

Indigenes Wissen als Herausforderung

Volker von Bremen

19. Juni 2020

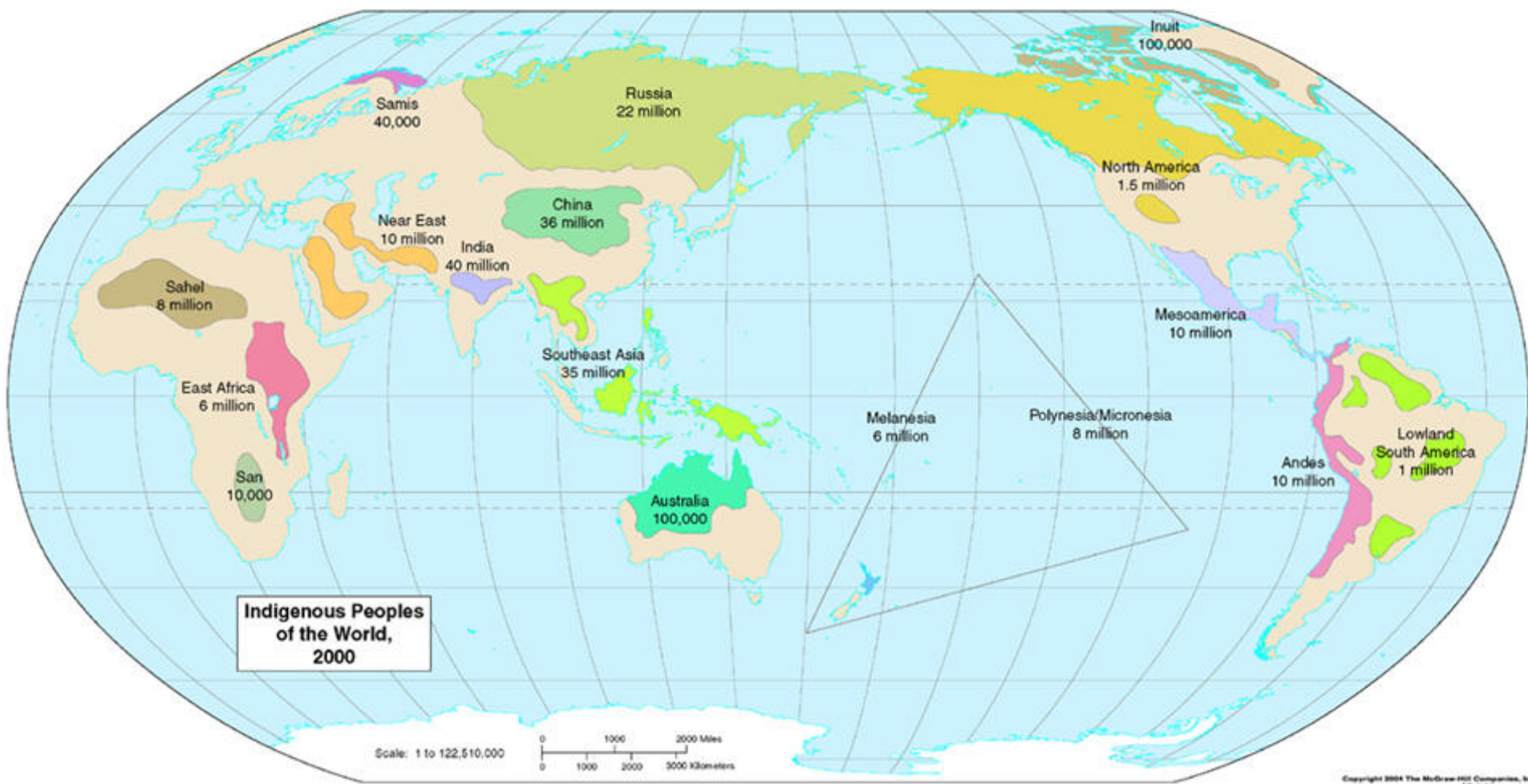
FG ISA und Sektion Theorieentwicklung

„Perspektiven auf indigenes Wissen
in der Sozialen Arbeit“

Wer sind „Indigene“?

- Selbst-Identifizierung als „indigen“ auf individueller Ebene und als solcher anerkannt von der Gemeinde und ihren Mitgliedern
- Historische Kontinuität präkolonialer und/oder Prä-Siedler-Gesellschaften
- Enge Beziehung zu den Territorien und den natürlichen Ressourcen der Umgebung
- Eigene soziale, wirtschaftliche oder politische Systeme
- Eigene Sprache, Kultur und Glaubensvorstellungen
- Nicht-dominante gesellschaftliche Gruppen
- Entscheidung für Erhalt und Reproduktion ihrer angestammten Umwelt und Systeme als eigenständige Völker und Gemeinden

Indigene Völker der Welt





„Indigene und tribale Völker“

Verständnis der ILO

	Subjective criteria	Objective criteria
Indigenous peoples	Self-identification as belonging to an indigenous people	<p>Descent from populations, who inhabited the country or geographical region at the time of conquest, colonisation or establishment of present state boundaries.</p> <p>They retain some or all of their own social, economic, cultural and political institutions, irrespective of their legal status.</p>
Tribal peoples	Self-identification as belonging to a tribal people	<p>Their social, cultural and economic conditions distinguish them from other sections of the national community.</p> <p>Their status is regulated wholly or partially by their own customs or traditions or by special laws or regulations.</p>

Indigenes Wissen und lokales Wissen

- „indigen“ – „lokal“
- „Wissen“ – Wissenschaft – Weisheit
- Historisch – aktuell
- Kolonialismus – Genozide/Ethnozide

„Indigenes und lokales Wissen“

- Local and indigenous knowledge refers to the understandings, skills and philosophies developed by societies with long histories of interaction with their natural surroundings. For rural and indigenous peoples, local knowledge informs decision-making about fundamental aspects of day-to-day life.
- This knowledge is integral to a cultural complex that also encompasses language, systems of classification, resource use practices, social interactions, ritual and spirituality.

„Indigenes Wissen“

- Vernetzung und Einbindung des Menschen und dessen Handelns als Teil eines umfassenden ökologischen, sozio-kulturellen und spirituellen Kontextes.
- Kritische Gegenüberstellung zur wissenschaftlich-technischen Rationalität und Epistemologie/n

Der Mensch und seine Umwelt

(am Beispiel indigener Völker des Gran Chaco Südamerikas)

„indigen“		„modern“
niedrig	Grad der Naturbeherrschung	hoch
Ausdruck göttlich-spiritueller Willenskraft	Handeln der Natur	nach mechanistischen Gesetzmäßigkeiten
wesenhaft Sozialer Organismus	Verständnis von „Umwelt“	Ökosystem naturwissenschaftliche Rationalität
verwandtschaftlich	Beziehung zur Umwelt	utilitaristisch Ressourcen/Raum nutzend



*“Wir müssen den Gedanken des Flusses folgen.
Wo er hin will dort müssen wir ihn unterstützen.”*

Wie sähe eine Regionalplanung aus, die dieses indigene Konzept als Prinzip berücksichtigte?

Herausforderungen

1. Krise in Ökologie und Gesellschaft
 - Hinterfragen dominierender Praxis der Lebensgestaltung
2. International wachsende Wahrnehmung indigener Völker
3. Notwendigkeit inter-/transkulturellen (Sozialen) Arbeitens
 - mit zunehmender Globalisierung und ihren Erscheinungen

Herausforderung 1

„Krise in Ökologie und Gesellschaft“

„Die Methode der Naturwissenschaften hat seit ihrer Genese im 15. Jahrhundert den Bezug auf qualifizierte Wahrnehmungen, Ziele und Bedeutungen, mithin die Beziehung auf die Perspektive der ersten Person, ausgeschlossen. In dem Bemühen, allgemeine Gesetze zu finden, wird eine Abstraktion von den konkreten Bedingungen vollzogen.“

Herausforderung 1

„Krise in Ökologie und Gesellschaft“

- „Durch die Steigerung der Effizienz sollen in Unternehmen, Bildungsinstitutionen und Krankenhäusern Personalkosten gesenkt und Gewinne maximiert werden. Moderne Technologien sollen die Auswirkungen des Klimawandels korrigieren und gleichzeitig wachsenden Konsum für immer mehr Menschen bescheren.“
- „Sozialer Fortschritt ist abhängig vom wissenschaftlich-technischen Fortschritt.“

Herausforderung 1

„Krise in Ökologie und Gesellschaft“

Funktionalität

– Effizienz

– Wachstum

Herausforderung 2

„International wachsende Wahrnehmung
indigener Völker“

Entwicklung des Interesses an indigenem und lokalem Wissen (Vereinte Nationen)



ILO-Konvention Nr. 169

Übereinkommen über indigene und in Stämmen lebende Völker
in unabhängigen Ländern (1989)

- Ratifiziert von 23 Staaten:
 - Lateinamerika: 15
 - Europa: 5
 - Afrika: 1
 - Asien: 1
 - Ozeanien: 1
- Deutschland: im Prozess der Ratifizierung

ILO-Konvention Nr. 169

Übereinkommen über indigene und in Stämmen lebende Völker
in unabhängigen Ländern (1989)

„Es ist Aufgabe der Regierungen, mit Beteiligung der betreffenden Völker koordinierte und planvolle Maßnahmen auszuarbeiten, deren Zweck es ist, ...die volle Verwirklichung der sozialen, wirtschaftlichen und kulturellen Rechte dieser Völker unter Achtung ihrer sozialen und kulturellen Identität, ihrer Bräuche und Überlieferungen und Einrichtungen zu fördern...“

Artikel 2 (Auszug)

1992

Agenda 21
(UNCED-Rio de Janeiro):
„wesentliche Rolle
Indigener Völker für
Umwelt und Entwicklung
aufgrund ihres
traditionellen Wissens
und Praktizierens“

Local and indigenous knowledge

A timeline

1992 >

Agenda 21, the main document of the 1992 Earth Summit in Rio de Janeiro: indigenous peoples have a vital role to play in environmental management and development because of their traditional knowledge and practices.

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The Future We Want outcome document: traditional knowledge makes an important contribution to the conservation and sustainable use of biodiversity. Indigenous peoples and local communities are often directly dependent on biodiversity and ecosystems and thus are the most immediately affected by their loss and degradation.

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The Intergovernmental Science-Policy Platform on Biodiversity and Ecosystem Services (IPBES) is established. Operational principles include: 'recognise and respect the contribution of indigenous and local knowledge to the conservation and sustainable use of biodiversity and ecosystems'.

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The Fifth Assessment Report of the Intergovernmental Panel on Climate Change: 'indigenous, local, and traditional knowledge systems and practices... are a major resource for adapting to climate change... Integrating this knowledge with existing practices increases the effectiveness of adaptation'.

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2016

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LINKS

Local and Indigenous Knowledge Systems



1993

UN-Abkommen zur
Biologischen Vielfalt
(CBD):

Art. 8j: „Achtung, Schutz
und Erhalt des Wissens
indigener und lokaler
Völkern, dessen
Innovationen und
Anwendungen“

- Geistige Eigentumsrechte
- „Benefit sharing“
(Vorteilsausgleich)

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LINKS

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2002 UNESCO: Gründet das Programm Local and Traditional Knowledge Systems“ (LINKS)

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PHOTO: UN / COURTESY/UNESCO



LINKS

Local and Indigenous Knowledge Systems



Local and Indigenous Knowledge Systems



LiNKs
Local and Indigenous
Knowledge Systems

- UNESCO's Local and Indigenous Knowledge Systems programme (LINKS) promotes local and indigenous knowledge and its inclusion in global climate science and policy processes.....

2003 UNESCO – Übereinkommen zur Erhaltung des immateriellen Kulturerbes

„...insbesondere indigene Gemeinschaften, Gruppen und gegebenenfalls Einzelpersonen spielen eine wichtige Rolle bei der Schaffung, Erhaltung, Pflege und Neugestaltung des immateriellen Kulturerbes und leisten auf diese Weise einen Beitrag zur Bereicherung der kulturellen Vielfalt und der menschlichen Kreativität...“

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LINKS

Local and Indigenous Knowledge Systems



„immateriellem Kulturerbe“

UNESCO-Definition

- Unter „immateriellem Kulturerbe“ sind Bräuche, Darstellungen, Ausdrucksformen, Wissen und Fertigkeiten – sowie die dazu gehörigen Instrumente, Objekte, Artefakte und kulturellen Räume – zu verstehen, die Gemeinschaften, Gruppen und gegebenenfalls Einzelpersonen als Bestandteil ihres Kulturerbes ansehen.

2007

UN-Erklärung zu Rechten
Indigener Völker
(Art.31):

„Indigene Völker haben
das Recht, ihr
traditionelles Wissen
zu bewahren,
zu kontrollieren,
zu schützen und
zu entwickeln.“

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2015:
 Aktionsagenda von
 Addis Abeba:
 „traditionelles Wissen
 unterstützt soziales
 Wohl und nachhaltige
 Lebensgrundlagen.“



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PHOTO: UN / COURTESY/UNEP



2016

Wissenschaftlicher Beirat des UN-Generalsekretärs (zur Verbindung von indigenem und lokalem Wissen und nachhaltiger Entwicklung):

„To deal with rapid environmental and social change, not only do we need all sources of information and knowledge, we also need a diversity of ways to think and learn, adapt and transform.“

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PHOTO: UN / COURTESY/UNEP/UNEP



LINKS

Local and Indigenous Knowledge Systems



IPBES interessiert an indigenem und lokalem Wissen



12 June 2020

[عربي](#) / [español](#) / [français](#) / [русский](#)

EM/2020/15

Notification: Call for contributions on indigenous and local knowledge

Dear IPBES members, observers and other interested stakeholders, and in particular indigenous peoples and local communities,

The Intergovernmental Platform on Biodiversity and Ecosystem Services (IPBES) is launching a “call for contributions on indigenous and local knowledge”, to invite Indigenous peoples and local communities from all over the world to support the three ongoing IPBES assessments:

- The assessment of the sustainable use of wild species
- The assessment on diverse conceptualisations of multiple values of nature
- The assessment of invasive alien species

Interesse an indigenem Wissen

- Ökologisches Wissen
- Heilungswissen
- Lebenskonzepte

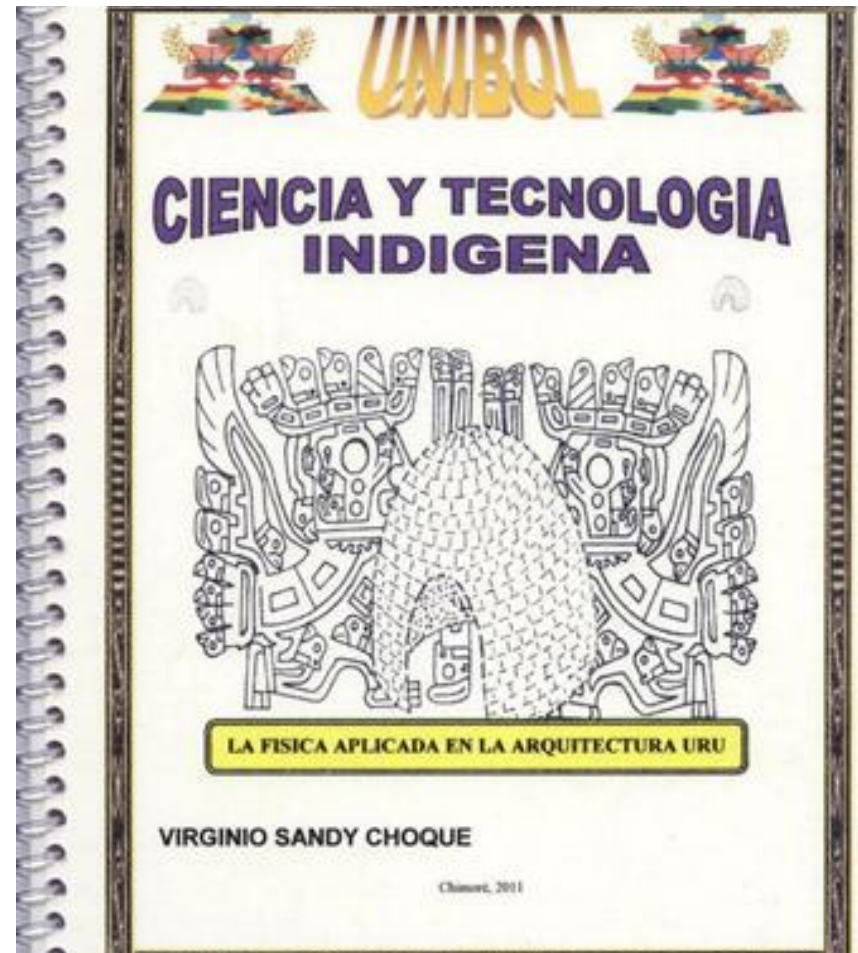
Interesse an indigenem Wissen

- Ökologisches Wissen - Heilungswissen
 - Expertise aufgrund indigener Naturnähe (Bild und Konzept von „Naturvölkern“)
 - Erweiterung des wissenschaftlichen Faktenwissens (Botanik, Zoologie, Ökologie)
 - „Ethnoscience“
Ethnobotanik/Ethnopharmakologie,
Ethnozoologie, Ethnomykologie, Ethnoökologie,
Ethnomedizin,
„Ornito-Soziokosmologie“ (C.Medrano)

Ethnoscience

„Studium von Ideen über Welt, Natur und menschliches Leben, die in verschiedenen Kulturen existieren und nicht Teil westlicher Wissenschaft sind.“

(Cambridge Dictionary, eigene Übersetzung)



Interesse an indigenem Wissen

- Lebenswelten
 - Verstehen fremder Sinnwelten
 - Suche nach Zielen eines humanen Überlebens der Menschheit und deren Verwirklichung

Herausforderung 3

„Notwendigkeit
inter-/transkulturellen (Sozialen) Arbeitens“

Herausforderung 3

„Notwendigkeit
inter-/transkulturellen (Sozialen) Arbeitens“

- Konflikte durch Überlagerung der verschiedenen „Räume“, Werte und Interessen

Herausforderung 3

„Notwendigkeit
inter-/transkulturellen (Sozialen) Arbeitens“

- Faktisches Wissen wird quantitativ in analytische Forschung und Taxonomie integriert
(u.a. in Botanik, Zoologie, Pharmakologie, Agrarökologie, Naturschutz, Entwicklungszusammenarbeit)

Herausforderung 3

„Notwendigkeit
inter-/transkulturellen (Sozialen) Arbeitens“

- Wissenskonzepte werden systemisch wahrgenommen und erforscht
 - Beispiel: „heiß/kalt“-Kategorisierung der Umwelt bei Coconuco und Yanacona (Kolumbien)
 - Ethnobotanik, Agrarökologie, Naturschutz, Entwicklungszusammenarbeit u.a.
 - „Ontological turn“

Herausforderung 3

„Notwendigkeit
inter-/transkulturellen (Sozialen) Arbeitens“

- Nachhaltigkeitsdebatte (Umsetzung der SGDs)



6 x

“Indigenous Peoples” are specifically mentioned in the 2030 Agenda for Sustainable Development





Herausforderung 3

„Notwendigkeit
inter-/transkulturellen (Sozialen) Arbeitens“

- Qualifizierung der Internationalen Sozialen Arbeit (Konzepte, Praxis)
 - Bekanntwerden und Umgang mit indigenen/lokalen „relational ontologies“ und Pluriversalität
 - Überwindung des Anspruchs auf eine, universal gültige Wahrheit

Herausforderung 3

„Notwendigkeit
inter-/transkulturellen (Sozialen) Arbeitens“

- Qualifizierung der Internationalen Sozialen Arbeit (Konzepte, Praxis)
 - Bereicherung der eigenen Verortung (eigene Qualifizierung)
 - Emisches Verstehen indigener Akteure (und Klienten)
 - Inter-/transkulturelle Konfliktarbeit
 - Integration indigener Ansätze in Forschung und Praxis

Herausforderung 3

„Notwendigkeit
inter-/transkulturellen (Sozialen) Arbeitens“

- Indigenes/lokales Wissen wird in praktisches Handeln der Sozialen Arbeitsfelder integriert
 - Sensibilität für das Andere/die Anderen
 - Qualifizierung der Position des Vermittelnden
 - kulturspezifische Begleitung

Kommentar zur COVID-19-Pandemie

„Wir sehen das Virus als eine Konsequenz
des menschlichen Handelns an unserem Planeten.

Die Klimaerwärmung, die Ausbeutung.

Manche von uns verstehen das Virus auch als eine Strafe, weil die Menschheit
die Leben anderer Lebewesen auf der Erde aus dem Gleichgewicht bringt.

So, wie nur Menschen die Umwelt bedrohen,
bedroht das Virus ja nur Menschen –
andere Lebewesen stört das nicht.“

Ailton Krenak, Brasilien

(taz, 16.06.2020)



Vielen Dank!



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