What have all these images in common?

They are all about “ICCAs”!
“ICCAs” is an abbreviation for territories and areas governed, managed and conserved by custodian indigenous peoples and local communities of bio-cultural diversity around the world!

or the “jewels”, the “heart”, the “seeds” ...
ICCAs— territories of life...
ICCAs— territories of life are found in all world regions, span all types of ecosystems and cultures, have thousands of local names and are extremely diverse...
de facto capacity/power to take and enforce decisions (functioning governance institution)

... but they all have 3 characteristics

natural area/territory
decisions, rules & practices lead to conservation of nature

(...preservation, sustainable use, restoration, positive trends, sustainable livelihoods, community well-being...)

community

a really strong bond
3 characteristics of ICCAs

1. A really strong bond between a community and its territory (terrestrial or marine)

2. The community is able to take and enforce decisions/rules on its territory

3. These rules maintain the territory in good conditions for nature and for the community
ICCAs—territories of life relate to some type of “commons”—land, water and natural resources governed and managed collectively by a community of people
ICCAs – territories of life are governed and managed by effective *institutions* (structures for decision-making, capacity to enforce rules, “local culture”...)
ICCAs – territories of life are successful examples of collective decision-making about nature... the oldest form of “conservation” on earth... closely related to peoples’ livelihoods, culture and identity...
conservation as “strict preservation”
conservation as sustainable use
conservation as restoration
Examples of ICCAs

sacred spaces & natural features...

Chizire sacred forest, Zimbabwe

Sacred crocodile pond, Mali

Khumbu of the Sherpa People (Mount Everest National Park) Nepal

Forole sacred mountain, Borana/ Gabbra - Ethiopia/ Kenya

Sacred lake, Indian Himalaya
Examples of ICCAs

habitats of sacred animals...

elements from India
Examples of ICCAs

indigenous territories and cultural landscapes/seascapes...

Paruku Indigenous PA, Western Australia

Caribou migration corridors in Inuit territory, Canada

Traditional territory of ASATRIZY, (Yapù), Vaupès, Colombia
Example: Wampis Territory (Peru) – 1,352,000 ha of Amazon forests & wetlands -- self-recognised autonomous, integral territory... the Wampis assume the commitment & responsibility to govern and conserve it for self-determination and livelihoods (Statutes)
Examples of ICCAs

territories & migration routes of nomadic herders / mobile indigenous peoples...

Wetlands in Qashqai mobile peoples’ territory, Iran
Example: the territories of the Shahsavan, Qashqai, Abholassani and other mobile indigenous peoples of Iran-- maintaining and defending their winter and summer grounds and migration territories in-between, incl. wetlands, pasture, landscapes & biodiversity.
Examples of ICCAs

Sustainably-managed wetlands, fishing grounds and water bodies...

Maritime extractive reserve, Arraial do Cabo, Brazil

Temporarily and/ or permanently forbidden sites (manjidura), Bijagos biosphere reserve, Guinea Bissau

Lubuk Larangan river, Mandailing, Sumatra

Restoration of marine ecosystem in Okinawa sato-umi, Japan
Example: the territory of the Nayarit people of Mexico – organised in the ‘Rio San Pedro Libre movement’ to defend the integrity of their river, sacred sites and traditional livelihoods.
Examples of ICCAs

sustainably-managed resource reserves (water, biomass, medicinal plants, timber and non-timber forest products...)

- Rekawa lagoon, Sri Lanka
- Qanats, Central Asia
- Parc Jurassien Vaudois, Switzerland
- Natural Community Reserves & Pastoral Units of Ferlo, Senegal
- Jardhargaon forest, Indian Himalaya
Example: the ‘Peace Parks’ declared by the Penan people of Malaysia and the Karen people of Burma to protect their territories against dams and other unwanted ‘developments’
Examples of ICCAs

particularly sensitive ecological settings...

“sacred” areas on the mountain and hill tops & close to the villages in all Tibetan villages, Song Pan County (China)… the local villagers managed to preserve their forest cover even from the timber cutting spree of the State Forest Enterprise...

“sacred” island next to a major town in North Madagascar—perfectly conserved as it is strictly forbidden even to set foot there...
Examples of ICCAs

ancient and modern types of “commons”...

Ancestral territory of the Regole of Cortina d’Ampezzo, Italy – 1000 year of recorded history, World Heritage Site

Santiago de Covelo neighborhood woodland, Spain

Frieze Hill Community Orchard, UK

Gajna floodplain commons, Croatia
Example: Territorio delle Regole of Cortina d’Ampezzo (Italy) – 16,000 ha alpine territory, about 1,000 years of recorded history, same governing institution, great diplomatic work, from extreme poverty to extreme wealth, tax free status, subsidies... recognised for its conservation benefits as protected area and World Heritage Site....
questions for you:

- In the history of your nation and peoples, do you find institutions, rules and practices for the sound governance and management of land, water & NRs?
- Recalling the three characteristics defining ICCAs, do ICCAs exist in your country?
- If yes, do you have any examples? Do you have only one or diverse types?
ICCAs– territories of life

conserve nature **but also**
secure livelihoods... in
unique ways for unique contexts...
ICCAs – territories of life

embody the capacity of communities to adapt in the face of change (resilience)
ICCAs—territories of life

an occasion for self-empowerment of indigenous peoples and local/rural communities... and pride for the local youth!
but... are ICCAs under threat?
in recent history many ICCAs have been destroyed or damaged, and many others are being coveted or attacked today ...

- expropriation of “the commons” (nationalisation, privatisation, land and water grabbing...)

- “development” -- mining and fossil fuel extraction, industrial logging and plantations, industrial fishing, sea dredging, large-scale grazing, agriculture, water diversions and drainage, urbanisation, major infrastructure (roads, ports, airports, mass tourism...)

- land encroachment and resource extractions (poaching, stealing, illegal settlers...)
- War, violent conflicts, settlements of refugees, drug-related problems

- Active acculturation of ICCA communities into the consumerist culture (monetary culture, formal education, evangelisation, advertisements)...

- Climate change (natural disasters, etc.)

- Inappropriate recognition by governments – including forced incorporation into protected areas... or the imposition of “modern” governance structures....
threats can be *external* and *internal* to the communities governing the ICCAs

The most serious *external* threat is *forced eviction* and *imposition* of destructive practices on the ICCAs—often resulting from combined private interests and government decisions...
serious *internal* threat are the erosion of local knowledge and attachment to the local environment, the loss of local language and cultural practices, the abandonment of traditional learning processes within communities (elders and youth)

... & the ultimate threat is the loss of the institutions capable of governing the commons (deciding and acting together)
Different types of ICCAs

- **Defined ICCAs** – these are ICCAs that currently exhibits all three characteristics - i.e., the strong community-territory connection, the well-functioning governance institution and the positive results for nature and the community.

- **Disrupted ICCAs** – these are ICCAs had all three characteristics in the past, but do not today (though they may still have one or two) because of disturbances that the community believes it can still reverse or counteract.

- **Desired ICCAs** – these are ICCAs that never had all three characteristics (though they may have one or two today) but have the potential of developing the three characteristics through new, or newly effective, community engagement.
“emblematic” ICCAs—territories of life

- ... intrinsic charisma and great potential to inspire others...

- ...an example for other communities & allies...
questions for you:

- Going back to the examples you identified for your countries, are those **defined**, **disrupted** or **desired** ICCAs?
- Have you identified any **emblematic** ICCA? Why is it so?
Scope of the ICCA phenomenon?

World land under collective, customary control: more than 6 billion hectares (Veit & Reytar, WRI, 2018) …comprising most of the world’s forests, wetlands and rangelands

- If only 50% of those are in good conditions («conserved»), we have three billion hectares of ICCAs in the world...

...an enormous value for conservation of nature...

...also a best kept secret?
indigenous peoples and local communities are well aware of the values of their territories of life, and willing to pay dearly to preserve it

(Global Witness reports: hundreds of people murdered whilst protecting their land, forests and rivers from mining, logging and agricultural expansion... generally indigenous peoples, in remote areas and with little publicity and social awareness)
... conservation values of ICCAs start being reflected in specialised literature...
Since 2003 Durban WPC–
...growing international policy recognition of the crucial role of ICCAs– territories of life for the conservation of nature...
The IUCN (2004, 2008, 2013, 2015) recognises, defines and provides guidance for ICCAs as one of the four main recognised “types of governance” for protected areas & conserved territories & areas.
Programme of Work on Protected Areas (2004) supports innovative types of governance, equity, benefit sharing

... CBD Aichi Biodiversity Targets (2010)...

Aichi Target 11: ...enhance coverage of PAs and OECMs...
Aichi Target 14: ...restore ecosystems for IPs and LCs...
Aichi Target 18: ...integrate traditional knowledge, innovations & practices...

... CBD COP 13 and 14 (2016 & 2018) encourage to identify and recognize the territories and areas conserved by indigenous peoples and local communities (ICCAs), including in situations of overlap with protected areas + encourage governance diversity and quality
ICCAs can be recognized as “protected areas” *de jure* (according to each country definition and legislation)...

...but many may not receive, or may not wish to accept, that recognition...

ICCAs would then simply be “conserved areas” *de facto*... (or “other effective area-based conservation measures” according to CBD Aichi Target 11)
...but huge challenges and threats are weighing upon ICCAs-- territories of life: directly affecting nature, but also the diversity of cultures (e.g., languages, knowledge and wisdom of local institutions) essential for their survival.

- ICCAs are badly in need of being strengthened & «secured» for nature, livelihoods & human wellbeing...
ecologist E. Wilson → Nature needs half
ecologist/ indigenous activist T. Farvar → Nature and People need all

...from timid Aichi targets for PAs and OECMs towards more ambitious targets for “territories of life” where nature, indigenous peoples and local communities live and thrive together! 

proposal/ vision:

self-strengthened, recognised and SECURED “territories of life” featured in the 2030 CBD targets and SDGs!

Let us do our part in this workshop, designed to support the region going ahead with that!
Many thanks for your attention and care!

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