



## Peuples indigènes et changement climatique

### *Elohi n°9*

Les spécialistes s'accordent tous sur le fait que les peuples indigènes n'ont guère voix (analyse, prévention, solution, etc.) au chapitre en ce qui concerne les catastrophes naturelles dont ils sont pourtant les premières victimes. Par exemple, en 2007, Jan Salick et Anja Byg écrivaient que « les peuples indigènes [...] sont trop rarement pris en considération dans les discours académique, politique et public sur le changement climatique, alors qu'ils seront grandement touchés par les changements imminents » (Salick & Byg 4). De même, dans une déclaration du 17 septembre 2014 sur les inondations et glissements de terrain au Népal, l'IMADR (Mouvement international contre toutes formes de discrimination et de racisme) déplorait que les populations indigènes « ont été largement ignorées dans le processus » de législation visant à minimiser l'impact de ces catastrophes, alors qu'elles sont « parmi les groupes les plus vulnérables [...] à cause de leur pauvreté, lieux de résidence (zones rurales et montagneuses reculées) et contexte social (exclusion historique du pouvoir d'état) » (IMADR 1). En général, pour le MRG (Groupe pour les Droits des Minorités), « l'impact [du changement climatique] sur les minorités et les groupes indigènes sont rarement mentionnés, bien que ces derniers soient les plus affectés » (Baird 1).

Cette absence notoire dans les discours est toujours d'actualité, alors que les peuples indigènes de part le monde étaient présents et ont tenté de se faire entendre lors de la COP 21 (Conférence des Nations Unies sur les Changements Climatiques), qui eut lieu à Paris en décembre 2015.

En vue de la publication de son 9<sup>ème</sup> numéro, *Elohi* propose aux chercheurs de s'interroger sur l'impact particulier du changement climatique sur les peuples indigènes, d'analyser les raisons pour lesquelles ces derniers sont spécifiquement concernés et d'étudier les explications qu'ils proposent pour comprendre le phénomène ainsi que les solutions, spirituelles ou matérielles, qu'ils avancent pour tenter d'y remédier.

Le plus souvent, face au changement climatique, les peuples indigènes sont perçus comme étant, « au mieux, passif et sans recours, au pire obstructionnistes et destructifs », une vision qui prend ses racines dans les passés coloniaux (Salick & Byg 4). Alors que des demandes d'asile climatique voient le jour çà et là, surtout dans le Pacifique, les peuples indigènes menacés ne sont pas nécessairement fatalistes face aux modifications de leur environnement causées par le réchauffement climatique, comme en témoigne les rencontres intitulées « Peuples autochtones face aux changements

climatiques », organisées les 26 et 27 novembre 2015 à l'UNESCO à Paris, en préambule à la COP21. Des savoir-faire spécifiques furent alors exposés dont d'aucuns pensent qu'ils pourraient bénéficier au plus grand nombre (Valo).

Il est certainement utile de faire un état des lieux de la situation à laquelle sont confrontées les populations concernées, alors que leurs efforts pour se faire entendre sont déjà anciens. En 2008, le Forum Permanent des Nations Unies sur les Questions Indigènes tentait déjà de « mettre un visage humain sur la question » (United Nations Permanent Forum on Indigenous Issues). Selon le Forum, « les peuples indigènes sont parmi les premiers à subir les conséquences directes du changement climatique, à cause de leur dépendance à et leur proximité avec l'environnement et ses ressources. Le changement climatique exacerbe les difficultés auxquelles sont déjà confrontées les communautés indigènes vulnérables, notamment la marginalisation politique et économique, la perte de terre et de ressources, les violations de droits humains, la discrimination et le chômage ».

Quelles sont les luttes les plus pressantes aujourd'hui ? Comment le changement climatique aggrave-t-il des situations déjà alarmantes ? Quelles sont les solutions (matérielles, spirituelles, politiques) proposées par les peuples indigènes pour permettre, non seulement aux populations menacées mais au monde entier, de faire face au changement climatique ?

Merci d'envoyer vos contributions (en français, anglais, espagnol ou portugais) à [elohi@u-bordeaux-montaigne.fr](mailto:elohi@u-bordeaux-montaigne.fr) avant le 30 juin 2016. Elles seront évaluées par deux pairs. Veuillez accompagner votre texte d'un court résumé (10 lignes maximum), d'une liste de mots-clefs et d'une courte biographie (5 lignes maximum), le tout en deux langues (la langue de l'article et l'une des trois autres langues de la revue). La feuille de style sera envoyée sur demande par retour d'email à tout contributeur intéressé. La publication est prévue en décembre 2016.

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- Salick, Jan & Anja Byg. *Indigenous Peoples and Climate Change*. Oxford: Tyndall Centre for Climate Change Research, 2007.
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### **Indigenous peoples and climate change - Elohi n°9**

Elohi is a French academic, peer-reviewed journal addressing the special relationship Indigenous peoples have with their environment. For its ninth issue, Elohi invites scholars to explore the topic of 'Indigenous peoples and climate change'. Contributions in English, French, Spanish or Portuguese are accepted. Deadline : 30th June 2016.

Experts agree that Indigenous peoples don't really have their say in matters concerning natural disasters (analyzing, preventing or solving their causes) that primarily affect them. In 2007, for instance, Jan Salick and Anja Byg wrote that 'Indigenous and other traditional peoples are only rarely considered in academic, policy and public discourses on climate change, despite the fact that they will be greatly impacted by impending changes.' (Salick & Byg 4). Similarly, in a statement dated from September 17, 2014 about floods and landslides in Nepal, IMADR (International Movement Against all Forms of Discrimination and Racism) regretted the fact that Indigenous populations 'have been greatly ignored in this process' of legislation aiming at minimizing the impact of natural disasters, whereas they are 'one of the most vulnerable groups to those disasters due to their poverty, place of residence (remote rural and mountainous areas) and social background (historical exclusion from State power).' In general, according to the MRG (Minority Rights Group) 'rarely does its impact (climate change) on minorities and indigenous groups get a mention, even though they are among the worst affected.' (Baird 1)

The presence of Indigenous peoples at the COP 21 (United Nations Conference on Climate Change) which took place in Paris in December 2015 suggests a degree of recognition but it is an exception to the general rule, and the overall absence of representation remains an issue.

For its ninth issue, *Elohi* encourages researchers to investigate the specific impact of climate change on Indigenous peoples, to analyze the reasons why they might be particularly concerned by this problem, to study the explanations they offer to understand this phenomenon as well as the spiritual or material solutions they come up with to fight against it.

Most often, when faced with climate change, Indigenous peoples are perceived as 'passive and helpless at best, and as obstructionist and destructive at worst', a vision which goes back to colonial periods (Salick & Byg 4). At a time when the concept of 'climate refugee' is becoming a reality in various areas, particularly in the Pacific, the Indigenous peoples who are under threat are not necessarily fatalistic about the environmental changes caused by global warming, as was evident during the 'Indigenous People and Climate Change Pre-conference' organized on 26 and 27th November 2015 at the UNESCO in Paris. Specific Indigenous responses were presented there, that could benefit a large section of the population (Valo).

It is most certainly useful to assess the situation that these peoples, who've been trying to make their voices heard for a long time, are faced with. As early as 2008, the United Nations Permanent Forum on Indigenous Issues was trying to put a 'human face' on this issue (United Nations Permanent Forum on Indigenous Issues). According to the Forum, 'Indigenous peoples are among the first to face the direct consequences of climate change, owing to their dependence upon, and close relationship with the environment and its resources. Climate change exacerbates the difficulties already faced by vulnerable indigenous communities, including political and economic marginalization, loss of land and resources, human rights violations, discrimination and unemployment.'

What are the most urgent issues today? How does climate change make bad situations even worse? What are the material, spiritual or political solutions that indigenous peoples have found to enable not only the populations under direct threat, but also the whole world, to face climate change?

Please send your contributions (in English, French, Spanish or Portuguese) to [elohi@u-bordeaux-montaigne.fr](mailto:elohi@u-bordeaux-montaigne.fr) before June 30<sup>th</sup>, 2016. They will be peer-reviewed by two reviewers. Please send in a different Word document a short summary (about 10 lines), a list of keywords, and a short biography (about 5 lines), all of which in two languages (the language of the contribution + one of the other languages of the journal). The style-sheet will be sent to any potential contributor asking for it at the above email address.

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- Baird, Rachel. *The Impact of Climate Change on Minorities and Indigenous Peoples*. Minority Rights Group International, April 2008.  
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## **Povos indígenas e mudanças climáticas**

*Elohi* n° 9

Os especialistas são unânimes ao afirmar que os povos indígenas não têm voz no debate sobre as catástrofes naturais embora sejam suas primeiras vítimas. Por exemplo, em 2007, Jan Salick e Anja Byg lembravam que “os povos indígenas [...] são muito raramente levados em consideração nos discursos acadêmico, político e público relativos à mudança climática ao passo que serão diretamente atingidos pelas transformações iminentes” (Salick & Byg 4). A mesma constatação figura numa declaração do IMADR (Movimento Internacional contra todas as formas Discriminação e Racismo) de 17 de setembro de 2014 sobre as inundações e os desmoronamentos no Nepal, na qual o movimento declara que as populações indígenas “têm sido amplamente ignoradas ao longo do processo de legislação, visando a minimizar o impacto dessas catástrofes, ao passo que são os grupos mais vulneráveis [...] devido à pobreza, ao local de residência (zonas rurais e montanhosas afastadas) e ao contexto social (exclusão histórica do poder estatal)” (IMADR 1). Em geral, para o MRG (Grupo pelos Direitos das Minorias), “o impacto [da mudança climática] sobre as minorias e os grupos indígenas é raramente mencionado, embora esses últimos sejam os mais afetados” (Baird 1).

Essa ausência notória nos discursos ainda é uma realidade nos dias de hoje, ao passo que os povos indígenas de todo o mundo marcaram presença e tentaram ser ouvidos durante a COP 21 (Conferência das Nações Unidas sobre as Mudanças Climáticas) em dezembro de 2015.

Em vista da publicação do seu 9º número, *Elohi* propõe que os pesquisadores se questionem sobre o impacto particular da mudança climática para os povos indígenas, que analisem as razões pelas quais esses últimos são especificamente afetados e estudem as explicações que esses próprios povos apresentam para compreender o fenômeno bem como as soluções, espirituais ou materiais, que propõem para tentar atenuar suas consequências.

Na maioria das vezes, face à mudança climática, os povos indígenas são vistos como sendo “na melhor das hipóteses, passivos e sem recursos, na pior das hipóteses, obstrucionistas e desconstrutivos”, uma visão cujas origens remontam ao passado colonial (Salick & Byg 4). Se pedidos de asilo climático são registrados em diversos lugares, sobretudo no Pacífico, isso não significa que os povos indígenas ameaçados sejam necessariamente fatalistas diante das modificações de seu meio-ambiente causadas pelo aquecimento global, como testemunham os encontros “Povos indígenas diante das mudanças climáticas”, organizados em 26 e 27 de novembro de 2015 na

Unesco em Paris, em preâmbulo à COP 21. Saberes específicos foram compartilhados na ocasião para que outros povos também pudessem tirar proveito dessas práticas (Valo).

Certamente é útil fazer um balanço da situação das populações afetadas, já que seus esforços para serem ouvidas não datam de hoje. Em 2008, o Fórum Permanente sobre Questões Indígenas das Nações Unidas tentou “dar um rosto humano à questão” (United Nations Permanent Forum on Indigenous Issues). Segundo o Fórum, “os povos indígenas estão entre os primeiros a sofrer as consequências diretas da mudança climática devido à dependência e à proximidade com o meio-ambiente e seus recursos. A mudança climática exacerba as dificuldades já enfrentadas pelas comunidades indígenas, sobretudo a marginalização política e econômica, a perda das terras e de recursos, as violações dos direitos humanos, a discriminação e o desemprego”.

Quais são as lutas mais urgentes hoje? Como a mudança climática agrava situações já alarmantes? Quais são as soluções (materiais, espirituais, políticas) apresentadas pelos povos indígenas para permitir, não apenas às populações ameaçadas, mas ao mundo todo, enfrentar a mudança climática?

Os artigos devem ser enviados (em francês, inglês, espanhol ou português) a [elohi@u-bordeaux-montaigne.fr](mailto:elohi@u-bordeaux-montaigne.fr) até **30 de junho de 2016**. Eles serão avaliados por dois pareceristas. Favor entregar o texto juntamente com um resumo (10 linhas no máximo), uma lista de palavras-chave e uma biografia (5 linhas no máximo) em duas línguas (a língua do artigo e uma das três outras línguas da revista). As indicações para a formatação do texto serão enviadas por e-mail aos interessados.

#### Referências citadas:

- Baird, Rachel. *The Impact of Climate Change on Minorities and Indigenous Peoples*. Minority Rights Group International, April 2008.  
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