

**INDIGENOUS KNOWLEDGE AND PROBLEMS ON
PROTECTION OF FOREST RESOURCES OF ETHNIC
MINORITIES IN NORTHERN MOUNTAINS**

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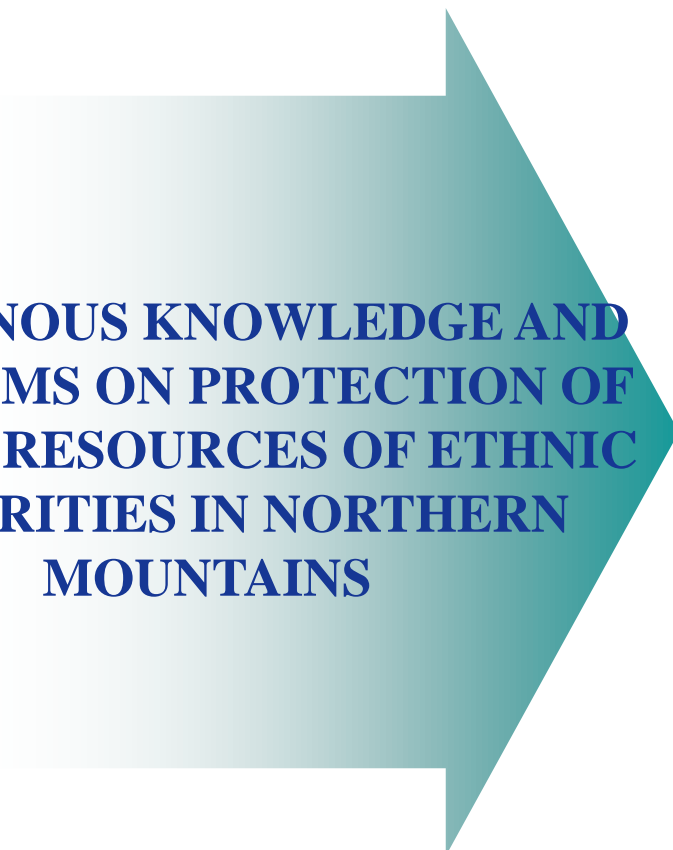
1. ISSUES

Indigenous knowledge is a vivid array of colors in the picture of ethnic culture.

Northern Highland – strategic areas of economic potential with rich resources.

Forest resources have important implications for the survival of individuals and communities.

The ethnic minorities in the North have experienced exploitation and use of forest resources.



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STUDY OBJECTIVES

Building a
theoretical
basis

Survey
knowledge of
forest
protection of
some ethnic
minorities in
the North

The function of
indigenous
knowledge in
forest resources
protection

2. CONTENTS

2.1

- *Concept of indigenous knowledge*

2.2

- *Knowledge on forest protection of some ethnic minorities in the North*

2.3

- *A few reviews*

2.1. The concept of indigenous knowledge

- ❖ **Indigenous knowledge:** refers to local knowledge, folk knowledge, indigenous knowledge, traditional knowledge, local knowledge, indigenous cultures, indigenous knowledge, traditions and customary laws ...

CONCEPT

- *Indigenous knowledge or local knowledge is the knowledge formed during its long history, the experience of human behavior with the natural environment and society; It has been handed down from generation to generation by memory and social practice.*
- *Indigenous knowledge is endemic factors, survival and development in the ecological environment and certain geographical space, the creation of a community in a particular area.*

Phân loại

- Local knowledge in mining and rational use of natural resources (forest, land, water ...).
- Local knowledge in production (experience in selecting land, breeding, farming techniques, weather, farming calendar ...).
- Local knowledge in material culture (housing, clothing, food ...).
- Local knowledge in social behavior and community management (behavior families, clans, villages, festivals, religion, creed ...).
- Local knowledge in health care (abstinence, birth, child care, health care, medical treatment ...).

2.2. Knowledge of forest protection of some ethnic minorities in the North



*“Nhất nước, nhì phân, tam cần, tứ giống”
“Con trâu là đầu cơ nghiệp” (người Việt)*

The role of forests for ethnic minority sect North



Mật
Ong
Rừng
Vàng
Chất



Respect the forest



➤ *Indigenous knowledge of the ethnic minorities in northern mountainous for forest protection is the entire understanding and experience formed and accumulated during the treatment, adaptation to the ecological conditions and geographical economic development - social.*

➤ *The folk knowledge that has been handed down from generation to generation by memory, social practice and become a mechanism of forest management and protection relative efficiency.*

Thai customary law

- ❖ No one is allowed to touch the prohibited bamboo shoots forest (panotan) and forest hunting (denhua) before hunting and gathering season.
- ❖ Forest clearance for agriculture must be allowed.
- ❖ The trunk has a cross (+) or multiplication (x) in the tree have its owner, no one can touch.
- ❖ Prohibition of exploiting water resources protection forest .
- ❖ Exploiting forest, no cutting or burning to till the fields
- ❖ If they violate the laws, they will be fined from 1 to 3 silver bars, together with alcohol, meat.

Thai customary law

❖ Forbidden forest :

- “Don khuong“ forest where spirits dwell,
- On the top of mountain forest has “*rừng hồn chiềng*” called “*Cửa Xen*”,
- At the end of mountain forest has “*rừng hồn chiềng*” called “*Cửa Pong*”,
- Ghost forest of mountain forest called “*Chiềng Kẻo*”

❖ Absolutely no exploitation

❖ Everyone has to take off from horse, women have to piêu towel off quietly walked down through forest.

❖ If injured beasts in hunting running here, no one can chase, they will

Thai customary law

- ❖ *“Tai pá phǎng, nhǎng pá liệng”*: Living by forest, buried by forest.
- ❖ *“Hiêm pá vạy lun lǎng chǎng mả/ Vạy haỉ nặm chu bó lay long/ Phau chir đảy khót nặn mǎn chǎng pên côn”* (*Keeping forest for eternal development / In order for all mine water flowing / Who remembers that sentence who grows up*).
- ❖ *“Pá đông xông cọt, mạy pên khôn, côn pên nuốt, pá cắm đông kheo, mạy hua ta, nga hua bó, pá tắm đin piêng, pá heo đông cắm, pá cắm đông xên... ”*. (Tree with bristle (means old tree), as elderly bearded, immense green forests, watershed forests, top mine water forests, immense forests, sacrificed forests, abstaining forests, sacred forests... Protect forests to today, for tomorrow and for future generations”.)

Ha Nhi people

- ❖ Forbidden forest with old forests that are magic trees.
- ❖ Under the magic trees, Ha Nhi people arrange 2 stones perpendicular to each as temples.
- ❖ Place of worship of the community on festive occasions, when locals have diseases, sick, and many poultry are dead



Ha Nhi people



- ❖ Ha Nhi people in Bat Xat select "sour tree" (medlar) that has fruit making magic tree.
- ❖ Ha Nhi people in Mu Ca - Muong Te select rice plant making magic tree.
- ❖ Ha Nhi people in Ga Loong – Mu Ca commune select ancient pine making magic tree

- ❖ Sacred Forests worship patron saint of the village “*Gà ma do*”.
- ❖ The family do not make their house cross the sacred forests.
- ❖ Along the sacred forests, grown hemp “*Păng hợp*” is used as a barrier to the sacred forests to residential areas. According to the concept of the Ha Nhi, the hemp “*Păng hợp*” is effective in avoiding ghosts, property boundaries with the village forest.
- ❖ No one can remove all dry trees in the forest.

- ❖ No one can urinate, and defecate, which result to impure the forest.
- ❖ Women only enter forest on ritual occasions in the forest
- ❖ In the forest, everybody has to walk barefoot, no wearing of red colors, no red incense, use black color with their fellows...
- ❖ Only getting timber on the Dragon day lunar month.



Mr. Phu Che Vu, a cultural staff of Y Ty commune, Bat Xat district, Lao Cai province says : *“Villagers enter forbidden forest for getting timber will be fined 36 kg hog, 20 liters of wine, 20 kg of rice, equivalent to about 4 million in cash today. ”*

Gathering calender of Ha Nhi people

Gathering objects	Lunar month in year											
	1	2	3	4	5	6	7	8	9	10	11	12
Bitter bamboo shoot		■	■									
Long-sectioned bamboo				■	■	■	■					
Bambusoideae					■	■	■	■				
Bamboo shoot		■	■									
Fruits			■	■	■	■	■	■	■	■	■	
Amaranth				■	■	■	■					
Centella asiatica		■	■	■	■							
Herbal			■	■	■			■	■	■	■	■

2.3. *Conclusions*

- Indigenous knowledge is the creation of communities to adapt to the ecological conditions of each ethnic group.
- The ethnic minorities living in the North depend heavily on the natural environment – in adapting and creating treasures of knowledge about the local environment.
- Indigenous knowledge of the ethnic minorities in the North is maintained through memory or word of mouth, social practice.

Notes: Customary law of Thai, Muong - hịt không bản mường.

- Residence in mountainous terrain, closely associated with forests, the abundance of experience in protecting the forest resources of the ethnic minorities in the North is very rich.
- Forest resources are of great value in the socio-economic life.
- Forests have important implications in the spiritual life, contributing to the formation of cultural characteristics.

- Indigenous knowledge reflects the lifestyle, customs and traditions, and an expression of ethnic cultural identity.
- Indigenous knowledge in protecting forest resources reflect deeply religious conception, spiritual → **Sacred mechanism** → the role of forest to community → **enforcement**.
- Indigenous knowledge with the role of management and social organization, and regulate the behavior of human activity.

➤ Indigenous knowledge in protecting forest resources have clear rules about extraction time → knowledgeable about the growth period of the crop, the habits of the animal, and the appropriate time for planting ...

➤ In the use of forest resources, the people were initially concerned with sustainable development.

➤ Indigenous knowledge has practical significance in policy of – socio-economic development for ethnic groups in a sustainable way.

3. CONCLUSION

Indigenous knowledge is the basis for maintaining social life of the traditional closely associated with self-sufficient economy.

Indigenous knowledge is limited: derived from local properties, it is difficult to common to other communities and other areas.

The role of indigenous knowledge in the protection of forest resources, build models for sustainable rural development.

Indigenous knowledge research in forest protection is very important in making policy in forest resources sustainable development, conservation of the cultural identity of ethnic minority - strategic areas in ecological environment, economic, culture and society.

Xin chân thành cảm ơn!