

GREEN CLIMATE FUND, INDIGENOUS PEOPLES' KNOWLEDGE AND CLIMATE CHANGE:

THREE EXPERIENCES IN PERU



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CHIRAPAQ is a partner of Tebtebba advocating for indigenous peoples' rights and issues as part of the Indigenous Peoples' Global Partnership on Climate Change, Forests and Sustainable Development.





The climate change affects all of humanity.

We the indigenous peoples have proposals that we require to implement and carry out on a larger scale with access to Green Climate Fund.



CHIRAPAQ promotes the production of indigenous foods under scenarios of climate change, deforestation and soil and water pollution.



QUECHUA PEOPLES





In the Andean locality of Vilcas Huamán, Ayacucho, the Quechua communities face untimely droughts, rains and frosts which reduce the availability of seeds and food.



CHIRAPAQ works with 800 families using indigenous knowledge to create microclimates in the cultivated fields with native trees that protect them from ice-cold winds.



The native trees help also maintain the soil moisture and, through other means, the groundwater is captured for diversion and use in the cultivated fields using spray irrigation.



The use of improved cook stoves and production of organic fertilizers are mitigation actions because they reduce air pollution (smokes and fumes) from fires and prevent logging.



The priority is given to cultivation of seeds that are resilient to climate change, pests and diseases, and superior in yield and precocity of harvest, such as corn, potato, quinoa and beans.



YANESHA PEOPLES



SHAWI PEOPLES

In the Amazon region we work with the Yanéscha and Shawi peoples. The Yanéscha live in Peru's central rainforest in the Pasco region and the Shawi in northeastern rainforest in the Loreto region.



YANESHA PEOPLES





The Yanasha people live in mountainous areas. Due to illegal logging, the increasing rainfall produces landslides that destroy villages and cultivated fields.



We work with 280 families on sustainable livelihoods through reforestation with native species that capture more carbon, such as tornillo (*cedrelinga cateniformis*) and cedar (*cedrus*).



Concurrently, medicinal and dye plants have been identified and then registered at the National Institute for the Defense of Free Competition and the Protection of Intellectual Property (INDECOPI) in order to protect these plants from biopiracy.

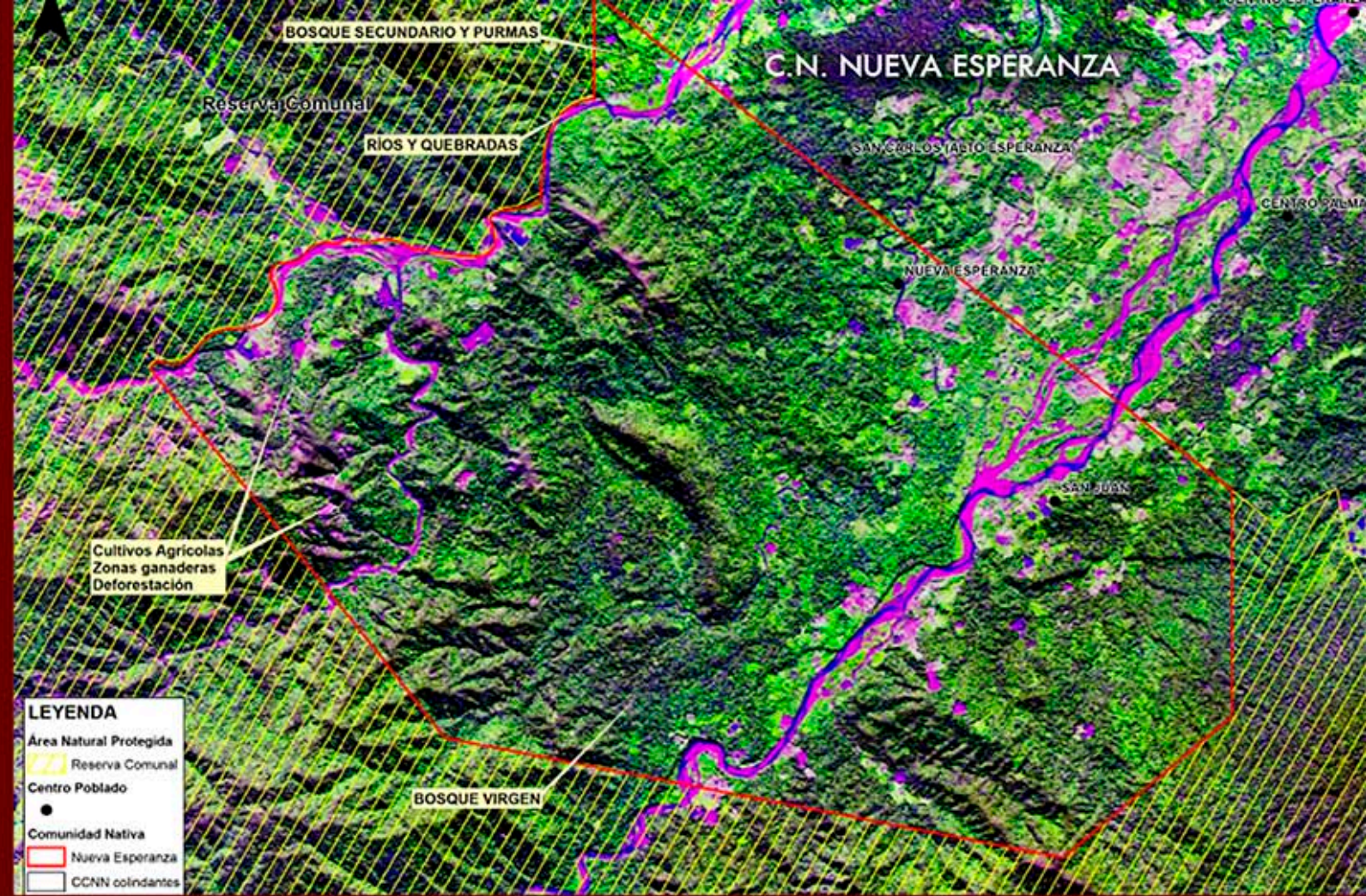
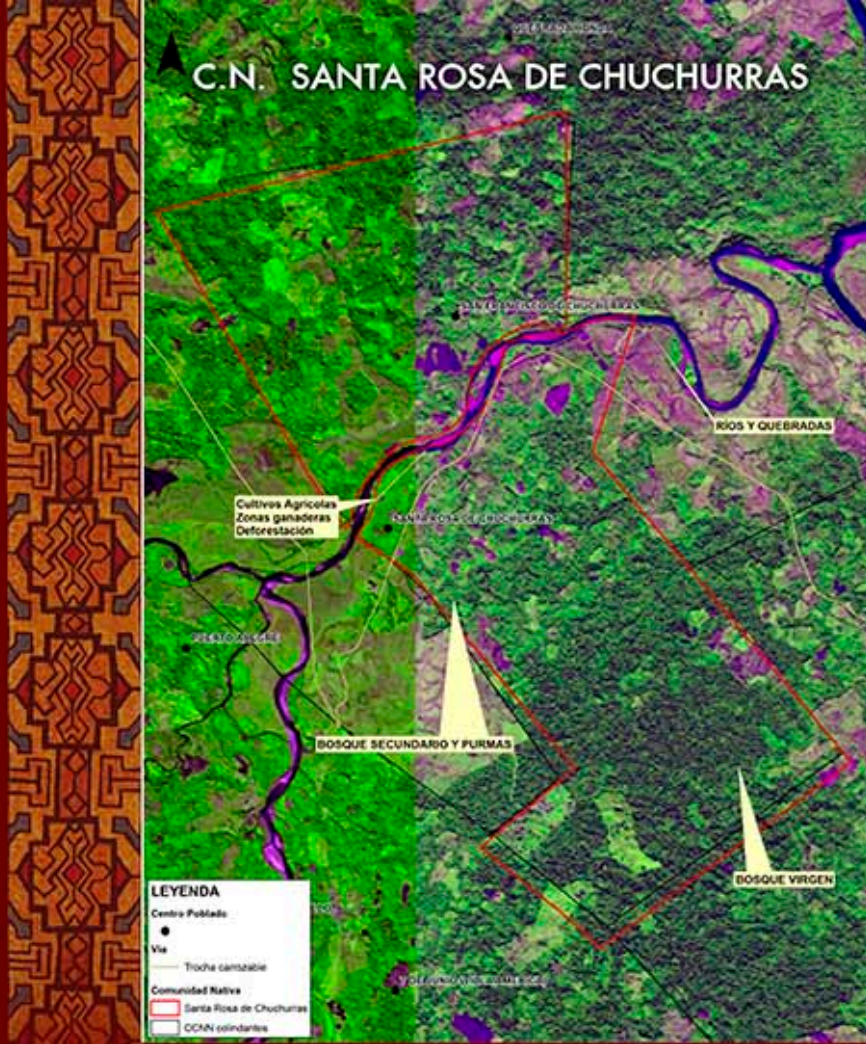


The *vespan* or native cotton was also recovered. It is crucially important for the indigenous culture as well as an important contribution to the biodiversity of native species.





In terms of interculturality, it is strategical to introduce foods that are consumed by other indigenous peoples and adapt very well to this climate, such as animals like guinea pig.



The indigenous knowledge has been registered through community mapping of natural and cultural resources, as a tool for monitoring resource recovery and inventory.



SHAWI PEOPLES





The Shawi are riverside populations. The illegal logging and the increase of flows in rivers cause overflow that destroys populated areas and crops.



The food shortage produced by frequent climate phenomena has been tackled by using local knowledge on natural resource management to improve nutrition for children and women.



The intercultural approach has been adopted in raising of small animals, complementing local technologies with Andean technologies in order to have highly nutritious and low-cost foodstuffs that are easy to access.



The intercropping techniques applied to beans, peanuts, banana, slipper gourd (*caigua/cyclanthera pedata*) and tomato increase food production avoiding soil erosion and rotting of plants caused by floods.