate. However, for this the support of a local chocolate manufacturer would still have to be sought. It is also important to reduce our own emission of greenhouse gases: starting with the food we eat (regional products e.g. save emissions from transport), over our own consumption (less meat, products without palm oil, etc. – cf. Chapter 1), even as far as modernising a heating system or changing to a provider of renewable energy – there are numerous possibilities. Since a very large share of global greenhouse gas emissions can be attributed to freight and passenger transportation, especially cars and air traffic, one's own mobility is a particularly effective possibility to minimise one's own greenhouse gas emission: if people consider whether a journey has to be made by car, or if it couldn't be

managed on foot, by bike, by public transport or at least in a car-sharing group, this would mean a huge contribution to climate protection, since one-third of all greenhouse gases originate in the traffic sector. For holiday trips it holds true that every flight avoided hugely reduces one's own carbon footprint: so, are there alternative destinations that are accessible e.g. by rail instead? If the flight is unavoidable nonetheless, the CO₂ emissions caused by it can be balanced by compensation payments, though it is worth finding out from the supplier of climate compensation certificates which projects exactly are being financed and how real offsets are made possible.

Helpful links:

www.footprint-deutschland.de, www.fussabdruck.de,
www.ressourcen-rechner.de

(an incomplete) choice of climate protection compensation companies:

www.atmosfair.de, www.myclimate.org,
www.klima-kollekte.de



Nursery for a reforestation project

Land seizure in the rain forest and safeguarding indigenous people's land rights

3.1 Land seizure in the rain forest – background

In recent years, there has increasingly been talk of “land-grabbing” or “land seizure”. What is meant by this is the appropriation of land by companies or other investors. Land seizure takes place almost everywhere where land can be bought cheaply and used for agriculture or mining. The rain forest is particularly strongly affected by the complex of problems surrounding land seizure – after all, it offers large areas for agricultural use on the one hand, whilst holding a vast number of mineral resources, with which huge profits can be made on the world market. As well as gold, silver, coal, petroleum, natural gas and rare earths, these also include plant-sourced products and tropical timber. The production of foodstuffs for which there is a global demand such as soya, palm oil, cocoa, coffee, tropical fruit or beef also promises very good revenues. Rain forest states themselves mostly have a really big economic interest: in the sale of land and the allocation of licences for mining they see the opportunity to increase their state revenues, thus “developing” their country. That they can sell land on a grand scale or award concessions is due to the fact that for centuries, land and property in most countries in the south (does) did not belong to individual private persons or companies. Traditionally, indigenous peoples perceive land as a community asset for which, at the most, rights of use were allocated.

Frequently, land registers are non-existent, which means there are no registered and state guaranteed rights to land and property, so-called land titles. Consequently, traditional rights of use are not respected by the state or timber companies – who are also frequently operating illegally. The process of having land titles officially acknowledged is very bureaucratic and often takes years. In general, the result is the dispossession of the traditional population, and many people literally lose their livelihood along with “their” land.



Ferry in the rain forest – with pineapple monoculture in background

3.2 The indigenous concept of common ownership of land and property

On the topic of land and property, the Western and indigenous peoples' views are miles apart. While the Latin-American governments have taken over the concept of individual private ownership of land from Europe and North America, indigenous peoples are traditionally influenced by the concept of common ownership. This concept is based on the traditional indigenous belief in holistic life that perceives people and animals and the whole cosmos as one entity (cosmovision). The indigenous peoples honour the earth on which they live as "Pacha Mama", as "Mother Earth". Consequently, it not only has a purely material value but also a spiritual one. In short: Mother Earth is holy and no person can own what is holy. Hence, land cannot belong to anyone. To divide up land into private property, to sell it, to lease it to third parties or to "deposit" it as a security against bank debts is simply not possible. What's more, the use and husbandry of the land may only be effected after agreement with the other members of the indigenous community. The rights of use are agreed at the village assembly. The number of hectares e.g. for agricultural use are thereby determined or family plots are defined which can be used as the families wish (e.g. for accommodation).



Asháninka musicians



Traditional dance for "Pacha Mama"

3.3 Land rights, land titles and land seizure with the Asháninka

One of the most serious problems which the indigenous peoples have to contend with in the rain forest is the defence of the land on which they live and work, for land in the rain forest is coveted: many actors with different interests would like to possess land in the rain forest: the indigenous territories are not only embattled by farmers, timber and mining companies, but frequently by the drug mafia, too, and the army which is taking action against drug cultivation.

Indigenous territories are areas which cover the natural and traditional living environment of indigenous peoples with their spiritual, social, economic and cultural activities. The Asháninka possess a collective right of self-determination for their regions. This is a legal claim of all the people who live in this territory. According to the law of nations, such territories of indigenous peoples are under the protection of the state. But in reality, land conflicts occur repeatedly in indigenous areas – involving the Asháninka, too. There are several reasons for this. For example, the territorial protection only applies to the surface of the earth, but not to the mineral resources which lie under the indigenous areas. Thus, licences for mining are granted in the “national interest” in indigenous areas, too. However, the main reason is the lack of land titles. Within the indigenous territories, the Peruvian government has granted only very few land titles to single Asháninka village communities. Many villages have still not been assigned property titles. Those who have the property titles have often lost the papers or only have almost illegible documents in their possession. Even if legible documents are available,

these are normally old titles that have not yet been entered in the state land register, because it's only the titles awarded since 2000 that have automatically been entered in the central land register; to this day, a properly finalised, national land register still does not exist in Peru. Older land titles can be entered retrospectively, of course, but this means a lot of time and effort: the lack of local land registry offices makes trips of several days necessary for every entry, from the rain forest to the administrative capital city in the Andes. An exact, satellite-based land measurement is required additionally for the registration. In those days, the land titles of the Asháninka were registered on the basis of hand-made national maps which do not contain any exact coordinates. This is one of the frequent and repeated causes of disputes over the exact boundary lines between the Asháninka villages and their neighbours, mostly people from the Andes who have been allocated land from the state for agricultural use. For this reason, the most urgent issue for the Asháninka is to have the boundaries measured accurately. However, surveyors are few and far between and expensive, and measurements are only officially regarded as valid if they are performed in the presence of a state land surveyor. The few state land surveyors are also only to be found in the far distant administrative capitals which makes it necessary to refund high travelling costs and expenses. What's more, getting an appointment with a state land surveyor can take years. This makes it obvious that time itself is not on the side of the Asháninka: precedents have often been created before proof of ownership officially regarded as valid can be submitted. On top of exter-



Removal of tropical timber

nal land seizure problems, there are internal ones as well: many village communities have grown considerably since the land titles were granted, hence the collective land is no longer sufficient to feed the village community. But expansion is no longer possible in most cases since these village communities in particular often lie in relatively well developed areas where many new settlers live in the meantime, so that the indigenous areas are mostly completely surrounded by the land of new settlers. In addition, it is frequently the case that, new settlers and Asháninka get married and the Asháninka then take over the western view of land ownership. The result of this is that although indigenous communities cannot actually sell their land, increasingly there are cases where land is leased or given away as a present, or rights of use are agreed without speaking to the village community – all of which are against the indigenous rules.



Farm settlement on a hill



Asháninka village surrounded by farm settlements

What can we do to combat land seizure?

The fees and costs alone which are linked to the registration of land titles represent a large hurdle for the Asháninka village communities. Although these are small sums from our point of view, they are often unaffordable for the indigenous peoples because they live traditionally as self-sufficient communities and only earn very small amounts of money with their daily work. Within the scope of the climate partnership, Munich has therefore covered the costs for fees and travelling expenses several times in order to secure land titles. The donations for this come from the revenue that the Munich-Asháninka working group of the Nord Süd Forum München e.V. obtains through the sale of fair trade tMunich coffee, Asháninka jewellery and the rain forest calendar. By purchasing these products, a small contribution can be made towards safeguarding the land titles and other projects for the Asháninka. People willing to share tasks in the working group are welcome.

Information about this can be found at www.nordsuedforum.de/arbeitskreise/arbeitskreis-muenchen-ashaninka and www.muenchen-fair.de

Numerous initiatives have been pointing out the complex of problems surrounding land seizure for years. Supporting these initiatives and indigenous organisations (such as e.g. www.coica.org) empowers people all over the world to enforce and secure their traditional land rights against investors.

Initiatives which campaign against land-grabbing are, for example:
www.inkota.de, www.fian.de,
www.grain.org, www.landcoalition.org,
www.space2live.org



Liz Muñoz presents the Munich Coffee

Mining for naturale resources in the Peruvian rain forest and the problems resulting for the Asháninka

4.1 Mining for natural of resources in Peru

Over the past 20 years, Peru has experienced enormous economic growth. The principal reason for this is the mining and export of raw materials and cooperations with globally operating mining companies and investors. Peru is the world's biggest exporter of silver, the third-largest producer of zinc and tin, the fourth-largest of copper and lead and the fifth most important exporter of gold. Admittedly, the local population in the mining regions is normally completely excluded from sharing in the profits. At the same time, they are confronted with the resulting pollution of the environment and massively health-damaging effects. In the past few years, this has triggered a series of fierce demonstrations and debates. The gold mine in Cajamarca, the second poorest region in Peru, has become world famous. The surface mining which Yanacocha (mining company) operates there has changed the whole region dramatically. For the extraction of one gram of gold, more than one ton of rock has to be mined and processed. Whole mountains and valleys were dug up, leaving behind a wasteland of craters. The gold is washed out of the rock with a highly toxic cyanide lye. Per ton of rock mined, 1000 litres of water are used. Since mercury and arsenic are also wash-ed out of the rock along with the gold, a huge lake of toxic lye is left over. Due to the enor-

mous consumption of water, many natural springs have now dried up, and others are so contaminated that people and animals become ill or even die if they drink from them. The symbolic figure of resistance against this mining practice that destroys the environment was the smallholder Máxima Acuna who refused to relinquish her land to Yanacocha, the mining company. Following this, Máxima Acuna and her family were to suffer quite a few repressions (some violent). When she still did not budge, she was arrested and sentenced to eight years in prison after a trial where she was accused of unlawful seizure of land and property. After an appeal had been filed, she was finally cleared by the court.



Gold mining in Cajamarca

4.2 Exploitation of resources indigenous territories

The Asháninka and other indigenous peoples are also affected by environmental pollution and other threats through mine operators: first of all, mining in neighbouring areas or those further away has negative effects on indigenous territories, e.g. if rivers are contaminated by chemicals from the mines. Secondly, in indigenous regions, mining concessions are granted although Peru ratified the 169th Understanding of the International Labour Organization on the Fundamental Rights of Indigenous Peoples, called the ILO Convention 169. This convention guarantees indigenous peoples official recognition of their collective rights, among others the right to land and resources (Articles 13 – 19). Nonetheless, particularly important demands concerning the rights of indigenous peoples are not included in national Peruvian legislation. For example, since 1993 the new Peruvian constitution applies and it states at Article 66: “Natural resources, renewable or not renewable, are the property of the nation. The state is sovereign in their use.” This means that the right of the state to exploit resources has precedence over the right of the original inhabitants to land, since the Peruvian government holds the view that the territorial protection of indigenous areas applies only to the surface of the earth, but not to the mineral resources that lie underneath indigenous areas. This is why the Peruvian government refers in its argumentation to Article 66 of the constitution and says that the indigenous peoples have no right to deny a whole nation the extraction of mineral resources and thus to stand in the way of the country’s development.

In this way, licences for mining in indigenous areas, too, are granted “in the national interest”, without respecting the process regulated in the ILO Convention 169, namely “the survey beforehand” of the indigenous peoples when granting mining companies licences.

This is why the Asháninka feel excluded from state decisions which concern them directly, and robbed of their own territories and resources. In Satipo province, where the Asháninka from the climate partnership live, concessions were granted to Plus Petrol, the Argentinian company, for the extraction of petroleum and natural gas. The concession area is so big that it covers three provinces. Repsol is another company that intervenes in indigenous communities and although PERU PETRO, the state company, officially carried out the “survey beforehand”, it ignored the statements made by the indigenous peoples and took part in the public tendering process for natural gas companies. The Asháninka do not want to put up with the fact that their environment and with it their livelihood is destroyed by waste water from mines.

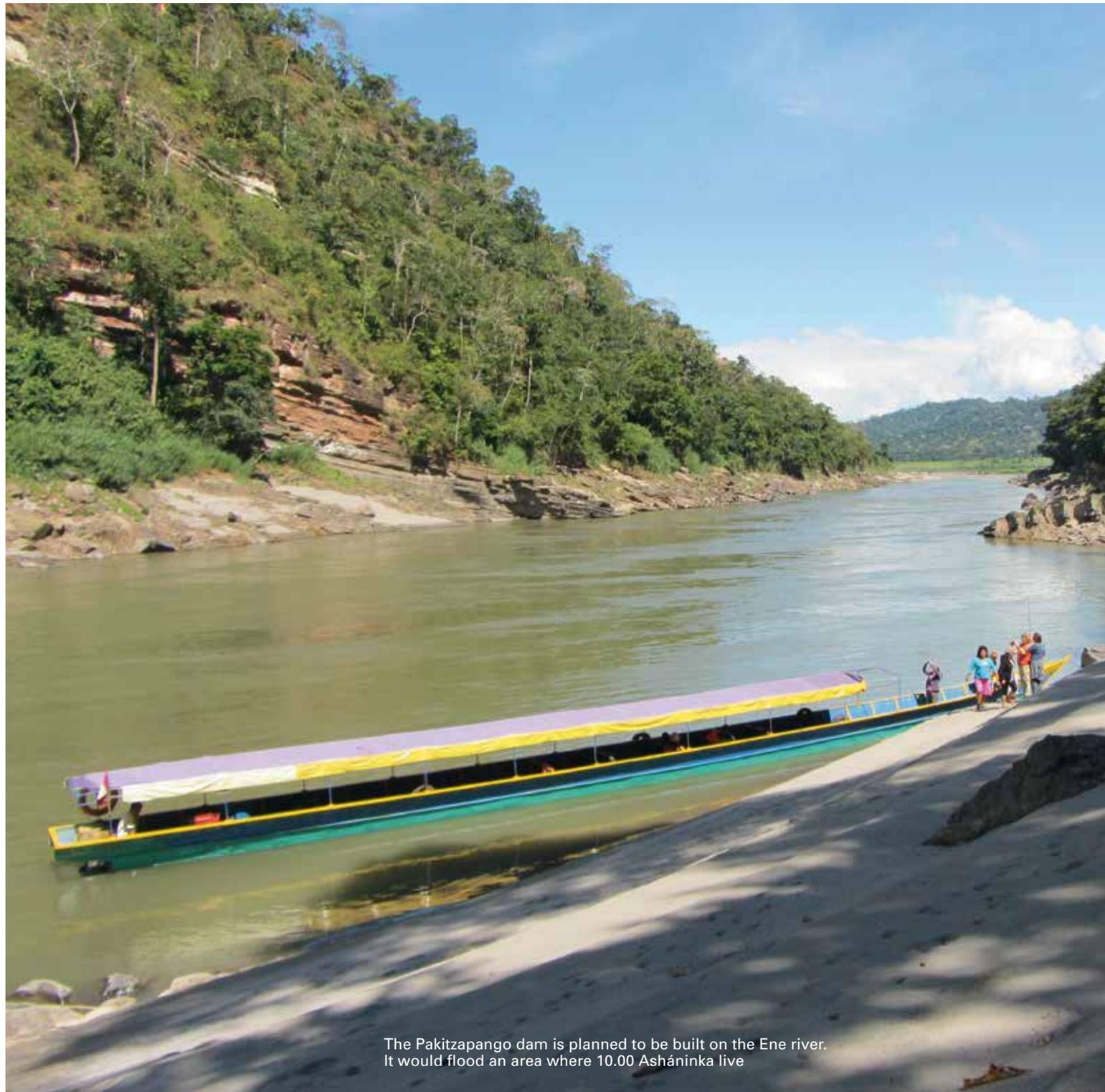
There have been several occasions already when e.g. the rivers beside which the Asháninka live and which they use for drinking water and catching fish have been contaminated by discharged chemicals or oil from mining or petroleum extraction. The Asháninka report that there is an increase in problems that did not exist before, e.g. illnesses that are completely new to them, such as cancer, children born with disabilities, headaches and body pains. Many Asháninka village communities have



Asháninka women at their fish pond

established fishponds since the fish stock in the rivers is greatly reduced because of environmental pollution. But the fishponds also have to be kept filled with water, and many springs run dry due to the high consumption of water through the newly arrived farmers or the mines. Many Asháninka are now suffering from chronic malnutrition because of this.

Another problem is corruption: there are mining companies that negotiate directly with village chiefs and bribe them. Such incidents cause considerable conflicts that divide whole Asháninka village communities. Moreover, indigenous organizations that lobby for transparency and the defence of indigenous rights, territories and the environment, are weakened by them.



The Pakitzapango dam is planned to be built on the Ene river. It would flood an area where 10.00 Asháninka live

How can negative effects of mining be avoided?

In Germany, we are among the 20 per cent of the global population who are using up 80 per cent of worldwide resources through our lavish lifestyle. Among other things, this is due to omnipresent plastic packaging and articles and our petrol-based mobility. Nearly all of us possess more electronic devices than are necessary. Taking smart phones as an example, it can be explained in a few words what this has to do with the rain forests: in every cell phone there is a multitude of raw materials which are extracted in rain forest regions, and every cell phone consists of a large number of small parts whose suppliers and production facilities are spread all over the globe. By the way, a smart phone needs three times more resources than ordinary mobile phones, and these each need 0.034 grams of gold. It sounds like a very little, but 100 kilograms of toxic tailings are generated as a result. The average mobile phone is used for only one year. This is why 100 million cell phones end up in landfill sites along with toxic substances like mercury, lead, arsenic, and cadmium, as well as valuable rare earths like gold, copper and coltan. These raw materials are mined mostly under terrible conditions for people and the environment. For this reason, cell phones and smart phones should not be replaced constantly but used for as long as possible. Cell phones that can still be used can be passed on to other persons to use. Broken devices should never end up in the waste disposal, but at expert recycling facilities. Moreover, in the meantime there are cell phones and smart phones produced fairly and sustainably. These should be favoured when purchasing a new one.

For the production of petrol and plastic, oil is necessary – this, too, is extracted in large quantities in the South American rain forest, among other places, and transported through long pipelines. Through leaks in the pipelines, 130,000 to 160,000 litres of oil end up in the soil and rivers in the rain forest, and it is predominantly the indigenous peoples who suffer – after all, one drop of oil is enough to contaminate 10,000 litres of water. Therefore it is imperative to save as much oil and plastic as possible – by buying less ordinary packaging and more environmentally friendly packaging, and by saving energy when using heating and cars.

If people want to buy gold, they can also do this in the meantime at four companies with the fair trade seal. In Peru, small-scale miners have founded a company called SOTRAMI, for instance, which extracts gold under humane working conditions and in compliance with strict environmental requirements.

In conclusion, aluminium plays a decisive role since the starting material is bauxite, 90 per cent of which is stored in the rain forests. Aluminium is omnipresent – in drink cans, yoghurt lids, packaging and in deodorants – and is actually far too cheap, because the mining of bauxite and the production of aluminium are extremely damaging for the environment and is hugely energy-intensive: when one ton of aluminium has been produced, there are up to six tons of highly toxic “red mud” left behind.

Since this cannot be processed further, the toxic substance is stored in slag heaps or in lakes, and frequently discharged into rivers



A smart phone contains many different raw materials

illegally – with deadly consequences for the environment and people. What's more, when bauxite is being smelted, highly poisonous and climate-damaging fluoride gases develop, and vast quantities of electricity are used.

There is a really concrete threat to the Asháninka in the shape of a dam project for the generation of hydro-electric power. The electricity produced there would be needed predominantly for the production of aluminium in Brazil. The planned Pakitzapango reservoir would flood vast areas of the rain forest where the Asháninka live. Although the protests of the Asháninka have been successful so far, the project has not yet been discarded, and a fall in the demand for aluminium would be very helpful.

This means avoiding the purchase of aluminium foil, drink cans, coffee capsules and other aluminium packaging completely, if possible, or at least ensuring recycling. While 14 kilowatt hours of electricity are needed to produce one kilogram of aluminium from bauxite, only 5 per cent of this amount of electricity is required for recycling.

More detailed information at:

www.regenwald.org, www.fairgold.org,
www.sotramisa.com.pe (Spanish), www.grueneliga.de/handyrecycling.html, www.konsum-welt.de,
www.muenchen-fair.de,

www.klimaretter.info/protest/hintergrund/8864-peru-proteste-stoppen-staudamm-bau,
www.klima-kollekte.de

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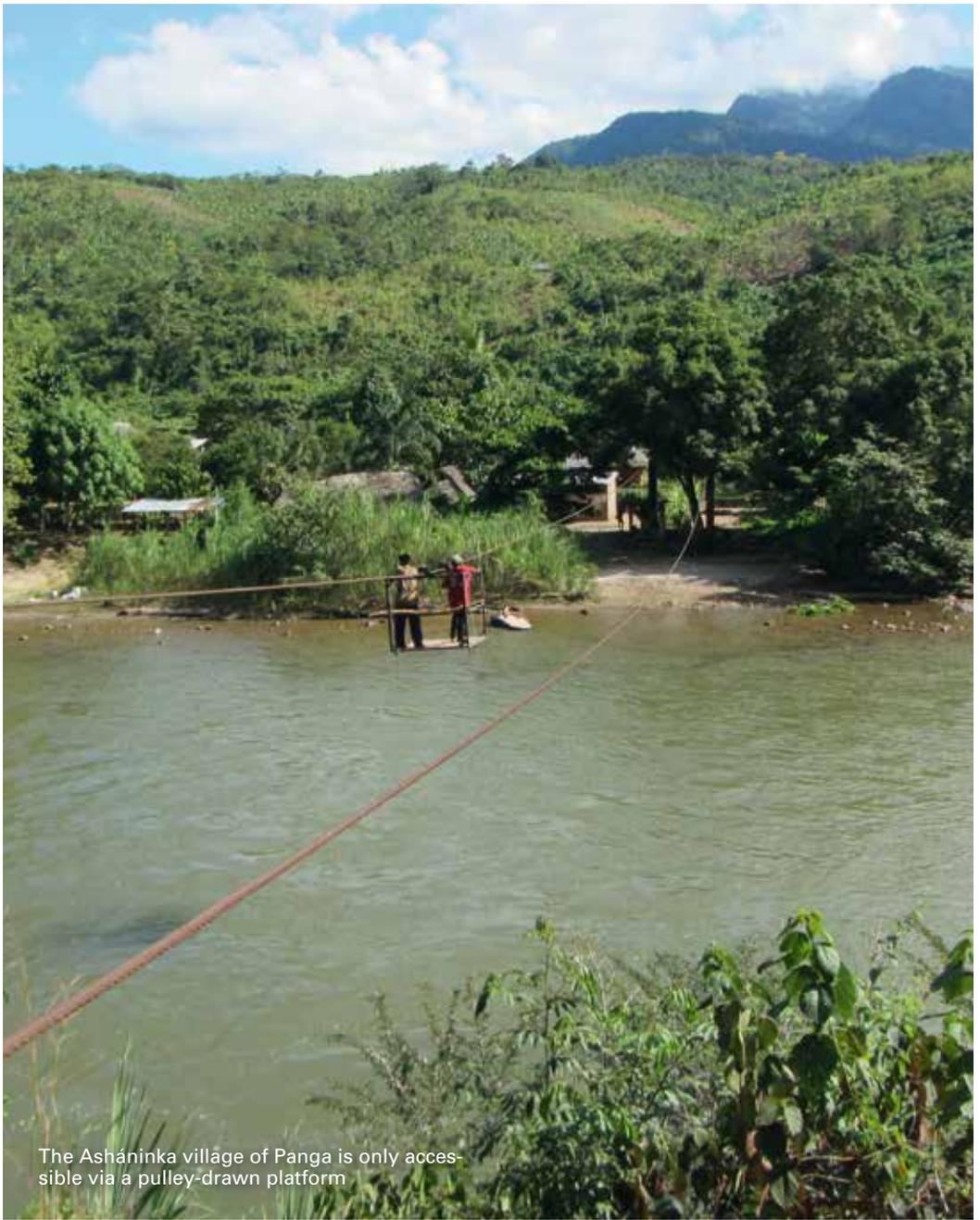
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The Asháninka village of Panga is only accessible via a pulley-drawn platform



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