

Traditional ecological knowledge and hunting of forest fauna, why does it matter for the SDGs - connecting the dots



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Wildlife loss and the SDG's

- Wild animals are an important source of protein (Cawthorn and Hoffman 2015, Nielsen et al. 2018) and wildlife loss and defaunation leads to food insecurity of local populations in remote forest areas (Nasi et al. 2011, Nielsen et al. 2018)
- Loss of animal dispersers and pollinators puts other non-timber tree products (tree fruits, nuts) at risk (Effiom et al. 2013).
- Wild animals maintain forests, defaunation can alter total forest biomass and carbon storage, and ultimately affect global carbon cycles (Brodie 2018).





Habitat loss and hunting influences disease emergence and increase dispersal of host, parasite and vector species (Rogalski et al. 2017), e.g. African fruit bats and Ebola (Olivero et al. 2017).



Recent clearing for cattle pasture, own photo



Boruga (*Cuniculus paca*), own picture

Rampant destruction of forests 'will unleash more pandemics'

Researchers to tell UN that loss of biodiversity enables rapid spread of new diseases from animals to humans

- [Coronavirus - latest updates](#)
- [See all our coronavirus coverage](#)



▲ HIV spread from chimpanzees and gorillas that were slaughtered for bushmeat in west Africa. Photograph: agefotostock/Alamy

The Guardian, 2020

The importance of recognizing traditional ecological knowledge



- 25% of the world's land area is under indigenous peoples use or management rights (Garnett et al. 2018) and IPs and local communities conserve nearly 2bn ha of land for diverse reasons (Tauli-Corpuz et al. 2020).
- TEK is the product of a cumulative and dynamic process of practical experiences and adaptation to change. Unlike scientific knowledge, traditional ecological knowledge is local, holistic and carries a cosmivision that integrates physical and spiritual aspects (Reyes-García, 2009).

TEK in the Colombian Amazon

- People are embedded in a system of reciprocity - they are an inherent part of the ecosystem and engage with it through cultural rituals and management practices.
- Hunting has a significant cultural value that is associated to a wealth of traditional ecological knowledge and local rituals as well as customary management rules (Ponta et al. 2019).
- Indigenous cosmovision in the Amazon region, regards the respectful use and consumption of wildlife as an inherent duty (Krause et al. 2020).



Cuniculus paca drawing on house, own picture



Tikuna hunter Edilberto Laureano del Aguilar, Photo by M. Palm, 2020

Conclusions

Hunting practices and local norms are the application of TEK - acquired through social-ecological interactions and diverse ways of relating to and seeing nature – an example of epistemic pluralism (IPBES 2019).

Growing evidence that pluralism plays a critical role in transformative responses to sustainability challenges (Nightingale et al. 2019; Tengö et al. 2014).

Learning from TEK and supporting local hunting practices and norms is crucial for more equitable, effective and long term sustainable forest management, conservation policies and interventions.



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Thank you for your attention



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