



# Building Capacities and Generating Support for the Sustainable Future of Indigenous Peoples' Conserved Territories and Areas Conserved by Indigenous Peoples and Local Communities (ICCAs)



Report of a workshop  
at Shirakawa-Go  
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**Report preparation:** Holly Shrumm and Harry Jonas (Natural Justice), with contributions and comments from Marco Bassi, Grazia Borrini-Feyerabend, Colleen Corrigan, Lili Fortuné, Terence Hay-Edie, Ashish Kothari, Neema Pathak, Stan Stevens, Boku Tache, Bas Verschuuren, Ivan Zambrana, and Kail Zingapan. Special thanks to Grazia for compiling the section on Vision 2020 and Actions.

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**Design and layout:** Holly Shrumm ([holly@naturaljustice.org](mailto:holly@naturaljustice.org))

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# Acronyms

ABS	Access and benefit sharing
CBD	Convention on Biological Diversity
CCA	Community conserved area
CEESP	Commission on Environmental, Economic and Social Policy
CENESTA	Centre for Sustainable Development
COP	Conference of the Parties
CSVPA	Cultural and spiritual values of protected areas
FAO	Food and Agriculture Organization of the United Nations
FPIC	Free, prior and informed consent
GEF SGP	Global Environment Facility Small Grants Programme
GPS	Global Positioning System
ICCAs	Indigenous peoples' conserved territories and areas conserved by Indigenous peoples and local communities
ICT	Indigenous conserved territory
ITPGRFA	International Treaty on Plant Genetic Resources for Food and Agriculture
IUCN	International Union for Conservation of Nature
NGO	Non-governmental organization
PAFID	Philippine Association for Intercultural Development
PoWPA	Programme of Work on Protected Areas
REDD	Reducing Emissions from Deforestation and Forest Degradation in Developing Countries
TGER	Theme on Governance, Equity and Rights
TILCEPA	Theme/Strategic Direction on Governance, Communities, Equity, and Livelihood Rights in Relation to Protected Areas
UNDP	United Nations Development Programme
UNDRIP	United Nations Declaration on the Rights of Indigenous Peoples
UNEP	United Nations Environment Programme
UNESCO	United Nations Educational, Scientific and Cultural Organization
UNFCCC	United Nations Framework Convention on Climate Change
WCMC	World Conservation Monitoring Center
WCPA	World Commission on Protected Areas
WDPA	World Database on Protected Areas

# Executive Summary

From October 28-30, 2010, fifty-five people gathered at the Shirakawa-Go Eco Institute in Japan for a workshop entitled, “Building Capacities and Generating Support for the Sustainable Future of Indigenous Peoples’ Conserved Territories and Areas Conserved by Indigenous Peoples and Local Communities (ICCAs)”. The three days included presentations from community members, NGOs, and other agencies, roundtable and working group discussions, a visioning and planning session, and a visit to the nearby Shirakawa village, a UNESCO World Heritage Site.

The practice of ICCAs has existed for millennia. Only in the past decade, however, has it begun to gain significant ground in local and international fora alike, particularly for its potential to encapsulate many of the interconnected environmental, cultural, and human rights concerns of a diversity of peoples, and its ability to help fulfill the imperative of biodiversity conservation. The global ICCA movement today is driving (and being driven by) growing recognition of the contributions of Indigenous peoples and local communities to the conservation and sustainable use of biodiversity. The movement is also contributing to the growing understanding of the implicit links between these roles and the corresponding local governance and value systems embedded in livelihoods, cultures, territories, and spiritual traditions. Found in virtually all ecosystems and cultures, whether age-old or relatively new, ICCAs are invaluable sources of livelihoods and well-being for countless people around the world.

ICCAs also face severe threats, particularly from various forms of expropriation of community territories, extractive industries and infrastructural growth, industrial food production, active acculturation in mainstream society, and climate change. The root causes of these threats have yet to be effectively tackled. Instead, primarily economic approaches are being developed (for example, REDD in response to climate change) that have the potential to exacerbate local disempowerment and actively undermine the communities who are best placed and most experienced to address the challenges of environmental degradation. The resultant paradox: the mainstream responses to the world’s most pressing environmental concerns may actually be fueling the cycle of unsustainability and injustice.

An array of supporting initiatives exist and continue to emerge in an attempt to break this cycle, including appropriate supportive policies of several countries, global environmental and Indigenous peoples’ rights instruments, the Global Environment Facility Small Grants Programme, and a host of participatory tools such as mapping, community protocols, and the ICCA Registry. The continuing, community-driven process of documenting, developing, using, and refining such initiatives can be just as important as any of their outputs, as they are part of a larger movement towards self-determination, diversity, and local governance in Indigenous territories and landscapes and seascapes. Overall, these initiatives support dialogue, constructive collaboration, transparency, and inclusiveness between different rights-holders and duty-bearers and enable communities to take ownership over the policy and decision-making processes that impact their ways of life.

Thanks in part to the effective use of such initiatives and tools, new rights are being asserted such as the land, water, and self-determination rights of Indigenous peoples (including mobile peoples), fisher peoples, farmers, and other local communities. While it takes time, patience, and sustained efforts to ensure that they are upheld in practice, the mere emergence of these voices in international fora illustrates the urgent need to ensure that legal frameworks themselves are diverse and flexible enough to enable recognition of and support for the huge diversity of local realities within ICCAs. The challenges that communities will inevitably face in realizing these rights are also a stark reminder of the frequent tensions between local *de facto* and state *de jure* recognition, as well as between customary and positive law.

Despite the best intentions, however, any tool can also become a weapon. The right to free, prior and informed

consent, for example, has been used for the benefit of extractive industries at the expense of the communities and ecosystems within which they are operating, leading to gross infringements of environmental, cultural, and human rights. In addition, as the concept of ICCAs gains greater traction, the potential increases for their inappropriate recognition and representation, which can undermine traditional governance systems and impose new institutions or state-driven rules. Indeed, one of the central questions surrounding ICCAs is how to enshrine such culturally-bound systems into international and state law without compromising their inherent values and diversity, and how to ensure that these tools and rights do not become exogenous processes themselves that conflict with the very worldviews and ways of life that they intend to protect and support. Simultaneously, there is the challenge of helping communities address internal inequities (such as gender, class, caste, and ethnicity) that often lead to elite capture or conflicts, as well as the rapid cultural changes that often destabilize conservation-related customs and values.

Only in response to great challenges can there be great change. The ICCA movement should be seen as part of a global rallying call to support Indigenous peoples and local communities in the pursuit of pluralism, self-determination, and decentralization of power. ICCAs are a means to empower collective peoples and institutions regardless of their identities; they are beacons of hope to inspire and influence changes in the rest of the world's landscapes and seascapes. There is much work to be done, ranging from research and sharing of experiences to building capacities of policy-makers and practitioners alike, and from redressing violations of rights to building proactive and constructive relationships between adversaries. As much as the ICCA movement is driven by local implementation, it is necessary to maintain strong links between local, national, and international decision-making processes to ensure positive feedback loops between experiences, lessons learned, and advancements made at all levels. In essence, a diversity of resilient systems is needed to respond to a diversity of local realities.

Overall, ICCAs provide an alternative model of community governance of the commons, something that is greatly needed in the face of collapsing ecosystems and economies around the world. They embody necessary trade-offs in control and power at all levels between people, communities, organizations, companies, and governments. There is no longer a clear distinction between traditional and modern, between East, West, North, and South, or between rights and responsibilities. Today, more than ever, we need an attitudinal shift towards governance *in* nature, not governance *of* nature; towards solidarity in diversity, rather than a diversity of solitudes; and towards collaboration beyond borders, however they may be constructed.



# Introduction

Indigenous peoples' conserved territories and areas conserved by Indigenous peoples and local communities – also known as ICCAs – are gaining increased recognition in international fora and multi-lateral decisions alongside growing documentation of the benefits they are providing to biodiversity conservation and the protection of ecosystem functions and related cultural values. As awareness of this phenomenon expands, so does the range of local and Indigenous organizations, NGOs, academic institutions, intergovernmental organizations, legal enterprises, and others dedicated to ensuring these conservation and cultural practices – the “biocultural jewels of the world” – are maintained and supported in the most appropriate and sustainable way.

As part of this broad current, a three-day, multi-lingual workshop on ICCAs was held in Shirakawa (Japan) in October 2010 in conjunction with the 10th Conference of Parties (COP10) to the Convention on Biological Diversity (CBD) in Nagoya. The purpose of the workshop was to provide a focused opportunity for assessing the current state of ICCAs, as well as relevant initiatives and resources that could build collective capacity for securing the future of ICCAs around the world. Planning for this workshop started in May 2010, when a small group of ICCA Consortium members and advisors gathered at the CBD's 14th meeting of the Subsidiary Body on Scientific, Technical and Technological Advice (SBSTTA) in Nairobi, Kenya.

The ICCA Consortium, which was unofficially created at the 2008 World Conservation Congress, became a legal entity in July 2010. It can now serve as an advisory body to the CBD on specific ways of recognizing and supporting ICCAs – an endeavour fraught with difficulties, including even the risk of damaging or destroying the very “jewels” it sets out to protect. The workshop in Shirakawa was strategically designed to provide an overview and introduction to a suite of tools and legal means that can increase awareness and appropriate recognition of ICCAs. Individuals who have not necessarily been part of the CBD or ICCA Consortium processes to date were invited to the workshop to create a greater breadth of content and contribution to the discussion and outputs. This provided everyone with an opportunity to learn through direct interaction with peers from diverse walks of life and a variety of countries. It was anticipated that this gathering could generate a long-term process and actions necessary to support ICCAs and build capacities to respond to specific needs, especially regarding decisions adopted at COP10. In this light, this workshop report provides a range of key discussion topics, particularly challenges that must be addressed and opportunities that must be sought. Importantly, the workshop also laid out the framework for a collective ICCA vision for the next 10 years.

The fifty-five individuals who participated in this workshop represented concerned Indigenous peoples and local communities, NGOs and agencies working with them and on their behalf, members or affiliates of the ICCA Consortium, and governments, cooperation agencies, and international organizations concerned with appropriate recognition of and support for ICCAs. In an effort to facilitate meaningful and focused discussion in an inspirational natural and cultural setting, we selected the Shirakawa Eco-Institute in West-central Japan, at the base of the sacred Mount Hakusan and adjacent to a World Heritage Satoyama landscape and village. Shirakawa even has its own ICCA – the natural forest surrounding the village from which the local people generated livelihoods, security, and spiritual sustenance for centuries.

We are grateful to The Christensen Fund, Global Environment Facility (GEF) Small Grants Programme, International Union for Conservation of Nature (IUCN) Commission on Environmental, Economic and Social Policy (CEESP), United Nations Environment Programme (UNEP) World Conservation Monitoring Center (WCMC), the ICCA Consortium, and all of the other funders and supporters of the workshop who generously contributed to the substance and spirit of this timely meeting. We hope it will contribute to securing a bright future for ICCAs. We are also grateful to the workshop participants, who contributed their time, experience, wisdom, and passion, and created an atmosphere that was at once friendly and intense, sensible and exciting. May we all meet again soon!

*ICCA Workshop Organizing Committee*

Grazia Borrini-Feyerabend, Neema Pathak Broome, Colleen Corrigan,  
Taghi Farvar, Terence Hay-Edie, Ashish Kothari, and Vanessa Reid



# I. COLLECTIVE OVERVIEW OF ICCAs

## A. ICCAs and the History of Conservation

Indigenous peoples' conserved territories and areas conserved by Indigenous peoples and local communities (ICCAs) far predate modern history. They are characterized by the inter-linkages between different aspects of nature, including biodiversity, natural resources, and climate, and the communities dependent on them for their survival. The co-evolution of biodiversity and society is illustrated by the world's diversity of communities' worldviews, cultures, and spirituality. This phenomenon, which is at the heart of human survival, is exemplified by mobile communities' understanding of and techniques for sustaining natural resources across the landscapes and seascapes they inhabit. Customary practices that have fostered the sustainable use of natural resources include rules and limitations for access and use such as sacred, forbidden, or reserved spaces, and species-specific taboos. Many communities, including coastal communities, who are often seen as merely extracting resources from the sea, actually enrich biodiversity in their surrounding environment and have practices of high conservation values.

*"Imagine you want to shoot an arrow. The farther back you pull the bowstring, the farther the arrow flies ... The same is true to our own understanding and vision ... The farther back we look into history, the farther we can see into our future."*

Today, however, many communities have been dislocated from their roles as custodians and some have been disenfranchised from the customary governance systems that define those roles. Unique natural resource management systems and peoples' cultures and senses of identity are being eroded and replaced by a global agro-industrial market system throughout the world. There are salient differences between traditional natural resource systems and the agro-industrial market system, with the latter characterized by negative attitudes and environmental and social impacts (see Annex IV). Whilst traditional systems sometimes enshrine and perpetrate class, caste, and gender inequalities, changes in natural resource governance have been compounded by other socio-economic and ecological phenomena, including economic development, population dynamics, communication, networking exchanges, power asymmetries in economic and military terms, loss of water quality, soil productivity, fisheries, and medicinal plants, climate change, and modern education systems. The historical interface is not necessarily illustrating a "shift" from the old to the new, as both are thriving in many situations. Communities around the world survive by engaging in both sides of the interface between so-called traditional and modern worldviews and the corresponding systems of governance. The question is, however, how can we draw the best, and not the worst, from both? How can we respect and value the traditional knowledge and skills that have guided us through history and enrich them with modern achievements such as enhanced communication and the emergence of an enabling international human rights framework?

**Chair:** Terence Hay-Edie  
**Presenters:** Taghi Farvar (via video), Grazia Borrini-Feyerabend, Neema Pathak, Ashish Kothari, Jorge Nahuel, Tenzing Tashi Sherpa, Juan Carlos Riascos, Denis Rose, Nahid Naghizadeh, Salatou Sambou, Kail Zingapan, Jorge Varela, Marco Bassi

## B. ICCAs, Indigenous Conserved Territories, and International Policy

The "Yellowstone Model" of protected area management relates to the separation of people and nature, managed by a trained and centralized bureaucracy, and often leading to the disempowerment of the concerned Indigenous peoples and local communities. The ICCA movement argues that this model is unjust and ineffective, which is a view endorsed by the recommendations of the 5th IUCN World Parks Congress in Durban (2003) and the decisions of the 7th Conference of the Parties (COP7) of the CBD (2004). The Congress in Durban was a sort of Copernican Revolution within conservation. Since Durban, there has been a palpable sense that conservation is the responsibility of all of society, not the purview of a few professionals. Conservation must acknowledge and affirm the links between communities, cultures, and biodiversity, respect human rights and the rights of Indigenous peoples, "do no harm", and have a positive impact on livelihoods, wherever possible.



Figure 1. Jorge Nahuel, Confederación Mapuche.

With regard to Indigenous peoples, the model of Indigenous Conserved Territories (ICTs) has been increasingly recognized in the last decade. ICTs are essentially territories determined by ancestral occupation and protected by the relevant people in the exercise of their right to self-determination or by decision of the state authorities after receiving the free, prior and informed consent of those people. ICTs are governed directly by the communities and aim at the long-term conservation of nature and protection of the communities that inhabit the area, as well as the conservation of their culture and values, and the maintenance of local ecosystem services in particular those essential for the survival of the people. While the concept of ICT was born in Latin America, it later acquired international recognition through the 2007 United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP).

## C. Governance of Protected Areas

The distinction between management and governance is important within the context of ICCAs. Management asks “what do we do to conserve X or Y resource?”, while governance addresses questions relating to “who decides what shall we do, and how?” Governance focuses on power, responsibility, human relations, participation, and equity and considers legitimacy and voice, transparency, accountability, equity and fairness, vision and direction, performance, and respect for human rights. The four main governance types, all of which are legitimate and important for conservation, are by government, shared, by private owners of the concerned land and natural resources, and by Indigenous peoples and local communities. As seen in Figure 2, all of these governance types are compatible with any of the IUCN protected area management categories.

Governance types  Protected area categories	A. Governance by government			B. Shared governance			C. Private governance			D. Governance by Indigenous peoples & local communities	
	Federal or national ministry or agency in charge	Sub-national ministry or agency in charge	Government-delegated management (e.g. to an NGO)	Transboundary management	Collaborative management (various forms of pluralist influence)	Joint management (pluralist management board)	Declared and run by individual land-owner	...by non-profit organizations (e.g. NGOs, universities, co-operatives)	...by for-profit organizations (e.g. individual or corporate land-owners)	Indigenous biocultural areas and territories, declared and run by Indigenous peoples	Community conserved areas, declared and run by local communities
Ia. Strict Nature Reserve											
Ib. Wilderness Area											
II. National Park											
III. Natural Monument											
IV. Habitat/Species Management											
V. Protected Landscape/Seascape											
VI. Managed Resource Protected Area											

Figure 2. The IUCN protected area matrix: a classification system for protected areas, comprising both management categories and governance types [Dudley, 2008].

Element 2 of the CBD Programme of Work on Protected Areas (PoWPA) states that Indigenous peoples and local communities can enhance equity through better benefit sharing, as well as by taking a more active role in the governance of state-declared protected areas and the larger landscape (i.e. through shared governance or co-management regimes) and by establishing, governing, and managing their own ICCAs.

## D. Defining Characteristics of ICCAs

Specifically, ICCAs are “... natural and modified ecosystems including significant biodiversity, ecological services and cultural values voluntarily conserved by indigenous and local communities through customary laws or other effective means ...” (Borrini-Feyerabend *et al.*, 2004). Three defining characteristics of an ICCA are:

1. A specific Indigenous people or local community (sedentary or mobile) is “closely concerned” about a territory or an area (i.e. related to it culturally and/or because of livelihoods);
2. The people or community holds *de facto*, if not *de jure*, power in deciding, implementing, and enforcing management decisions; and
3. The voluntary management decisions and efforts of the people or community achieve conservation results regardless of their primary objectives, which may or may not be intentionally related to conservation.



In the sense described above, Indigenous Conserved Territories are included in the broader concept of ICCAs. In addition, the recognition of ICCAs in global policy agreements and instruments implicitly recognizes Indigenous peoples as political subjects, endowed with valuable knowledge, skills, and practices based on their unique cultures and worldviews. ICCAs strengthen their claims to develop their own life plans based on their customary laws and institutions, towards the realization of their right to self-determination and ownership of land and resources.

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## E. Worldwide Significance of ICCAs

ICCAs are inherently diverse and are found in many ecosystems around the world. They include:

- Sacred spaces, species, and natural features;
- Indigenous territories and cultural landscapes and seascapes;
- Territories and migration routes of nomadic herders and mobile Indigenous peoples;
- Sustainably managed wetlands, fishing grounds, and water bodies;
- Sustainably managed resource reserves (such as water, biomass, medicinal plants, and timber and non-timber forest products);
- Sensitive ecological settings conserved through cultural values, practices, and institutions; and
- Community-established and -managed protected areas that are officially recognized.

As the basis of securing income and resources such as energy, food, water, and fodder for millions of people, ICCAs are “meeting points” of conservation and livelihood security, providing unique solutions for unique contexts. They conserve a huge range of ecosystems, habitats, and species, maintain ecosystem functions, and provide biodiversity connectivity within and across landscapes and seascapes. It has been estimated that they cover at least as much as (if not more than) government-run protected areas, which amount to 12% of global terrestrial surface.

In addition, ICCAs enhance resilience in the face of

### Box 1. Specific examples of ICCAs.

- *Sacred sites of the Sherpa in Sagarmatha (Mt. Everest) National Park in Nepal, the Chizire Sacred Forest in Zimbabwe, and the “Caribou Heaven” in Inuit territory, Canada;*
- *Migration territories of the Qashqai mobile peoples in Iran, including the Chartang Kushkizar wetland;*
- *Forests of Araucaria Araucana of the Mapuche Pewenche in Chile and the Jardhagaon Forest in the Indian Himalaya; and*
- *Alpine areas such as the Guassa Community Conserved Area in the Afro-alpine ecosystem of Central Ethiopia and the ancestral territory of the Regio di Cortina d’Ampezzo in Italy.*



global change. As they are based on rules and institutions tailored to local contexts of biocultural diversity, they have the flexibility and capacity for adaptive management and can often take on much more than usually assumed, including conservation at the landscape level and in protected areas. They are built on sophisticated, collective ecological knowledge and skills that have stood the test of time, including sustainable use of wild resources and maintenance of agrobiodiversity. Also, they are typically designed to maintain crucial livelihood resources for times of stress and need such as severe climate events, war, and natural disasters.

Furthermore, ICCAs play a crucial role in the empowerment and securing of rights (*de jure* and/or *de facto*) of Indigenous peoples and local communities to their territories and natural resources through local governance. They are also the foundation of cultural identity and pride for countless Indigenous peoples and local communities throughout the world.

## F. Threats and Challenges

Despite the enormous worldwide significance of ICCAs for conservation, livelihoods, and cultural benefits, many of them are under various forms of threat and require a consolidated effort to protect them. Such threats and challenges include “development” initiatives (especially extractive industries, large-scale monoculture and irrigation systems, urbanization, and major infrastructure), expropriation of community territories through, for example, nationalization, privatization, and state-governed protected areas, land encroachment, active acculturation through

formal education and evangelization, violent occurrences, movements of refugees, fomented political divisions, invasive species, and climate change (including natural disasters and sea level rise). There are also threats related to inappropriate recognition of ICCAs, including through undesired tourism, publicity, and external funding, which tend to undermine traditional governance systems and impose new institutions or state-driven rules. One of the central questions surrounding appropriate recognition is how to enshrine culturally-bound systems such as ICCAs into positive law without compromising their inherent values and diversity.

### Box 2. Key priorities of communities governing ICCAs.

A study recently carried out in about 20 countries around the world (Borrini-Feyerabend et al., 2010) reveals that the Indigenous peoples and local and mobile communities that govern ICCAs share remarkably similar needs. Their identified key priorities as:

- Formal recognition of their land, water, and natural resource rights;
- Recognition and respect for the organizations governing their ICCAs;
- Protection against encroachment from outside and imposed “development” initiatives;
- Support to engage and inspire the community youth;
- Support to generate livelihoods;
- Support to address the conservation challenges of their ICCAs; and
- Support for their own organizing and networking with other ICCAs.



Figure 4. Nasser Ahmadi, CENESTA.

### Key Resources:

- Borrini-Feyerabend, G., A. Kothari, and G. Oviedo, 2004. “Indigenous and Local Communities and Protected Areas: Towards Equity and Enhanced Conservation”. IUCN/WCPA Best Practice Series No. 11. IUCN: Cambridge, UK.
- Borrini-Feyerabend, G., et al., 2010. “Bio-cultural Diversity Conserved by Indigenous Peoples & Local Communities - Examples and Analysis”. Companion document to IUCN/CEESP Briefing Note No. 10 (both of which are also available in French and Spanish). CENESTA: Tehran.
- Dudley, N. (ed.), 2008. “Guidelines for Applying Protected Area Management Categories”. IUCN: Gland, Switzerland.



## 2. ROUNDTABLE: GLOBAL RECOGNITION EFFORTS FOR ICCAs

### A. Legal Issues and Opportunities

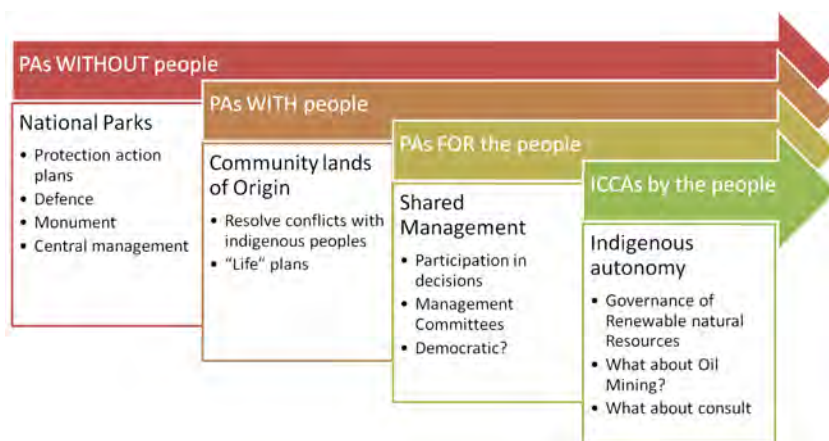
There was a notable lack of urgency at COP 10 that was characterized by the stark disconnect between the negotiations by government representatives and civil society movements in the corridors. For example, while the ICCA movement is redefining what biodiversity justice means, concepts such as free, prior and informed consent (FPIC) have become co-opted by governments through top-down systems that undermine the very processes they are intended to enact and protect. Over the next two years in particular, there is a need to develop strong strategies to ensure that national priorities that get codified into international law have a positive impact on how ICCAs are recognized and supported, both *de jure* and *de facto*.

**Chair:** Stan Stevens

**Presenters:** Harry Jonas, Ivan Zambrana, Sue Stolton, Bas Verschuuren, Simone Lovera, Jennifer Koinante, Barbara Lassen, Terence Hay-Edie, and Colleen Corrigan

### B. National Government Perspective: Bolivia

By identifying itself as a Plurinational State, Bolivia has broken new ground in international law. The new constitution recognizes Indigenous peoples' rights to autonomy over territories and governance of renewable resources, attempts to develop new communal living systems, and paves the way for the Law of Mother Earth, which is currently in development.<sup>1</sup> The driving forces that allowed this to happen have also been evolving the concept of protected areas in Bolivia over time. Like in other countries, most protected areas in Bolivia started as centrally defined "exclusion" areas, established without taking into account the choices or views of the local communities whose rights were to be neglected. Because of lack of effectiveness of this approach, protected areas bureaucrats shifted from a "parks without people" to a "parks with people" mindset, acknowledging that Indigenous peoples are part of the natural landscape and that local communities may have some role in conservation (see Figure 5). On the other hand, Indigenous peoples' mobilization and pressure for more political participation and recognition forced the government to create a new category, known as *Tierra Comunitaria de Origen* or community land of origin,



that would protect their rights to resources use for subsistence and help resolve some land access conflicts (and potentially defuse additional Indigenous peoples' demands). Many *Tierras Comunitaria de Origen* and protected areas are contiguous or overlapping; policies to make the most of their tight relationships are not yet clear.

In general, top-down policies have not satisfied the Indigenous movement, even after several efforts to establish shared management schemes in some protected areas, including through decision-making structures. The new Constitution not only establishes the basis for real shared governance of national protected areas, but also allows Indigenous autonomies

Figure 5. The evolution of the protected areas system in Bolivia.

<sup>1</sup> In April 2010, Bolivian President Evo Morales Ayma hosted the first World People's Conference on Climate Change and the Rights of Mother Earth, which produced a draft Universal Declaration on the Rights of Mother Earth. There are some movements to promote the adoption of the Universal Declaration by the UN General Assembly. For more information, see Munson, M., 2010. "Legal Expression of Indigenous Peoples' Worldviews: An Analysis of the Proposed Universal Declaration on the Rights of Mother Earth". IUCN-CEESP Policy Matters 17: 66-74. Available online at: [www.iucn.org/about/union/commissions/ceesp/ceesp\\_publications/pm](http://www.iucn.org/about/union/commissions/ceesp/ceesp_publications/pm).

as territorial entities to establish their own Indigenous conservation areas according to their values, norms, and practices.

Despite these huge gains, Bolivia is not yet necessarily a success story, but is at the frontline of the Indigenous governance debate. Questions still surround the complex land ownership systems, particularly regarding overlapping property, use, and access rights among Indigenous territories, protected areas, and extractive industries such as oil and mining, as well as questions regarding how to frame consultation processes over the use of resources inside Indigenous territories. In addition, supporting institutions and conceptual frameworks are still lagging and the government has yet to fully reconcile its political discourse concerning economic development and conservation priorities with subsequent policies and actions. The presence of permanent pressure from Indigenous peoples, supported by the new constitutional recognition of Indigenous governance, indicates a promising new era for Indigenous peoples in Bolivia.

## C. The Broader Conservation Community

The conservation community is very diverse and driven by a belief in an ethical obligation to protect and conserve other species on the planet. Within this community, however, it is now broadly accepted that conservation is done with people, not against them, and ICCAs are increasingly better understood. There are arguably four options for further recognition of ICCAs, including whether or not they are protected areas and whether or not they are or should be recorded (see Figure 3). Within these options are various challenges for ICCAs.

One challenge concerns how to appropriately recognize ICCAs as protected areas as defined by IUCN and include them in the World Database on Protected Areas (WDPA), which is managed by UNEP-WCMC. The new interface for the WDPA ([www.protectedplanet.net](http://www.protectedplanet.net)) is open to contributions from civil society and may be linked with the ICCA Registry. There are basic guidelines on ICCAs and sacred natural sites, but more comprehensive guidance on recognition and recording is required, particularly as the concept of ICCAs gains increasing recognition in CBD Decisions, PoWPA, and IUCN Recommendations. A second challenge lies in how to appropriately identify, recognize, record, and report on the value of ICCAs that are not protected areas. While the landscape approach has improved understanding of a variety of land use types, there is a need for tools to identify and report on these land uses and areas that provide conservation benefit, but are not “primarily dedicated to the conservation of nature”. The option of expanding the WDPA to report on areas important for conservation

Box 3. International definitions of protected areas.

*IUCN defines a protected area as “a clearly defined geographical space, recognised, dedicated and managed, through legal or other effective means, to achieve the long-term conservation of nature with associated ecosystem services and cultural values”.*

*According to Article 2 of the CBD, a protected area is “a geographically defined area, which is designated or regulated and managed to achieve specific conservation objectives”.*

but not actual protected areas should be examined. A third challenge is whether or not protected areas in general are actually fulfilling their aims. Assessment of the management effectiveness of protected areas has developed over the past decade, but there is a lack of assessment of protected areas with governance types other than government-run (see Type A in Figure 2). There is a new joint task force and study between the IUCN Species Survival Commission and World Commission on Protected Areas (WCPA) to review biodiversity outcomes in protected areas and develop best practice guidance for future outcome monitoring. This study should include all governance types, including those of ICCAs. As such, there is a need to develop tools to assess and report the effectiveness of ICCAs for conservation outcomes.

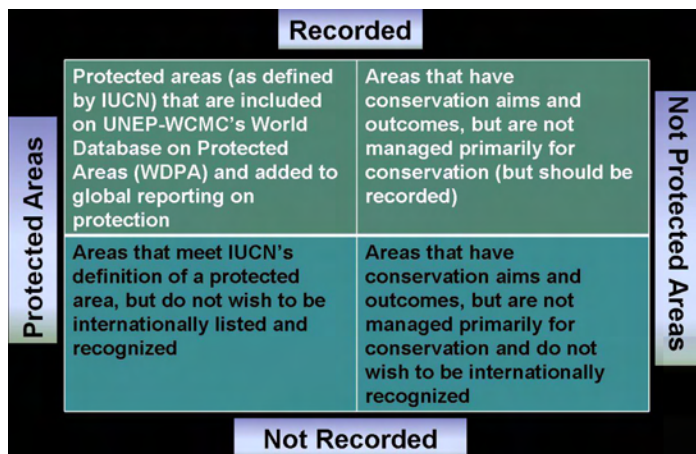


Figure 6. Options for recognition of ICCAs.

## D. Sacred Natural Sites

Sacred natural sites exist around the world and are significant to many people, including religious or faith-based people, Indigenous peoples, and residents of urban areas. Sacred sites and associated values and practices originate from language, knowledge, stories, dances, art, and important historic events, all of which are critical aspects of biocultural diversity and conservation strategies. Spiritual and transcendental rituals and ceremonies mark

different stages of life or time, including intergenerational and seasonal. As such, there is a need to expand the concept of state protected areas to include other areas that also conserve biodiversity in ways that are unfamiliar to scientific conservation approaches.

The IUCN-UNESCO Sacred Natural Sites Guidelines for Protected Area Managers were developed over 13 years through and alongside other work by the IUCN Specialist Group on Cultural and Spiritual Values of Protected Areas (CSVPA). As part of a custodian-led programme, these guidelines are to be reviewed, field-tested, and translated in protected areas (including recognized and non-recognized ICCAs) and in other lands. They are available in English, Russian, and Spanish and are currently being translated

into Japanese and Chinese. The CSVPA, through the work of the Delos Initiative and the Sacred Land Film Project, and others are working with Indigenous custodians on policy advocacy. One such advocacy event at the World Conservation Congress led to a Custodian Statement voicing the conservation needs of custodians, as well as the first leading book, "Sacred Natural Sites: Conserving Nature and Culture" (Verschuuren *et al.*, 2010). Future steps will include developing an alliance for the protection of sacred sites and landscapes, supporting custodians and taking their guidance on the management of sacred sites, and representing the issues amongst different faiths, sectors, and governance systems.

There are still questions surrounding the similarities and differences between ICCAs and sacred natural sites, including the degree to which they overlap. Many, but certainly not all, sacred natural sites may be part of ICCAs and some ICCAs may not contain sacred natural sites. Regardless, there are strong links between sacred natural sites and ICCAs and they face many similar threats and challenges.

Furthermore, sacred natural sites in and outside designated protected areas form a primary social conservation network. Sacred natural sites in ICCAs therefore tend to be connected to a broader social conservation network that is often maintained through custodians. These custodians may or may not be part of the official governance structure of the designated areas, including ICCAs.

The unique importance of sacred natural sites and their custodians needs to be recognized and brought into management and governance arrangements. There is, for example, a clear need to support local governance institutions and restore community links severed by government appropriation or displacement. In return, valuable lessons can be learned from integrating sacred natural sites into the management and governance of designated areas such as through the testing of the IUCN-UNESCO Guidelines on Sacred Natural Sites. Within the ICCA networks, custodians may be particularly interested to participate in a global network of sacred sites custodians

*"We conserve areas because they are sacred, and the forest has spiritual value because it is conserved."  
~ Datuk Ampu-an, Philippines*

Box 4. Examples from the IUCN-UNESCO Sacred Natural Sites Guidelines.

1. Recognize sacred natural sites already located in protected areas
2. Integrate sacred natural sites located in protected areas into planning processes
3. Promote stakeholder consent, participation, inclusion and collaboration
4. Encourage improved knowledge and understanding of sacred natural sites
5. Protect sacred natural sites while providing appropriate management access and use
6. Respect the rights of sacred natural site custodians within an appropriate framework of national policy



Figure 7. Sacred site in Yapú, Vaupés Colombia.  
© via Juan Carlos Riascos



in order to be involved in dialogue and coordinate actions for the benefit of the conservation of their sites. Overall, sacred natural sites and ICCAs can serve as learning sites for sustainable ways of life through communal governance systems and as models of conceptualizing humans and natural landscapes as integrally connected.

### Key Resources:

- CSVPA online: [www.csvpa.org](http://www.csvpa.org).
- Wild, R., and C. McLeod (eds.), 2008. "Sacred Natural Sites: Guidelines for Protected Area Managers". WCPA Best Practice Protected Area Guidelines Series No. 16. IUCN: Gland.
- Sacred Land Film Project: [www.sacredland.org](http://www.sacredland.org).
- Verschuuren, B., R. Wild, J. McNeely, and G. Oviedo, 2010. "Sacred Natural Sites: Conserving Nature and Culture". Earthscan: London.

## E. Climate Change, Forests, and REDD

Climate change is a major threat for ICCAs around the world. Reducing Emissions from Deforestation and Forest Degradation (REDD) is a system to financially compensate countries and landowners for reducing deforestation. However, any discussions of REDD and ICCAs must be contextualized against the backdrop of the massive and permanent negative impact that colonization has had on communities. REDD programmes have a high potential to reinforce the structural inequities upon which land ownership is based. As such, ICCAs are critically important for eradicating poverty, sustaining livelihoods, and conserving biodiversity, perhaps in contrast to state protected areas, and must be integrated into land reform policies.

### Box 5. The Rights Concerns with REDD.

*REDD, biodiversity offsets, access and benefit sharing, and payments for ecosystem services are all types of financial mechanisms. Each has its own character, and provides potential benefits to the various stakeholders but contain inherent challenges for communities. Specifically, with regard to REDD, Indigenous peoples and local communities are voicing their concerns that REDD may be implemented in ways incommensurate with their rights to self-determine their futures and to the customary uses of their natural resources. NGOs are also raising serious questions regarding perceived flaws in the environmental integrity of REDD, including about the definition of what constitutes a forest and what practices are included in the term "sustainable forest management". The result is that communities and NGOs are either shunning the proposed REDD mechanism or calling for safeguards to ensure that REDD projects also contribute to environmental and social justice. The latter, broader conception of REDD is referred to as REDD+. Proponents of REDD+ argue that it is not sufficient for an individual REDD project to lead only to climate change mitigation. Any REDD project should also comply with human rights standards and support local biodiversity. In other words, a REDD+ project must respect the biocultural rights of Indigenous peoples and local communities, including their right to free, prior and informed consent, and must have ecological integrity.*



Figure 8. REDD involves many potential concerns for communities around the world.

### Community Experience: Kenya

Jennifer Koinante works with the Yiaku Peoples' Association, a community-based organization that supports the Indigenous Yiaku hunter-gatherer peoples of the

Mukogodo Forest in Kenya. The Yiaku peoples believe that land is sacred and cannot be sub-divided, sold, or commodified; it is held communally and in trust for the next generations. The Association is working to rehabilitate the Mukogodo Forest through traditional knowledge and customary conservation practices, reforestation with native tree species, and renewable alternative energy sources such as windmill turbines, biogas, and solar power. They view REDD as a potentially devastating framework that discourages community participation, encourages fraud and corruption, and can further weaken insecure land tenure and undermine communities' rights. All REDD projects involving the lands, territories, or resources of Indigenous peoples and forest-dependent communities



must have their free, prior and informed consent, fully respect the UNDRIP and other international instruments, include cultural, social, and environmental safeguards, including full participation and equitable benefit-sharing, and support the mutually reinforcing relationships between forest ecosystems and communities' cultures and customary laws. It is particularly important for communities to understand and utilize national laws such as the Forest Act in order to prevent centralization of forests and related resources through market-based policies such as REDD, as well as to ensure the use of traditional ecological knowledge in climate change adaptation.

### Key Resources:

- IUCN-CEESP Task Force on REDD and Communities and Global Forest Coalition, 2008. "The Hottest REDD Issues: Rights, Equity, Development, Deforestation and Governance by Indigenous Peoples and Local Communities". Global Forest Coalition: Amsterdam.

## F. Access and Benefit Sharing

The Nagoya Protocol on Access and Benefit Sharing (ABS) was adopted at COP10. There is now a great need to focus on implementation of the Protocol at the national level, particularly to ensure that provisions relating to Indigenous peoples' and local communities' traditional knowledge and rights to genetic resources are fully upheld in line with other international commitments. There is also a need to further integrate the CBD's programme of work and voluntary guidelines in order to enhance the former's social and environmental outcomes.

### Box 6. Biocultural Rights in the Nagoya Protocol on ABS.

*The CBD requires State Parties to protect the knowledge, innovations and practices of communities whose ways of life lead to the conservation and sustainable use of biodiversity (Article 8(j)) and to support the customary uses of natural resources (Article 10(c)). Both Articles were paramount in the negotiations of the Nagoya Protocol: states were being asked to ensure that benefits arising from the use of traditional knowledge is shared with the appropriate knowledge-holders and that the international regime would not limit the sharing of knowledge or the customary uses of natural resources. The ABS protocol now contains 4 specific "biocultural rights":*

- *The right over their genetic resources;*
- *The right over their traditional knowledge;*
- *The right to self-governance through respect for their customary laws and community protocols; and*
- *The right to benefit from the utilization of their traditional knowledge and genetic resources by third parties.*

*While none of these rights are unqualified and do allow for limited State involvement, they should be seen as substantial gains for Indigenous peoples and local communities. Yet experience (such as among the Kani and San communities) has shown that "lawful" ABS can lead to adverse social and environmental outcomes. Communities who govern healthy ICCAs are less likely to – out of the pressures of "desperate exchange" – enter into a questionable ABS agreement. At the same time, empowered communities can drive locally relevant ABS-related agreements, such as generating biotrade opportunities.*

## G. Global Environment Facility Small Grants Programme

Established in 1992, the year of the Rio Earth Summit, the GEF Small Grants Programme (SGP) embodies the very essence of sustainable development. By providing financial and technical support to projects that conserve and restore the environment while enhancing people's well-being and livelihoods, SGP demonstrates that community action can maintain the fine balance between human needs and environmental imperatives.

The Programme is rooted in the belief that global environmental problems can best be addressed if local people are involved and there are direct community benefits and ownership. It operates on the premise that people will protect their environment when they are organized to take action; have a measure of control over access to the natural resource base; can apply necessary information and knowledge; and believe that their social and economic well-being is dependent on sound, long-term resource management.

## Box 7. Key facts about the GEF Small Grants Programme.

- Since 1992, it has invested \$450 million and leveraged \$408 million in co-financing in over 12,000 projects by communities in 122 countries, including over 6,900 in biodiversity conservation.
- The programme provides grants of up to \$50,000 directly to local communities, including Indigenous peoples, community-based organizations, and other non-governmental groups.
- The decentralized structure of SGP encourages maximum country- and community-level ownership and initiative.

The Programme also supports the equitable sharing of benefits derived from the use of biological resources, as well as respect for and preservation of traditional knowledge. SGP places special emphasis on working with Indigenous peoples in conservation and sustainable use of biodiversity. This is based on the principle that the survival and well-being of Indigenous peoples is inextricably linked to both cultural and environmental conservation.

In addition, through the United Nations Development Programme (UNDP) Equator Initiative, 128 Indigenous peoples and local communities have been awarded the Equator Prize. There have been a number of “dialogues” of Indigenous peoples and local communities to celebrate success, inform policy, share good practice, and build capacity. Overall, this signals increased awareness and attention of the development community towards ICCAs and concomitant high-level support for the work. Along with increased attention of funders and governments comes the need to appropriately recognize and support ICCAs (see Annex V for some initial guidance).

SGP links global, national and local issues through a transparent, participatory, and country-driven approach to project planning, design, and implementation. Through multi-stakeholder cooperation and partnerships at every level, SGP projects tackle threats to globally significant biodiversity through local action in all types of ecosystems: arid and semi-arid, coastal and marine, freshwaters and wetlands, forests, and mountains. During its fourth Operational Phase from 2007 to 2010, over 50 percent of the total portfolio has concentrated its efforts in particular on co-management of protected areas, ICCAs, and the sustainable use of biodiversity-based products.

## Box 8. Principle objectives of the GEF SGP.

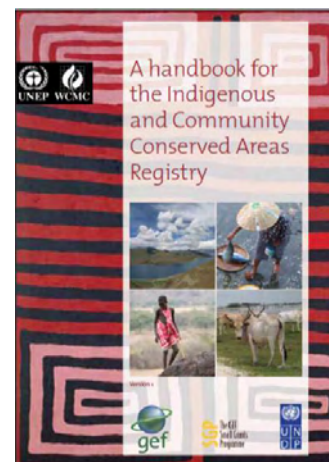
- To develop community-level strategies and implement technologies that could reduce threats to the global environment if they are replicated over time.
- To gather lessons from community-level experience and initiate the sharing of successful community-level strategies and innovations among CBOs and NGOs, host governments, development aid agencies, GEF, and others working on a regional or global scale.
- To build partnerships and networks of stakeholders to support and strengthen community, NGO, and national capacities to address global environmental problems and promote sustainable development.
- To ensure that conservation and sustainable development strategies and projects that protect the global environment are understood and practiced by communities and other key stakeholders.

## H. ICCA Registry

The ICCA Registry aims to support community needs, increase awareness, build a global knowledge-base about ICCAs, document values, enhance understanding of purposes and impacts, and increase participation of communities. The ICCA Registry was discussed at the World Conservation Congress in 2008 at the same time as the ICCA Consortium was initiated. Thus, these two processes have developed simultaneously and under the guidance of the same core set of experts and advisors. The Registry has been funded and supported during its pilot phase by the GEF Small Grants Programme at UNDP. It intends to explore four key questions:

1. Where are ICCAs and how many are there?
2. What are the biodiversity and social values of ICCAs?
3. How do the governance and management of ICCAs relate to their conservation value?
4. In the pilot countries, to what extent do national governments and others recognize ICCAs?

The website ([www.iccaregistry.org](http://www.iccaregistry.org)) provides an overview and basic information of ICCAs, links, global and national maps, the Registry handbook, and the opportunity to upload a case study. Future possibilities include serving as a basis for documenting and securing knowledge, linking communities and governments through national and sub-national processes, providing diverse and useful models, providing a community resource toolkit on ICCAs, and serving as a platform for a learning network.



### 3. ROUNDTABLE: PRACTICAL TOOLS FOR ICCAs

**Chair:** Neema Pathak  
**Presenters:** Kail Zingapan,  
Nahid Naghizadeh, Nasser  
Ahmadi, Salatou Sambou,  
Holly Shrumm, and Neema  
Pathak

#### A. Participatory Mapping and 3-Dimensional Modelling

Many Indigenous communities' territories were arguably seized by maps, not by force. Participatory mapping and 3-dimensional modelling are highly dynamic tools that are now being used by communities themselves to recover or secure their ancestral domains and to negotiate customary land rights in the face of expanding extractive industries and government control of land and sea uses.

##### Community Experience: Philippines

The Philippine Association for Intercultural Development (PAFID) supports Indigenous communities to assert their right to self-determination through mapping and demarcation of ancestral domains and provision of legal support to obtain certificates of ancestral domain claim and title. In each case, the community directs and controls the mapping process, including setting objectives, choosing methods, collecting data, analyzing outcomes for community planning, and controlling the presentation and use of data and outputs. The development of a community map – whether sketch, clay, 3-dimensional model, digital, or otherwise – is a continuing process of adding and validating information and may be adapted into various forms, depending on to whom it is directed and for what purposes. More technical formats such as GPS, satellite images, and aerial photography are often more appropriate to “intimidate” state agencies in negotiation processes. In the Philippines, participatory 3-D modelling was used to formulate local policies for mainstreaming community participation in the management of the 8 sites that established the national protected area system. All forms of participatory mapping can be used for conflict resolution, advocacy, and identification of tribal boundaries, critical sacred sites and pilgrimage areas, and community conserved areas and land uses.



Figure 10. A young woman contributes to digitizing her community's base maps. © PAFID

##### Community Experience: Iran

For several decades, the Centre for Sustainable Development (CENESTA) has assisted local Councils of Elders and tribal organizations of Indigenous mobile pastoralists across Iran on many projects. Participatory mapping among sub-Tribes and other stakeholders has played a major role in documenting and preserving local knowledge of customary range management systems, cultural heritage, and key conservation values and associated social characteristics of different landscapes, identifying fragmented migration



Figure 11. The generalized, step-by-step process of developing participatory 3-D models.



routes and ancestral territories and land uses, and supporting collaboration and conflict resolution between communities and the government. They eventually succeeded in lobbying the Department of Environment to recognize the Kushk-e-Zar Wetland as an ICCA and to constructively engage with them on many other issues of central importance to the Tribes' ways of life.

## Key Resources:

- Participatory 3-D Modelling toolkit online: [www.iapad.org](http://www.iapad.org).
- Kennett, R., M. Jackson, J. Morrisson, and J. Kitchens, 2010. "Indigenous Rights and Obligations to Manage Traditional Land and Sea Estates in North Australia: The Role of Indigenous Rangers and the I-Tracker Project". IUCN-CEESP Policy Matters 17: 135-142.
- Oyono, R., P. Mbile, M. France, and S. Bandiaky, 2010. "Mapping Communities, Mapping Rights: Participatory Community Mapping as Rights Contestation in Cameroon". IUCN-CEESP Policy Matters 17: 156-160.
- Tobias, T., 2000. "Chief Kerry's Moose: A guidebook to land use and occupancy mapping, research design and data collection". The Union of BC Indian Chiefs and Ecotrust Canada: Vancouver, Canada.

## B. Community Monitoring

Developing, monitoring, and evaluating certain biological and socio-economic indicators enables communities to take ownership over the broader adaptive decision-making processes that contribute to good governance of their ICCAs.

### Community Experience: Senegal

Salatou Sambou and other community members of the Fishermen Association of the Mangangoulack Rural Community (comprised of 8 villages of about 12,000 people) have established a monitoring system to better understand the size and health of the local fish populations that are expected to be positively affected by the governance of Kawawana, their recently established ICCA. They had been motivated to set up their ICCA after observing the increasing difficulty of finding large fish of prized species, which were previously highly abundant. In

April, August, and December of each year, a fisheries monitoring team of 9 people records catches using the same type of fishing gear in the same precise locations within their ICCA. After recording and inputting biological information such as species, size, sex, and food intake into Excel databases, they analyze the data with the voluntary assistance of a scientific committee, with which they communicate over the Internet. Another team of non-fishers collects and assesses socio-economic data through surveys and interviews. A third team compiles and analyzes biodiversity indicators for other species of animals and plants such as crocodile, otter, and lark. After three weeks of initial support by consultants, the monitoring system of the Fishermen Association is now financially independent (for example, revenue from local sales of collective fish catches are used to purchase gasoline for continued monitoring, while the community members participating in the monitoring process do so on a voluntary basis).

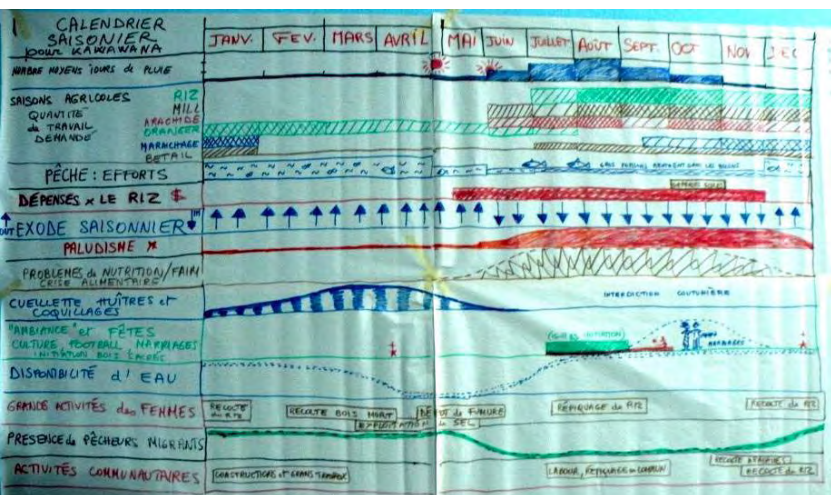


Figure 12. Seasonal calendar of indicators used in Salatou's community's monitoring system. © Grazia Borrini-Feyerabend



## C. Biocultural Community Protocols

Biocultural community protocols are one of many adaptive tools to support community governance of biocultural systems and to enable communities to ensure that all activities that affect them are according to their rights, responsibilities, values, and endogenous development plans. As both aspirational and defensive interfaces between different legal systems and understandings of rights and responsibilities, community protocols are declarations

on the right to self-determination and the right to diversity. Protocols should be developed and used by well-organized communities alongside other participatory tools and forms of data collection and communication such as community biodiversity registers, management plans, mapping, video, photography, and significant change stories. Rather than going straight to litigation, they can help clarify rights and responsibilities, strengthen dialogue and collaborative decision-making processes towards common goals, support revitalization and cultural transmission of customary laws, values, and practices, and help defend against harmful practices or industries.

The concept and practical applications of biocultural community protocols continue to evolve, including in the clarification, documentation, and defence of ICCAs. However, protocols are not necessarily appropriate for every situation or community and do not exist within a political vacuum.

There is potential for the process to be co-opted by NGOs,

government, or local elites, to further entrench local inequities, and to elicit state backlash against communities' claims to rights. Some of the challenges and concerns include ensuring representation of different community voices; avoiding interference with other communities' rights, values, or plans; using them within complex and potentially hostile political situations; ensuring that protocols and others tools like biodiversity registers continue to evolve rather than remain frozen in written or digital documents; defining "community" and "tradition"; using protocols in a marine context, where people don't have explicit rights over resources; and the practicalities of developing guidelines or working towards the legal recognition of community protocols without undermining their local diversity and applicability.

### Key Resources:

- Bavikatte, K., and H. Jonas, (eds.), 2009. "Bio-cultural Community Protocols: A Community Approach to Ensuring the Integrity of Environmental Law and Policy". Natural Justice and UNEP: Montreal.
- Jonas, H., H. Shrumm, and K. Bavikatte, 2010. "Biocultural Community Protocols and Conservation Pluralism". IUCN-CEESP Policy Matters 17: 102-112.
- Köhler-Rollefson, I., 2010. "Bio-cultural Community Protocols for Livestock Keepers". Lokhit Pashu-Palak Sansthan: Rajasthan, India.
- COMPAS, 2010. "Bio-cultural Community Protocols Enforce Biodiversity Benefits: A Selection of Cases and Experiences." Endogenous Development Magazine 6.

## D. Protected Areas Governance Toolkit

Box 10. Key excerpts from CBD PoWPA.

*Element 2 addresses governance, participation, equity, and benefit-sharing:*

- Goal 2.1 is to promote equity and benefit-sharing
- Goal 2.2 is to enhance and secure involvement of Indigenous peoples and local communities and relevant stakeholders

Governance is about power, relationships, accountability, and decision-making. Even though governance is an integral aspect of protected areas (see Figure 1), recent reviews by both the CBD Secretariat and civil society show that it is the least implemented part of PoWPA. Reasons include lack of conviction at the national level to understand and value a new paradigm of protected areas, and lack of knowledge, capacity, and tools to effectively implement Element 2. Following a meeting on the Future of the CBD Programme

of Work on Protected Areas on Jeju Island, South Korea, in October 2009, GTZ, in collaboration with the IUCN Theme/Strategic Direction on Governance, Communities, Equity, and Livelihood Rights in Relation to Protected Areas (TILCEPA) and the CBD Secretariat, among others, decided to develop a toolkit about the governance of protected areas, including a training course and activities and other reading materials and resources. Aiming to support the implementation of PoWPA, particularly Element 2, the toolkit explains the differences between management and governance, the IUCN types, assessment of protected area governance, and principles of good governance, among many other concepts and tools. A draft was released at COP10 for comment and testing in training courses. The authors aim to finalize the toolkit in early 2011, after which point it will be available online and disseminated to governments and protected area managers of all governance types, including Indigenous peoples and local communities.

### Key Resources:

- CBD PoWPA online: [www.cbd.int/protected](http://www.cbd.int/protected).
- IUCN-WCPA, 2010. "Next Steps: Convention on Biological Diversity Programme of Work on Protected Areas". IUCN: Gland, Switzerland.

## E. ICCA Security Index

ICCAs are "defined" by the following:

1. A strong connection between an indigenous people or community and a territory or body of resources;
2. A functioning local governance system; and
3. A sustainable and resilient natural ecosystem.

We have seen, however, that ICCAs are in jeopardy throughout the world because of various internal and external forces. A tool under development to respond to this situation is the "ICCA Security Index", which combines indicators of the three ICCA characteristics and offers a sense of how strong or how vulnerable a specific ICCA may be. By assessing their own indicators and compiling their own Security Indices, Indigenous peoples and local communities can go through a helpful learning exercise of identifying strengths and weaknesses that could then be appropriately met. A draft version of the ICCA Security Index developed by Grazia Borrini-Feyerabend and Juan Carlos Riascos is available for contributions and comments at [www.iccaforum.org](http://www.iccaforum.org) under "Work in Progress".



## 4. WORKING GROUP: KEY CHALLENGES, SUCCESSES, OBSTACLES, AND LESSONS LEARNED

**Group Presenters:** Sue Stolton, Ivan Zambrana, Lili Fortuné, and Holly Shrumm

**Q:** What are the key challenges, successes, obstacles and lessons learned in recognizing and supporting ICCAs respectfully and effectively? What actions should we take?

### Taking stock...

To date, the ICCA movement has had many successes in promoting the recognition of ICCAs as a proven approach to conservation, particularly at the international level. The concept of ICCAs is innovative and wide enough to be applicable to many local and diverse processes and has mobilized national and international networks and exchanges of experiences. It has successfully been incorporated as a major governance type in the IUCN protected area matrix and has been a part of the development of innovative governance tools. Related to these successes, there are also many challenges, particularly concerning issues of recognition and support. The ICCA concept itself has to mature and be taken up more by Indigenous peoples and by local communities from various environments, cultures, and traditions. It will face difficulties among governments, especially when dealing with collective rights and ownership over territories and potentially lucrative resources, as well as contradictions between local *de facto* and state *de jure* recognition. The institutionalization of the concept itself could fragment it, distort it, and limit its potential for effective use at the local level. It remains a challenge to integrate concepts such as ICCAs into conventional Yellowstone approaches to conservation, which still prevail in many parts of the world, while avoiding “noble savage” pitfalls.

### Lessons learned...

Over the years, many lessons have been learned, presenting fodder for further discussion and development of the concept and applications of ICCAs. For example:

- The ICCA movement should focus first and foremost on supporting local initiatives and sharing experiences and knowledge, particularly to build capacity in governance rather than just in management.
- Local organizations and ICCAs should utilize existing international legal provisions and useful jurisprudence to further develop national legal frameworks and to continue to advance issues in international fora.
- The notion and meaning of “territory” in relation to ICCAs should be more explicitly advanced, particularly as governance and value systems embedded within cultures and as approaches to asserting subsoil rights in the face of appropriation by extractive industries.
- Around the world, it can be very difficult to utilize bundles of diverse types of rights, to advance progressive concepts like pluri-nationality, and to strengthen the integration of governance, culture, and territory.
- There is a need to overcome “interface” issues with tools such as participatory mapping to ensure that they don’t become exogenous processes that conflict with Indigenous worldviews.
- Overall, there is a need to reconstitute sacred relationships with nature for systemic well-being and to be more constructive and proactive in relationships with governments.
- ICCAs should be seen as a means to empower collective peoples and institutions regardless of their identity, and to be seen as beacons of hope to inspire and influence changes in the rest of the world’s landscapes and seascapes.



Figure 15. Interlinkages between culture, territory, and governance that comprise traditional knowledge systems of ICCAs.



## Future Actions...

There is a critical tension between ensuring legal recognition and retaining the diversity of customary systems. There are many positive reasons for pursuing legal recognition such as defending the territory or area, sustaining biocultural heritage and customary institutions and livelihoods, and securing access to resources. However, recognition of ICCAs as part of national protected area systems may also bring potential negative implications, including conversion into government-governed or co-managed protected areas, imposition of top-down rules and institutions, rapid influx of tourism, and repression by mainstream religions or beliefs. There is a great need to develop strong international guidelines that are still applicable to and adaptable within each community.

To further explore and address these tensions and challenges, the following key actions, among others, driven by the values and priorities of Indigenous peoples and local communities, should be undertaken by the ICCA Consortium and key partners:

1. Compile a resource list or database of self-identified skills and interests within the Consortium for use by other members as and when needed.
2. Based upon the existing legal reviews, continue conducting comprehensive national legal surveys of relevant laws, supporting and contravening provisions and policies, and practical case studies that explore the pros and cons of different types of recognition and support for ICCAs and sacred natural sites. A template or guiding questions will be required to ensure consistency.
3. Conduct an international legal review and analysis based on the national legal surveys and international provisions. Publish results and recommendations at least in a technical guide on ICCAs, which the CBD Secretariat has already agreed to produce.
4. Develop and test a guidebook or toolkit on ICCAs for communities, including appropriate communication of legal analysis, participatory tools (such as Indigenous peoples' indicators, mapping, monitoring, community protocols, and so on), and sharing of experiences of the process of success stories.
5. Contribute lessons and feedback on the ICCA Registry (for example, what data is appropriate to place online) and ensure that FPIC is a continuous process.
6. Establish an alert mechanism to address threats and harassment and provide legal, technical, and financial support. Special rapporteurs could support advocacy campaigns.
7. Develop an ongoing regional training and experience-sharing curriculum/programme and learning network with other regional partners, including community members, resource people, protected area managers, researchers, and government officials.
8. Develop and implement a strategy for engagement in international processes in the lead-up to the World Parks Congress in 2014, including communicating the conservation values and potential of ICCAs for landscape and seascape conservation and how they may equal or surpass government protected areas in size and coverage.
9. Review Tiquipaya declaration as one tool for articulating fundamental principles of ICCAs.
10. Ensure continued financial support for ICCAs.
11. Raise awareness of the ICCA concept, including through South-South global congresses.
12. Integrate traditional ecological knowledge with "modern" scientific approaches.
13. Develop a code of practice for those working with ICCAs.
14. Develop best practices on management and governance issues to help encourage assessment and report of quality of governance.
15. Ensure ICCAs are recognized in National Biodiversity Strategic Action Plans, including through working through CBD and PoWPA focal points.
16. Understand threats of climate change and promote the role of ICCAs in landscape-scale conservation and adaptation to climate change.
17. Facilitate more local Indigenous peoples' organizations, ideally through existing processes.
18. Develop a mechanism for communities to request technical assistance and support, for example, through a Community Research Portal.



# 5. ROUNDTABLE: INDIGENOUS PEOPLES' AND LOCAL COMMUNITIES' RIGHTS AND ICCAs

**Chair:** Denis Rose  
**Presenters:** Jorge Nahuel,  
Mohamad Hondaine, Boku  
Tache, Lili Fortuné, Nahid  
Naghizadeh, Vanda Altarelli,  
Ramya Rajagopalan, Tenzing  
Tasha Sherpa, and Sudeep Jana

## A. UNDRIP and CBD

UNDRIP is an internationally recognized rights framework and as such, it must be central to the ICCA framework and discourse. One of the fundamental elements of UNDRIP is to strengthen Indigenous peoples' local-level institutions. Such institutions, along with their cosmovisions, can offer the greatest lessons for ICCAs and models for sustainable ways of life in general, particularly in the face of the "predatory robbing" of natural resources, biodiversity, and associated traditional knowledge that is occurring around the world. The recognition of the rights of Indigenous peoples through ICCAs is also fundamental to building constructive relationships with the state.

Despite international interventions since the adoption of the CBD and the other Rio Conventions in 1992, biodiversity loss and environmental disasters continue to increase. In the context of ICCAs and the CBD, there are often conflicts in approaches between the main actors of Indigenous peoples, local and international NGOs, and governments. This is particularly evident with respect to the recognition of historical rights and traditions of Indigenous peoples and repatriation of ancestral lands from colonization against a backdrop of increasing assertions of state sovereignty and control over natural resources. Three key areas for action are:

1. Identification of ICCAs;
2. Definition and provision of appropriate support; and
3. Establishment of a remedial or compliance mechanism similar to the UN Human Rights Council.

### Key Resources:

- UNDRIP online: [www.un.org/esa/socdev/unpfii/en/declaration.htm](http://www.un.org/esa/socdev/unpfii/en/declaration.htm).
- Stevens, S., 2010. "Implementing the UN Declaration on the Rights of Indigenous Peoples and International Human Rights Laws through the Recognition of ICCAs". IUCN-CEESP Policy Matters 17: 181-194.

## B. Mobile Indigenous Peoples' Rights

For mobile Indigenous peoples, ICCAs have always existed as embodiments of a conservation ethic embedded within livelihoods, with resource use patterns practiced across diverse ecosystems according to the seasons. The right to communal or collective territorial ownership is thus critical, particularly as it guarantees access rights. If someone else owns the territory, it can be very difficult to gain access. To avoid being reductionist, the ICCA approach must be widened to include the concept of territory.

### Community Experience: Ethiopia

The Borana community spans 10 districts in Ethiopia and a good number live across the border in Kenya. On each side, they maintain common property rights to key pastoral resources according to customary law. The regulations are highly differentiated according to the type of resource. In drought years, they migrate across the international border, which involves long-distance trekking. In Ethiopia, the customary leaders implement a number of rituals in a series of sacred sites on an eastwards migratory route, back and forth, according to the prescriptions of the customary *gadaa* institution. Over the last few decades, access to these sacred sites and security along the migration has been reduced by a number of factors, including privatization of land resources. Mobility routes, whether at local or regional levels, are crucial for accessing resources that are variable in space and time and for ensuring survival during droughts. The community thus considers it essential to maintain these routes and the wider territories by improving security and providing development services to support the pastoralists during their migrations.

### Community Experience: Niger

People often say that there is nothing growing in a desert, so there is nothing to protect there. In Lili Fortuné's

ICCA in Niger, there are 15 species of large mammal, the last viable population of addax in the world, over 80 species of birds, diverse species of reptiles, over 100 plant species, and overall exceptional genetic heritage. There were recently widespread consultations with the military, state agencies, and various communities to establish Tin Toumma, a 10 million hectare protected area to be governed by communities themselves. This is very unusual for an area that has often been rife with conflict between the state and pastoral peoples, but it has been possible through legislative reform and multi-stakeholder land committees subsequently established in each territory to support the processes of local land reform and recognition of property rights. It is now critically important for communities to engage in participatory mapping processes, especially considering the latest transhumance maps in Niger are from 1950. In mapping these transhumance patterns, however, there is also the potential for states to bind Indigenous peoples to these exact routes rather than provide for a whole territory that includes more flexible routes. It is thus necessary to ensure the recognition and support of adaptive transhumance territories, particularly in the context of unpredictable impacts of climate change.



Figure 16. Camels and other traditional livestock are critical sources of livelihoods and community well-being among mobile pastoralists in arid and semi-arid lands.  
© CENESTA

## Community Experience: Iran

Nahid Naghizadeh and other CENESTA colleagues held a series of local, regional, and national workshops on ICCAs in Iran to increase awareness of the applicability of the ICCA concept to various ecosystems such as wetlands, forests, marine areas, deserts, and rangelands. The workshops involved discussions with communities and government officials, focusing on historical background, challenges, visions, and actions. One of the outcomes was the Iranian Indigenous Mobile Pastoralist and Local Communities Declaration on ICCAs. Acknowledging that there are many

examples of ICCAs in all biomes of Iran, but that they have been under attack and on the defensive, the Declaration recommends that, among other things, ICCAs and the customary laws and institutions that govern them should be officially recognized and supported; that ICCAs should be included in decision-making over natural resources with the concerned mobile Indigenous peoples and local communities as key rights-holders; that ICCAs should be recognized and supported for their roles in local livelihoods, economies, and traditional knowledge; and that ICCA networks at local, provincial, and national levels should be established and supported appropriately.



Figure 17. Territories of tribes engaged in reviving their customary institutions and ICCAs in Iran.  
© CENESTA

### Key Resources:

- World Alliance of Mobile Indigenous Peoples online: [www.wamip.org](http://www.wamip.org).
- Declaration on Livestock Keepers' Rights.
- FAO, 2007. "Global Plan of Action for Animal Genetic Resources and the Interlaken Declaration". FAO: Rome.
- FAO, 2009. "Livestock Keepers: Guardians of Biodiversity". Animal Production and Health Paper No. 167. FAO: Rome.

## C. Farmers' Rights

The only treaty that recognizes farmers' rights is the International Treaty on Plant Genetic Resources for Food and Agriculture (ITPGRFA), which was adopted in 2001 and entered into force in 2004. The ITPGRFA recognizes the enormous contributions made by farmers worldwide in conserving and developing crop genetic resources and recognizes the collective rights of farmers to save, use, exchange, and sell farm-saved seeds and other propagating material. The objectives of the Treaty should be implemented in harmony with the CBD, especially Article 8(j). Various articles enshrine farmers' rights to, for example, the protection of traditional knowledge against extinction and appropriation, including through FPIC and mutually agreed terms, to participate equitably in the sharing of benefits arising from the utilization of plant genetic resources, and to participate in decision-making at the national level on matters related to the conservation and sustainable use of plant genetic resources. Despite these provisions, threats to farmers' rights include international institutions and treaties such as the World Trade Organization and Trade Related Intellectual Property Rights, national legislation that regulates the transfer and sale of seeds, and new technologies developed by multinational corporations such as terminator seeds and other genetically modified organisms.



Figure 18. Traditional seed varieties are necessary for local ecological resilience.  
© via Vanda Altarelli

Farmers have rights relating to the genetic innovations they have fostered over generations. ICCAs support farmers' rights by encompassing the whole complex of biocultural diversity and the related cosmovisions and customary governance systems. As such, ICCAs strengthen farmers' rights by adding the biocultural dimension, effectively underscoring that the true extent of these rights must move from genetic issues to be guided by the principles of UNDRIP and to include issues of territory, food sovereignty, and social, cultural, spiritual, and economic well-being.

### Community Experience: Peru

One of the most successful examples is found in the highlands of Peru. Six Quechua communities created their own seed bank and *in situ* conservation area known as the Potato Park. They requested the repatriation of original seeds taken by the International Potato Center and have since ensured the revitalization and customary management of many traditional potato varieties. In the context of climate change and ensuing water security concerns, it is particularly important to have plant varieties that are adapted to local ecological niches.

#### Key Resources:

- ITPGRFA online: [www.planttreaty.org](http://www.planttreaty.org).
- Farmers' Rights online: [www.farmersrights.org](http://www.farmersrights.org).

## D. Fishing Communities' Rights

Common tools used in spatial or area-based fisheries management and conservation include artisanal fishing zones, closed areas for spawning, breeding grounds and seaweeds, rotational fishing grounds, conserved areas for specific species, and permanent closures through the concept of marine protected areas. There are many examples of community-based management initiatives, systems, and practices around the world (see Box 11), which have been promoted and sustained by communities themselves for many generations or even centuries without government recognition or support.

In more recent times, however, destructive fishing practices, particularly large-scale and industrial activities, have caused widespread decline and degradation of marine, coastal, and freshwater environments and resources. In response, there are increasing movements among small-scale fishing communities to gain recognition of preferential access rights to enable a return to holistic fisheries management that contributes effectively to conservation. Such rights are enshrined internationally in the Code of Conduct for Responsible Fisheries and in the national legislation



## Box 11. Examples of community-based management.

- *The Padu system in Southern India governed by traditional panchayats, which includes restrictions on fishing days or areas by boat owner associations and on seaweed collections by fishworker organizations and women's organizations*
- *Mangrove and seagrass bed restoration, bans on destructive fishing gear, and dugong conservation initiatives in Thailand*
- *Customary (tagal or adat) practices in Indonesia*
- *Marine extractive reserves in Brazil*

and waters on which they have traditionally depended for their lives and livelihoods, and to recognize and implement the rights of fishing communities to restore, protect, and manage local aquatic and coastal ecosystems. The FAO has indicated willingness to work on voluntary guidelines, an international plan of action, or a separate chapter of the Code of Conduct on small-scale fishers' rights, and will hold a meeting in early 2011 to further discuss what could be negotiated. Many complexities and issues remain, including the lack of fishing rights for most communities, widespread diversity within and between fishing communities, the mobility of water-based resources, particularly migratory fish, and uncertainty over access to and use of resources in territorial seas and Exclusive Economic Zones.

of some countries like the Philippines, Indonesia, Cambodia, Fiji, and Venezuela. The development of responsible and sustainable small-scale and Indigenous fisheries is possible only if their political, civil, social, economic, and cultural rights are addressed in an integrated manner. As such, fishing communities have made demands to the Food and Agriculture Organization of the United Nations (FAO) to guarantee access rights of small-scale and Indigenous fishing communities to territories, lands,

### Key Resources:

- International Collective in Support of Fishworkers online: [www.icsf.net](http://www.icsf.net).
- Code of Conduct for Responsible Fisheries online: [www.fao.org/docrep/005/v9878e/v9878e00.HTM](http://www.fao.org/docrep/005/v9878e/v9878e00.HTM).

## E. National Federations of ICCAs

In some countries, there is enough momentum among communities and civil society to consider establishing a national federation of ICCAs. However, there are still many constraints and barriers to ensuring appropriate legal recognition and support.

### Community Experience: Nepal

The Sherpas of Khumbu, a sacred valley in the Sagarmatha (Chomolungma/Mount Everest) National Park, were the first Indigenous peoples in Nepal to identify and represent their conservation practices as ICCAs. Although the term of ICCAs is new, the concept has existed for many centuries among the Sherpas and other peoples. And yet, the ICCAs in Khumbu and elsewhere in Nepal are still confounded by misconceptions, particularly government concerns with Sherpas "taking over" national parks. Tenzing Tashi Sherpa and Sudeep Jana have been involved in the organization of national and regional workshops to establish mutual learning platforms through which to discuss and further develop the concept of ICCAs and their recognition. The idea of establishing a National Federation of ICCAs in Nepal emerged from one national workshop held in 2008. Sustaining the ICCA movement throughout Nepal, however, requires supporting registration of local cultural and biological conservation organizations that will support ICCAs at the local level. The process is laborious, but is being pursued with the special hope that the Federation may be effective in lobbying for the recognition of ICCA concerns in the new Constitution of Nepal, which is currently under development.



Figure 19. Sherpa leaders discussing their ICCAs in Khumjung village, Khumbu. © Sonam Hishi Sherpa

## 6. ROUNDTABLE: FREE, PRIOR AND INFORMED CONSENT

**Presenters:** Dave de Vera  
and Harry Jonas, with  
several discussants



Figure 20. Communities face many challenges with national- and local-level implementation of the right to free, prior and informed consent. © PAFID

Consensus building and decision-making are processes bound by culture and tradition. Placing these within a legal framework tends to restrict customary laws and dynamic governance systems. Regulatory guidelines on the right to FPIC can fuel conflict rather than facilitate reconciliation. In this context, FPIC should be conducted after a community-based and community-controlled environmental impact assessment to ensure that all concerned peoples can contribute freely and that no one is excluded or marginalized from the FPIC process. However, third parties currently define who is affected and who is outside of the impact areas, which then determines who should be consulted or when FPIC is mandatory. Conditions that make poor communities and governments vulnerable to external manipulation should be addressed in bona fide processes of FPIC. Affected communities must have access to all relevant information to ensure informed consent and always have the right to withhold consent. While advocacy for adoption of FPIC processes in

international and national laws is a critical part of the struggle, more effort is required in forming rules and regulations and monitoring their implementation at the local level. Importantly, the FPIC process is not a replacement for strong communities who are still capable of saying no; in fact, as it currently stands, the contexts and forms of standard FPIC processes are arguably only applicable to communities who no longer have their own traditional culture and institutions.

The Aichi-Nagoya Protocol on ABS now states:

*“In implementing their obligations under this Protocol, Parties shall in accordance with domestic law take into consideration indigenous and local communities’ customary laws, community protocols and procedures, as applicable, with respect to traditional knowledge associated with genetic resources.”*

The international recognition of communities’ customary laws, protocols, and procedures is an important benchmark. However, as noted above, its strength lies only in its effective implementation. Currently, the emphasis in FPIC processes tends to be on a decision that has already been taken elsewhere, often regarding a one-off permission for the extraction of one resource that is part of an integrated system of environmental governance. In contrast, FPIC should be about building a relationship and enabling communities to make decisions themselves or develop joint plans. Communities are advised to use the principle of FPIC and be proactive and constructive. In fact, FPIC should be part of endogenous development and life plans, a comprehensive process through which local priorities are identified, asserted, and achieved, rather than a mere defensive mechanism on the basis of decisions taken by others. As part of this, FPIC would include the gathering and understanding of comprehensive information, conducting of impact assessments, negotiation of options, and decision-making in a safe environment according to the community’s timelines and, as much as possible, by consensus. Above all, communities need to proactively drive the development process based on their relationships with their territories and the right to self-determination.

## Community Experience: Philippines

The principle of FPIC is enshrined in at least 2 national statutes (Mining Act 1995 and Indigenous Peoples Rights Act) and in numerous Administrative Guidelines in the Philippines. Communities' FPIC is required for all externally introduced activities, including commercial initiatives, development projects, research, meetings, and sometimes even photographs. Some communities have had success in using FPIC to regulate bioprospecting such as illegal floral collection. However, the majority of all development activities that have been subjected to FPIC have indeed been allowed to proceed, raising questions about the validity of communities' ability to withhold consent. On the other hand, some communities have successfully rejected proposals by refusing to go through the FPIC process.

There are a number of reasons for the practical limitations of FPIC. In the first instance, it has become an instrument used by the government to deny the right to self-determination – in essence, a way of isolating communities from freely engaging with support groups and other advocates – and has led to the imposition of inappropriate guidelines. Use of deceitful information is also widespread and “junk science” has been used to mislead communities as part of the FPIC process. For example, a mining application map may illustrate that a particular community will not be affected by the development and is therefore not subject to the FPIC process, when in fact they will be affected, potentially severely. The FPIC process has potential to divide communities and damage the cultural ties of people by utilizing non-traditional processes (for example, voting for a simple majority in lieu of consensus-building) and imposing short timelines such as 60 days for a decision. The FPIC process itself is vulnerable to be usurped by big business wanting a favourable decision. For example, the Philippines' FPIC Implementing Rules and Regulations have been reviewed and amended at least 3 times when mining industries felt the period to secure FPIC was too long, leading to time period being reduced from 120 to 60 days. Finally, communities' high levels of poverty and lack of government resources have made them very vulnerable and affected their resolve in conducting genuine FPIC processes. Often the process is paid for by mining companies and favourable decisions have been influenced by local payments and incentives. This raises a key question: who verifies whether the process has been followed properly?

### Box 12. Community experiences with the challenges and opportunities of FPIC.

*In **Colombia**, FPIC is a very important instrument to gain the rights of communities over traditional territories. Although FPIC is binding, it is a limited right and not easy for Indigenous communities to enforce. For example, rights to sub-soil resources are not included, as they belong to the country. Since mining is banned in protected areas, some communities have sought protected area status for their territories. This highlights the potential of ICCAs as an alternative to protected areas and to ensure that FPIC is respected in its entirety.*

***Morocco** is a signatory to UNDRIP, but there has been little effective implementation of FPIC. For example, Indigenous fishing communities faced the threat of 3000 hectares of coastline being taken over by government for tourism development. When people asked for FPIC, the government called on elected representatives to sign documents in Arabic, a language not even known by all of the concerned parties.*

*In **Venezuela**, there is a clause that provides communities the right to FPIC, but there is no clarity on how to use it. Communities are advised to develop community protocols and work on methods to establish effective interfaces between community laws and (positive) legal systems. Community-based social, economic, cultural, and environmental impact assessments are also integral to the right to FPIC.*

*In **India** and **many African countries**, there is a very pessimistic view of the FPIC process. More often than not, consent is sought when projects are already developed and packaged. This goes against the essence of FPIC. Instead, consent must be sought from the beginning and throughout the whole process. It is accepted that there will always be communities who will not give their consent for certain activities on their territories, but the problem is that if they decide to refuse the development, the state has the power to remove them anyway. The right to FPIC would be much stronger if enshrined in constitutions.*



Regarding the ICCA Registry specifically, like all other processes, it should have FPIC as an integral element. The Registry has an FPIC form that explains what the registry is, why you may or may not want to participate and what you might like to contribute, among other questions. The form can be signed and returned to WCMC or signed online. The process is intended to be simple but with legal protection. The form has had two legal reviews, and is open to further revision. The Registry is planning to establish an advisory committee, including representatives from communities, government, foundations, and legal organizations, to help oversee the process. Inscription in the Registry remains a community-controlled and entirely voluntary act. There are still important questions, however, in cases of conflicting perspectives such as over who should be taken as community representative.

#### Key Resources:

- Hill, C., S. Lillywhite, and M. Simon, 2010. "Guide to Free, Prior and Informed Consent". Oxfam: Australia.
- Colchester, M., and M. Farhan Ferrari, 2007. "Making FPIC Work: Challenges and Prospects for Indigenous Peoples". Forest Peoples Programme: Moreton-in-Marsh.



## 7. WORKING GROUP: FPIC AND THE ICCA REGISTRY

**Group Presenters:** Sue Stolton, Ivan Zambrana, Lili Fortuné, Holly Shrumm, and Colleen Corrigan

**Q:** What are the key challenges and opportunities for ICCA registers, both at national and global levels? What kind of FPIC should be promoted, particularly with regard to ICCA Registers and linkages with national protected area systems? What goes beyond FPIC? How can the livelihoods, the rights and responsibilities, and the knowledge and skills of Indigenous peoples and local communities be supported to flourish? How can this benefit biocultural diversity to the fullest?

The ICCA Registry is a potentially important tool that provides opportunities to gain recognition of ICCAs, particularly at the national and international levels, to showcase local issues in international fora, and to exchange experiences and build an international network. This point is based on the premise that ICCAs are not just small islands that need to be defended from the rest of the world; they need to spread their lessons and values to the rest of the world so they do not become natural and cultural "relics". Recognition in the Registry may be particularly useful and important for ICCAs in oppressive contexts due to the potential "watchdog" role the Registry could eventually serve. However, since any tool can become a weapon, the Registry also poses many challenges, some of which are explored below. Overall, the process of documentation and registration must be slow, attuned to the relationships with and context of the community, and driven by the community itself.

### Access to information...

There should be more information provided to communities, NGOs and policy makers about ICCAs and the Registry, including discussion about what communities could gain from the Registry, particularly in light of potential disadvantages or threats. The Registry should include links to other information sources, particularly the ICCA Consortium website and the WDPA, as appropriate. Before an ICCA is listed on the WDPA, however, it must be clarified as to whether or not it is a legally recognized protected area.

### Capacity development...

There is a need for capacity development among all actors involved in ICCAs. Working with communities and government at the national level is likely one of the best options for moving forward, as well as supporting the process of national registries (where feasible), which can link to and inform the global registry. Specifically, there is a need to better collaborate with Indigenous peoples' and local communities' organizations (for example, the International Indigenous Forum on Biodiversity) to ensure better representation at all stages and levels and to support the livelihoods of specific community members involved in ICCAs. There is also a need to consider how to facilitate and support the implementation of any ICCA-related activities through PoWPA focal points, trainings, and so on.

### FPIC and legitimacy...

ICCAs raise questions about what can be defined as *bona fide* FPIC and the meaning of "legitimacy". FPIC for the Registry must be a two-step process, including consent to be an ICCA and consent to be registered. There may be additional steps required in relation to recognition at the national level. Overall, there has to be a clear understanding of the purpose of the Registry by both contributors and users and all activities, including consent processes, must be undertaken according to local ways, even if these contradict conventional attributes such as democratic, free, and informed. At the same time, it is difficult (if not impossible) to ensure that all deserving members of the community are involved in and consenting to registering the ICCA, and to ensure that the governance structure of the ICCA itself is fully effective and representative.

The concern that some people may register an ICCA without either the full support or the most culturally appropriate support and consent of the wider community raises the question of what constitutes a full community consultation and consent process. There is a need to work in peer networks of ICCAs to build trust amongst partners and colleagues and to ensure that certification and registration are not top-down processes. For every ICCA in the Registry, FPIC needs time and financial, material, and logistical support, especially if it concerns an ICCA of a very large or geographically dispersed community. Even though consent means respect, there is a need to go beyond respect and towards intercultural dialogue to generate a conception of "governance in nature", instead of "governance of nature", to merge cultural conservation and nature conservation, and to strengthen internal governance factors. FPIC should also be seen as an ongoing process and could be reviewed by a body such as the ICCA Consortium.

### To register or not to register...

There is a conundrum in which the drive to document the value and contribution of ICCAs is confounded by certain ICCAs not wanting to be registered. This could lead to an undervaluation or misrepresentation of the contribution of ICCAs at the national level. Also, declaration and registration of ICCAs could be co-opted by big international NGOs and governments simply to access donor funding. There is thus a need for some sort of "filtration" system for the Registry in order to ensure the validity of FPIC and of the community and ICCA themselves. This could be done through videos, community statements, locally developed management plans and protocols, and so on.

### Contemporaneity...

It is also unclear how the information would be updated over time as changes in the ICCA or surrounding context or the concept of ICCAs themselves develop. In general, it can be difficult to define or delineate a community or even nationality.



Figure 21. Dialogue and collaboration among local organizations is a critical aspect of capacity development.

### Trusteeship of information...

Information has multiple values and can be misused after being posted online. There are concerns about control and ownership of data, especially concerning sensitive information or knowledge. Such lack of clarity can lead to or exacerbate existing conflicts and concerns over representation and ownership of knowledge or rights. It is unclear how such conflicts might be manifest at the national level and how states may then pressure or be pressured by UNEP to act in certain ways.

### The future of the Registry...

Now that the ICCA Registry has just moved out of the pilot phase, there is a plan to create an Advisory and/or Steering Committee to guide its further development. It will be necessary to further deliberate how the Registry could evolve into a network and how it could support the translation of international recognition into national recognition and support.



## 8. ROUNDTABLE AND DISCUSSION: THE FUTURE OF ICCAs

### A. The Emergence of ICCAs in International Law

Perhaps the first text related to ICCAs emerged at the World Wilderness Congress in 2001. The World Parks Congress in 2003 was a hotbed of activity and discussion about governance. Although several Recommendations enshrined key concepts and eventually influenced the CBD, many have yet to be fully implemented. The CBD PoWPA, which has been developed over the past three COPs, and the most recent Decisions adopted at COP10 now have several important and hard-fought provisions for ICCAs (for example, see Box 13). There seems to be a general recognition among UN bureaucrats of the concept, which is a tremendous accomplishment in itself.

Box 13. Excerpt from Decision X/31 on protected areas adopted at COP10.

- "31. (b) Recognize the role of indigenous and local community conserved areas and conserved areas of other stakeholders in biodiversity conservation, collaborative management and diversification of governance types;*
- 32. Recalling paragraph 6 of Decision IX/18 A...*
- (a) Improve and, where necessary, diversify and strengthen protected area governance types, leading to or in accordance with appropriate national legislation including recognizing and taking into account, where appropriate, indigenous, local and other community-based organizations;*
  - (b) Recognize the contribution of, where appropriate, co-managed protected areas, private protected areas and indigenous and local community conserved areas within the national protected area system through acknowledgement in national legislation or other effective means;*
  - (c) Establish effective processes for the full and effective participation of indigenous and local communities, in full respect of their rights and recognition of their responsibilities, in the governance of protected areas, consistent with national law and applicable international obligations..."*

**Chair:** Grazia Borrini-Feyerabend  
**Presenters:** Trevor Sandwith, Charles Besancon, Gleb Raygorodetsky, and Terence Hay-Edie

### B. Exploring the Definition and Concept of ICCAs

The first version of the concept was Community Conserved Areas (CCAs), which was then revised into Indigenous (Peoples') and Community Conserved Areas (ICCAs). It is currently referred to as Indigenous peoples' conserved territories and areas conserved by Indigenous peoples and local communities (ICCAs). The name and definition



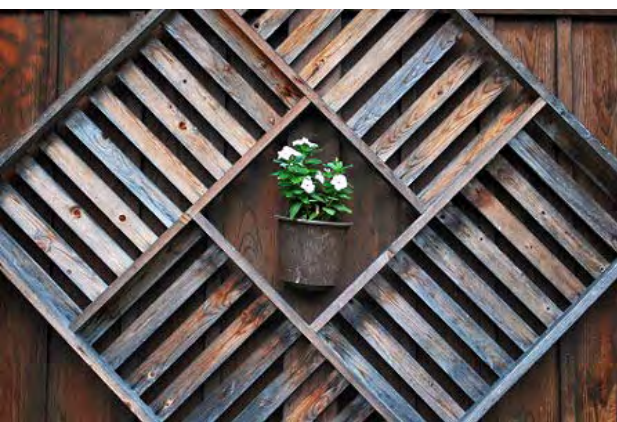
should continue to evolve over time based on experiences and feedback from the local level. Ultimately, the concept should aim to fully represent the rich diversity of values, motivations, priorities, and experiences of all communities involved, as well as of the movement itself, without watering down the diversity that it intends to represent. There will always be issues with a term used to describe such diverse phenomena and complex issues such as governance and relationships between people and the environment.

The ICCA movement also raises sensitive issues surrounding identity politics and recognition of rights of Indigenous peoples and local communities that are difficult to define even at the local and national levels. Communities and supporters need to be innovative and resourceful in how they use recognized or emerging rights and legal provisions such as those related to self-determination, decentralization, and management or governance of natural resources. It is necessary to establish strategic partnerships with other key organizations and movements in order to address the broader picture (since the ICCA Consortium will not be able to do everything), and to critically consider in which arenas it would be most appropriate to promote ICCAs. As much as the ICCA movement is driven by local implementation, it is necessary to maintain strong links between the local, national, and international levels to ensure positive feedback between experiences and advancements at all levels, including in relation to the development of rights of largely unrecognized groups such as fisher peoples.

There are rich discussions around the need to further expand and refine the term to include territories. The ICCA concept goes beyond just a piece of land or sea and advocates for something more porous than a limited area in order to better respond to the needs of, for example, fisher peoples and mobile Indigenous peoples. Territory is a dynamic spatial concept that encompasses social, spiritual, cultural, and political dimensions, traditional governance systems, and peoples' relations with and worldviews of landscapes and seascapes as a whole. It does not necessarily imply private property, but does include notions of collective rights and responsibilities for community custodianship. In South America in particular, territory is a political concept that pre-exists national states and is integrally linked to the juridical concept of a people or nation; in essence, there is no nation without territory. Rights over territory include not just rights to land, but also to self-determination of that territory, and are key aspects of UNDRIP and ILO Convention 169.



Figure 22. The notion of territory is a critically important and political aspect of ICCAs, particularly in South America.



Since the World Parks Congress in Durban in 2003, the concept of governance beyond government has grown to include governance by communities. In essence, a diversity of resilient systems is needed to respond to a diversity of local realities. In addition to guarding against challenges and threats, it is critical to work constructively with government and to demonstrate what can be done well and what can be further improved upon. Overall, ICCAs provide an alternative model of communal governance based on dynamic conceptions of space and time and interactions of social processes, something that is greatly needed in the face of collapsing economies around the world, including the North. Discussions around ICCAs at all levels are in some way about trade-offs in control and power between people, communities, organizations, companies, and governments. It is a process in which power is shared, but no one has outright control.

## C. Vision 2020 and Ideas for Action by the ICCA Consortium

**Q:** Where should ICCAs be ten years from now? How would they make a difference for the world and its people? What can the ICCA Consortium do in the next two to five years to realize our vision?

The CBD COP 10 (October 2010) provided an opportunity for a relatively large number of organizations and people to meet, discuss and jointly elaborate ideas on the subject of ICCAs (a term that we use here as broadly referring to “Indigenous Conserved Territories and Areas Conserved by Indigenous Peoples and Local Communities”; see IUCN Resolutions 4.049 and 4.050 and [www.iccaforum.org](http://www.iccaforum.org)). In particular, the following events were held:

- Two side events on ICCAs (on terrestrial and marine environments; see Annex V) at CBD COP 10 (Nagoya, 21 and 22 October);
- The first large General Assembly of the ICCA Consortium, preceded by a strategic discussion on the future of ICCAs (Nagoya, 24 October); and
- A three-day dedicated workshop on ICCAs (Shirakawa, 28-30 October).

Towards the end of the Shirakawa workshop, the participants engaged in an ICCA visioning exercise with a 10-year horizon (from now to 2020). Immediately after that, they also looked into short-term and mid-term practical initiatives that would help achieve that vision. Notes from the visioning exercise and the brainstorming of ideas for action were taken by Colleen Corrigan, Neema Pathak, Vanessa Reid, and Holly Shrumm and later grouped and compiled by Grazia Borri-Feyerabend and Stan Stevens, with much appreciated input and comments from Consortium Members and honorary members. The vision and ideas for action reported below has been edited and compiled, but redundancies were not always eliminated, in order to maintain the flavour of voices freely adding to one another. A coherent action plan, which also draws from the programme document developed in 2008 at the World Conservation Congress in Barcelona, is currently being structured and edited.

### Vision 2020

The visioning exercise for the ICCA Consortium addressed several interconnected levels:

- Knowledge and consciousness of individuals and groups;
- Civil society concerned with ICCAs;
- State governments and national legislation;
- International organizations and policies; and
- The ICCA Consortium.



### A vision for the knowledge and consciousness of individuals and groups in 2020:

- ICCAs restore hope, they are successful, and they “demonstrate conservation” and help maintain biocultural diversity worldwide
- ICCAs bring about a global awareness that conservation is part of the daily life of world communities and that a global shift is needed, incorporating tradition
- Beyond issues of conservation, ICCAs are perceived as linked to living and dynamic issues of improved governance; resilience, restoration, adaptation, and mitigation of climate change; affirming and fostering human rights and Indigenous peoples’ rights; and supporting cultural diversity
- ICCAs exemplify “governance in nature” rather than “governance of nature”
- ICCA are part of a global re-awakening of interest in the commons, in common property resources, and in the social institutions for their governance
- Closely linked with ICCAs, other concepts take central stage in environmental work: 1. the commons; 2. biocultural diversity; and 3. nature vis-à-vis human rights and Indigenous peoples’ rights
- ICCAs are part of daily language; they convey a sense of endogenous development, reliant on internal rather

than just external resources

- People are engaged in promoting environmental justice at the local, national, and global levels and working on/ refining the concept of Mother Earth
- New morals are emerging, building upon East/West/North/South linkages, the integration of sciences, the sense of sacredness, and an intercultural knowledge of nature
- The actual term “ICCA” is not important; it might well be re-articulated as “ICCAs and ICCTs” to highlight the difference between areas and the territories, which is crucial for many Indigenous peoples, or in other ways not yet imagined.

### A vision for civil society concerned with ICCAs in 2020:

- Indigenous peoples and local communities strongly affirm and uphold the meaning and value of ICCAs, in particular with respect to their livelihoods, culture, identity, spirituality, and life plans
- Language, knowledge, and practices related to ICCAs are renewed and strengthened as a normal component of life for Indigenous peoples and local communities
- The visions and worldviews of different communities and cultures, as well as their needs and their struggles, are brought forward and respected
- Indigenous peoples and local communities manifest and mobilize their own capacities for governing and managing ICCAs and sacred natural sites
- By 2020, at least 25% of ICCAs in the world are restored, ecologically and socially, to an equitable and sustainable situation
- Women’s engagement in ICCA decision-making is significantly enhanced towards a full parity with that of men
- Governance and management of natural resources by mobile communities are recognized and supported by state governments; decisions and control are effectively in the hands of the mobile communities
- Local governance is strengthened and customary law is central to it
- Many ICCAs are legally owned by Indigenous peoples and local communities
- Most government protected areas that were superimposed upon ICCAs have been returned to their original owners/managers and are governed as ICCAs, with external support, if necessary, to deal with new challenges
- Exchange visits, mutual learning, and workshops facilitate inclusive discussions and sharing of information amongst ICCA communities and with civil society at large
- A variety of fora help enhance the awareness and consciousness of people that Indigenous peoples and local communities have effective governance and management capacities with regard to protected areas; this is communicated to and recognized by governments, protected area managers, and conservation and development organizations
- Communities are clear and articulate about their values in relation to biodiversity conservation; on that basis, they are able to effectively plan and take action
- Communities are now the actors that promote the discussion of protected areas
- Conservation advocates make less use of legal instruments, guns, and fences, and increasingly find support from determined communities on the ground
- Communities are active in conservation with support from their own elders and leaders; their own vision incorporates traditional forms of governance/government, as well as spirituality and ethics
- The artistic, literary, and musical expressions of ICCA-related communities are documented, protected, preserved, and transmitted across generations
- Adequate and meaningful livelihoods are developed by and for community members, particularly young people,





in ways that enhance and sustain ICCAs

- Traditional knowledge is conveyed to the youth and lively and actively appropriated by them
- Young people of both genders prepare themselves for governing ICCAs and dealing with crises and issues, including climate change
- More coherent communication, mutual respect, and linkages exist between western sciences and traditional ecological knowledge
- Indigenous peoples and local communities debate and take action on self-determination, local “good governance”, autonomy, and sovereignty; ICCAs are stronger than today and on their way to become even stronger
- All the changes mentioned, including more effective power-sharing, originate from the Indigenous peoples and local communities themselves, who manage information and engage in wide consultations and dialogues to develop consensus proposals; many leaders of Indigenous peoples and local communities sit on UN delegations; they guide a broad change in the dominant development paradigm to have it much more grounded in nature and in cultural diversity.

### A vision for state governments and national policies in 2020:

- After all these years of struggles, the rights and responsibilities of Indigenous peoples and local communities to manage and govern their territories, areas, and natural resources are fully recognized and provided solid protection by state legal systems
- Many ICCAs are “socially restored” to their own forms of community governance, at times even overcoming obstacles of land ownership and registration
- In several countries there is even progress beyond that: ICCAs are beacons of an alternative development paradigm and sources of biocultural jurisprudence, where legality matches legitimacy and mainstream principles are revitalized from the grassroots
- ICCAs are socially, politically, and economically integrated into national development processes; they are perceived as crucial means to promote equity and sustainability
- ICCAs can be legally recognized as protected areas without undermining the rights or autonomy of their caretaker Indigenous peoples and local communities, who ultimately decide whether they should be formally included into national protected area systems
- Legal recognition and respect are provided to mobile communities, and in particular to their territories, social structures, governance institutions, traditional knowledge, and common rights
- Networks of ICCAs are legally recognized and integrated by state governments, including for pastoralists’ self-governed territories
- Most protected areas where state governance, shared governance, or private governance had originally been imposed upon ICCAs are returned to their original caretakers and governed again as ICCAs (with support, if necessary, to deal with new challenges)
- Policies and laws are in place for the “socio-ecological restoration” of ICCAs that have been disrupted or taken over for a variety of purposes
- ICCAs are an integral part of holistic landscape and seascape policies and programmes, nurturing their surroundings and in turn being nurtured by them
- National governments agree to support national networks of ICCAs in association with the ICCA Consortium and the ICCA Registry; they provide them with appropriate resources to protect them from perverse incentives and subsidies
- More and more peoples openly commit to taking responsibility to manage their ICCAs (in Australia, this is referred to as “looking after country”) as the ICCA Registry and other mechanisms succeed in getting the message across; the Indigenous peoples’ and local communities’ contributions are well-recognized, understood, and valued
- Water security is addressed
- Outreach and networking initiatives take place on a country-by-country basis to share knowledge about



sustainable traditional resource management, and then move to the international level

- Self-governance and local “good governance” are recognized as critical for Indigenous peoples and local communities, including for their language and cosmovisions; clear agreements are developed with protected area management agencies and other bodies towards self-governance or, as appropriate, shared governance of land and natural resources
- The ICCA movement has helped to transform state governments, going well beyond a recognition of some local rights; by recognizing the territories conserved by Indigenous peoples and local communities, states recognize biocultures and accept a lessening of their sovereignty with respect to global sovereignty (for example, the international human right regime) and local sovereignty (for example, in ICCAs).

### A vision for international organizations and policies in 2020:

- A wide, diverse, and inclusive network of ICCAs exists at the global level, with members respecting and mutually supporting each other’s cultural, political, spiritual, and social rights and promoting a worldwide acceptance of sustainable use and conservation principles
- This global network works toward the health and well-being of people and the planet; it is a bottom up, legitimate, trusted, and well-respected network – a polycentric global community devoted to equity and sustainability
- ICCAs are strongly linked “horizontally” and they are “vertically” linked to the scientific community, policy makers, and the public at large on the basis of respect and reciprocity
- Indigenous peoples play a more central role in multi-national contexts and with regard to conservation
- Valuing traditional resource knowledge, skills, and institutions no longer needs defence or careful word-crafting in international meetings; it is a central concept in policy
- There is better overall communication, as policy makers use the language of real human communities rather than technical terms only
- It has generally become clear that much more than environmental conservation is achieved through ICCAs as their caretaker Indigenous peoples and local communities are empowered to take action; for instance, ICCAs are also understood as an effective approach to climate change mitigation and adaptation
- Better collaboration on ICCAs is achieved across initiatives such as ABS and REDD, as well as across sectors (for example, trade) and in relation to other conventions besides the CBD
- Awareness, capacity building, and support programs for ICCAs are core to the operations of inter-governmental organizations and national and international NGOs dealing with conservation, development, and human rights
- ICCAs are socially, politically, and economically recognized at the global level and the Indigenous peoples and local communities movement has taken centre stage in the global political arena (i.e. a bottom-up approach to conservation and livelihoods)
- To achieve its own vision (for example, COP10 decisions and CBD strategic plan), the global community has agreed that it needs a much better recognition of the role of Indigenous peoples in natural resource governance and management, stressing the customary sustainable use of biodiversity and the fact that ICCAs play a central role in conservation
- Protected areas are no longer “assumed” to be state-governed, exclusionary phenomena and it is well known that they can be under a variety of governance types; the 2014 World Parks Congress has been key in reaffirming, demonstrating, and promoting this new perception and approach in accordance with IUCN and CBD policy
- There exists a Global Financial Mechanism exclusively dedicated to civil society projects and initiatives related to the environment
- With the appropriate recognition of contributions and role of Indigenous peoples and local communities in conservation, the CBD targets adopted in 2010 are actually reached far beyond expectations!
- Multilateralism is strengthened and all countries have endorsed UNDRIP and signed the CBD; the relationship among diverse nations, protected areas (including transboundary), ICCAs, and conservation in the landscape is



clarified, strengthened, and acted upon

- The rights of peoples such as those described in UNDRIP are upheld and respected
- Countries and peoples develop and sign on to a “United Nations Declaration on the Rights of Local Communities”
- ICCAs are understood and widely appreciated as a tool/instrument for the recognition of rights, and as necessary for UNDRIP and other instruments to be fully respected/applied; it is clear that ICCAs must also be respected within state-recognized protected areas
- Rights to territories are respected, as are the Indigenous peoples and local communities themselves and their sacred relationships to these territories; statements describing such relationships are officially adopted into POWPA; Indigenous governance is respected and supported because its relationship to human survival is much better understood

## A vision for the ICCA Consortium in 2020:

### I. Vis-à-vis the world:

- The Consortium has been instrumental in articulating and fostering the realization of the multi-level vision described above and in placing ICCAs squarely on the policy agenda for conservation, development, and human rights at both international and national levels
- The Consortium has been instrumental in bringing about a clear understanding of ICCAs, including their relation to human and Indigenous peoples’ rights, in particular the right to self-determination, their ties with local livelihoods through sustainable use, their crucial embedding in culture, their relationship with sacred natural sites and local identity (for example, peoples’ identity, “ecological integrity”, etc.), their fitting within the larger landscape or seascape (satoyama/satoumi), and their role in responding to global change (for example, through local resilience, action to mitigate and adapt to climate change, etc.)
- The Consortium has helped identify a diversity of ICCA types, the options and opportunities for their recognition and support, and the possible pitfalls and hazards inherent in such processes
- The Consortium has been proactive in fostering the participatory analyses of ICCA-related issues, threats and opportunities, and concrete action for their recognition and support
- The Consortium has supported a diversity of approaches to such action and built alliances with social movements (including Indigenous peoples, mobile Indigenous peoples, small-scale fishers, food sovereignty movements, peasants, women, custodians of agro-biodiversity, and faith communities) in a spirit of collaboration and mutual understanding
- The Consortium has developed strong partnerships also with international organizations such as, among others, UNDP GEF SGR, UNEP-WCMC, the CBD Secretariat, the UN Permanent Forum on Indigenous Issues, the Expert Mechanism on the Rights of Indigenous Peoples, relevant UN Rapporteurs, and the IUCN Global Protected Area Programme
- The Consortium has established links with a diverse group of researchers based in institutions around the world who are committed to engaging in robust participatory research with communities and civil society partners, with a particular focus on assessing the costs and benefits of ICCAs
- The Consortium has helped create direct linkages from the global to the most local in both analysis and action, respecting their diversity of timing and concepts and fostering mutual awareness and learning
- The Consortium has helped Indigenous peoples and local communities document their ICCA governance rights; it has assisted them in building their own capacities to defend such rights (for example, through development of legally-recognized governing bodies at the ICCA-level, national ICCA Federations, and ‘Grassroots Universities’ for territorial leaders with a strong intercultural orientation), to identify impending threats, and to generate appropriate forms of support to protect ICCAs.





## II. Internally:

- The Consortium is an inclusive institution, engaging a large set of organizations and individuals and their diverse capacities
- The Consortium has reached internal clarity about its own operations as an association that includes many diverse organizations with some common goals and values
- The diversity of related languages, cultures, histories, worldviews, and value systems is what makes ICCAs so vibrant and important; this diversity is a great source of strength, but also a weakness when trying to build alliances at national and global levels; the Consortium has found a way to be effective while remaining respectful of this rich and fundamental internal diversity
- As part of the above, the Consortium has fostered a variety of opportunities for mutual exchanges and learning and used a diversity of media and outreach mechanisms (for example, websites, publications, mini-videos, internet-based groups, wikipedia) locally, nationally, and globally
- The Consortium has agreed that concepts and terminology need to fit the richness and diversity of the understandings of the peoples most closely concerned with ICCAs; in this sense, concepts and terminology may be multiple and may evolve as they are used; the Consortium accompanies such multiplicity and evolution rather than being protective of any purist concepts or unique terminology
- The Consortium has been working with and through its Members, with feet on the ground in all countries in which active Consortium members are based
- The Consortium has created plenty of opportunities for regional chapters or assemblies (for example, African or Latin American ICCA forums) and promoted region-specific analyses and responses to the opportunities and threats facing ICCAs, including action from the CBD Secretariat and others
- The Consortium has fairly addressed the representation of different constituent communities in its own governance setting (for example, with members representative of different regions, gender balance, and Indigenous peoples)
- The Consortium has established a council of elders to act as ‘key advisors’ for its overall strategy and as helpers and mediators along the way.



## Ideas for Action

**Build the capacities of Indigenous peoples and local communities to appreciate, strengthen, and defend their own ICCAs:**

- Facilitate ICCA exchange visits, dialogue, and mutual learning among ICCA-concerned Indigenous peoples and local communities
- Develop context-appropriate methods and tools for ICCA documentation and communication (for example, participatory video, participatory mapping and 3-D modelling, cyber-tracking, effective use of local and national media and the international ICCA Registry, etc. ) and disseminate them through workshops and other means
- Promote specific initiatives to strengthen inter-generational dialogue (i.e. between community elders and youth), communicate ICCA-relevant knowledge and skills, and engage the youth as main concerned party in the conservation and renewal of ICCAs (possibly through a combination of customary and “modern” processes)
- Encourage establishment of networks and federations of ICCAs and facilitate their linkages at national level (for example, dialogue with government and civil society), as well as with relevant expertise at regional and international levels (for example, legal counsel)
- Provide multiple occasions for leaders of Indigenous peoples and local communities to analyze and provide

responses to the threats facing their own ICCAs (for example, via national and international exchanges and intercultural learning opportunities, legal and technical support, mobilization of human rights commissions, civil society, government officials, and national media, alert mechanisms that promote international solidarity and response to crises, etc.).

- Facilitate the development of appropriate ICCA-related proposals by Indigenous peoples and local communities as part of the 2011-2015 programmatic priorities of the GEF Small Grants Programme (which has a goal of 1000 ICCA-related initiatives to be active in 122 countries by 2014) and other donors
- Foster awareness of the ICCA Registry and assist Indigenous peoples and local communities who wish to register (possibly also by organizing information events and workshops)
- Support ICCA training and research programmes with interdisciplinary academics to increase capacities on subjects relevant to communities; construct intercultural programmes about nature, which are often necessary before true ICCA “recognition” can take place
- Develop country-appropriate indicators of status, recognition, and support to ICCAs, in particular for the self-monitoring of ICCAs as responses to climate change and other global changes.



### Analyze and promote awareness of the ICCA phenomenon in specific national and regional contexts:

- Develop robust participatory action-research methodologies and technologies for identifying ICCAs and assessing their costs and benefits for Indigenous peoples and local communities and for conservation, including vis-à-vis state-governed protected areas
- Promote national analyses of ICCA status, extent, threats, needs, and opportunities with the full and effective participation of Indigenous peoples and local communities, government, CBD national focal points, civil society, IUCN members and commission members, and others
- Pay special attention to ICCAs overlapping with state-governed protected areas (for example, illustrate under what conditions ICCAs can be elements of internal strength for protected areas, shared governance arrangements can be effective and equitable, etc.)
- Carry out an analysis of context-specific ICCA governance institutions and possible consequences of new flows of financial resources (particularly carbon-related, ecosystem services-related, and ABS-related financial mechanisms and their impacts); explore and illustrate positive and perverse incentives for ICCAs
- Collect and make available to Members and partners relevant research results and ensure that Indigenous peoples and local communities are involved in enriching relevant academic research in full respect of their own rights, including FPIC
- Support the work of Indigenous and local community scientists, including by linking with, among others, the CAPTURED programme (Capacity- and Theory-building for Universities and Research centres in Endogenous Development: [www.captured-edu.org](http://www.captured-edu.org))
- Link with the CBD Secretariat and UNESCO to mainstream awareness of biocultural diversity and ICCAs in educational curricula at various levels.

### Explore and analyze laws and policies that do and/or could support ICCAs at the national level:

- Develop a comprehensive methodology for the analysis of national, regional, and international laws and policies that could support the recognition of ICCAs at the national level
- Implement the methodology for a variety of countries, identifying provisions that have strong potential to undermine or advance ICCAs and the related priorities of Indigenous peoples and local communities (including from national protected area law to procedures for FPIC, and from regional frameworks and case law to UNDRIP, CBD, and other international instruments)
- Develop and diffuse a compendium of “legal and policy grounds for the appropriate recognition of ICCAs at national level: options to fit different contexts”.

**Provide effective short- and long-term responses to the needs and opportunities of ICCAs in specific national and regional contexts:**

- Promote national ICCA awareness through dialogue, diffusion of information through written and audiovisual channels, and dedicated events targeting the public at large, the youth, civil society and/or government officials, policy makers, and politicians
- Develop region-specific training and experience-sharing programmes on policy and legislation in support of ICCAs.
- Assist government and civil society to design appropriate policy to incorporate ICCAs in conservation, development, and human rights initiatives, with specific attention to the potentialities and threats posed by related financial mechanisms (such as payment for ecosystem services and REDD)
- Assist government and civil society to design appropriate policy and to incorporate ICCAs in climate change mitigation and adaptation responses, with specific attention to the potentialities and threats posed by related financial mechanisms
- Promote the incorporation of ICCAs into curricula and academic syllabi and into training programmes for protected area managers.



**Promote the appropriate inclusion of ICCAs in relevant international mechanisms and agreements by establishing and/or strengthening collaboration with the following institutions:**

**I. The Secretariat of the CBD, with a focus on PoWPA and the following activities:**

- Provide technical assistance to CBD capacity building events at the regional level
- Build direct linkages between Members of the ICCA Consortium and CBD Focal Points at the national level and foster the active participation of ICCA-related Indigenous peoples and local communities in planning for and reporting about PoWPA
- Harness the knowledge and experience of the Consortium's Members from Indigenous peoples and local communities to develop a landmark CBD Technical Guide on ICCAs to be launched at COP11 in India in 2012 (agreement is under discussion with CBD Secretariat)
- Promote recognition and respect for ICCAs as part of all CBD policies, in particular by ensuring the participation of Consortium Members at meetings of SBSTTA, COPs, and other meetings associated with the implementation of PoWPA and CBD Articles 8(j) and 10(c), among others
- Promote recognition and respect for ICCAs as part of integrated CBD and UNFCCC policies, particularly regarding REDD+, community-based adaptation, and the 5th assessment of Intergovernmental Panel on Climate Change to be released in 2013.

**II. The UNDP GEF Small Grants Programme, with a focus on its ICCA programmatic priority for 2011-2014 and the following activities:**

- Build direct linkages between Members of the ICCA Consortium and GEF SGP National Coordinators and Committees and fostering the generation and submission of small grant proposals to appropriately recognize and support ICCAs
- Promote awareness and contributions of ICCAs as part of initiatives to support community-based adaptation to climate change
- Provide technical assistance to GEF SGP for its communication and capacity building events at national, regional, and international levels



- Harness the knowledge and experience of the ICCA Consortium's Members from Indigenous peoples and local communities to develop a simple guide for GEF SGP Coordinators to promote and support appropriate ICCA-related initiatives (agreement under discussion with GEF SGP Secretariat).

**III. UNEP-WCMC, with a focus on its ICCA Registry and the following activities:**

- Participate in the governance of the ICCA Registry (i.e. Advisory Committee and Steering Committee)
- Provide technical support upon request, particularly regarding voluntary procedures and FPIC for inclusion of ICCAs in the Registry
- Review the results of on-going country-based testing of the Registry
- Identify appropriate field-based ICCAs for inclusion in the ICCA registry and establish appropriate linkages between the relevant representatives of Indigenous peoples and local communities and UNEP-WCMC officials.

**IV. IUCN, with a focus on its global protected areas programme and related policies and the following activities:**

- Develop (in several languages) a specific volume of Guidelines on ICCAs in the IUCN Best Practice in Protected Areas Series, including on ways to recognize, respect, and support ICCAs both outside of and within state-governed protected areas
- Assist in the preparation of the World Parks Congress of 2014, particularly with regard to planning and identifying participants for relevant streams and cross-cutting priorities, setting the basis for a further major leap in international consciousness on ICCAs and conservation driven by Indigenous peoples and local communities and a possible 10-year initiative supporting ICCAs (agreement under development)
- Maintain a close relationship with relevant specialist groups in the IUCN Commissions (including, for example, TILCEPA, TGER, TSL, and SEAPRISE), as well as with IUCN offices and programmes at various levels, to promote ICCA awareness and appropriate action in conservation
- Collaborating with national bodies (for example, the IUCN-UK committee or GIP GGCERN in Madagascar) to support processes by which IUCN guidance is effectively applied to build national protected area systems, with particular relevance to ICCAs and protected area governance types, and to demonstrate how ICCA inventory, recognition, and support can be effectively carried out at a national level.



**V. The UN Permanent Forum on Indigenous Issues and the UN Human Rights Council, particularly the Expert Mechanism on the Rights of Indigenous Peoples and UN Rapporteurs on relevant rights, and the following activities:**

- Secure appropriate understanding and appreciation of ICCAs through side events, personal meetings, and reports on ICCA-related violations of rights and need for redress initiatives
- Explore options, alliances, and mechanisms to promote the Rights of Local Traditional Communities (sedentary and mobile), with explicit reference to ICCAs, common property, cultural identity and expressions, etc.

**Provide global analysis, guidance, and support to ICCA Consortium Members and partners and the public at large:**

- Encourage communication and mutual support among Members engaged in similar endeavours in support of ICCAs
- Collect and make available to Members and partners ICCA-relevant research results and methodologies
- Provide answers and advice on questions related to ICCA definition and legal recognition
- Develop a global report on main threats and opportunities facing ICCAs and options to provide appropriate responses and support, including through a comparative analysis of:
  - o Members' reports about threats and opportunities in different regions and countries
  - o Members' experiences with appropriate responses to specific threats and opportunities
  - o Pathways to influence funding agencies, governments, and development agencies to promote ICCA-

supportive projects

- o Pathways to influence funding agencies, governments, and development agencies to avoid and/or halt investments in destructive projects in and around ICCAs
- Design and operate an alert and crisis response mechanism supporting Indigenous peoples and local communities working to consolidate and defend their ICCAs.

Box 14. Shirakawa Village and UNESCO World Heritage Site.

*Shirakawa village is located in the northernmost part of Gifu prefecture of Japan. It is a cultural World Heritage Site close to the Hakusan mountain range and National Park, surrounded by beechwood primeval forest. The forests, which are dense and very steep, appear in an excellent condition of conservation and seem to constitute a natural ICCA for the village community. In the past, the link between the forests and the community must have been even more intense than today, as the material for thatching the roofs of the houses – essential to withstand the harsh local winters – all came from the local forests, which presumably produced other livelihood-related resources as well.*

*In 1971, the village's World Heritage Site Preservation Committee established a Resident Charter to help preserve the local natural and cultural heritage. The Charter basically elaborates upon the main agreements of "Don't sell; Don't rent; Don't destroy". The Committee manages the surrounding forests and is the body that provides consent to changes to conditions of the buildings or land.*

*The houses' A-frame thatched roofs use only rope and witch hazel bindings, which reduces impacts of strong wind and earthquakes. Their orientation maximizes sunlight on the roof and improves the passage of north-south winds. Some families continue the traditional practice of using the loft as a workspace and breeding area for silkworms. About 5 houses per year have their roofs replaced, an*

*undertaking that each house requires every 30 years. The Shirakawa-go Village World Heritage Conservation Foundation was established in 1997 to support the village and ensures that 90% of the costs of roofing (48 000 yen per square metre) are subsidized by national, prefectural, and village levels.*

*Recently, the village has attracted large flows of tourists. This has greatly inflated the average annual incomes and led to villagers moving from local subsistence to increased levels of importation of materials. The paradox is that the more recognition the community gets for their natural and cultural heritage, the further they are moving away from their tight relationship with the local biodiversity – a potentially inexorable decline. This issue is of paramount importance to the future of ICCAs around the world.*



# ANNEX 1: PROPOSED WORKSHOP AGENDA

## PROPOSED AGENDA DAY 1, 28 Oct, Thursday

Time	Content
08:15 - 09:30	Overview of workshop and Day 1, brief introduction of participants, nomination of Chair for the day (Coordination team)
09:30 - 10:30	<b><u>Multi-person presentation:</u> history of ICCAs and recent emergence of concept among indigenous peoples, local communities &amp; the international conservation community; various forms of national recognition of and support to ICCAs or lack thereof; broad review of threats, opportunities and lessons learned so far; the ICCA Consortium</b> ( <i>Taghi Farvar</i> (via video) <i>Neema Pathak</i> , <i>Ashish Kothari</i> , <i>Dave de Vera</i> , <i>Boku Tache</i> , <i>Jorge Nahuel</i> , <i>Denis Rose</i> , <i>Tenzing Tashi Sherpa</i> , <i>Salatou Sambou</i> , <i>Grazia Borrini-Feyerabend</i> )
10:30 – 11:00	Morning Break
11:00 - 12:30	<b><u>Roundtable on global recognition efforts for ICCAs in the conservation and development community</u></b> (5 minutes each) Chair: <i>Stan Stevens</i> <ul style="list-style-type: none"> <li>• <b>Legal issues and opportunities- overview including ICCAs and national rights to subsoil resources</b> (<i>Harry Jonas</i>)</li> <li>• <b>National government perspectives</b> (<i>Ivan Zambrana</i>, Bolivia)</li> <li>• <b>ICCAs and the conservation community</b> (<i>Sue Stolton</i>)</li> <li>• <b>SNS and faith-based conservation</b> (<i>Bas Verschuuren</i>)</li> <li>• <b>UNEP- WCMC Registry</b> (<i>Colleen Corrigan</i>)</li> <li>• <b>GEF Small Grants Programme</b> (<i>Terence Hay-Edie</i>)</li> <li>• <b>ABS and ICCAs</b> (<i>Barbara Lassen</i>)</li> <li>• <b>REDD and ICCAs</b> (<i>Simone Lovera</i> and <i>Jennifer Koinante</i>)</li> </ul> <p>General discussion</p>
12:30 - 14:00	Lunch
14:00- 16:00	<b><u>Roundtable on practical tools for ICCAs</u></b> (10 minutes each) Chair: <i>Neema Pathak</i> <ul style="list-style-type: none"> <li>• Participatory mapping and modelling, PPGIS (<i>Kail Zingapan</i> and <i>Nahid Naghizadeh</i> with <i>Dave de Vera</i> and <i>Datu Ampu-an</i>)</li> <li>• Community monitoring of ICCA results (<i>Salatou Sambou</i>)</li> <li>• Biocultural Protocols (<i>Holly Shrumm</i>)</li> <li>• Governance toolkit (<i>Neema Pathak</i>)</li> <li>• ICCA security index (<i>Grazia Borrini-Feyerabend</i>)</li> </ul> <p>General interaction with the workshop participants focusing on tools and their usefulness for the recognition and support of ICCAs</p>
16:00 - 16:30	Afternoon Break
16:30 - 18:30	5-6 Working groups: <b>What are the key challenges, successes, obstacles and lessons learned in recognising and supporting ICCAs respectfully and effectively?</b> (Restitution of results postponed to next day)



19:00 - 20:00	Dinner
20:00 on	Evening Activity (optional): all participants bring one “gift” from their community for an exchange game

## PROPOSED AGENDA DAY 2, Oct 29, Friday

8:00 - 8:30	Review of Day 1, overview of Day 2, opportunities to raise issues, Nomination of Chair for the day (Coordination team)
8:30 - 10:00	<b><u>Roundtable on Indigenous Peoples’ and Local Communities’ Rights and ICCAs: what has been achieved? What is still missing? (5 minutes each)</u></b> Chair: <i>Denis Rose</i> <ul style="list-style-type: none"> <li>• ICCAs and UNDRIP (<i>Handaine Modamedl</i>)</li> <li>• ICCAs and mobile indigenous peoples (<i>Boku Tache, Sarah Fortuné, Nasser Ahmadi and Nahid Naghizadeh</i>)</li> <li>• ICCAs and farmers rights (<i>Vanda Altarelli</i>)</li> <li>• ICCAs and the rights of fishing communities (<i>Ramya Rajagopalan</i>)</li> <li>• National Federation of ICCAs and their participation in national political processes (<i>Tenzing Tashi Sherpa and Sudeep Jana</i>)</li> </ul> General discussion
10:00 – 10:30	Morning break
11:00 - 12:30	<b><u>Roundtable on Free Prior Informed Consent (FPIC) --(Introductory presentations + 5 minutes complements)</u></b> Chair: <i>Ashish Kothari</i> <ul style="list-style-type: none"> <li>• <b>What is it? Why is it important?</b> (<i>Harry Jonas and Holly Shrumm</i>)</li> <li>• <b>Why particularly so in the context of an ICCA Registry?</b> (<i>Colleen Corrigan</i>)</li> <li>• <b>When is FPIC achieved? What have we learned about how to promote and support it?</b> (<i>Jorge Andreve, Denis Rose, Dave de Vera and Datu Ampu-an, Juan Carlos Riascos+ Maurizio Farhan Ferrari</i>)</li> </ul> General discussion
12:30 - 14:00	Lunch
14:00 - 15:30	5-6 Working groups: <b>What are the key challenges and opportunities for ICCA registers, at national and global levels? What kind of FPIC should be promoted, in particular in regard to ICCA Registers and linkages with national protected area systems? What goes beyond FPIC? How can the livelihoods, the rights and responsibilities, and the knowledge and skills of indigenous peoples and local communities be supported to flourish? How can this benefit bio-cultural diversity to the fullest?</b>
15:30 - 16:00	Afternoon break
16:00 - 17:30	<b>Reports from the working groups</b> on the questions of both day 1 and day 2 (bullets points and specific answers to specific questions – 5 min presentation + 10 min discussion for each group)

17:30 - 18:00	General discussion and wrap up
19:00 - 20:00	Dinner
20:00 on	<b>Evening Activity</b> (optional): Feature presentation of films from participants, music, etc

## PROPOSED AGENDA DAY 3, Oct 30, Saturday

8:00 - 8:30	Review of Day 2, opportunities to raise issues, Nomination of Chair for the day	Coordination Team
8:30 - 10:00	<b>Roundtable on the Future of ICCAs</b> — Chair : <i>Grazia BF</i> <b>What options/ goals/ strategic approaches for unrecognised ICCAs under direct threat? For unrecognised ICCAs within government run protected areas? For badly and un-respectfully recognised ICCAs? For ICCAs courted by business? For well-recognised and thriving ICCAs? What is the role of international instruments (CBD decisions and PoWPA, for instance) and agencies in preserving the integrity of ICCAs and its benefits for society at large? <i>Synthesis reports and highlights from the sessions and working groups of the previous days presented by workshop participants</i></b> <b>Responses/reactions and comments</b> <i>Trevor Sandwith, Terence Hay-Edie, Gleb Raygorodetsky, Charles Besancon</i>	
10:00 – 10:30	Morning break	
10:15 - 11:30	6 Working groups on: <b>The future of ICCAs: strategic priorities for action:</b> each group identifies 3 key priorities on which efforts should be focused and, for each priority, one or more concrete and feasible actions that should be pursued	
11:30- 13:00	Report back and discussion in plenary Wrap-up and Conclusion	
13:00 - 14:00	Packed lunch	
14:00 - 17:30	Visit to Shirakawa village and landscape Interaction with the local community on the governance and management of the landscape	
18:00 - 19:00	Meeting of ICCA Workshop Coordination Team	
19:00	Closing celebration and dinner (offsite location)	

# ANNEX II:

## LIST OF PARTICIPANTS

Name	Organization and country where based	Email address
1. Ana Maria Currea	UNDP GEF SGP, New York, USA	<a href="mailto:ana.maria.currea@undp.org">ana.maria.currea@undp.org</a>
2. Ashish Kothari	Kalpavriksh, Pune, India	<a href="mailto:ashishkothari@vsnl.com">ashishkothari@vsnl.com</a>
3. Barbara Lassen	GTZ, Germany	<a href="mailto:barbara.lassen@gtz.de">barbara.lassen@gtz.de</a>
4. Bas Verschuuren	COMPAS, IUCN-CSVPA, Netherlands	<a href="mailto:basverschuuren@gmail.com">basverschuuren@gmail.com</a>
5. Boku Tache	WAMIP, Ethiopia	<a href="mailto:bokutachedida@yahoo.com">bokutachedida@yahoo.com</a>
6. Cesar Escobar	AGRUCO Bolivia, COMPAS, Bolivia	<a href="mailto:cesarescobar@agruco.org">cesarescobar@agruco.org</a>
7. Charles Besancon	UNEP WCMC, Cambridge, UK	<a href="mailto:charles.besancon@unep-wcmc.org">charles.besancon@unep-wcmc.org</a>
8. Colleen Corrigan	UNEP WCMC, Cambridge, UK	<a href="mailto:colleen.corrigan@unep-wcmc.org">colleen.corrigan@unep-wcmc.org</a>
9. Cristina Eghenter	WWF, Indonesia	<a href="mailto:awing@samarinda.org">awing@samarinda.org</a>
10. Dave de Vera	PAFID, Philippines	<a href="mailto:pafid@skybroadband.com.ph">pafid@skybroadband.com.ph</a>
11. Denis Rose	Indigenous Protected Areas, ICCA Consortium, Australia	<a href="mailto:denis123@iprimus.com.au">denis123@iprimus.com.au</a>
12. Eileen de Ravin	Equator Initiative	<a href="mailto:eileen.de.ravin@undp.org">eileen.de.ravin@undp.org</a>
13. Emmanuel Freudenthal	FPP (Forest Peoples Programme)	<a href="mailto:emmanuel@forestpeoples.org">emmanuel@forestpeoples.org</a>
14. Felipe Gomez	Maya Kiche, COMPAS, Guatemala	<a href="mailto:mayavision13@gmail.com">mayavision13@gmail.com</a> <a href="mailto:felipegomez13@yahoo.com">felipegomez13@yahoo.com</a>
15. Gat Khaleb	FORMADAT HOB (Heart of Borneo), Indonesia	<a href="mailto:tana_tam@yahoo.com">tana_tam@yahoo.com</a>
16. Gleb Regorodetzki	The Christensen Fund, Ontario, Canada	<a href="mailto:gleb@christensenfund.org">gleb@christensenfund.org</a>
17. Grazia Borrini-Feyerabend	ICCA Consortium, IUCN CEESP, CENESTA, Switzerland	<a href="mailto:gbf@cenesta.org">gbf@cenesta.org</a>
18. Handaine Mohamed	Association Amazigh, ICCA Consortium, IPACC, Morocco	<a href="mailto:amazighagadir@hotmail.com">amazighagadir@hotmail.com</a>
19. Harry Jonas	Natural Justice, Sabah, Malaysia	<a href="mailto:harry@naturaljustice.org.za">harry@naturaljustice.org.za</a>
20. Holly Shrumm	Natural Justice, Sabah, Malaysia	<a href="mailto:holly@naturaljustice.org.za">holly@naturaljustice.org.za</a>
21. Ivan Zambrana Flores	CEESP, IUCN-Bolivia, Ministry of Environment and water, Bolivia	<a href="mailto:izambrana@gmail.com">izambrana@gmail.com</a>
22. Jeodoro Ampuan	Manobo/Menuvu Tribe, Mindanao, PAFID, Philippines	<a href="mailto:pafid@yahoo.com">pafid@yahoo.com</a>
23. Jennifer Koinante	Global Forest Coalition	<a href="mailto:koinante6@yahoo.com">koinante6@yahoo.com</a>
24. Jennie Laughlin	UNDP, Environment and Energy Group, New York	<a href="mailto:jennifer.laughlin@undp.org">jennifer.laughlin@undp.org</a>
25. Jorge Nahuel	Confederacion Mapuche, Argentina	<a href="mailto:jnahuel@hotmail.com">jnahuel@hotmail.com</a>
26. Jorge Varela Marquez	CODDEFFAGOLF, Honduras	<a href="mailto:cggolf@coddeffagolf.org">cggolf@coddeffagolf.org</a>
27. José Manuel Perez	SGP- UNDP GEF , Panama	<a href="mailto:jose.perez@undp.org">jose.perez@undp.org</a>
28. Juan Carlos Riascos	Corporacion Ecozoica + ICCA Consortium	<a href="mailto:jcriascos@telecom.com.co">jcriascos@telecom.com.co</a>
29. Kail Zingapan	PAFID, Philippines	<a href="mailto:kail.zingapan@gmail.com">kail.zingapan@gmail.com</a>
30. Lewi G. Paru	FORMADAT HOB (Heart of Borneo), Indonesia	<a href="mailto:tana_tam@yahoo.com">tana_tam@yahoo.com</a>



31. Marco Bassi	The University of Oxford , Italy	<a href="mailto:bassimarco@tiscali.net">bassimarco@tiscali.net</a>
32. Maurizio Farhan Ferrari	Forest Peoples Programme, FPP	<a href="mailto:maurizio@forestpeoples.org">maurizio@forestpeoples.org</a>
33. Mei Hashimoto	WCPA-J, Japan	<a href="mailto:i0810014@gl.aiu.ac.jp">i0810014@gl.aiu.ac.jp</a>
34. Million Belay	MELCA, African Biodiversity network, Ethiopia	<a href="mailto:millionbelay@yahoo.com">millionbelay@yahoo.com</a>
35. Nahid Naghizadeh	CENESTA, Tehran, Iran	<a href="mailto:nahid@cenesta.org">nahid@cenesta.org</a>
36. Nasser Ahmadi	Shahsavan Confederacy, CENESTA, Tehran, Iran	<a href="mailto:communityelders@cenesta.org">communityelders@cenesta.org</a>
37. Neema Pathak	Kalpavriksh, Pune, India	<a href="mailto:neema.pb@gmail.com">neema.pb@gmail.com</a>
38. Onel Masardule	Fundación para la Promoción del Conocimiento Indígena (FPCI), Panamá	<a href="mailto:masardule@gmail.com">masardule@gmail.com</a>
39. Ramya Rajagopalan	ICSF- The International Collective in Support of Fishworkers, India	<a href="mailto:ramya.rajagopalan@gmail.com">ramya.rajagopalan@gmail.com</a>
40. Salatou Sambou	Kawawana, Senegal	<a href="mailto:salatousambou@hotmail.com">salatousambou@hotmail.com</a>
41. Santiago Obispo	Red de Cooperación Amazonica (REDCANI), Venezuela	<a href="mailto:sobispo@gmail.com">sobispo@gmail.com</a>
42. Sarah Lili Fortuné	Internationale Touaregue -- Niger	<a href="mailto:liliade@yahoo.fr">liliade@yahoo.fr</a>
43. Simone Lovera	Global Forest Coalition	<a href="mailto:simone.lovera@globalforestcoalition.org">simone.lovera@globalforestcoalition.org</a>
44. Stan Stevens	ICCA Consortium , University of Massachusetts, Amherst, USA	<a href="mailto:sstevens@geo.umass.edu">sstevens@geo.umass.edu</a>
45. Sue Stolton	Equilibrium Research and IUCN WCPA, Bristol, UK	<a href="mailto:sue@equilibriumresearch.com">sue@equilibriumresearch.com</a>
46. Sudeep Jana	Forest Action Nepal, based in Curtin University, Perth	<a href="mailto:janasudeep@gmail.com">janasudeep@gmail.com</a>
47. Tatiana Degai	Russian Association of Indigenous Peoples of the North, Siberia and the Far East	<a href="mailto:cbdraipon@gmail.com">cbdraipon@gmail.com</a>
48. Tenzing Tashi Sherpa	Sherpa leader + Chairman of ICCA Network of Nepal, Nepal	<a href="mailto:tenzing_tashi@hotmail.com">tenzing_tashi@hotmail.com</a>
49. Terence Hay-Edie	UNDP GEF SGP, New York, USA	<a href="mailto:terence.hay-edie@undp.org">terence.hay-edie@undp.org</a>
50. Trevor Sandwith	IUCN Protected Area Programme, Gland, Switzerland	<a href="mailto:tsandwith@tnc.org">tsandwith@tnc.org</a>
51. Yuko Chiba	TCF, Japan	<a href="mailto:here_comes_yuko@hotmail.com">here_comes_yuko@hotmail.com</a>
52. Vanda Altarelli	SONIA, Indigenous Partnership for Agrobiodiversity for Food Sovereignty, Rome, Italy	<a href="mailto:vandarella@gmail.com">vandarella@gmail.com</a>
53. Vanessa Reid	ICCA Consortium and WAMIP, London, UK	<a href="mailto:nessiereid@gmail.com">nessiereid@gmail.com</a>
54. Wim Hiemstra	COMPAS, Netherlands	<a href="mailto:w.hiemstra@etcnl.nl">w.hiemstra@etcnl.nl</a>
55. Zelealem Tefera Ashkenazi	Guassa Community Conservation Areas, Ethiopia	<a href="mailto:ztashenafi@gmail.com">ztashenafi@gmail.com</a>



# ANNEX III: PARTICIPANTS' BIOGRAPHIES

(WRITTEN BY PARTICIPANTS AND COMPILED BY COLLEEN CORRIGAN)



**Terence Hay-Edie** joined UNDP in 2003 to work with the GEF Small Grants Programme (SGP) as Biodiversity Programme Officer. His primary responsibilities are to provide technical support to the SGP portfolio of 110 Country Programmes and National Coordinators in the programmatic areas of biodiversity, protected areas and projects relating to Indigenous peoples. Prior to working in UNDP, Terence worked with the UNESCO Man and the Biosphere (MAB) programme and the UNESCO World Heritage Centre in both its Natural Heritage and Asia-Pacific sections (1995-2003). He was a research associate with the Mountain Natural Resources division of the International Centre for Integrated Mountain Development (ICIMOD) in

Kathmandu, Nepal (1997-1998) and is a current member of the IUCN World Commission on Protected Areas and IUCN Task Force on the Cultural and Spiritual Values of Protected Areas. He has extensive field experience in Nepal, Mongolia, China, Mali, and Ecuador, and has written numerous articles and publications in the field of ethno-ecology. Terence has an interdisciplinary background in both human and ecological sciences. He holds a Ph.D in Social Anthropology from Cambridge University (2000), an M.Sc in Environmental Change & Management from Oxford University (1995), and a BA in Human Sciences from Oxford University (1994). He has also served as a visiting Research Fellow at the Laboratoire d'Anthropologie Sociale in the Collège de France, Paris.

**Tenzing Tashi Sherpa** is a Sherpa leader from the village of Khumjung, the largest of the Sherpa villages in Khumbu (Sagarmatha, Mt. Everest, National Park). He is the president of the Khumbu Sherpa Cultural Conservation Society (a new NGO supporting ICCAs and other aspects of Sherpa culture), the first coordinator of the Nepal ICCA Network, and a past member of the Sagarmatha National Park Buffer Zone Management Committee.

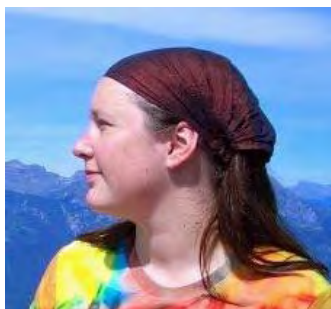
**Dr. Stan Stevens** is Senior Lecturer in Geography in the Department of Geosciences, University of Massachusetts, Amherst. He has worked with the Sherpa people for nearly 30 years on conservation and rights issues. He is the author of a book on Sherpa land use and management and the editor of two books on Indigenous peoples and protected areas. Stan Stevens is a steering committee member and the treasurer of the ICCA Consortium and a member of TILCEPA and TGER.

**Harry Jonas** ([harry@naturaljustice.org](mailto:harry@naturaljustice.org)) is a co-Director of Natural Justice: Lawyers for Communities and the Environment ([www.naturaljustice.org](http://www.naturaljustice.org)). He is an international lawyer who jointly founded the organization to address the gap between human rights instruments and environmental laws on the one hand, and the ability of local communities to adequately use them to self-determine their futures on the other. Natural Justice works with communities in Africa and Asia, provides advice to governments, and advocates for biocultural rights at the international level. Harry has recently been nominated for an Ashoka Fellowship for contributing to the development of biocultural community protocols as local declarations on the right to diversity.

**Holly Shrumm** ([holly@naturaljustice.org](mailto:holly@naturaljustice.org)) is with Natural Justice: Lawyers for Communities and the Environment ([www.naturaljustice.org](http://www.naturaljustice.org)). Natural Justice works with communities in Africa and Asia, provides advice to governments, and advocates for biocultural rights at the international level. Holly is currently based in Sabah, Malaysia, to work with Indigenous peoples and local communities to protect and support their biocultural diversity and customary ways of life, including in relation to ICCAs.



**Jose Manuel Perez** is a Veterinary Doctor with a Master's Degree in Natural Resource Management from INCAE, Costa Rica. He worked as Executive Director of the Sustainable Development Program of Darien and has been a consultant for the Inter-American Development Bank (IADB) in various projects. His area of expertise is implementation of sustainable development projects and he has done extensive research and has various publications on Sustainability and Competitiveness of Agro Industry in Central America for the Center for Competitiveness and Sustainable Development (CLACDS) at INCAE, an Applied Policy Research Center in Costa Rica. At present, he is the National Coordinator of the Small Grants Programme of the Global Environment Facility (GEF) within the United Nations Development Programme (UNDP) in the Republic of Panama.



**Barbara Lassen** works for GTZ (Deutsche Gesellschaft für Technische Zusammenarbeit) in the Programme Implementing the Biodiversity Convention. She is a member of the IUCN Commission on Environmental, Economic and Social Policy (CEESP) and the Theme on Governance, Communities, Equity, and Livelihood Rights in Relation to Protected Areas (TILCEPA). She holds a degree in Landscape Ecology and an MA in International Environmental Policy. Currently, her work focuses on governance of biodiversity by Indigenous peoples and local communities (especially ICCAs) and on equitable access to genetic resources and benefit sharing through the ABS Capacity Development Initiative for Africa.



**Ashish Kothari** began working on environment and development issues in his school days in 1978-79, as one of the founders of Kalpavriksh, an Indian environmental NGO. He remains active with Kalpavriksh's Conservation and Livelihoods programme. A graduate in Sociology, Ashish taught environment at the Indian Institute of Public Administration in the 1990s and has been guest faculty at several universities, institutes, and colleges. He was Co-Chair of the IUCN Inter-commission Strategic Direction on Governance, Equity, and Livelihoods in Relation to Protected Areas (TILCEPA) (1999-2008) and in the same period, a member of the Steering Committees of the World Commission on Protected Areas (WCPA) and IUCN Commission on Environmental, Economic, and Social Policy (CEESP). He has served on the Board of Directors of Greenpeace International and currently chairs Greenpeace India's Board. He has also been on the steering group of the CBD Alliance. Ashish has served on the Indian Government's Environmental Appraisal Committee on River Valley Projects, and Expert Committees to formulate India's Biological Diversity Act and National Wildlife Action Plan. He coordinated India's National Biodiversity Strategy and Action Plan process. Ashish has been active with a number of people's movements, including Narmada Bachao Andolan (Save Narmada Movement) and Beej Bachao Andolan (Save the Seeds Movement). He is the author or editor of over 30 books and over 250 articles.

**Sue Stolton** has a degree in Social History and worked initially for a development agency. For the last 25 years, however, her work has focused primarily on environmental issues, in the belief that we need to address the urgent crises facing our environment to ensure social equity and sustainable development. Sue works mainly on issues relating to protected areas, particularly with respect to implementing the CBD's Programme of Work on Protected Areas. Areas of interest include management of protected areas, and in particular, the assessment of management effectiveness, issues related to understanding the wider values and benefits that protected areas can provide, and the development and use of the IUCN protected area management categories. Sue established Equilibrium Research in partnership with Nigel Dudley in 1991. Equilibrium promotes positive environmental and social change by linking targeted research to field application. Equilibrium works with groups ranging from local communities to United



Nations agencies in countries worldwide. Between them, Sue and Nigel have authored well over 200 books and reports. Sue is a member of two IUCN Commissions: WCPA and CEESP. Within these commissions, she is active in WCPA's Capacity Development theme, the Task Force on Biodiversity and Protected Areas, and TILCEPA.



**Bas Verschuuren's** life experiences include collaboration with a range of conservation NGOs, government agencies, and research institutes on a variety of projects and studies in Europe, South, Central and North America, Asia, Africa, and Australia. His work has led him to work and live with local and Indigenous peoples in various places around the world, to present some of this experience at international conferences and workshops, as well as to publish and co-author several (academic) articles and reports. Bas is co-editor of the book, "Sacred Natural Sites, Conserving Nature and Culture". Bas holds an MSc. degree from Wageningen University focusing on the interplay of cultural values in conservation. He also has a practical and technical background in nature management and has spent several years living in eco-villages. He worked with Wageningen University and the Foundation for Sustainable Development (FSD) mainly on transdisciplinary approaches to conservation science, innovative financing for nature conservation, and cultural perceptions and values of nature. Having supported the EarthCollective network from an early stage, Bas is the initiator of the Cultural Values of Nature Initiative (CVNI), facilitated by EarthCollective and the IUCN Specialist Group on Cultural and Spiritual Values of Protected Areas (CSVPA). Bas is an active member of the IUCN Commissions on Environmental, Economic and Social Policy and the World Commission on Protected Areas. With the latter, he serves as a Co-Chair of CSVPA. He also works with the international ETC-COMPAS network on endogenous development and biocultural diversity.

**Vanda Altarelli** has been the president of SONIA Association (SONIA for a Just New World) since 2002. In this capacity, in addition to coordinating all of the activities and grassroots initiatives supported by SONIA, one of her primary responsibilities is to work in close collaboration with, and provide technical support to, the Indigenous International Forum on Climate Change and to support the Indigenous Partnership on Agro-biodiversity and Food Sovereignty. Prior to that, Vanda worked at the International Fund for Agricultural Development (IFAD) as a special advisor on Indigenous Issues (2000-2008). In this capacity, she was able to mainstream Indigenous issues in this organization, to start the groundwork for the preparation of an Indigenous Peoples' Policy in IFAD and, along with other partners, to kick start the Indigenous Peoples Facility (a small grant facility designed and implemented by Indigenous peoples' grassroots organizations). Prior to working in IFAD, Vanda worked at the Investment Centre of FAO in the field of Indigenous traditional knowledge, bio-cultural diversity, and customary governance systems as a basis for participatory programme planning, implementation, and monitoring. Prior to that, she was one of the co-founders of ENDA-Tiers Monde (Environment and Development in the Third World), where she worked as research and training coordinator. She has extensive field experience in Senegal, India, Nepal, Chad, the Philippines, Sri Lanka, Kenya, China, Mali, Niger, Peru, Indonesia, Ecuador, Bangladesh, Belize, Pakistan, Barbados, Zimbabwe, Mexico, Ghana, Algeria, and Morocco, and has written numerous articles and publications in the field of Indigenous knowledge systems and their relevance for biodiversity conservation and enhancement.



**Felipe Gomez** is a Mayan healer and spiritual leader. He has been connected with Oxlajuj Ajpop since 1991, of which he is currently the director. He is advisor and coordinator of the Commission to Define Sacred Sites, coordinator of the Law Initiative on Sacred Sites, and coordinator of COMPAS Central America (3 countries). Oxlajuj Ajpop/COMPAS is developing 2 biocultural community protocols on sacred natural sites.

<http://www.compasla.org/oxlajuj-ajpop.html>

**Cesar Escobar** is an agronomist by training and a member of AGRUCO Agroecologia Universidad Cochabamba, Bolivia. He is coordinator of the COMPAS Latin America network (7 countries). In addition, he is coordinating a

Bolivian governmental programme on wellbeing indicators, dealing with material, social, and spiritual dimensions. He is also teaching in the University. AGRUCO is developing a biocultural community protocol to highlight the autonomy of an Indigenous group living in Chipaya on the altiplano, Bolivia.

<http://www.agruco.org/agruco/>; <http://www.compasla.org/>



**Gleb Raygorodetsky** was born and raised in a small coastal village in Kamchatka, Russia, and is trained as a conservation biologist with expertise in resource co-management and traditional knowledge systems. His work has ranged geographically from the Brazilian Amazon to the Canadian Beaufort Sea to the Russian Altai Mountains, and thematically from studying fledging synchronicity of sea birds to documenting traditional knowledge of Indigenous peoples. He has conducted research on kittiwakes, pumas, guillemots, grizzly bears, sea otters, and reindeer, and lived and worked with the Evèn reindeer herders of Kamchatka (Russia), the Aleut fur seal hunters of the Pribiloff Islands (Alaska), the Caboclos pirarucu

fishermen of the Brazilian Amazon, and the Gwich'in caribou hunters of Canada's Northwest Territories. For his Ph.D. thesis at Columbia University (2006), Gleb explored the resilience of social-ecological systems undergoing rapid change, focusing on wildlife use and conservation in the Russian Far East after the collapse of the Soviet Union. Gleb has written and contributed to books, scientific, and popular articles on Indigenous issues, traditional knowledge, and conservation in English and Russian. Gleb has been working for the Global Biocultural Initiative of the Christensen Fund since 2006.



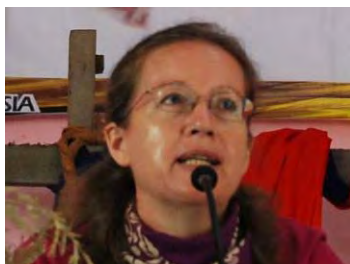
**Colleen Corrigan** grew up in the Midwest region of the United States, swimming in lakes and hiking on the shores of Lake Superior, which generated a life-long respect for nature. Trained in field biology, ornithology, and marine science, she spent two years teaching high school courses in Belize before joining the US Park Service and Bureau of Land Management as an interpretive park ranger at Acadia National Park (Maine) and education/outreach specialist for threatened species at Red Rock Canyon National Conservation Area (Nevada). During her early research career, she studied migratory birds in Minnesota, coral reefs in Bermuda, dolphins in Florida, and desert tortoises in

the Mohave Desert. While gaining her Masters Degree in Conservation Biology and Sustainable Development at the University of Wisconsin-Madison, she found an outlet for creativity in the art classes and completed a second Masters in Art Education. In 2004, she moved to Washington, D.C., where she worked on federal marine mammal policy as a Knauss Sea Grant Fellow and then managed an international NGO marine protected areas learning network at The Nature Conservancy (TNC), which included practitioners from 17 countries around the world. She also managed the Caribbean Parks in Peril regional learning community at TNC. Since 2007, she has served as Senior Programme Officer in Protected Areas at the United Nations Environment Programme's World Conservation Monitoring Centre in Cambridge, UK. Her portfolio is broad but includes work on integration of traditional knowledge and science for marine protection in the Pacific Ocean basin and managing the Indigenous and Community Conserved Areas Registry. In 2009, she was an Asia Pacific Leadership Fellow at the East West Center in Hawaii. While travelling for work and fun, she always carries her sketch book.



**Million Belay** is Director of Melca Mahiber (Melca), an Ethiopian NGO working for the revival of culture, biodiversity, and right livelihoods. Million is also the Chief Executive of the African Biodiversity Network (ABN), a growing pan-African network of organizations and individuals focusing on Indigenous knowledge, agriculture, and biodiversity-related rights, policy, and legislation. Million is a pioneer of the environmental movement in Ethiopia and has been working for over two decades on various issues ranging from sustainable agriculture, environmental education,

participatory mapping to advocacy against the control of rural livelihood by multinational companies. He has initiated a program in Ethiopia called Cultural Biodiversity and is spreading this project in eight African countries. He has facilitated numerous workshops on the starting of programs on intergenerational knowledge and participatory mapping in Ethiopia and Africa. He has an MSc in Tourism and Conservation from the University of Kent, UK, and is a PhD candidate at the University of Rhodes, South Africa, on Community Learning and Bio-cultural Diversity.



**Cristina Eghenter** received her PhD in Anthropology from Rutgers University, USA. She has conducted extensive field research in Borneo and published on traditional migrations, ethnohistory, and management of natural resources among the Dayak peoples, and the use of social sciences in conservation and sustainable development projects. Since she joined WWF Indonesia over ten years ago, she has focused on strengthening and mainstreaming social issues in conservation focusing on equity, good governance, and ICCAs, meaningful participation of Indigenous

peoples in management of protected areas, sustainable livelihoods and poverty alleviation (MDGs). She is now Social Development Senior Adviser for WWF-Indonesia and actively involved in regional and global networks on social dimensions of conservation. She also serves on the editorial board of several journals including the International Journal of Social Forestry and Human Ecology.



**Sudeep Jana** is a first-year PhD candidate in Human Geography and Anthropology at the Department of Social Sciences, Curtin University, Western Australia. His current research interests are about discourse and dynamics of protected areas and Indigenous fisherfolks in Nepal. He holds a master's degree in Social Work (Urban and Rural Community Development) from Tata Institute of Social Sciences, Mumbai. He has been working with Forest Action-Nepal around the issues of people and protected areas, forest rights, and communities and biodiversity conservation in Nepal. He worked as a researcher

with an NGO, Community Development Organization, for 4 years, documenting grassroots social movements, tensions and conflicts around lowland protected areas as well civic actions towards the democratization of protected areas. He has produced several publications based on his research experience.



**Jennifer Koinante Kitarpei** is a teacher by profession with an undergraduate degree in Early Childhood Education (ECD). She became an inspector of school in Laikipia District, Kenya, to ensure the formulation and implementation of the ECD curriculum. She participated in the Joint UN Fellowship programme for Indigenous peoples at the Office of High Commission for Human Right OHCHR in Geneva. This led to a different direction for her as an activist and she founded an organization for her Yiaku community, the Indigenous minority hunter-gatherers of the Mukogodo forest. She is the Executive Director of that organization, as well as the current vice-president for the Indigenous Peoples of Africa Coordinating Committee (IPACC) and the Africa Focal Point for the Global Forest Coalition. She is on various boards and committees in Kenya.



**Tatiana Degai** is from the Itelmen small nation, which lives on the Okhotsk Sea coast of the Kamchatka peninsula, in the Russian Far East. For many years, she served as a volunteer coordinator of art and educational programs in the Ethno-Ecological Information Center "Lach" in Kamchatka. Recently, she started to volunteer as a focal point for the Convention on Biological Diversity regarding relevant programs in the Russian Association of Indigenous Peoples of the North, Siberia and the Far East (RAIPON). Her main interests include endangered languages revitalization (mainly Itelmen), education



in the rural schools, traditional knowledge and biodiversity conservation, sacred places, and Itelmen cultural revitalization.



**Trevor Sandwith** was born in South Africa and has worked as an ecologist in Africa, the Middle East, Central Asia, and most recently, in the US and Latin America. He was Head of Planning for the Natal Parks Board, where he had focused on the role of protected area systems in sustaining economic and social development. From 2001, he coordinated the World Bank/UNDP/GEF-supported Cape Action for People and the Environment (C.A.P.E.) program at the South African National Biodiversity Institute in Cape Town. Trevor also served as Chairman of the Flower Valley Conservation Trust and as a Council member of the Robben Island Museum World Heritage Site. From 2008-2010, he was Director of Biodiversity and Protected Areas Policy for The Nature Conservancy, based in the USA. His focus was on finding common ground in biodiversity and climate change policy, articulating this in international policy venues, and facilitating national commitments and public funding. Trevor has had a career-long association with the IUCN World Commission on Protected Areas, leading the Transboundary Conservation Task Force, developing guidance and best practices in this field, and serving as Deputy Chair of the Commission from 2004 until taking up employment with IUCN as Head: Global Protected Areas Programme, based in IUCN Headquarters in Switzerland. Passionate about environmental and social justice and with wide-ranging interests in history, art, and music, he is also a keen hiker and mountaineer and is well on the way to having climbed all of the highest peaks in Africa. His son Tristan and daughter Marion are both university students in Cape Town.



**Zelealem Tefera Ashenafi** is a conservation biologist by profession and has been working as a wildlife conservation expert and park warden in various national parks in Ethiopia. His main interests include ecological research, endangered species management, community-based conservation, policy and law, protected area management, environmental impact assessment, community-based tourism, and conflict resolution. Currently, he works as the country representative for the Frankfurt Zoological Society-Ethiopian Country Office, where he is responsible for the Society's Afro-alpine Ecosystem Conservation Project and oversees community conservation initiatives in the Guassa area of Menz and Mount Abune Yoseph community conservation areas. He has a PhD in Biodiversity Management from the University of Kent at Canterbury, UK.



**Ramya Rajagopalan** has been working with the International Collective in Support of Fishworkers (ICSF), focusing on artisanal and small-scale fishers in different parts of the world. She has been specially focusing on documenting the social impacts caused by top-down implementation of marine protected areas, as well as working with communities to document some of their initiatives for marine and coastal resource conservation.



**Ana Maria Currea** has over 10 years of experience in communications, knowledge management, relationship building, advocacy, and program management. Currently, she is the Knowledge Management Facilitator at the GEF Small Grants Programme, where she is in charge of designing and implementing the programme communications and KM Strategy and ensuring that SGP's lessons learned and best practices are shared with other communities, practitioners, policymakers, researchers, and partner institutions. Prior to joining SGP, she was an internal communications consultant for UNICEF and a consultant

for a public relations firm in New York, where she developed communications strategies, placed stories in national and international media, conducted a research study for the International Centre for Missing and Exploited Children, and contributed to the development of an online news site about sustainable infrastructure in the U.S. During her studies at the School of International and Public Affairs at Columbia University, Ana Maria focused on environmental policy and her research topics included energy efficiency, climate change, carbon trading, and corporate social responsibility. As part of her academic training, she participated in a consultancy project for New York City Mayor's Office of Long Term Planning and Sustainability and developed a study outlining New York City's carbon markets strategy. In addition, she worked for the Department of Cultural Affairs of the City of New York, where she designed a new allocation strategy for the Department's \$400 million annual grant-making budget, including the design of all of the required reporting and monitoring documents. Ana Maria holds a Master's degree in Public Administration from Columbia University's School of International and Public Affairs (SIPA), a Bachelor's degree in Communications from the Universidad Javeriana in Bogota, Colombia, and a Certificate in Exhibition Planning from Georgetown University.



**Charles Besancon** studied anthropology and then protected area management. After working as a wilderness ranger in the Pacific Northwest of the USA and doing numerous other conservation jobs such as wilderness guiding, he designed information management systems for wilderness areas for various federal agencies in the USA. From 2003-2006, he lived in South Africa and worked with the International Gorilla Conservation Programme trying to inject conflict-sensitive approaches to conservation in their work in the transboundary region of Rwanda, Uganda, and the Democratic Republic of Congo, as well as co-chairing IUCN's

Transboundary Conservation Specialist Group. Charles' current work is as the head of the Protected Areas Programme at the UNEP World Conservation Monitoring Centre in Cambridge, England. This work involves building a variety of tools to assist conservation and development from the national to global levels. One of the primary tools is the World Database on Protected Areas, the new Protected Planet system that will work closely with the ICCA Registry, which his team is also leading on.



**Mohamed Handaine** historien- écrivain et enseignant universitaire, né à Chtouka région du Sous au sud du Maroc. Il est parmi les leaders du Mouvement Culturel Amazigh depuis les années 80. L'un des fondateurs du Congrès Mondial Amazigh à Saint-Rome de Dolan en France en 1995, fondateur du Forum Mondial de la société civile basé à Genève 2002, fondateur et président de la Coordination Autochtone Francophone (CAF) basée à Québec 2006, membre du comité exécutif de l'IPACC ( Comité de coordination des peuples Autochtones d'Afrique) basée à Cap Tweek 2007 et membre du comité exécutif du Consortium ICCA basé à Genève 2010. Il est également l'un des fondateurs de l'organisation Tamaynut 1978, la plus grande

organisation amazighe d'Afrique du nord, dans laquelle il occupe la fonction du responsable des relations extérieures, président de la Confédération des associations amazighes du sud marocain (Tamunt n Iffus), 2000. Il a publié plusieurs ouvrages portant sur l'histoire et la culture amazighe.



**Juan Carlos Riascos de la Peña** is currently president of an NGO called Ecozoica Corporation based in Colombia. The main contribution of the Corporation is to study, support, and improve the capabilities of traditional peoples' organizations in the management of their territories. The institutional mission is guided by methods of intercultural dialogue and the validity of social action derived from traditional knowledge systems. The working premise of the Corporation is that the conservation of nature by Indigenous peoples is quite possible if the core values and the traditional

laws of the cultures are strengthened to face the changing environments. He was born in Bogotá, Colombia, in 1961. He studied agronomy and did a Masters in Environmental Management. He has 5 areas of expertise to offer to the ICCA Consortium: 1. Design and development of comprehensive Life Plans with traditional peoples; 2. Conservation and sustainable use of biodiversity in rural communities; 3. Design and implementation of public policies for social participation in management of protected area systems; 4. Constitution and strengthening of NGOs; and 5. Production and marketing of agricultural goods. A summary of his past jobs includes: Working with Indigenous peoples in the Northwest Amazon Region (Suriname, Brazil, Colombia) since 2004; Director of the Colombian National Parks, 1998-2003; different NGO boards and director position, 1984-1998, related to trust-funds, sustainable development, and conservation integrated projects; Environmental Coordinator of the Maestría en Desarrollo Sostenible Universidad Javeriana, IMCA, CIPAV, 1993-1995; Project Manager of the Vegetables and Fruit Development Program, Cauca Department, Federación Nacional de Cafeteros, 1984-1987; and agriculture assistance and marketing of exotic fruits for export by different firms, 1989-1992.

**Denis Rose** is a Gunditjmarra person from south-east Australia and has had a long personal and professional interest in Indigenous land management. He is a member of the Indigenous Protected Areas Advisory Group, which advises the Federal Government on the development of the Indigenous Protected Areas (IPA) program. During the period of 1982-1990, Denis was a Ranger and Fisheries and Wildlife Officer with the Victorian Department of Conservation, Forests and Lands. He joined the Australian Nature Conservation Agency in 1993 and worked on the Contract Employment Program for Aboriginals in Natural and Cultural Resource Management. This program generated many opportunities for Indigenous peoples to pursue interests in activities relating to Indigenous natural and cultural heritage management. From 1995 to 2002, Denis was a project officer involved in the development of the Indigenous Protected Areas Program, which was administered by the Federal Department of Environment. Through his work on IPAs, he has assisted Indigenous peoples throughout Australia to achieve greater control over management of their country, including control over Sea Country. In August 2002, Denis returned home to take up the position as Chief Executive Officer with Winda Mara Aboriginal Corporation. He finished this position in July 2010 and currently works for the Gunditj-Mirring Traditional Owners Aboriginal Corporation as a planning officer. The Traditional Owners manage 5 Indigenous Protected Areas at present and Denis is still very much committed to the ongoing development of the Indigenous Protected Areas program both on a local and national level.



**Dr. Grazia Borrini-Feyerabend** ([gbf@cenesta.org](mailto:gbf@cenesta.org)) has been working for nearly 30 years on issues related to public health, community development, conservation of biodiversity, governance of natural resources and protected areas, equity, and human and Indigenous rights. Her work includes field assignments and policy and programme development, training and writing, public speaking, and organising of international events. Associated with IUCN since 2003, she developed its global Social Policy Programme, designed the first IUCN initiatives on collaborative management, and promoted the development of the IUCN Commission on Environmental Economic and Social Policy (CEESP) as body of experts/activists with a penchant for

constructive critical support to the Union (she established or co-established TGER, TILCEPA, TSL, SEAPRISE, and TCC, i.e. all of CEESP's working groups that promote equity and livelihood rights, community governance of natural resources, and a fair account of history and culture in conservation). Since the year 2000, she has been focusing on governance of protected areas – which she successfully developed as a concept and supported as a policy in both IUCN and CBD – and on ICCAs in particular. As a Vice Chair of both CEESP and the IUCN World Commission on Protected Areas, and as independent consultant since 1998, she organised a long series of international events and field-based initiatives in Africa, Asia, and Latin America focusing on her main professional interests. On the side, she was senior editor of Policy Matters, published a dozen books in several languages (among which was the 500-page long “Sharing Power”), numerous articles, and innumerable grey literature, all



recently focusing on ICCAs. In 2008, Grazia was a co-founder of the ICCA Consortium in its informal life; she is now its Coordinator, on a volunteer basis, in its formal life. Her current duties include Vice-Chair of CEESP for Europe, Member of the governing body of French National Parks (<http://www.parcsnationaux.fr/>), and President of the Paul K. Feyerabend Foundation ([www.pkfeyerabend.org](http://www.pkfeyerabend.org)). Before her Masters in Public Health (1996), she had earned a doctor degree in Physics and thrived doing astrophysics research at Stanford (USA) for a number of years. This gave her the courage to attack much more complex problems related to society and natural resources... and it is quite evident that she did not know what she was getting into.



**Neema Pathak Broome** completed her Masters degree in Environmental Science in India and a post-graduate diploma in Wildlife Management, sponsored by the Smithsonian Institute in Shanghai, China. She is a member of Kalpavriksh Environment Action Group and is based in Pune, India. Neema has been working on issues related to the governance, management, and conservation of biological diversity in India for one decade. In particular, her focus areas have been to document and popularize the management and conservation of species and habitat by rural, local communities, which has meant long-term involvement with some sites; analysis of and commenting on laws and policies related to conservation; and influencing the decision-making processes related to participatory conservation of biological diversity in India. She is one of the

coordinators of the Conservation and Livelihoods Group within Kalpavriksh and actively involved in policy analysis and lobbying for appropriate changes in the Wildlife Protection Act 1972, Indian Forest Act 1927, The Scheduled Tribes and Other Traditional Forest Dwellers (Recognition of Forest Rights) Act 2006, and other relevant Acts, policies, and government orders pertaining to ecosystem conservation and local livelihoods. Neema has authored and co-authored a number of books, including on the Management Status of Protected Areas in the state of Maharashtra in India, Understanding Self-governance in Mendha-Lekha village, Where Communities Care – Involvement of Local Communities in Wildlife Management in South Asia, and the Directory of Community Conserved Areas in India, among others. Neema is a member of the IUCN Strategic Direction on Governance, Communities, Equity and Livelihoods in Relation to Protected Areas (TILCEPA). On behalf of Kalpavriksh, Neema is currently coordinating a process on facilitating participatory conservation and livelihoods compatible with conservation in and around a few villages in Bheemashankar Wildlife Sanctuary in Maharashtra, India. In addition, she is part of the team that provides site-specific help to local groups and local communities on legal and other matters related to conservation by communities and participatory conservation. Neema is also coordinating an international process of writing a training manual and training course on “Governance of Protected Areas”, which is being supported by TILCEPA, the Convention on Biological Diversity (CBD), and GTZ.



Vanessa Reid was born and grew up in Bristol, England. She always had an innate love for Nature and the Great Outdoors which has fostered her passion for protecting the natural environment. She is currently in India working for the ICCA Consortium and is also a volunteer for WAMIP (World Alliance of Mobile Indigenous People). She holds a B.A. (Hons) in History of Art and Archaeology from the School of Oriental and African Studies (part of the University of London, UK), where she received a scholarship to pursue research for a thesis on the Indigenous art of Tibet in Northern India. Whilst previously living in London, she converted a disused waste site into an organic community garden based on permaculture principles. Her main interests lie in preserving and empowering Indigenous peoples and communities: exploring their knowledge base, customs, art, music, and conservation practices.

# ANNEX IV:

## Comparative Table of Traditional Natural Resource Management and Agro-Industrial-Market Systems

<i>Traditional NRM systems</i>	<i>Agro-industrial-market system</i>
Tenure and use of natural resources based on communal property regimes, regulated by customary laws	Tenure and use of natural resources based on private and state property regimes, regulated by written law
Supported by the social organisation of communities and by forms of reciprocities with other communities	Promoted by the state and private businesses and backed by military power
Local, relatively small-scale, with many context-depending features	Supra-national/ international; global, large-scale, similar everywhere
Focus on community livelihoods	Focus on the generation of private, corporate or state wealth
Mostly subsistence-oriented	All market-oriented
Traditional technologies, tested at the local level, in the relevant area, for a long time	Innovative technologies, often recently tested only outside the area of application, in different social and environmental settings
Based on the control of land, biological resources and water.	Based on the control of energy sources (e.g. oil), mineral sources and water.
Based on soft inputs and small capital investment, including for transportation	Requires sophisticated inputs and major capital investments, including for transportation

<i>Traditional NRM systems</i>	<i>Agro-industrial-market system</i>
Decisions are taken by tightly knit social organisations, closely interacting with society and acting in the local sphere	Decisions are taken by economically-tied individuals, corporate staff & state decision-makers, dispersed and acting on a global scale
Politically and economically weak on the large scale	Politically and economically powerful on the large scale
Mostly implicit, i.e., working on the basis of feedback from other cultural elements	Mostly explicit, i.e., based on intentional strategies
Based on local knowledge and skills, the recognition of indeterminacies, risk-aversion behaviour and an emphasis on experimentation and adaptation	Based on “objective science”, aiming at the reduction of subjective, local decisions and uncertainties
Aims at long-term sustainable livelihood (defined in a rather general sense)	Aims at relatively short-term, precisely measurable results
Important religious and symbolic value attached to nature	Little religious or symbolic value attached to nature
Integration of exploitation and conservation (conservation-by-use approach)	Strict separation between exploitation and conservation
Conservation mostly understood as sustainable production to sustain livelihoods	Conservation as preservation of biodiversity and maintenance of ecosystems for recreational, aesthetic, scientific & economic purposes



# ANNEX V:

## Do's and Don'ts of ICCAs

DO's	DON'Ts
Help the concerned communities to <b>document their ICCAs and make them known and appreciated</b> , if this is requested and/or agreed upon by them	Do not research or disseminate ICCA information without the <b>free, prior and informed consent</b> of the relevant communities, as defined by them
Assist communities managing ICCAs to gain <b>recognition of their land, water, and bio-cultural resource rights</b> (property, custodianship, use), including by supporting their claims to such rights through maps, demarcation, historical records, etc.	<b>Do not impose</b> top-down <b>governance regimes</b> upon ICCAs, including co-management/ shared governance regimes; <b>do not acquiesce</b> when rights have been taken by force or ignored
Recognize the <b>local institutions governing the ICCAs</b> , while helping them to <b>self-evaluate and strengthen</b> the <b>quality</b> of their <b>governance</b> (indicated by, for example, gender and class equity, transparency, accountability, and effectiveness)	<b>Do not undermine or displace</b> functioning ICCA governance institutions <b>or impose</b> new <b>institutions</b> upon endogenous bodies and rules
Strengthen national laws and policies that <b>recognize indigenous peoples and local communities as legal actors</b> possessing <b>common rights</b>	<b>Do not neglect communities in state legal systems</b> (e.g., by recognizing as legal subjects only state bodies, individuals, and corporate actors)
<b>Emphasize</b> that ICCAs are <b>living links between biological and cultural diversity</b> , stressing history, ancestral territories, and cultural identity, as well as their continuing evolution and adaptation	<b>Do not</b> overtly or implicitly <b>promote</b> cultural uniformity, narrow-mindedness, intolerance, ethnic disrespect, or any type of <b>discrimination and prejudice</b> against “the others”
Provide coherent <b>support and backing to communities enforcing ICCA regulations</b> , in particular to apprehend violators and have them judged and sanctioned in <b>fair and consistent</b> ways	<b>Do not leave communities alone</b> to carry the <b>burden of surveillance and repressing violations</b> , in particular when the ICCA rules match and enforce state rules
Provide means for joint, constructive <b>evaluation</b> of ICCAs by concerned communities, civil society, and government administrations, <b>focusing on outputs and impacts</b> for conservation, livelihoods, governance, and cultural and spiritual values	<b>Do not evaluate ICCAs</b> in isolation from their concerned communities <b>or solely or mostly in terms of compliance with external expectations</b> (e.g., types of committee, rules, and plans)
Provide <b>assistance in technical aspects of management</b> , if required and sought by the community, through respectful, cross-cultural dialogue between different knowledge systems, including mutual validation where necessary	<b>Do not impose management objectives</b> , legal categories, or <b>technical expertise</b> that undermine ICCAs’ local meaning and value; do not validate traditional knowledge by “scientific” knowledge as a one-way process
Help <b>prevent and mitigate threats</b> to ICCAs from outside and within the community, <b>including by seeking special status</b> for them (e.g., off-limits to destructive activities, “ecologically important”, or part of the national protected area system)	<b>Do not impose protected area status</b> or any other special status on an ICCA without the free, prior and informed consent of the relevant indigenous peoples or local communities as decided and controlled by them



Support local <b>sustainable livelihoods activities</b> , both those linked and not linked to the ICCAs, ensuring that distribution of benefits is equitable and that any integration with the market economy is culturally appropriate and desired by the community	<b>Do not</b> formally recognize ICCAs in ways that <b>diminish local livelihoods</b> or <b>support development that undermines ICCAs</b> (e.g., inappropriate tourism and other initiatives that see nature and culture as commodities)
Provide or strengthen socio-cultural, political, and economic incentives for conserving ICCAs, while seeking to maintain their <b>independence</b> and <b>autonomy</b>	Do not displace or undermine existing motivations for supporting ICCAs or make ICCAs entirely or primarily <b>dependent</b> on <b>outside economic incentives</b>
Provide special <b>support to young people</b> contributing to ICCAs and facilitate locally relevant, <b>culturally-sensitive health and education services</b> that incorporate local languages and knowledge	Do not support health and education services that are culturally insensitive, irresponsible to local contexts and livelihoods, and/or <b>disruptive of local identities</b>
Respect and strengthen <b>local, traditional knowledge</b> , protect it against piracy and misuse, and facilitate its evolution in complementary partnership with other forms of knowledge, in particular to fill gaps or deal with local power inequities	<b>Do not impose</b> external or “scientific” <b>ways of understanding and solving problems</b> ; do not undermine customary approaches and values that provide effective contributions to the ICCA
Support <b>networking among ICCAs</b> for mutually beneficial learning and empowerment	Do not flood attention on <b>individual ICCAs</b> as if they were unique phenomena
Support <b>respectful alliances</b> among indigenous peoples, local communities, human right advocates, and development and conservation practitioners	Do not pit local, <b>culture-based rights</b> and values <b>against human rights</b> , human development, or conservation aspirations with general appeal
Promote values of <b>community integrity</b> and <b>solidarity</b> and <b>environmental awareness and care</b>	Do not incite <b>private interests, power, and violence</b> as <b>values</b> or conform to them as dominant <b>discourse</b>
Support conflict management and <b>peace and reconciliation</b> efforts that respect local communities and their ties to nature	Do not exacerbate <b>conflicts</b> or put communities in the frontlines of conflicts

# ANNEX VI:

## Summaries of COP10 Side Events on ICCAs

21 OCTOBER: "STRENGTHENING WHAT WORKS - RECOGNIZING AND SUPPORTING THE CONSERVATION ACHIEVEMENTS OF INDIGENOUS PEOPLES AND LOCAL COMMUNITIES" (TERRESTRIAL ICCAs)

**Ashish Kothari** (Kalpavriksh) noted that recognition of ICCAs by national governments can take many forms, including through recognition of Indigenous peoples' rights and customary laws and certain protected area policies. The recent ICCA survey conducted for 28 countries explored such questions of legal recognition. Key issues include lack of understanding of ICCAs and how they relate to relevant laws, lack of clarity of the role of PoWPA, inappropriate recognition (e.g. top-down, uniform, conditional, insecure), and weak measures for tenure, rights, and participation.

**Jorge Nahuel** (Kuna Tribe, Panama) noted that the recognition of ICCAs as a governance type at the 2003 Parks Congress in Durban was driven by communities themselves. When governments recognize peoples' territories, they must first obtain FPIC and recognize the existing local governance institutions. Recognition of ICCAs is primarily about recognition of Indigenous peoples' rights to self-government of their territories, as well as restitution of Indigenous peoples' territories that were previously taken over by government.

**Onel Masardule** (Kuna Tribe, Panama) said that ICCAs are an opportunity to achieve recognition of Indigenous peoples' rights and values and to support biodiversity conservation. For Indigenous peoples, conservation is part of a much larger whole, not a separate component of life. As such, it is critical to support traditional institutions, values, and aspirations.

**Denis Rose** discussed the Indigenous Protected Areas programme in Australia, which began in 1995. The stages to declaring an IPA are: consultation phase; develop Plan of Management; formally declare IPA; and manage IPA in accordance with Plan. The IPA process must be voluntary, with the Indigenous land owners themselves developing the Plan and drawing on appropriate support from other partners. FPIC must be sought for all aspects of ICCA management and must be locally defined and controlled.

**Tenzing Tashi Sherpa** and **Stan Stevens** acknowledged the existence of thousands of diverse ICCAs in Nepal, many of which are threatened by lack of tenure security, imposition of state protected areas, and imposition of top-down institutions and assimilation policies. There is a need for accountability and monitoring to ensure compliance with international obligations, as well as dialogue, documentation, and educational programmes to raise awareness and social mobilization. They are currently in the process of establishing a national federation of ICCAs in Nepal.

**Lili Fortune** (WAMIP) noted that the territory of a mobile people must be considered a unit of natural resource management as a whole. Although many communities are losing control of their territories, lands, and natural resources, the Niger government is in the process of declaring a 10 000 000 ha protected area, comprised of the territories of mobile communities; it is essentially a massive ICCA.

**Dave de Vera** and **Datuk Ampuan** described the efforts of the Indigenous communities in the Coron Island, Philippines, to participate in the management of the national protected area imposed on their ancestral territory. However, this approach does not coincide with their customary role as stewards of the sacred forest. They engaged in community mapping exercises to seek legal recognition and eventually gained title over their ancestral domain.

**Simone Lovera** (Global Forest Coalition) described market-based mechanisms such as payment for ecosystem services (PES) and reducing emissions from deforestation and forest degradation (REDD) as perverse incentives for ICCAs, particularly when combined with problems of government accountability and transparency. They have the potential to impose monetary economies on Indigenous peoples and devastate cultures and customs. Although there are some cases in which financial incentives could support ICCAs, they should be approached and used with extreme caution.

**Colleen Corrigan** (UNEP-WCMC) spoke about the ICCA Registry as an attempt to build a global knowledge base and enhance understanding of purposes, impacts, and values of ICCAs. She encouraged participants to contribute to the Registry website through a case study and to provide feedback about the online FPIC form.

**Terence Hay-Edie** (GEF SGP) acknowledged that SGP took a risk by focusing on ICCAs and PAs in their most recent 4-year funding strategy, but it has been greatly successful. They are currently finalizing the next 4-year cycle, through which they will continue to support ICCAs.

The Q&A period noted the need for greater clarity about how to support ICCAs outside of protected areas and that it is very dangerous to take a “blanket approach” to defining Indigenous territories. It was also noted that when ICCAs are legally recognized, this implies that the government has both rights and responsibilities, through which government should also protect against other threats that can undermine ICCAs.

## 22 OCTOBER: “ICCA IN COASTAL AND MARINE ENVIRONMENTS - LEARNING FROM LONG-STANDING AND NEW EXAMPLES THROUGHOUT THE WORLD”

ICCAs are voluntarily conserved areas by organized communities and Indigenous peoples. They are the oldest and most experienced form of conservation. Three defining characteristics include:

- There is a close and profound connection between well-defined community and area of resources
- Such communities hold *de facto* (if not *de jure*) decision-making power
- They achieve conservation results, regardless of their main intention

Many ICCAs are currently in jeopardy, and questions remain about what recognition and support is needed, helpful, or damaging.

**Dr. Nobuyuki Yagi** spoke about MPAs in Japan. A survey conducted found 1161, including community-based, self-imposed no-take zones. He acknowledged that MPAs tend to restrict certain human activities and that there is no comprehensive data about Satoumi, including restoration or other similar activities by local people.

**Dr. Shinichiro Kakuma** noted that there is not yet a formal definition of Satoumi, though it is a very important concept in Asia-Pacific, particularly given the declining fisheries and reefs. He noted that there have been successful examples of seasonal MPAs to protect young Emperor fish, which could be used elsewhere in Japan.

**Denis Rose** discussed Indigenous Protected Areas in Australia’s sea country as a framework for landscape management and Indigenous peoples’ control over their traditional territories, both in land and sea country. Even without legal title, many communities have also developed Sea Country Plans detailing aspirations and concerns for looking after sea country, including through decision-making and customary rights.

**Antonio Carlos Diegues** spoke about community-declared Marine Extractive Reserves in Brazil. Basic principles include social-ecological sustainability, adaptive management, the precautionary principle, and synthesis of



traditional knowledge and traditional management approaches. He noted the Recife Declaration, which emerged from the 2010 Conference on Artisanal Fishers, Protected Areas, and Climate Change.

**Salatou Sambou** discussed Kawawana, an ICCA located near Ziguinchor in Senegal that is managed by l'Association des Pecheurs de Mangagoulack. In this area, there are lots of mangroves, which are important for fishing and rice cultivation. In response to declining fish resources, they independently decided to establish Kawawana to restore the area, which has since been legally recognized by the regional council and governor. There are now 3 zones for different uses, overseen by a surveying and monitoring group, and social laws such as sacred taboos are highly respected.

**Dave de Vera** (PAFID) works with the Tagbanwa people in the Philippines, who are subsistence fishers and bird's nest collectors. In the 1990s, the local government seized control over parts of Coron Island. The communities subsequently suffered the ill-effects of a booming tourism industry and the declaration of the Island as a National Park. In 1997, they filed a formal claim to ancestral lands and waters, based on data gathered over the previous 4 years. In 2004, under the Indigenous Peoples' Rights Act of 1997, they were granted a Certificate of Ancestral Domain for 24 250 hectares – the first legally binding claim in Asia.

**Nicole Leotaud** (Caribbean Natural Resources Institute) described experiments in Trinidad to determine more sustainable methods for seaweed harvesting. The research was never finished because of the government poverty reduction programme, which served as a perverse incentive for community-based harvesting and indicates how easily external factors can disrupt positive community conservation efforts.

**Antonio Garcia Allut** (Fundación Lonxanet para la Pesca Sostenible) discussed the significant decline of fish resources and artisanal fisheries in Galicia, Spain, due to centralized management and destructive industrial fishing practices. Lonxanet was involved in the gazetting of Ox Miñarzos, the first marine protected area that involved local fishing communities from the beginning. This has established new mechanisms for adaptive management, evaluation and communication, as well as a new relationship between fishermen and the ecosystem.

**Jorge Varela** (CODDEFFAGOLF) shared experiences from Honduras, stressing that despite local communities successfully mobilizing to designate the Gulf of Fonseca as a Ramsar Site in 1999, wetlands are increasingly degraded by industrial expansion of shrimp farms, which undermines food sovereignty and accelerates biodiversity loss and poverty. Communities are allowed to co-manage areas, but these are not explicitly recognized or supported as ICCAs. Serious concerns remain about how international instruments and programmes such as the CBD and Ramsar are able to achieve their goals of biodiversity conservation amidst the influence of international financial institutions and trans-national corporations.

**Colleen Corrigan** (UNEP-WCMC) shared information about the ICCA Registry as a tool that can be used to increase awareness and support for ICCAs. In the first Phase, there have been pilots in the Philippines, Mexico, Fiji, and Kenya. Among the various resources and tools available on the Registry website are data analyses, maps, and the Registry handbook.

**Terence Hay-Edie** (GEF SGP) spoke about the connection between cultural memory and seascapes and the importance of ensuring connectivity between mountains/watersheds and coastal systems. He noted that protected areas are not just about instrumental production value, and must also include cultural and spiritual values.

During the Q&A period, participants discussed the need for domestic legislation to ensure compliance with international obligations; the need to reconcile customary laws and management systems with national laws; and the integral linkages between spiritual taboos and beliefs and corresponding resource management systems.