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UNDP

The Global Support Initiative to territories and areas conserved by Indigenous Peoples and local communities

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Contents

Abbreviations

ASOGTUR	Asociación de Guías de Turismo Comunitario Explorando el Valle
BMUV	Federal Ministry for the Environment, Nature Conservation, Nuclear Safety and Consumer Protection *(Bundesministerium für Umwelt, Naturschutz, nukleare Sicherheit und Verbraucherschutz)*
CBD	Convention of Biological Diversity
CBNRM	community-based natural resource management
CBO	community-based organization
CSO	civil society organization
FPIC	Free, Prior, Informed Consent
GBF	Global Biodiversity Framework
ICCA-GSI	Global Support Initiative to territories and areas conserved by Indigenous Peoples and local communities
IIED	International Institute for Environment and Development
IPBES	Intergovernmental Platform on Biodiversity and Ecosystems Services
IUCN	International Union for the Conservation of Nature
IUCN GPAP	International Union for the Conservation of Nature's Global Programme on Protected Areas
KBA	Key Biodiversity Area
MBLA	Moroccan Biodiversity and Livelihoods Association
MMNFR	Maya Mountain North Forest Reserve
NBSAP	National Biodiversity Strategy and Action Plan
NGO	non-governmental organization
NPA	natural protected areas
OECM	Other Effective Area-based Conservation Measures
PCA	protected and conserved area
SAGE	site-level assessment of governance and equity
SGP	Small Grants Programme
SSP	Self-Strengthening Process
TFCGA	Trio Farmers Cacao Growers Association
UNDP	United Nations Development Programme
UNEP	United Nations Environment Programme
WCMC	World Conservation Monitoring Centre
WDPA	World Database for Protected Areas
YCT	Ya'axché Conservation Trust

SGP Madagascar

Introduction

Indigenous Peoples and local communities are the stewards of much of the world's cultural and natural heritage, including biodiversity hotspots. For centuries across all regions of the world, their cultures, governance systems and ways of life have shaped and nurtured their collective lands and territories, enabling them to practice core values such as respect and reciprocity, only taking what they need to meet their food, livelihood, health and spiritual needs.

The rich repository of Indigenous and local knowledge that such communities have built up over generations also serves as a source of innovation offering potential nature- and culture-based solutions for the multiple global crises that the world faces today, notably climate change, biodiversity loss, inequality, and the risks of global pandemics.

Over the last 12 years, the strategic framework, targets and biodiversity strategies of the Convention of Biological Diversity (CBD) have increasingly recognized and emphasized the vital role of Indigenous Peoples and local communities in biodiversity conservation, including outside of the framework of government-recognized protected areas. Yet whilst this recognition has grown progressively, much of the official bilateral development assistance and multi-lateral funding has remained targeted at supporting government-managed protected areas.

As such, the Global Support Initiative to territories and areas conserved by Indigenous Peoples and local communities (ICCA-GSI) was formed in 2014 to broaden the range and quality of diverse governance types in recognizing ICCAs[1], and to contribute to biodiversity goals and discussions such as the CBD's Aichi 2020 targets and forthcoming post-2020 Global Biodiversity Framework (GBF). The ICCA-GSI is a signature programme under the United Nations Development Programme's (UNDP) Local Action Service Offer which is working to significantly expand the size and scope of support to local actors by bringing in new partners and innovative sources of financing.

As shown in the studies presented in this publication, ICCAs cover somewhere between 21 and 32 percent of global land. If viewed as part of a large-scale territorial or national spatial planning context, ICCAs and government-designated protected areas often complement each other and connect biodiversity across wider landscapes and seascapes. In this context, ICCAs play a significant role in the governance, conservation and sustainable use of the world's lands and biodiversity.

The present publication takes stock of the outcomes of the ICCA-GSI at the global, regional, national, and local levels. It is based on dedicated surveys and existing information sources such as: the global database of the Small Grants Programme (SGP); reports by ICCA-GSI global partners including the ICCA Consortium, the United Nations Environment Programme World Conservation Monitoring Centre (UNEP WCMC), and the International Union for the Conservation of Nature's Global Programme on Protected Areas (IUCN GPAP); the Global ICCA Registry websites; and peer-reviewed studies.

Chapter 1 defines ICCAs and the key threats they face. Chapter 2 presents an overview of the ICCA-GSI including its objective and results from 2014 to 2022. Chapter 3 presents the efforts of the ICCA-GSI's global partners in bridging knowledge gaps including studies and improved tracking assessment tools for ICCAs. Chapter 4 presents the ICCA-GSI's work on governance at the national level, in collaboration with IUCN, and at site level working with the International Institute for Environment and Development (IIED). Chapter 5 presents support provided to Indigenous Peoples and local communities to build resilience to pandemics and climate change. Chapter 6 presents illustrative examples of community-based action and demonstration of sound ICCA stewardship. Chapter 7 concludes with a reflection on experiences and an examination of future directions.

SGP Peru

Chapter 1
About ICCAs

Leonarda Parra

I. Definition of ICCAs

Territories and areas conserved by Indigenous Peoples and local communities, or ICCAs, are often known as territories of life. They have been recognised in international biodiversity law (CBD) and conservation policy (IUCN) for nearly 20 years, including in the context of area-based conservation. For example, out of the four primary governance types of protected areas as defined by IUCN, the fourth type is governance by Indigenous Peoples and/or local communities.[2]

The ICCA concept includes a wide range of examples, but to be defined as such ICCAs must have the following three characteristics[3]:

1. A close and deep connection between a territory or area and its custodian Indigenous People or local community. This relationship is usually embedded in history, social and cultural identity, spirituality and/or people's reliance on the territory for their material and non-material well-being.

2. The custodian people or community makes and enforces, alone or together with other actors, decisions and rules about the territory or area through a functioning governance institution, which may or may not be recognized by outsiders or by statutory law of the relevant country.

3. The governance decisions and rules (regarding access to and use of land, water, biodiversity and other gifts of nature) and the management efforts of the concerned people or community contribute positively to the conservation of nature (preservation, sustainable use and restoration of ecosystems, habitats, species, natural resources, landscapes and seascapes), as well as to community livelihoods and well-being.

Beyond these shared characteristics, ICCAs are extremely diverse. Some examples include indigenous territories, cultural landscapes and seascapes, sacred natural sites, migration routes of mobile Indigenous Peoples, bio-cultural heritage territories, sustainable resource reserves, and community-managed areas.

II. Threats to ICCAs

Despite being relatively widespread, the wealth of local knowledge, skills, resources and institutions that can be brought to bear around governance, management and conservation of nature is often poorly appreciated.

Several phenomena can be identified as posing specific threats to ICCAs:

- Traditional institutions governing and managing many ICCAs have been undermined by colonial or centralized political systems, whereby governments have taken over—or attempted to take over— most of their relevant functions and powers.

- Official recognition of ICCAs remains non-existent or inadequate in many countries, and the lack of political and legal support hampers community efforts at maintaining sites, resources and species that have previously been well managed through customary means.

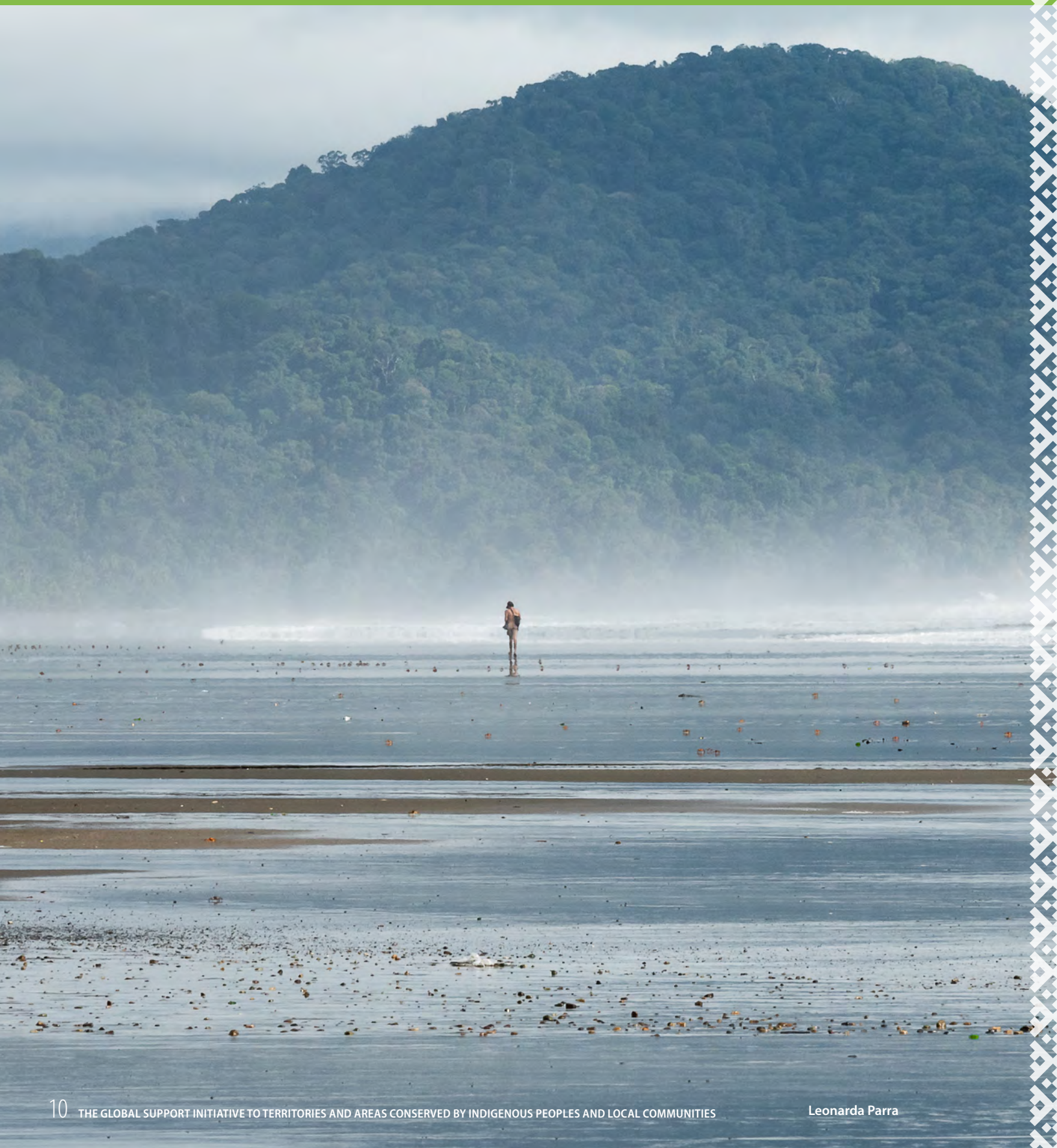
- Valuable renewable and non-renewable resources included in ICCAs (timber, fauna, minerals) are depleted or threatened by commercial users, traffickers, and/or community members under the increasing influence of market forces.

- ICCA-related local knowledge and skills for stewardship and sustainable use are in direct conflict with education and extension programmes that are developed for generic situations and insensitive to local realities.

- The values sustaining ICCAs are being weakened through externally driven change (missionary intrusions over local beliefs, or development projects that denigrate local practices and pretend to organize local communities according to prefigured models and values).

- Sustainable management of ICCAs is hampered from within because of communities' growing internal conflicts and inequalities.

Chapter 2
The Global Support Initiative to ICCAs



Leonarda Parra

The ICCA-GSI is a multi-partnership initiative implemented by the UNDP through the Global Environment Facility's SGP delivery mechanism. The initiative is funded by the Government of Germany, through its Federal Ministry for the Environment, Nature Conservation, Nuclear Safety and Consumer Protection (*Bundesministerium für Umwelt, Naturschutz, nukleare Sicherheit und Verbraucherschutz,* or BMUV). Key partners include the Secretariat of the CBD, the Global ICCA Consortium, the IUCN GPAP, and the UNEP WCMC. Additionally, Natural Justice and the IIED have played supporting roles with respect to the legal recognition of ICCAs, and to site-level governance assessments of protected and conserved areas (PCAs).

The central objective of the ICCA-GSI has been to improve the recognition and overall effectiveness of ICCAs for biodiversity conservation, sustainable livelihoods, and resilience to climate change.

Through the enhanced capacities of the partners, support is provided at three levels.

i. At the local level, direct financial support in the form of grants is provided to community-based action and demonstration on sound ICCA stewardship for the purposes of ecosystem protection, sustainable livelihoods, and poverty reduction.

ii. At the national level, legal, policy and other forms of support is provided for ICCA recognition and conservation (including governance assessments of PCAs).

iii. At the regional and global levels, platforms for networking, knowledge production and exchange are provided between national civil society initiatives.

I. Phase 1 of the ICCA-GSI

Phase 1 of the ICCA-GSI was launched in 2014 towards the achievement of the CBD 2020 Aichi Targets, relating to increasing the coverage of protected areas (Target 11), improving ecosystems that provide essential services (Target 14), and respecting and protecting traditional knowledge (Target 18).

Projects were implemented from 2016-2022 in 26 countries:

Project results

287
PROJECTS IMPLEMENTED CONTRIBUTING TO AICHI TARGET 11, 14 AND 18

+4.2 MILLION
HECTARES OF LAND POSITIVELY INFLUENCED

20
LEGAL AND POLICY ANALYSIS WITH RECOMMENDATIONS

34% AICHI 11
37% AICHI 14
29% AICHI 18

+235,000
BENEFITING MEMBERS OF INDIGENOUS PEOPLES AND LOCAL COMMUNITIES LIVING IN ICCAs

51% WOMEN

49% MEN

Leonarda Parra

II. Phase 2 of the ICCA-GSI

Phase 2 of the ICCA-GSI was launched in 2020 as a rapid response initiative to the COVID-19 pandemic aimed at supporting Indigenous Peoples and local communities to cope with and recover from this new challenge. It is implemented until 2023 in 45 countries, consisting of:

State of implementation

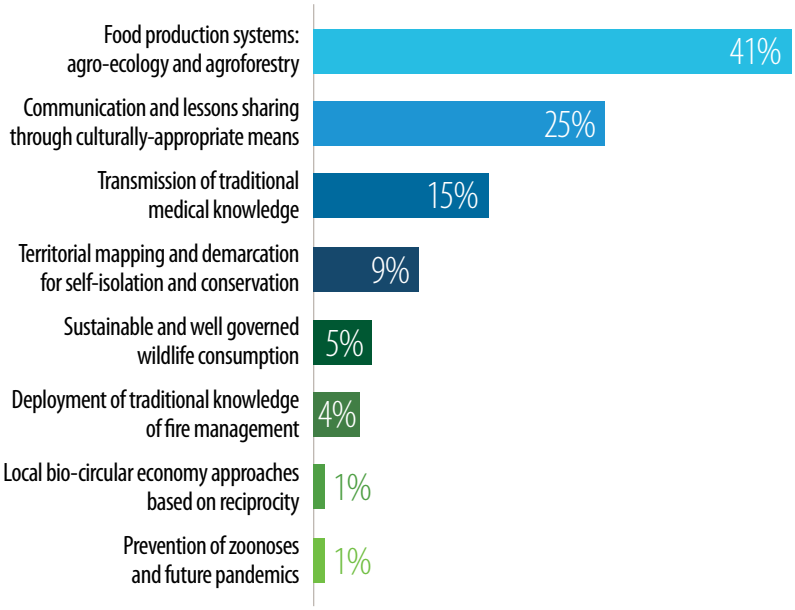
A total of 357 projects are being implemented under eight thematic areas: food production systems (agro-ecology and agroforestry); communication and lessons sharing through culturally appropriate means; transmission of traditional medical knowledge; territorial mapping and demarcation; sustainable and well-governed wildlife consumption; deployment of traditional knowledge of fire management; prevention of zoonoses[4] and future pandemics; and local bio-circular economy based on reciprocity.

357
PROJECTS IMPLEMENTED

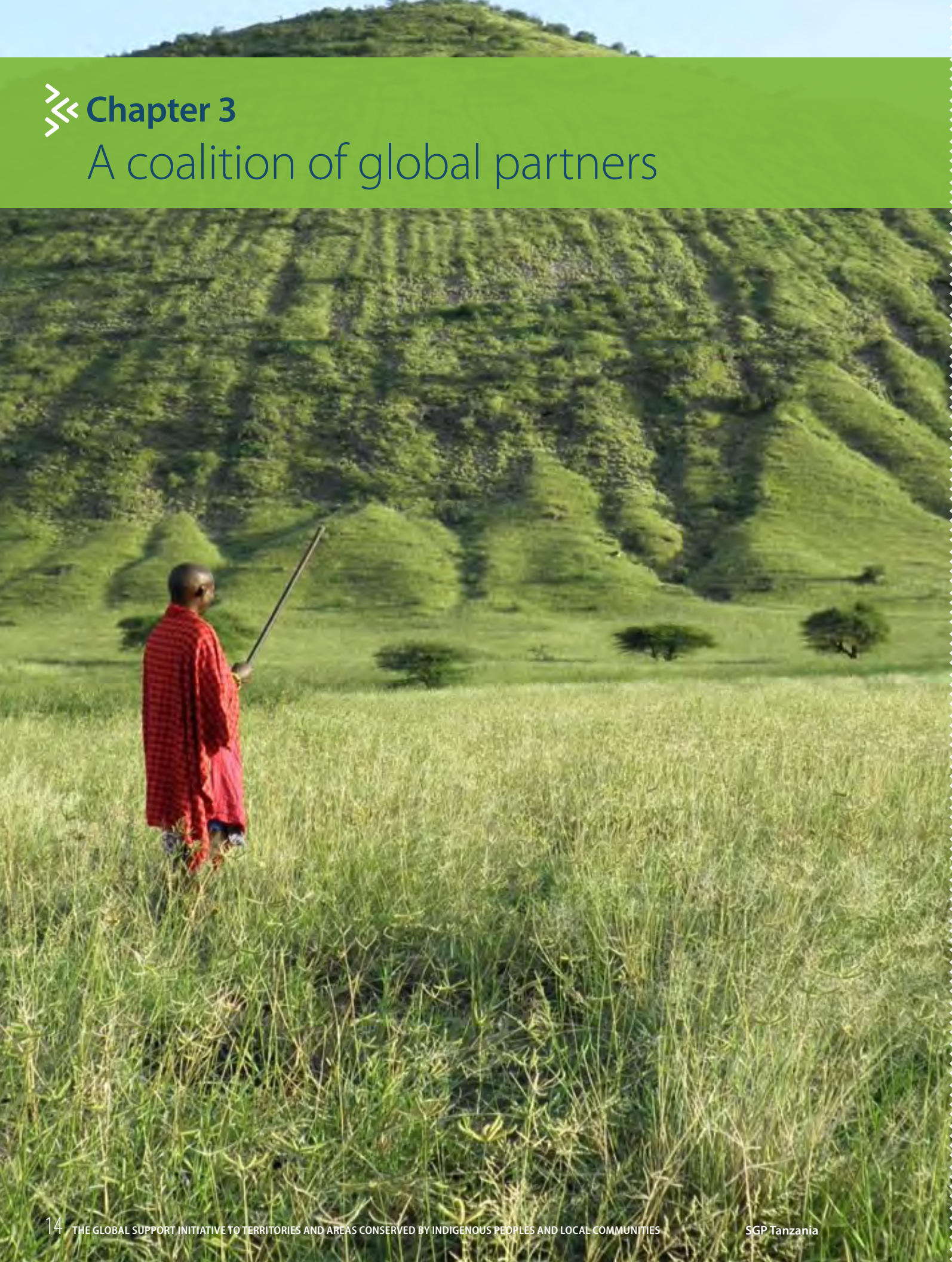
+471,500
MEMBERS OF INDIGENOUS PEOPLES AND LOCAL COMMUNITIES LIVING IN ICCAS DIRECTLY BENEFITTING: 39% WOMEN, 40% MEN AND 21% YOUTH

+52,000
PEOPLE INDIRECTLY BENEFITTING FROM THE PROJECT INTERVENTIONS

DISTRIBUTION OF PROJECT ACTIVITIES BY THEMATIC CATEGORY



Chapter 3
A coalition of global partners



SGP Tanzania

I. The importance of ICCAs in conservation

The world has reached a critical juncture, with the interlinked crises of climate and biodiversity threatening life on Earth. If the previous set of Aichi targets, which expired at the end of 2020, are anything to go by, then the future global biodiversity goals to be established at the 15th meeting of the Conference of the Parties to the CBD (CBD COP15) will be largely unattainable without the full and effective inclusion of Indigenous Peoples and local communities. Recognizing that human beings are not set apart from nature, conservation efforts must reinforce and support the deep connections between cultural and biological diversity, ensuring that the rights of those who care for the land are respected and recognized.

To this end, the ICCA-GSI and its partners launched two key publications in 2021 to illustrate and affirm the natural and cultural values of lands governed by Indigenous Peoples and local communities.

The State of Indigenous Peoples' and Local Communities' Lands and Territories report was the result of extensive collaboration between UNEP WCMC and more than 10 other collaborating organizations, partners, and networks. Its key findings include that 91 percent of Indigenous Peoples' and local communities' lands are in "good and fair ecological condition," and that these lands contain at least 36 percent of Key Biodiversity Areas (KBAs). At present, these lands cover at least 32 percent of the planet's terrestrial realm.[5] However, over a quarter of these areas are likely to face high development pressure in the future, underlining the need for Indigenous Peoples and local communities' rights, governance, access and use to be secured.

The Territories of Life: 2021 Report published by the ICCA Consortium, is a local-to-global analysis of territories and areas conserved by Indigenous Peoples and local communities (abbreviated as "ICCAs" or "territories of life"). This multi-scale approach weaves together diverse perspectives, insights and new findings about the grassroots global phenomenon of territories of life

while also creating space for nuance and complexity. Overall, the report adds to a growing body of literature on the incontrovertible role of Indigenous peoples and local communities in ensuring a healthy planet for all, and the urgent actions required to support them.

One of the components of this report is the first global spatial analysis of the estimated extent and conservation value of ICCAs. It built directly on the State of Indigenous Peoples' and Local Communities' Lands and Territories report and added more datasets and analyses, including more detailed literature review and data from the ICCA Registry. This global spatial analysis provides extensive technical and scientific evidence required to strengthen key aspects of the post-2020 GBF and its implementation. The report argues that if we are to "live in harmony with nature", we must work in partnership with Indigenous Peoples and local communities, and that the new biodiversity targets will only be achieved through a rights-based approach and a truly respectful and equitable collaboration between Indigenous Peoples, local communities, governments, conservation practitioners and private actors.

As part of the ICCA-GSI, the non-governmental organization Natural Justice undertook an analysis on the existing recognition and support for ICCAs through appropriate legal and policy reforms at national, regional and global levels, including the following activities:

1. A review of national laws, policies, and institutions relevant to ICCAs, leading to recommendations on the reforms required to bring about greater recognition of ICCAs, in: (i) Benin, Kenya, Madagascar, Morocco, Namibia, Senegal, Tanzania, and Zambia (Africa); (ii) Argentina, Belize, Colombia, Guatemala, Paraguay (South America); and (iii) Georgia, Indonesia, Iran and Viet Nam (Asia).
2. Preparation of a global synthesis report to highlight the lessons learned, best practice from the national reviews and legal reforms required.
3. A review of international law through an updated edition of the Living Convention.[6]

The key findings of the analysis conducted by Natural Justice have demonstrated to date that:

- Few countries explicitly recognize ICCAs, with some exceptions, demonstrating that appropriate, national-level recognition is still lacking and needed.
- The examples of community conservation are more often shared governance models, which are often imposed rather than community-driven.
- The relevant rights for ICCAs in national law are often dispersed across legal frameworks, with a limited number of explicit rights found in sectoral laws, such as for forestry and fishing. Though Indigenous Peoples and local communities can utilize these sectoral legal frameworks to affirm their rights to lands, territories, and resources, they offer insufficient protection to external threats, such as extractive and/or other industrial projects.
- Criminalization and violence against land and environmental human rights defenders persists and is increasing as governments and companies seek additional resources to exploit.

II. Methodologies and tools for the assessment of the vitality, security, and socio-ecological resilience of ICCAs and protected landscapes

A number of methodologies and tracking tools that assess the vitality, security, and socio-ecological resilience of ICCAs and protected landscapes were piloted by the ICCA-GSI. These are: (i) the Resilience and Security Index for ICCAs; (ii) the Self-Strengthening Process (SSP) guide; (iii) a guide to registering ICCAs in the Global ICCA Registry and Protected Planet databases; and (iv) Mapeo, a digital mapping tool co-developed by UNEP WCMC, Digital Democracy and Forest Peoples Programme. The Resilience and Security Index and the SSP guide were both developed by the ICCA Consortium, while the guide to registration processes to the global databases was developed by UNEP WCMC who administer these databases. All the above tools build on previous collaborative work by the partners such as the ICCA Toolkit, developed in 2013.

Results

- More than 500,000 people have been trained in Self-Strengthening Processes (SSP).
- The SSP enabled Indigenous Peoples and local communities to identify their own challenges, needs, goals and aspirations, including their self-determined priorities for their respective ICCAs.

+

- More than 709,000 people supported in 500 ICCA-GSI projects have participated in the Resilience and Security Index training sessions.
- The Resilience and Security Index enabled communities to assess the ecological health of their ICCAs and the associated barriers and opportunities.

↓

- Regional and national meetings were facilitated to provide a space for Indigenous Peoples and local communities to exchange their knowledge, experiences, challenges, and lessons learned.

↓

These tools have strengthened the capacities of Indigenous Peoples and local communities in understanding their realities and engaging with representatives of government, academia and other actors based on their self-determined priorities (see examples in Chapter 6).

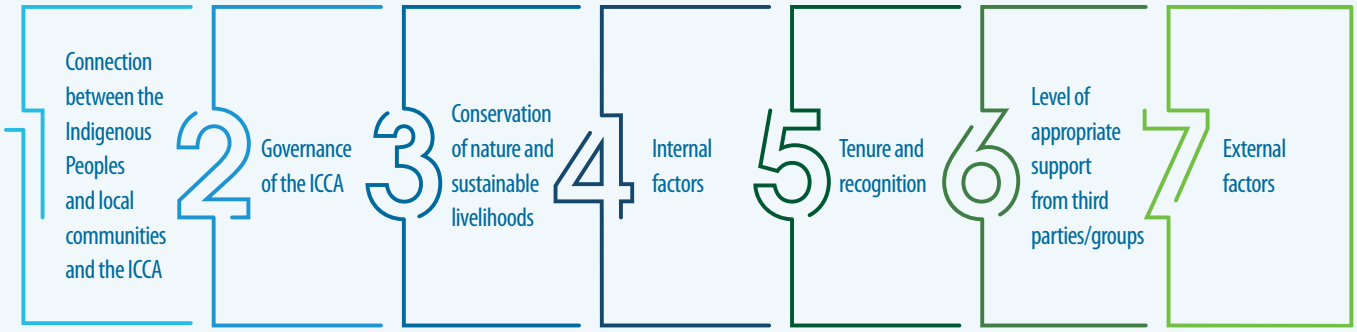
The programme supported the roll-out and adoption of the tracking tools and methodologies at national and local levels. As the first step, members of SGP's Central Programme Management Team and the Global ICCA Consortium provided a training for the SGP National Coordinators in the participating countries. Those National Coordinators went on to organize a series of national workshops and support to non-governmental organizations (NGOs), community-based organizations (CBOs), Indigenous Peoples' organizations, inclusive of member organizations of the ICCA Consortium. Subsequently, many of the partner civil society organizations (CSOs) who were supporting the implementation of projects trained community representatives at the project sites.

A. The Resilience and Security Index for ICCAs

The ICCA Resilience and Security Index, developed initially by the ICCA Consortium around 2010-2011, is a tracking tool to rapidly review the overall health and strength of ICCAs and assess their resilience. The tool has seven main components covering: (i) the connection between the Indigenous People and local communities and the ICCA; (ii) governance of the ICCA; (iii) conservation of nature and sustainable livelihoods; (iv) internal factors that present threats to the ICCAs (rapid changes in culture, economic lifestyles, and aspirations, political and/or social fragmentation); (v) tenure and recognition; (vi) the level of appropriate support from third parties; and (vii) external factors that present threats to the ICCAs (climate change, war, encroachment).

During the inception and implementation stages of the ICCA-GSI, the SGP National Coordinators from the participating countries were trained in using the Resilience and Security Index. The Index was reviewed and combined with other relevant indicator methodologies and systems in order to be further field tested with a total score out of 150. The minimum output-level indicators for all projects funded have included *inter alia*: (i) the number of ICCAs supported; (ii) the number of hectares of ICCAs positively influenced; and (iii) the number of assessments completed on

The Components of Resilience and Security Index



the diversity and quality of governance systems at the landscape level. Learning activities have included partnerships with organizations and stakeholders that can positively contribute to SGP's work in support of ICCAs.

B. The Self-Strengthening Process

The Self-Strengthening Process (SSP) is a cornerstone for Indigenous Peoples and local communities who are custodians of ICCAs or territories of life. The SSP involves a self-strengthening journey, a process of reflection, discussions, and actions that enable communities to define and shape plans according to their needs and aspirations.

Self-Strengthening Process

GUIDANCE FROM COMMUNITIES FOR COMMUNITIES

1. Reflect
2. Document
3. Understand
4. Vision & Celebrate
5. Act & Communicate
6. Act with Others
7. Review & Renew

The SSP guidance was first developed in 2017, and later fully revised and adapted into a mobile-friendly format in 2021, by the ICCA Consortium with support provided by a range of partners including the ICCA-GSI, The Christensen Fund, and SwedBio through the Stockholm Resilience Centre.

The SSP was inspired by the experience of local communities living in a rural community located in the Casamance region of Senegal. The Djola people, the main inhabitants of the territory, were faced with the degradation of their coastal environment, including declining productivity of marine ecosystems due to indiscriminate fishing and resource extraction by outsiders. They understood that to address these threats, their territory of life needed to be restored, better recognized and respected, and that their traditional rules for access to and use of natural resources needed to be modified and integrated with new understandings and tools. As such, they engaged in a process of reflection, discussion, and action, and called their territory of life *kawawana*, the Djola abbreviation for the phrase "our ancestral patrimony that we all wish to conserve". In 2010, the *Kawawana* ICCA obtained formal recognition certificates from the Regional Council and the Governor of the Casamance Region, covering about 10,000 hectares of land and water in their riverine mangrove ecosystem.

The SSP guidance consists of seven main actions:

1. **Reflect** – The self-strengthening process may be prompted by the need to address a pressing concern for the territory or to take up a new opportunity. A useful starting point is to hold a grassroots discussion to explore and confirm: (i) whether the community is a custodian of a territory of life; (ii) what the status of that territory of life is; and (iii) whether and how the community wants to embark on a self-strengthening process.

2. **Document** – Community-defined documentation about the territory of life can be of use within the community and in support of external connections. Documentation helps to support other self-strengthening elements, including being able to communicate, seeing how the situation changes over time, and defending the territory from harm.

3. **Understand** – Once sufficient information about the territory of life has been gathered and shared within the communities, self-strengthening can focus on their understanding of the overall situation or health of the territory of life. The Resilience and Security Index can be used in tandem as a tool to determine communities' reality in relation to inter-related ecological, social, cultural, spiritual, political and economic aspects in the territories of life. Understanding their current situation or reality allows the communities to discuss their future.

4. **Envision & Celebrate** – A foundational moment of any self-strengthening process is the moment when the communities recognize themselves as custodians of their territory of life, and collectively commit to maintaining that role into the future. While this commitment may look different for diverse peoples and communities, it usually centers on the collective capacities and will to govern and manage the relevant territory.

   Self-recognition as a community custodian is stronger when built upon or along with a shared vision of the future for the territory of life. The moment of collective self-recognition may culminate in an event to celebrate, affirm, and commit to the shared vision of the desired future, role as custodians as well as kindle community enthusiasm and sense of unity.

5. **Act & Communicate** – For the self-strengthening process to produce tangible results, the community will need to act. This typically includes developing and implementing one or more specific initiatives. These initiatives should draw from the previous steps such as understanding communities' own strengths, challenges and the threats and opportunities they face in relationship to their role as custodian, and vision of the desired future. In other words, the community members should together consider and agree on what needs to happen for their shared vision of the territory of life to become a reality.

6. **Act with Others** – Custodian communities confront similar challenges and are likely to benefit from sharing experiences and joining forces. In this sense, self-strengthening ultimately involves mutual strengthening among peers and allies, which generally starts from some form of networking. National networking and organizing for collaborative action can help create a critical mass of support for territories of life. These collaborations generate: (i) mutual awareness and solidarity, including to address threats to territories of life; (ii) enhanced means to act (pulled together from many sources); (iii) better understanding of shared issues and priorities, including how to address opportunities and use of resources effectively; (iv) enhanced national and international visibility of the broad benefits of territories of life; and (v) effective advocacy for improved policies and practices.

7. **Review & Renew** – Self-strengthening is an ongoing process of both learning and action. territories of life, their custodian communities, and the broader contexts in which they exist are dynamic. Changing landscapes and circumstances can bring new opportunities and challenges over time. Rather than being a one-off exercise, the process can be viewed as a set of approaches and commitments that enable ongoing learning and growth.

C. Global databases to support ICCAs

While there have been a number of estimates of the global coverage of ICCAs, including multiple references that these areas are likely to equal the areas covered by government-designated protected areas, no one knows exactly how many ICCAs there are in the world. The Global ICCA Registry and the Protected Planet Initiative, both administered by UNEP WCMC, are helping to answer this question.

The data submitted to these databases has resulted in statistics and analysis on ICCAs from around the world. The volume of data and cases studies continues to grow each year, helping to provide a much-needed evidence base to promote the recognition and support of ICCAs worldwide, including in the CBD negotiations for the post-2020 GBF.

Results

As a result of the ICCA-GSI work since 2014, including the territorial mapping at the project level, a total of 284 ICCAs from at least 20 countries were reported to the ICCA Registry and/or WDPA as of 2022.

The ICCA Data Manual, updated in 2020, describes how to decide whether, how and where to submit ICCA data, by means of a decision tree (Figure 1) and checklist (Figure 2). The ICCA Data Manual is available in English, Spanish, French and Portuguese. It now also includes information on the World Database on Other Effective Area-Based Conservation Measures (OECMs).

FIGURE 1: Decision tree for the ICCA submission process

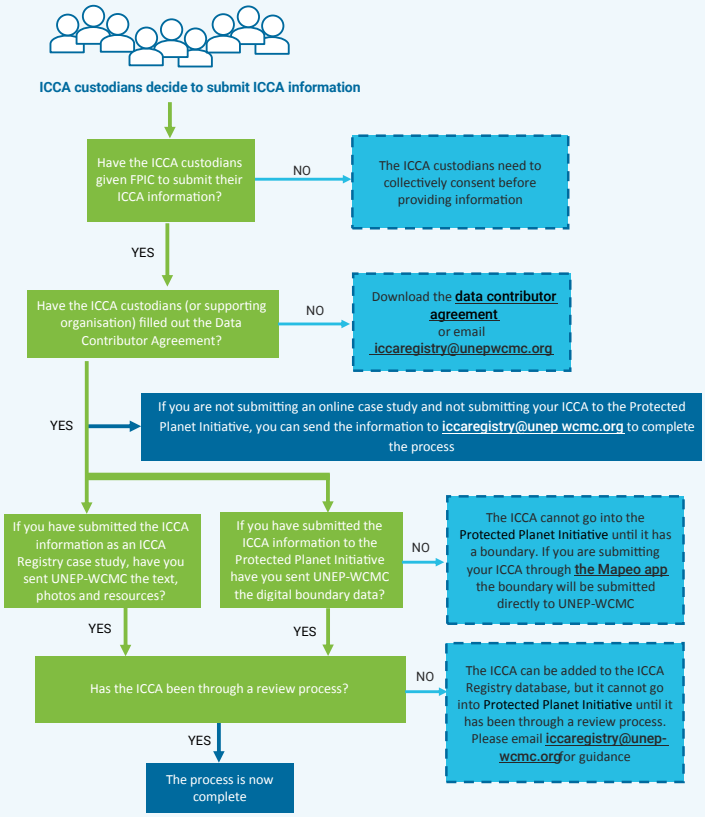


FIGURE 2: Checklist for the data submission process for each database

		Where do you want to submit your ICCA data to?		
		ICCA Registry database	ICCA Registry Case Study	Protected Planet Initiative
Activities to complete	Get Free, Prior Informed Consent	✓	✓	✓
	Fill out the Data Contributor Agreement	✓	✓	✓
	Submit data through the Questionnaire, Online Reporting System, or Mapeo Mapping App	✓	✓	✓
	Send the text for the online ICCA case study (or agree that UNEP-WCMC will write it using the questionnaire)		✓	
	Send the photos and resources for the online ICCA case study		✓	
	Have the site reviewed through a peer review process, or government	**Recommended but not essential**	**Recommended but not essential**	✓
	Send the spatial (GIS) data	**Latitude and longitude values only**	**Latitude and longitude values only**	✓

i. The Global ICCA Registry

The Global ICCA Registry was established in 2008 as an online platform to raise awareness of the significance of Indigenous Peoples' and community-led conservation practices. It is a voluntary database, where ICCA custodians or their supporting organizations can provide data, case studies, maps, photos and stories. Information can be provided by using a questionnaire based on the Free, Prior and Informed Consent (FPIC) of the communities concerned.

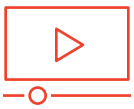
The ICCA Registry provides information on learning what ICCAs are, the benefits and considerations of participating, and the registration processes.

ICCA Registry webinars

ICCA Registry webinar 1: Why participate
As an introduction to the ICCA Registry, this webinar discusses the potential benefits of participating in the ICCA Registry, and things to consider before doing so.

ICCA Registry webinar 2: How to participate
This webinar discusses how to participate in the ICCA Registry.

ICCA Registry videos



Video 1: What are ICCAs?

Video 2: Why submit your ICCA to the ICCA Registry, and how?

Video 3: What definitions can your ICCA meet?

The ICCA Registry is linked to the Protected Planet Initiative, which is the authoritative platform for global data on PCAs and which tracks progress towards the implementation of area-based conservation targets.

ii. Protected Planet Initiative

The Protected Planet Initiative is an online platform and stores data on PCAs. The Protected Planet databases have a range of users, including governments, NGOs, non-state actors and communities, who use them to track progress towards policy targets, to inform new conservation strategies, defend and educate. ICCA custodians can also choose to submit their ICCAs as a protected area or an OECM to the Protected Planet databases, which includes the World Database on Protected Areas (WDPA) and the World Database on Other Effective Area-based Conservation Measures (WD-OECM). Submitting data on ICCAs to the Protected Planet databases will further increase their visibility and will ensure ICCAs are included in tracking progress towards national and international conservation ambitions.

Mapeo for ICCAs

To further support Indigenous Peoples and local communities in mapping and documenting their ICCAs, Mapeo for ICCAs was developed by UNEP-WCMC, Digital Democracy and the Forest Peoples Programme.

Mapeo is an existing app developed by Digital Democracy, designed to support Indigenous Peoples and local communities in documenting, monitoring and mapping many types of information. Mapeo now includes a specific version of the app called 'Mapeo for ICCAs' which is designed to support ICCA custodians to map the boundaries of their ICCAs but it also provides a mechanism for the ICCA custodians to submit their data to the ICCA Registry and the Protected Planet Initiative databases via the app, if they choose to do so. The app is designed to work in an entirely offline environment, to be highly customizable, and built on a decentralized peer-to-peer database that allows communities to own their own data.

The overall objective of Mapeo for ICCAs is to make the mapping, advocacy, and information-sharing process for ICCAs as accessible as possible. The application is a free digital tool that allows communities to document, monitor, map and own their data. It is an offline and open-source technology which does not require internet or special hardware to collect, view or share data.

Chapter 4

Governance assessments at the national and site levels

I. Improved governance in protected and conserved areas

At the international level, the IUCN is responsible for the definition and global classification system for PCAs, and develops policy guidance on their relevant management and governance arrangements. IUCN is also responsible for the organization of the World Parks Congress, held every 10 years.

As a partner to the ICCA-GSI, the IUCN GPAP implemented a project to assess the governance effectiveness of protected areas at the national level. In this context, IUCN GPAP conducted a series of national- or system-level governance assessment processes in six countries, namely Ecuador, Georgia, Iran, Indonesia, Peru and Tanzania.

At the policy level, IUCN aims to promote and strengthen diverse and equitable governance arrangements for PCA systems that deliver biodiversity outcomes. As part of the ICCA-GSI partnership, IUCN conducted stakeholder orientations, technical workshops, and national dialogues in the target countries, including the generation of governance profiles for each country in the IUCN Green List of PCAs. These results were shared with the Expert Assessment Groups for the Green List in each country. Methodologies and criteria were subsequently developed based on good practices for the PCA governance assessments.

The activities have helped to broaden the national recognition of diverse governance institutions and governance types of PCAs, strengthen the capacities of state, municipal, community and private sector stakeholders, and foster learning in shared governance situations. The national governance assessments demonstrated opportunities to integrate ICCAs into the capacity development strategy of IUCN as well as the IUCN Green List, which incorporates the themes of governance diversity, quality, and equity.

As a result of the governance assessments, partners in each of the country were able to report the progress on the quality elements of Aichi Target 11, as well as provide a blueprint for other countries to undertake similar efforts.

Roshni Lodhia

The project also helped to shape critical work on the evolving concept of OECMs as a core component of Target 3 of the post-2020 GBF.

II. Methodology on site-level governance of protected areas based on principles of equity

In relation to increasing and improving the coverage of PCAs, Aichi Target 11 requires that planning frameworks need to be "in place to ensure ecological integrity and the protection of species, habitats and ecosystem processes, with the full participation of indigenous and local communities, and such that costs and benefits of the areas are fairly shared," according to the CBD explanation accompanying the targets.

In this context, the CBD's Programme of Work on Protected Areas calls for parties to: (i) assess the economic and socio-cultural costs, benefits and impacts arising from the establishment and maintenance of PCAs; and (ii) carry out participatory national reviews of the status, needs and context-specific mechanisms for involving stakeholders, ensuring gender and social equity in the policy and management of PCAs.

While progress has been made over the last 20 years on understanding and assessing the management effectiveness of protected areas, relatively few examples exist of the comprehensive assessment of governance and social equity considerations for PCAs.

In this context, the ICCA-GSI partnered with the IIED to refine a methodology to conduct site-level assessments of the governance of protected areas, based on principles of equity. Since 2018, IIED has been leading a global effort to assess and understand local governance and social equity in PCAs in partnership with IUCN and the German Agency for International Cooperation, GIZ. The work addresses the gap between international policy intentions on equitable management and practice by proposing a relatively simple, low-cost, approach to assess the governance and social equity dimensions of PCAs, called site-level assessment of governance and equity (SAGE).


SGP Peru

Under the collaboration within the ICCA-GSI, the SAGE manual on governance and equity has been tested in the Philippines and Zambia. The SAGE methodology is comprised of an analytical framework, a multi-stakeholder assessment process, and tools for the five phases of the assessment process, namely: (i) preparation; (ii) scoping; (iii) information collection; (iv) self-assessment; and (v) action planning.

In the Philippines, IIED has worked with the Haribon Foundation in a national park known by its gazettement notice (PD1636), which continues to be threatened by the encroachment of farming and illegal logging. Site-level assessment workshops have brought participants together, including representatives of local government at district and community levels, Indigenous Peoples leaders, staff of the protected area and NGOs. Results from the assessment identified key challenges related to participation in decision-making, transparency and access to information, respect for rights, and dispute resolution.

In Zambia, IIED has collaborated with the Zambia Community-Based Natural Resources Management Forum in Game Management Areas in Mumbwa and Chiawa, where encroachment is a major issue. Actual assessments were undertaken by multi-level stakeholders including representatives of government departments, community resource boards, village groups, NGOs and traditional leaders. The results from the assessment identified challenges in the sharing of benefits from hunting.

Multi-level workshops were then organized to: (i) enable key actors to identify appropriate actions that contribute to improving governance of PCAs; and (ii) generate an action plan that specifies time-bound commitments for implementation and serves as the basis for monitoring action and promoting accountability.

Chapter 5

Supporting ICCAs to build resilience to pandemics and climate changes

Magali Casa

In late 2020, with continuing support from the German BMUV, the ICCA-GSI launched a COVID-19 response phase to assist Indigenous Peoples and local communities to cope and recover from the impacts of the COVID-19 pandemic.

In all participating countries, virtual meetings and phone surveys were undertaken to: listen to CSOs as they shared their anxieties and needs; define new ways to promote solidarity within and between communities; rediscover indigenous wisdom; and develop new partnerships and/or strengthen existing ones.

As a response to the urgent requests for personal protective equipment, the ICCA-GSI distributed masks, sanitizers, soaps and cleaning products to project sites. Many indigenous communities also chose to close their borders to help prevent the spread of the virus, as well as to enforce restrictions on mobility and group gatherings inside their territories. In numerous countries, ICCA-GSI project activities earmarked for large gatherings, such as field training sessions, were reallocated to activities that bolstered food security and enhanced resilience.

In Belize, emergency food packages were distributed, and budget reallocations were prioritized for distributing seeds, establishing indigenous seed banks, and promoting agroforestry and agroecological activities to generate livelihood options and mitigate biodiversity losses. In Malaysia, where some communities had an over-abundance of produce due to the shutdowns whilst others faced food shortages, the ICCA-GSI linked project partners so that they could barter, exchange, and redistribute supplies.

In Senegal, seeds and equipment were distributed to several ICCAs to strengthen subsistence agriculture and provide income-generating alternatives, for example to villagers from the Ané Mountain ICCA (south-eastern Senegal) who faced uncertainties due to the suspension of government micro-credit grants for their ecotourism activities. The ICCA-GSI in Senegal also coordinated food distribution systems between village leaders and the government, especially in the Sédhiou region of south-western Senegal, where government food aid faced difficulties to reach all village members.

In Ecuador, a food autonomy plan titled Strengthening Food Sovereignty was developed in the indigenous Waorani territories, based on the community's own capacities and food traditions such as bio-cultural groves and diversified orchards. Similarly, in the native Kichwa village of Sarayaku, the ICCA-GSI supported communities to rediscover and revitalize locally available natural medicines to strengthen the human respiratory and immune system.

Also in Ecuador, across the Waorani territories a prevention guide was developed in the Waorani language and disseminated to 54 communities. These included a series of protocols, community trainings, videos, and radio programs on the impacts of COVID-19, including a focus on the pikenane (elderly) who were more vulnerable, including on the importance of enforcing quarantines. In Shuar Arutam village, guidelines were distributed through a local radio program The Voice of the Live Waterfalls in the local Shuar Chicham dialect; and in the Kichwa native village of Sarayaku, health protocols and evacuation logistics for health emergencies were shared in Spanish and Kichwa language via online meetings and distribution of prevention cards.

At the height of the pandemic, the ICCA-GSI COVID-19 response enabled the coordination of efforts between communities, local government officials, CSOs, the private sector, and national and regional indigenous organizations, in securing entry and exit points and logistics of food transport. The interventions helped to identify key vulnerable populations, organize management committees in strategic points, and ensure food availability for community members isolated in their territories. In a number of cases, governing councils also requested food suppliers to bring deliveries closer to the ICCA territories, which village leaders were then able to distribute to each family.

In addition to the 287 projects under the Phase 1 of the ICCA-GSI, a total of at least 357 projects were approved under the Phase 2 as a rapid response to the COVID-19 pandemic. Examples from across regions are presented in Chapter 6, with the last four examples focused on coping and recovery measures to the pandemic.

Chapter 6
Country highlights from the ICCA-GSI

SGP Tanzania

This chapter presents examples from the ICCA-GSI projects implemented at the local and national level. In recognition and respect to the rights of indigenous peoples and local communities, the examples illustrate the contribution of indigenous peoples and local communities to biodiversity conservation and to the response to climate change. The terms "ICCAs" and "CCAs" are used interchangeably to align with each country's legal context. While a given country may have voted in favour of the UN Declaration on the Rights of Indigenous Peoples (UNDRIP) in 2007, for example, that country may not yet legally recognize Indigenous Peoples. As such, the lands and territories of the ethnic minorities or other population groups may be referred to as "CCAs".


SGP Ecuador

I **Ecuador:** Recognition of Indigenous Peoples' rights, and protecting more than 1.2 million hectares in ICCAs

Ecuador is one of 17 megadiverse countries located in the neotropics. Being a pluricultural country, cultural and biological diversity are intimately linked, and shape the 26 distinct habitats in Ecuador. Among these habitats are the country's forests, which cover 42 percent of the total national surface area. The humid forests in the north-west, the Andean Mountain range, and the Amazon are amongst the world's top 10 biodiversity hotspots[7] .

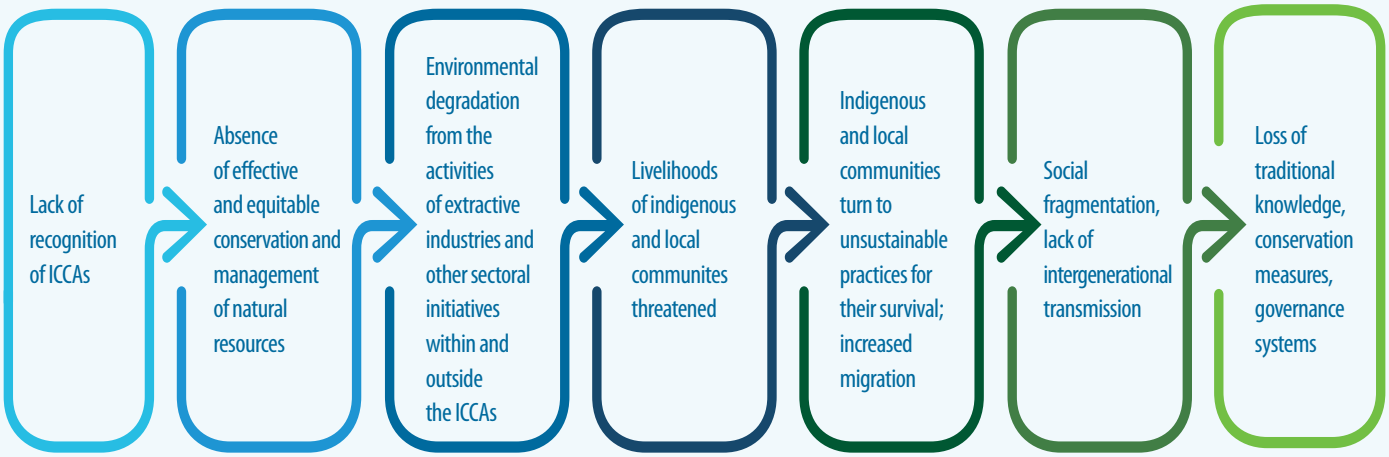
Threats

Ecuador's biodiversity is highly threatened by deforestation. According to the Ecuador National Biodiversity Strategy and Action Plan (NBSAP),[8] the country's deforestation and biodiversity loss is driven by agricultural expansion, petroleum exploration and exploitation, overexploitation of natural resources, urban expansion, poverty, human migrations, and tourism development. Many Indigenous Peoples and local communities have also been severely impacted by land grabs and illegal encroachments.

The Self-Strengthening Process

In 2016, the ICCA-GSI partnered with the Office of Social and Development Research to engage with Indigenous Peoples across Ecuador who identify as the custodians of their ICCAs, and undertake an SSP to identify their challenges and goals. Among those who actively participated in the dialogues included the Kichwa, Kayambi, Cañari Shuar and Waorani indigenous communities living in eight ICCAs, whose lands cover more than 1.1 million hectares, and are home to over 162,104 members of Indigenous Peoples across 278 communities. These ICCA custodians include: the communes of Playa de Oro, Agua Blanca and Portoviejo River Estuary on the coast; the villages of Kayambi and Cañari del Tambo and communities of Mesarrumi Jeco El Chorro in the mountain range; and the Shuar Arutam People and Association of Waorani Women of the Ecuadorian Amazon in the Amazon.

FIGURE 3: Lack of recognition of ICCAs and its cascading effects



Under the guidance of SGP, the ICCA custodians undertook the SSP, and have since been able to identify their own challenges and priorities. A critical challenge they reported was the lack of recognition of their ICCAs, or territories of life, by state actors and the private sector, and its cascading effects on their culture, traditional knowledge and lands (Figure 3).

Creation of an ICCA network

In response to these identified challenges, the SGP partnered with the Asociación Latinoamericana para el Desarrollo Alternativo (Latin American Association for Alternative Development) in 2018 to implement a project to support the recognition of the rights of Indigenous Peoples and their vital contribution to biodiversity conservation. The project commenced with creating a national ICCA network to fortify the self-strengthening journey of the Indigenous Peoples in the eight ICCAs. The network grew as more indigenous communities joined, such as the Kichwa people of Sarayaku, increasing the land coverage of the project to 1.2 million hectares and the beneficiary population to more than 163,000 members of Indigenous Peoples from 285 communities.

See Table 1 in the Annex for the names of the indigenous communities as well as the location and hectare coverage of their ICCAs.

Improved organizational capacities and advocacy for rights of Indigenous Peoples

Based on the needs stated by the network in strengthening their territories of life, more than 30 workshops were carried out on: (i) strengthening indigenous organizational capacities and processes; (ii) the registration processes of the Global ICCA Registry and WDPA; and (iii) strategic communications for advocacy and outreach.

As a result, the eight ICCAs have improved their internal governance systems and regulations to adapt to the new socio-political realities and needs, and have promoted sustainable and culturally viable alternative livelihood programmes using agro-ecological approaches

"Work is being conducted by the Global ICCA Support Initiative to support the concept of territories of life, and to promote local enterprises and different means of subsistence of these communities that work in harmony with nature."

MATILDE MORDT, UNDP RESIDENT REPRESENTATIVE IN ECUADOR

"Kawsak Sacha is a proposal that comes from the deepest knowledge of the forest and nature. It launches into the world a vision of global responsibility towards the protection of nature and the Amazon."

PATRICIA GUALINGA, A LEADER OF THE KICHWA PEOPLE OF SARAYAKU

to bolster their livelihoods while increasing cultural identity and ecosystem conservation. The national ICCA network has also been able to promote indigenous bio-cultural innovations towards environmental protection, advocate for the rights of Indigenous Peoples, and the protection of their ancestral territories at the national and international levels.

Registration with the Global ICCA Registry

The registration process with the Global ICCA Registry followed the principles of FPIC. The consultations were carried out without any coercion, with the level of information sharing, analysis and timelines agreed upon by the relevant communities and organizations. As a result of this process, custodians from five ICCAs, covering more than 1.1 million hectares, have voluntarily registered with the Global ICCA Registry after meeting all its requirements.[9]

See Table 2 in the Annex for the five ICCAs now registered in the Global ICCA Registry.

Kichwa people of Sarayaku

The Kichwa people of Sarayaku is an internationally recognized example of the struggle of Indigenous Peoples in protecting their ancestral lands. The Sarayaku pursue a sustainable lifestyle that sees nature not merely as a resource, but as a living and sacred entity worthy of legal rights and protection. Through the concept of *Sumak Kawsay*, translated as "living well" from the *Kichwa* language, the Sarayaku promote harmonious co-existence with nature in order to achieve well-being for all. The primary source of *Sumak Kawsay* is the *Kawsak Sacha* or "Living Forest Declaration," which proposes a legal claim to the territorial rights and nature for all Indigenous Peoples of the world.

After decades of facing industrial development pressures, the Kichwa people of Sarayaku took a historic step in 2018 and officially presented their *Kawsak Sacha* to the Ecuadorian government. Based on their ancient way of living harmoniously with nature, which goes beyond traditional views of development and conservation, their declaration requested the national and international recognition of a new legal category for the permanent protection of indigenous lands, free of industrial extraction and with policies for sustainable hunting, fishing, agriculture, housing, transportation, and traditional medicine.

Influenced by the teachings of indigenous cultures on *Sumak Kawsay*, the Ecuadorian State has codified the "Rights of Nature" in the country's constitution, making Ecuador the first country to do so. This is also included in Ecuador's current National Biodiversity Strategy (2015-2030).[10] The people of Sarayaku were also awarded the UNDP's Equator Prize in 2021 in recognition of their decades-long efforts to protect their territory and their advocacy for *Kawsak Sacha*.

II **Madagascar:** Land rights in ICCAs are secured and traditional governance is used in government-managed protected areas

Madagascar is another megadiverse country marked by a high concentration of endemic species, as well as a variety of ecosystems including forests, savannah, steppes, rivers, lakes, wetlands, mangroves, drylands, and reefs. With 5,600 km of coastline, Madagascar's coastal areas are composed of natural environments that are amongst the richest and most diverse in the Indian Ocean region, including coral reefs, mangroves, seagrass beds, estuaries, and coastal marshes.


SPG Madagascar

Madagascar's biodiversity provides enormous benefits as more than 18 million Malagasy people depend on them for their subsistence needs, with 80 percent solely dependent on natural resources for their livelihoods. Madagascar has been recognized for its efforts to address land rights through the granting of land certificates to citizens. According to the CBD, 90 percent of the 2,300 types of plant used for medicinal purposes in the country have not been commercialized, and traditional healers have never constituted a threat to the conservation of biodiversity.

Malagasy governance systems for environmental protection

For centuries prior to the colonial era, Malagasy society bound together diverse communities in a traditional system known as the *fokonolona*. Deriving from the words *foko* (tribe) and *olona* (human), the social system served to protect villages and their surrounding ecosystems throughout Madagascar's rich history of human migration and settlement.

The *fokonolona* and its system of traditional governance ties individuals together in a network of mutual obligations. Fostering cooperation, the *fokonolona*, according to the definition of local communities, are groups of people linked together by their way of life and the natural resources they depend on. Its system of traditional governance has served for centuries to tie Malagasy society together in a network of mutual obligations.

An evolution of customary laws

In Madagascar, while there are policies aimed at formalizing community land tenure and recognizing indigenous social structures in rural development, they have been poorly implemented.

In 1975, the *fokonolona* was constitutionally recognized by the Malagasy government as a "decentralized collective of the state" responsible for economic, social, cultural, and municipal development at the local level. Despite being constitutionally recognized, the *fokonolona* have been superseded by decentralized government bodies and natural resources transfer mechanisms neither secure community land ownership, nor meet the communities' socio-economic and cultural needs.

In 1996, the government inaugurated another policy called La *GEstion LOcale SÉcurisée* (locally secured management, abbreviated as GELOSE in French). The policy aimed to transfer the management of certain renewable natural resources to local communities through negotiated contracts. The legal strategy adopted was innovative in several respects, including by prescribing the use of *dina*, the term for local customs and social norms, to transfer contracts, and by legalizing community land tenure. However, the gap between the *dina* and local regulatory methods, coupled with fragmentary state implementation of the GELOSE law, resulted in a lack of traction for sustainable development. Concomitantly, low rates of land certificates for Indigenous Peoples and local communities, widespread land conflicts, uncontrolled gold mining, and other exacerbating factors have conspired to result in land degradation and food insecurity.

Supporting the Tafo Mihaavo network

From 2017-2020, the ICCA-GSI partnered with the Tafo Mihaavo network in implementing 18 projects across Madagascar to strengthen the multi-level coordination in the implementation of the policies.

Established in 2012, Tafo Mihaavo is a national network of grassroots communities practicing customary natural resource management. The network has more than

"At the international level, the importance of the *fokonolona* has been recognized. However, the GELOSE doesn't recognize the *fokonolona* rights and legal status. With the support from the project, Tafo Mihaavo and the ICCA team are enhancing the *fokonolona* rights and responsibilities by advocating law reforms. This will enhance the effectiveness of the community governance of natural resources and territory of life."

RAZAFIMAN ANDRAIBE LOUIS DE GONZAGUE, PRESIDENT OF TAFO MIHAAVO

600 members who work in ecosystem safeguarding and restoration across 22 regions. They also develop strategies on community natural resource management to enhance the legal recognition of local community rights. Based on the traditional values of the *fokonolona*, the residents in a defined territory are brought together, within or between clans. Each *fokonolona* has a large degree of management autonomy, and decisions are taken unanimously according to the *dina* code of customary social contracts.

Securing land rights of Indigenous Peoples and local communities

The ICCA-GSI projects supported a total of 154,585 people living in ICCAs or territories of life in the regions of Atsinanana, Amoron'i Mania, Haute Matsiatra, and Vatovavy-Fitovinany. After going through the SSP and Resilience and Security Index exercises, the communities collectively voiced a critical challenge regarding the lack of information on obtaining contracts for the transfer of management to local communities under the GELOSE law. This land tenure insecurity has led to fragmented governance systems and to threatening the loss of traditional knowledge and practices.

In this context, the ICCA-GSI worked with Tafo Mihaavo to put in place a series of capacity building workshops addressing the legal land ownership mechanisms, territorial and land-use mapping, agroforestry and agro-ecology practices respecting ancestral wisdom. The workshops allowed the rural populations to enter into discussions with government authorities on their self-identified priorities. As a result, 63 transfer-of-management contracts were drawn up between 2020 and 2021, covering 135,824 hectares of land in ICCAs. Moreover, capacity building on territorial mapping according to land-use, in full respect of the *dina* code, has resulted in stricter governance of sacred natural sites and pastoral lands. A total of 52,000 hectares thus far have been protected, leading first to an improvement in natural resource productivity, and then as a consequence to a 30-percent increase in food production.

Using indigenous governance systems in government-managed protected areas

The ICCA-GSI interventions also resulted in the government transferring management responsibilities to communities residing adjacent to government-managed protected areas, such as the Tapia woodlands in the

"The *fokonolonas* are showing that at the local level, any sustainable development can't be reached without the recognition of the right and the empowerment of the *fokonolona*."

RAZAFIMAN ANDRAIBE LOUIS DE GONZAGUE, PRESIDENT OF TAFO MIHAAVO

SPG Malaysia

Amoron'i Mania region, which are the last surviving primary forests in the central Malagasy highlands. In this region, more than 19,800 people are now engaged in restoring 10,450 hectares of forests based on joint-work plans established with the government as part of the transfer-of-management contracts.

Landscape management actions now include controlled burning and removal techniques to favour the dominance of pyrophytic tapia trees, as well as the protection of endemic species from parasites. Building on ancestral knowledge, the actions are embedded in a complex social, political, and ecological context that has once again become essential to the continued existence of the tapia woodlands. At the policy level, local and state regulations protect the threatened woodlands from over-exploitation.

III **Malaysia:** Win-win solutions for ICCAs overlapping government concessions

Malaysia is ranked 12th among the world's megadiverse countries based on its richness and endemism in four terrestrial vertebrate classes and vascular plants. While Malaysia has undergone rapid economic growth, the country attaches great importance to establishing protected areas for the conservation and sustainable use of biodiversity. ICCAs have also been recognized in the National Policy on Biodiversity (2016-2025), which calls for doubling the size and number of community conserved areas by 2025 (indicator 6.3).[11] They were also recognized in the Sabah Biodiversity Conservation Strategy (2012-2022), which calls for significant increases in land managed as ICCAs (Target 1.3).[12]

However, inefficiencies and contradictions exist in the enforcement and implementation of the policies, which have been based on the top-down approach. In Sabah and Sarawak, some policies recognize the rights of ICCAs and Indigenous Peoples, while other policies undermine ICCAs. In Peninsular Malaysia, there is a clear lack of reference to customary land rights of indigenous peoples in the National Land Code, but their customary tenure is recognised under common law.

Overlaps between ICCAs and government concessions

In the state of Sabah, the Alab Lanas and Simbuan Indigenous Peoples are facing environmental degradation as their traditional community areas, referred to as *wilayah adat* in Malay, are overlapped by logging concessions in the Forest Management Unit 11, also known as the Ulu Sungai Milian Forest Reserve. Within their ICCAs or community forest reserves, the culture and livelihoods

of the Alab Lanas and Simbuan communities are intertwined with nature, making the conservation and preservation of forest resources of utmost importance. Their community forest reserves have high conservation values such as water catchment areas, sacred areas, non-logging resource areas and recreation areas. Their main livelihoods depend heavily on hill paddy farming and non-timber forest products for daily subsistence; and rubber and fruit cultivation are considered a long-term source of economic income.

In 1983, however, the state government gazetted the Ulu Sungai Milian Forest Reserve as a commercial forest under Class 2 Forest Reserve. The gazettement resulted in an overlap between the Forest Reserve and the ICCAs of the Alab Lanas community, as well as the Simbuan community water catchment. Shortly after, the Forest Management Unit granted a license to the Bornion Timber Company to operate in the concession. The timber company started a 20,000-hectare rubber cultivation in the concession, one of the largest in Malaysia. These overlaps have reduced the area of indigenous territories, destroyed biodiversity, and limited the communities' access to their forest resource.

Territorial mapping and resource inventory

In 2018, the ICCA-GSI partnered with the Registered Trustees of PACOS Trust for a project to strengthen the community protocols of the Alab Lanas and Simbuan Indigenous Peoples in the sustainable use of natural resources by developing a territorial map and documenting the traditional knowledge and practices that govern the customary territories. Located in Sook Province in the state of Sabah, the territories of the Alab Lanas and Simbuan are home to 1,110 people in four villages, and cover more than 4,000 hectares.

The outcomes of these activities were shared in meetings and field visits with stakeholders from the Forestry Department, Bornion Timber Company, and other agencies with a view to establishing a platform for negotiation towards shared management. As a first step, participatory meetings were held for the indigenous communities to reflect on their needs and collectively decide how to manage the project. The communities reported that the community-led process differed from other government-managed projects, marked by the involvement of only a few indigenous leaders in the decision-making.

Capacity building was provided throughout the project including in project report writing, financial budget development, and account management. There was a collective decision to strongly engage youth to ensure the inter-generational transfer of traditional knowledge and practices. The inclusive SSP was embraced by the communities, who reported that the process led to increased cooperation amongst its members.

Amongst other techniques, the Alab Lanas and Simbuan peoples were trained in the use of Global Positioning Systems to map their respective territories, which cover a little more than 2,000 hectares each. Thereafter, they were trained in developing a natural resource inventory to articulate the social, economic and environmental benefits provided by different species, including the traditional knowledge and practices used in safeguarding the ecosystems.

Community protocol guide multi-level partnerships

With support from the ICCA-GSI, the communities have incorporated their customary practices, or *adat*, into the Bio-Cultural Community Protocol along with the territorial map and natural resource inventory. This Protocol now serves as a tool in advocating their contribution to natural resource management in line with government policies. Moreover, the Protocol serves as a guide to ensure sustainable development in response to challenges brought on by encroachment, over-harvesting of natural resources, and land clearing.

The governance systems and customary practices of the Alab Lanas and Simbuan peoples have proven effective in combating the effects of the COVID-19 pandemic. As many of the world's population suffered from food

SPG Belize

insecurity, the communities did not face food shortages due to the productive ecosystems in their ICCAs that generate an abundant supply of vegetables, fish, meat and traditional medicine. Thus, these communities promote self-sufficiency, underpinned by their bio-cultural methods.

As a result, a multi-stakeholder collaboration now exists between the ICCA custodians and the managers of the concession within the Ulu Sungai Milian Forest Reserve. The Bornion Timber company, the forestry department and the communities engage in quarterly meetings to listen to the issues faced by the communities due to the operational activities of the timber company, and to discuss common solutions.

The lessons learned from these experiences also prompted the undertaking of a social study in 23 other villages surrounding the Ulu Sungai Milian concession area. While the study is ongoing, the villagers have been interviewed, urgent issues have been discussed, and proposed actions are being developed.

IV **Belize:** Indigenous Peoples and local communities create the country's first agroforestry concession within the Maya Mountain North Forest Reserve

Belize is known for the beauty of its landscapes and seascapes, from the vibrant coral reef supporting traditional fishing communities and marine tourism, to the vast tropical forests of the Maya Mountains Massif. The socio-economic well-being of its citizens and the nation's economy as a whole is based on natural resources, with tourism, forestry, fishing and agricultural industries tightly linked to the health of biodiversity and the maintenance of ecosystem services.

Its biodiversity and natural heritage are safeguarded and regulated through a system of terrestrial and marine protected areas under the National Protected Areas System Act, enacted in 2015. There are approximately 100 natural protected areas (NPAs), which fall under 13 categories, each having its own set of policies and procedures regulating permissible activities. Given the large number of NPAs, the relevant governmental departments often enter into co-management agreements with local communities, NGOs and/or CBOs to accomplish their effective management.

Leonel Requena

The Maya Mountain North Forest Reserve

An example of this co-management occurs in the Maya Mountain North Forest Reserve (MMNFR), which covers 36,130 acres of land in Belize's southernmost district of Toledo. The MMNFR was designated as an NPA in 1997 to protect the 17 ecosystems within it for their value towards biodiversity conservation and climate change mitigation. It is a KBA along the Maya Golden Landscape, which connects Belize and Guatemala. Within Belize, the MMNFR is connected to several NPAs: Maya Mountain Massif, Cockscomb Basin Wildlife Sanctuary, and Bladen Nature Reserve.

The MMNFR is co-managed by the Ya'axché Conservation Trust (YCT) in partnership with the Belize Forest Department. The YCT is an NGO founded in 1998 by local community members from the Toledo district. Since then, the YCT has protected the last existing intact area of the MMNFR connected to the Maya Mountain Massif. Today, this link is conserved within the Golden Stream Corridor Preserve, one of the many protected areas anchoring southern Belize's primary biological corridor in the Maya Golden Landscape.

Communities are allowed to access the natural resources of the MMNFR, as a forest reserve, according to a set of regulations, making it a major livelihood source for many local communities. The forest reserve is also a key catchment area that provides water security for commercial and subsistence agriculture areas for approximately 4,000 community members downstream.

Threats to the Maya Mountain North Forest Reserve and surrounding communities

At the same time, the MMNFR is one of the most threatened protected areas in Belize due to unsustainable farming, illegal logging and poaching, wildfires, and overextraction of natural resources. In the south-east section of forest reserve, the government's 2006 de-reservation of 2,938 acres, and the poor implementation of leases, has paved the way for land grabbing and commercial exploitation, leaving many families landless. Additionally, the government carried out an eviction in 2012 in the de-reserved area, granting a logging concession permit to a timber company.

The Trio village was one of the many communities affected by the 2006 de-reservation and subsequent eviction. The semi-remote community consists of 188 households from diverse ethnic backgrounds including the indigenous Ketchi and Mopan Maya peoples. After the 2012 eviction, the communities approached YCT to help them with a plan to improve their livelihoods while conserving the environment that they depend on for those livelihoods.

SPG Belize

TABLE 3: Community Concession Permit Rules and Regulations

50% permit area remains natural forest with original canopy	50% can be contributed by cacao	Annuals cover no more than 10% of permit-area	Minimum 60% shade for first 5 years (except annuals)	Forest canopy never cleared below 30%	100m riparian buffer zone left undisturbed
No use of agro-chemicals	Native cacao species only	No artificial irrigation (except in nursery)	No permanent structures	Boundaries to be clearly maintained	Group in preventing & reporting forest fires & offenses

The YCT suggested they consider a community cacao agroforestry concession, and approached the Belize Forest Department to obtain legal access for a concession within the de-reserved area.

In late 2014, the legal terms of the agroforestry concession were approved through the Forest Rule 23. The approval granted the YCT the right to manage 936 acres of land in the south-eastern section of the MMNFR until 2029. In 2015, Trio Farmers Cacao Growers Association (TFCGA), whose 32 members were selected based on community consensus, was established to co-manage the agroforestry concession with the YCT and develop the concession's by-laws. In 2016, after agreeing on the concession's rules and regulations (presented in Table 3) the conservation contract agreement was signed by the YCT, TFCGA and the Belize Forest Department.

Creation of an agroforestry model in the community concession

In 2017, the YCT and TFCGA partnered with SGP Belize on an ICCA-GSI project to create an agro-forestry model for the community concession. The early stages of the project saw a significant investment in capacity building because the TFCGA members had no prior experience in cacao farming, agroforestry or organic techniques. Over 21 workshops and trainings were held including South-South knowledge exchange sessions with established community concessions in Belize and Cuba, using agroecological training techniques.[13] Moreover, based on the concession management plan, detailed step-by-step guidance was provided on: (i) nursery construction, soil management and seed cultivation; (ii) shade management, weed and pest control; (iii) cacao plot maintenance; and (iv) harvesting methods.

"With the trainings received, I was able to successfully set up and maintain my plot, and at the same time helping other farmers ensure that they did the same. The trainings received allowed me to become a better leader for my group ... The project is very important for we are improving our livelihoods and making a difference in terms of how we manage and care for our resources. There is an economic flow within the community and that is impactful."

ISABEL RASH, MEMBER OF TFCGA

A total of 31 plots were constructed in the cacao agro-forestry concession, which included measures for honey production to diversify livelihood options. On average, cacao trees take three to five years before producing, with productivity lasting 20-40 years. As such, a long-term implementation schedule called for each farmer to plant cacao on 2 acres (0.8 hectares) each year, until each farmer reached a total of 10 acres total by 2020. A bridge was also built to provide better access to cacao plots and facilitate the transportation of produce throughout the harvesting season.

In 2019, the TCFGA reported a total of 192,219 pounds (87,189 kilogrammes) of wet cacao beans were harvested, generating more than USD 105,700 when sold at USD 0.55 per pound. With the cacao from TCFGA organically certified in 2017, the Maya Mountain Cacao[14] bought a total of 120,000 pounds of cacao, which generated USD 90,000 in revenues for farming families in 2022. Lastly, a total of 600 pounds of honey was produced in the agroforestry concession in 2022, valued at approximately USD 1,420.

This concession is the first community agroforestry concession established within a government-managed protected area in Belize, and continues to be a successful one. Today, in addition to the cacao production and sales, YCT executive director Christina Garcia stated that "there is a strong sense of stewardship towards the protected areas. There is evidence of wildlife presence including the five cats of Belize. This has provided a strong attraction within this KBA site including an interest in ecotourism."


SGP Peru

V **Peru:** The Wampís protect Peru's Amazon Rainforest and guard the "flying river" phenomenon that supplies water to three Andean countries

Peru is a biodiversity superpower. The Peruvian portion of the Amazon is the fourth-largest tropical forest in the world, and covers nearly two-thirds of the country. These forests possess a high diversity of species of flora and fauna, including economically important resources such as timber, fish and fruits. At the same time, the continuing advancement of the agricultural frontier, logging and hunting, extractive activities, and climate change each contribute to the degradation of Peru's mountain and forest ecosystems. In this context, a number of studies have recently demonstrated that indigenous territories reduced the pace of deforestation between 2006 and 2011 twice as much as government protected areas with similar ecological conditions and accessibility.[15]


SGP Peru

"We have been fighting so that our land remains uncontaminated, so that our forest continues to exist for the coming generations."

TEÓFILO KUKUSH, *PAMUK* (MOST SENIOR REPRESENTATIVE) OF THE WAMPÍS NATION

The Wampís – custodians of the world's largest tropical forest

For more than 7,000 years, Peru's rainforests have been home to the Wampís, a collective of 85 Peruvian native communities living in the north-eastern part of the Peruvian Amazon, near the border with Ecuador. The biodiversity conserved in this rainforest includes an estimated 3,500 plant species and 1,237 animal species (350 fish, 90 amphibian, 90 reptile, 525 bird, and 182 mammal species). Their territories encompass the Kampankis cordillera, with the Santiago River (or *Kanus* in local language) to the west and the Morona River (or *Kankaim* in local language) to the east. Living in isolation with these two rivers being the only routes for accessing trade and contact with the outside world, their livelihoods depend on the services of interlinked ecosystems, which they have been preserving for centuries based on their ancestral knowledge.

Despite their physical distance from one another due to the natural division of their territory, the dispersed Wampís have maintained their strong cultural ties. The Wampís are one of the indigenous Amazonian peoples best known for their intense struggle to defend their tropical forests, and have always fought in solidarity. In 2015, the Wampís created Peru's first indigenous autonomous government, the Wampís Nation, to defend their livelihoods from pressures driven for decades by extractive industries. Today, the Wampís Nation protects part of the largest tropical forest in world, covering more than 1.3 million hectares of land within the confines of Peru, and are active in the fight against climate change.

Threats to the Wampís Nation

The Wampís Nation continues to be confronted by outsiders encroaching on their lands and who threaten their culture and wellbeing, as well as the vital ecosystems they have been protecting.

Agricultural expansion in the Amazon has promoted monoculture agriculture and the construction of more farms and roads, accelerating deforestation. Chemicals used in illegal mining activities such as mercury and cyanide contaminate their river ecosystems and forests, while illegal loggers encroach on their forests extracting mahogany, tornillo, and other high-value species.

Strengthening governance systems

In 2020, the ICCA-GSI partnered with the Autonomous Territorial Government of the Wampís Nation and Forest Trends in implementing a project to strengthen the governance of the Wampís Nation, which impacts more than 15,300 Wampís in the Peruvian Amazon.

"This project is an opportunity for our community ... As long as I exist, I want to leave the territory without contamination, water without contamination and pure air so that our children and grandchildren receive better education and health. We hope that they will have better lives, have a forest without contamination, like our ancestors, that is what we want to ensure. We want to achieve the Tarimaj Pujut, a full life taking care of the water, the land and the environment."

ANITA SEREMPO, A 63-YEAR-OLD SAGE OF THE SOLEDAD COMMUNITY

As the first step, the communities conducted the SSP to allow them to evaluate the factors that affect the socio-ecological resilience of their ICCA, cultural identity, and collectively identify the next steps for the materialization of their goals. As an output of this reflection, the Wampís decided to advance their work towards their *tarimat pujut*, or "good living" when translated from the vernacular. *Tarimat pujut* is a principle that is intimately intertwined with the task of advancing autonomy and strengthening collective social and territorial governance to protect their territories, as well as their natural and cultural wealth.

In support of the SSP and ambitions for territorial autonomy, the ICCA-GSI supported a series of studies and capacity building events on: (i) the development of documents on evapotranspiration, specifically on the "flying rivers" phenomenon (see below) and the associated monitoring of biodiversity and climatic regulation in the Wampís ICCA; and (ii) the registration processes for the Global ICCA Registry and WDPA.

The "flying rivers" phenomenon

The Wampís Nation have undertaken several investigative studies into the value of their forests to climate mitigation. According to the Autonomous Territorial Government of the Wampís Nation's Climate Strategy and Ambition report, the forests protected by the Wampís help mitigate climate change impacts by storing 522 million tonnes of carbon, and by capturing 57 million tonnes of carbon per annum.

The Wampís also know that their forests are an integral part of the water availability in the Amazon River, not just downstream but also downwind through a phenomenon dubbed "flying rivers" by Brazilian scientist Antonio Nobre. Nobre explains that as forest trees release water vapour into the atmosphere through transpiration, the moisture forms clouds and manifests into massive, airborne rivers, which then provide rainfall to areas downwind.

"A large tree in the Amazon can release 1,000 liters of water into the atmosphere in a single day, Nobre writes. "This river of vapor that comes up from the forest and goes into the atmosphere is greater than the Amazon River."[16]

To amplify the Wampís Nation's knowledge of the flying rivers phenomenon, studies by the biologist Jorge Gálvez Roeder were shared, and a partnership with established Forest Trends to further develop the studies, concept and local capacities. The resulting report highlighted that as the atmospheric moisture of the flying rivers is transported by prevailing winds, the phenomenon influences water availability across wider landscapes at the continental level. For the forests in the Wampís Nation's territory, the evapotranspiration of an estimated 34.5 billion litres of water occurs each day contributing to rainfall patterns in three countries, namely Colombia, Ecuador and Peru.

SPG Peru

SPG Senegal

Registration at the global level

In 2021, with support from the ICCA-GSI and partners, the Wampís Nation were able to meet all the requirements of the Global ICCA Registry and WDPA, and successfully registered their 1.3-million-hectare territory of life as an ICCA. In addition to the documentation and scientific findings on the forests, the achievement enabled the Wampís to highlight the critical role their forests play in climate change mitigation and water provision.

"We have united to continue conserving our territory in perpetuity," Kukush adds. "The ICCA-GSI project is a good way to defend our territorial rights, our work is understood and as a team, we are moving forward. We work with the children so that they grow up preserving the memory of our people and continue conserving the forest, because this is what gives life to the world. There are some companies that may come to offer money, but we are pleased with our forests. There are also threats from miners or illegal loggers, but even if our lives are in danger we will continue working, we will continue contributing because the world no longer has enough water or forests."

VI **Senegal:** Community-based approaches in protected areas contribute to global biodiversity conservation

Senegal hosts six eco-geographical zones, which accommodate a rich biological and cultural diversity. Conservation occurs through a national network of PCAs including seven UNESCO World Heritage Sites, 17 Important Bird Areas designated by Birdlife International[17], eight national parks, and an expanding network of 20 ICCAs. According to the CBD, the main threats to ecosystems in the country are mining, overgrazing, bush fires, salinization, pollution and invasive species.

In this context, the ICCA-GSI in Senegal partnered with a number of CSOs to demonstrate how indigenous and local community-based approaches can add significant value to existing conservation programmes. Amongst these ICCA partnerships are two projects located in the Pays Bassari, a World Heritage Site, and of the Lac de Guiers, an Important Bird Area.

Highlight on the ICCA of Mountain Euteud Ané – Heart of Pays Bassari

Located in south-eastern Senegal, the Pays Bassari is one of five World Heritage Sites in the country inscribed and recognised as a cultural site. The landscape consists of three geo-cultural areas: (i) the Bassari–Salémata; (ii) the Bedik–Bandafassi; and (iii) the Fula–Dindéfello. These areas are noted for the specific cultures and habitats developed by Bassari, Bedik and Fula Indigenous Peoples and their relationship with the natural world.

The long-term sustenance of Pays Bassari requires contribution from each area in the region to reinforce the Outstanding Universal Value, as per UNESCO, of the socio-ecological system and the profound cultural connections between humans and nature.

The Euteud Ané mountain is the heart of Pays Bassari and covers 16,000 hectares of land. It shelters water sources, a forest, and natural caves that have offered a favourable environment for the establishment of different cultural clusters. It is home to numerous villages on either side of the border between Senegal and Guinea. The sacred mountain plays a vital role in Bassari culture and is the privileged place where important customary rites are performed. It is also a refuge for chimpanzees that migrate and move across both sides of the border.

Anthropogenic pressures have resulted in deforestation, and consequentially caused the disappearance of numerous animal species including several listed in IUCN's Red List of Threatened Species. In the forests of Mt. Euteud Ané, an estimated 20 critically endangered chimpanzees are left. The number of nearly threatened Guinea baboons has also been considerably reduced, and they are now only seen from time to time along the Gambia River gallery forest.

Stronger multi-level cooperation

In 2016, the ICCA-GSI partnered with the Association Pour le Developpement du Pays Bassari in implementing a project in the ICCA of Mt. Euteud Ané to improve the collaboration among all authorities, organizations and communities, who are collectively responsible for the protection and management of the mountain, specifically aimed at the conservation of chimpanzees.


SPG Senegal

SGP Senegal organized numerous meetings to raise the awareness of the 11 villages inhabiting the ICCA and local government representatives to discuss the current state of the ecosystems and biodiversity on Mt. Euteud Ané and the policies on protected areas, including opportunities for a multi-level collaboration in the management and governance of the sacred mountain.

The villages were trained on the Resilience and Security Index to evaluate the socio-ecological health of their ICCA and the external and internal threats that render their territory and culture vulnerable. After completing the exercise, a critical concern voiced by the villages related to the strengthening of their governance and the recovery of practices based on their traditional knowledge.

As part of the project, a total of 165 people from the 11 villages participated in workshops to develop a code of conduct for access to natural resources on Mt. Euteud Ané based on traditional practices, as well as incorporating the relevant provisions of Senegal's different laws relating to environmental protection. These laws include the code for local governments, the Forestry

Code, the Water Code , the Environment Code and the Mining Code. Furthermore, a management committee was established to ensure the coordination amongst these villages on the management and governance of the ICCA, as well as to advocate for policy influence.

In response, the municipal government subsequently officially recognized Mt. Euteud Ané as an ICCA, and the local government is now guided by the code of conduct in the management of the mountain. The code of conduct has 10 components, such that: hunting and farming is prohibited in the ICCA; no one is allowed to destroy the habitat of chimpanzees, birds or other animals in the ICCA; and harvesting is prohibited before maturation of fruits, to secure food for the chimpanzees.

In March 2019, the forest service also collaborated with the ICCA custodians in developing an inventory of flora and fauna to document their importance to ecosystem functionality. Today, the multi-stakeholder platform continues to operate in organizing campaigns to reinforce the traditional knowledge and practices in protecting Mt. Euteud Ané, including annual events that coincide with ceremonies performed in the sacred spaces around the mountain. These outreach events are also supported by radio stations and other media channels.

SPG Senegal

ICCA of Lac de Guiers

The ICCA of Lac de Guiers, located in Northern Senegal, covers 3,400 hectares of landscapes and seascapes. Its water bodies consist of two islets and five fish spawning grounds that are separated by four terrestrial enclaves formed by dunes and land composed of agricultural areas and local forests. The Lac de Guiers is designated as an Important Bird Area.

The ICCA has long suffered from the unsustainable practices of private-sector companies (agribusiness companies) and of its neighbouring local communities. The misuse of pesticides in agriculture, unregulated waste management and fishing in the *frayere*, or spawning grounds, have resulted in the decreased quality of fish catch, agricultural unreliability, and over-exploitation of species. In addition, the proliferation of typha, an invasive plant also known as cattail, in the lake negatively affects the food and water security for people, livestock and birds.

Safeguarding ecosystems though zoning

In 2016, the ICCA-GSI partnered with Entente Pour La Gestion des Ecosytèmes et le Développement in a project to restore and safeguard the ecosystems in the Lac de Guiers, and protect the livelihoods of its custodians. The 3,400-hectare ICCA is home to 16 villages comprised of 15,000 Wolof, Peulh and Maures Indigenous Peoples.

The SGP organized a succession of meetings amongst the 16 villages so they can collectively agree on the implementation of the project initiatives, mainly on territorial demarcation and the development of rules and conduct in the area. The main project activity was the establishment of separate zones in two areas within the ICCA to regulate fishing, spawning grounds, agriculture, and pastoral activities.

Following an ancient tradition, the different communities decided that cattle would be permitted to stay on each area for 2-3 months, and migrate to the other area when the source of fodder was depleted. The reintroduction of the rotational grazing practice allowed for regeneration, increased food security, as well as conflict resolution

between farmers and livestock breeders. The zoning was supplemented with trainings on ecological monitoring of fish and migratory birds, as well as clearing the lake of invasive plants such as typha, which had negatively impacted the bio-geochemical cycle and wetland hydrology.

Lastly, an ICCA management plan was developed in a participatory manner and agreed upon by all participating villages. The management plan includes the rules and code of conduct in the ICCA that reinforce indigenous conservation methods in the newly established zones that allow biological regeneration. For example, in the *frayere* zones, fishing is only allowed at certain times of the year to respect the breeding season of the fish, protect the habitat and discourage over-exploitation.

Sustainability and women's empowerment

A micro-credit facility was also established for the sustainability of the project on environmental protection as well as to support women's income-generating activities. The initial funding of USD 4,000 provided by the project in 2016 had increased to USD 6,800 as of 2020 from the women's income-generating activities in farming, preparing fish to be sold at local markets, and sales of agricultural products. Thus far, 11 percent of the funds have been used for environmental protection in the ICCA, and 89 percent to support women's small businesses.

ICCA leaders of the Wolof, Peulh and Maures communities continue to raise awareness among peripheral communities of the importance of the ICCA to livelihoods and ecological balance, through radio campaigns.

VII **Kyrgyzstan:** Ak-Bulun villages established a community micro-reserve to safeguard bird and biodiversity ecosystems

Kyrgyzstan belongs to one of 200 priority ecoregions on the planet[18]. The country's biodiversity has seen extensive degradation, mainly due to human activity.

SPG Kyrgyzstan

Riparian and wetland ecosystems, foothill vegetation complexes, and sub-plain communities in desert ecosystems are some of the ecosystems that have experienced the most extreme anthropogenic pressures.

In northern Kyrgyzstan, the Ak-Bulun peninsula is part of the chain of water basins of Lake Issyk-Kul, an Important Bird and Biodiversity Area designated by Birdlife International. The Ak-Bulun peninsula is recognized as an important place for resting and feeding of more than 80,000 birds during their winter migration, including species identified by the IUCN Red List, such as the Whooper Swan (*Cygnus cygnus*). The threat from poachers illegally hunting birds along the peninsula for financial gain has been increasing.

Ermek Shabykeev, leader of the Ak-Bulun Eco CBO observed that this "beautiful place, which local people were proud of, turned into a place that attracted poachers waiting each season for migrating birds to come. This caused a reduction of the number of birds that spend their wintertime at the lake."

SPG Kyrgyzstan

Establishing a community micro-reserve

In this context, in February 2020 the ICCA-GSI partnered with the Ak-Bulun Eco CBO and 30 village members to support the effective management of the Ak-Bulun peninsula. The project convened a series of participatory discussions between Ak-Bulun Eco CBO, the village members and local government councils to discuss the challenges and opportunities of creating a community micro-reserve to conserve migrating birds, including the red-listed species. In June 2020, the local government approved the creation of a community micro-reserve and transferred the management responsibilities for 380 hectares of land in the peninsula and nearby territories to the Ak-Bulun Eco CBO. Shortly thereafter, the village members installed fences around the micro-reserve to protect the area from poachers and roaming livestock.

Introducing eco-tourism

The Ak-Bulun villagers promoted ecological tourism in the micro-reserve by designating specific areas for bird watching and observation, allowing visitors to enjoy the birds without disturbing them. In 2021, the community micro-reserve was completed, and the villagers worked with tourist companies to promote the active conservation of the micro-reserve, as well as to generate income as a sustainable source of revenue to fund the management of the area.

As of September 2022, the community micro-reserve has attracted more than 100 visitors and the villagers. That number is expected to increase due to the growing interest of tourists, especially as COVID-19-related travel bans have eased up. The micro-reserve also serves as a place for study visits by students from the local

"From this project on establishing a micro-reserve, we can now observe positive dynamics in restoration of biodiversity with more swans, such as Cygnus olor, ducks, such as Aythya ferina and Netta rufina, bald coot (Fulica atra), seagulls (Larus), and oystercatchers (Haematopus ostralegus). Also, red-listed species such as Whooper Swan (Cygnus cygnus), white-tailed sea eagle (Haliaeetus albicilla), black-sided lapwing (Chettusia gregaria), Eurasian whimbrel (Numenius phaeopus), have returned back to the territory of the peninsula. This practice needs to be replicated in other territories of the country."

ASKAR DAVLETBAKOV, ORNITHOLOGIST OF THE NATIONAL ACADEMY OF SCIENCE OF THE KYRGYZ REPUBLIC

"Special study events for school students occur in the micro-reserve. Nowadays, this place is attracting tourists, which brings more income for local community members. We see that ecological tourism, and especially birdwatching, has a very good future with more opportunities to increase incomes."

MEDERBEK BEISHEEV, HEAD OF THE ULAKHOL LOCAL GOVERNMENT

schools, visits where ornithologists from the National Academy of Science explain the salience of the birds as indicators for healthy ecosystems. The ecological tourism activities have generated approximately USD 4,000 for the villagers.

VIII **Morocco:** Protecting traditional knowledge and innovation in the High Atlas

Morocco's biodiversity encompasses more than 24,000 animal species and 7,000 plant species, representing significant species diversity and high endemism rates. The country is a priority site for the IUCN and hosts two out of the 11 biodiversity hotspots in the Mediterranean region: the Moroccan Atlas (Anti-Atlas, High Atlas, Middle Atlas and Tell Atlas) and Rif mountains. The CBD country profile for Morocco states that "agricultural ecosystems are spread over 8.7 million hectares, hosting a rich variety of local races supported by traditional knowledge and practices," and that conserving the biodiversity relies on the knowledge, innovations and practices of Indigenous Peoples and local communities who live in direct contact with nature.

The Imegdale ICCA – an Important Plant Area conserved by the Amazighe

In southern Morocco, the Imegdale ICCA is located in the Western High Atlas range. The High Atlas is the oldest section of the range and features a wide variety of natural and cultural assets, which cohere as a unique landscape and ecosystem. It is home to a number of Important Plant Areas (also known as ZIPs, from the French Zones *Importantes pour les Plantes*) including Imegdale.

Imegdale's abundant biodiversity is maintained by the rich cultural Amazighe heritage, through ingenious socio-ecological management systems. The Amazighe are indigenous mountain communities and the sole inhabitants of the Imegdale ICCA, comprised of 1,156 households and 5,467 inhabitants, 41 percent of whom are women, inhabiting 28 villages. Regulated by customary law, their traditional conservation practices allow for ecological regeneration and promote balance. These include: (i) *azayn* as field closure during fruit maturation period; (ii) *tagdalt* as the closure of private lands until the end of vegetation development cycles; and (iii) prohibiting access to *agdals* (pasturelands) and *azibs* (grazing lands) for three months in the spring.

SGP Morocco

Although Imegdale's mountain communities have been able to maintain the ecological balance of their lands through ancestral socio-agro-ecological traditions, their bio-cultural conservation measures have never been documented, and thus, their traditional knowledge faces the risk of being lost. Moreover, the lack of awareness or recognition of their customary governance and management by institutional actors, along with the impacts of climate change, pose threats to this delicate balance.

Recognizing the Amazighe as custodians of Imegdale ICCA

In this context, SGP and its partner NGO, the Moroccan Biodiversity and Livelihoods Association (MBLA) implemented a project to recognize the Amazighe's tangible and intangible heritage in biodiversity conservation by documenting the biodiversity in the Imegdale ICCA and the Amazighe's ancestral modes of governance and bio-cultural conservation measures.

As the first step in the documentation of the Imegdale ICCA, a territorial mapping exercise was developed in 2016 with support from the ICCA-GSI and MBLA. The spatial map helped in understanding the endogenous territorial logic and paved the way for a land characterization study and associated ecological monitoring to be carried out. The ethnobotanical activities resulted in the identification and documentation of 39 families and 123 genera of flora and fauna in plant-collection areas, agricultural areas, sacred sites, forests and pastoral conflict zones. These included aromatic and medicinal plants constituted of 159 botanical species grouped into 14 categories of biomedical use.


SPG Morocco

Imegdale communities identify priorities for action

As the communities shared lessons and participated in the SSP and Resilience and Security Index exercises, they realized that their heritage and land were not as resilient as they once thought. In addition to the aforementioned external threats, they identified that the exodus of young people in search of better education and employment opportunities would result eventually in the loss of their ancestral knowledge; and that the limited livelihood opportunities, mainly a function of limited farmland since forest covers approximately 80 percent of the Imegdale mountains, had led to the overexploitation of certain natural resources.

As such, the communities developed an Imegdale ICCA management plan and integrated improvements to the governance systems, including the promotion of inter-generational learning and sustainable alternative livelihood options. These improved practices were also included in the ICCA documentation.

Community incubators for livelihood diversification and reforestation

Community incubators, including a nursery and a seed bank, were created to help communities to diversify their livelihoods and in reforesting degraded areas. The community nursery propagates endemic species selected by the local communities for their high economic or ecological value. The seed banks protect the seeds

"Thanks to the Imegdale nursery, we planted many aromatic and medicinal plants and fruit trees such as almond and walnut and benefited from several trainings allowing us to improve our planting and harvesting techniques."

AHMAD MALIH, LOCAL FARMER

from harsh weather changes and preserve their genetic diversity for the future. Following an intense and diverse capacity-building programme, the Imegdale community nursery is now managed by two community researchers, with the support of a local co-operative for the production of medicinal and aromatic plants and fruit trees. To support the sustainable commercialization of plants, the project began plant quality tests in a laboratory, involving comparative analyses between different plants grown in the nursery, in order to define the composition of essential oils and quality variations for 12 species of plants.

A total of 31,094 aromatic and medicinal plant specimens were introduced from 2018 to 2019 with the help of farmers from 20 villages, representing 482 households, contributing to the regeneration and rehabilitation of the Imegdale.

Moreover, capacity-building sessions for lavender collection, drying and storage techniques have led to a 75-percent increase in production, and an improvement in quality. The improvement in quality further increased the sale price from USD 0.40 per kilogramme to USD 1.00-1.20 USD. As a result, the communities now earn an extra USD 9,000 annually, minimizing their dependency on livestock farming.

Contribution to the High Atlas Seed Bank, a regional herbarium

A seed distribution programme was also developed to contribute to the High Atlas Seed Bank, a regional herbarium that increases the availability of genetically appropriate native seed across the High Atlas through targeted seed collection and active seed banking. In 2017 and 2018, the research team and community researchers were able to collect, identify, and store seeds from 100 endemic, useful, and flagship species.

IX **Iran:** Using culture-based solutions to conserve the country's wetlands

Wetlands or *ab-bandaans* are one of the most important ecosystems in Iran in terms of biodiversity, indigenous culture, environmental and economic functions. Currently, 2,208 ab-bandaans cover 32,000 hectares scattered across the country.

According to the Ramsar Convention, *ab-bandaans* fall into the categories of onshore freshwater wetland, and anthropogenic wetland. The wetlands serve various important functions for wildlife habitat, customary sustainable use hunting and fishing, fodder for livestock, flood control, reduction of water sediments, strengthening of groundwater aquifers, nutrient uptake, tourist attraction, and scientific research.

"Traditional water and agroecosystems management practices combined with sustainable local plants utilization contributed to preserve and strengthen the High Atlas Natural landscapes."

SOUFIANE M'SOU, REGIONAL DIRECTOR, MBLA


SPG Iran

For about 300 years, Iran's local communities have relied on *ab-bandaans* for their livelihoods, primarily in agricultural production and fishing. As such, indigenous conservation mechanisms have been established to safeguard these ecosystems, including protocols on their sustainable use that have been contextualized to climatic conditions. These conservation methods have been orally passed down through generations, and remain an important feature of the indigenous culture.

Despite their ecological and cultural importance, there are no comprehensive reviews describing Iran's *ab-bandaans*. Technocratic attitudes have superseded indigenous conservation methods, and over time, these wetland ecosystems have gradually been converted to fish farms and agricultural lands. Pollution from fertilizers, toxic waste, and the presence of invasive species are among the many factors contributing to ecosystem collapse. As a result, the livelihoods of local communities and the existence of their culture and knowledge are at risk. Moreover, the habitat of nearly 700,000 migratory birds is deteriorating, drought and pollution of water resources are increasing, and conflicts between government and local communities have been on the rise.

In this context, more than 4,500 community members from the villages of Ramnet and Aghuzben partnered with the ICCA-GSI in 2019 on a project to document the biodiversity and traditional knowledge in the *ab-bandaans*, and the factors leading to their biodiversity loss. The project aimed at reviving the traditional practices as alternative livelihood options, with project sites in 20 villages across Babol City, located in Iran's northern province of Mazandaran. Babol City hosts some 184 *ab-bandaans*, the highest number in the country.

The scoping study on the ab-bandaans

From 2020 to 2021, a scoping study was undertaken in the ab-bandaans of nine villages in Babol City, namely Aghuzben, Aziz Zek, Bishe-Sar, Bosra, Heidar Kola, Herikande, Langur, Marzoon Abad and Ramnet. Over about 2,000 hectares of wetland ecosystem, a total of 219 types of animal species were identified as part of the ecosystem reliant on its ecological services for their habitat.[19] Fish, which accounted for approximately 10 percent of all the species, play an important role for the communities' livelihoods, especially during the COVID-19 pandemic and the economic crisis that ensued. The study analysed the deforestation around the ab-bandaans, including 17 types of native trees that were being

"Our agricultural [rice] lands are dependent on the ab-bandaans like an infant on its mother."

REZA RAHIMI, A 90-YEAR-OLD "MIR-AB" (TRADITIONAL MANAGEMENT OF AB-BANDAAN) AND EXPERT "GALE-BAFI" WEAVER FROM BOSRA VILLAGE

"With the collaboration of this ICCA-GSI project, the complete information of 16 natural ab-bandaans have been collected for the first time and a data bank has been developed."

HOSSEIN HEIDARPOUR, HEAD OF DEPARTMENT OF ENVIRONMENT OF BABOL

harvested and logged unsustainably, threatening their local extinction. To date, a local data bank for 16 *ab-bandaans* across nine villages has been established.

Capacity building and reintroduction of native trees

With the increased awareness on the status of the wetland *ab-bandaans*, the communities went through an SSP, which allowed them to identify their priorities in protecting their environment and culture. In addition to conserving the *ab-bandaans*, other local priorities included fishery hatching methods, alternative livelihood options, and acknowledging the role of women in cultural preservation.

In 2020, 150 community members from six villages were trained on the recovery of indigenous conservation methods, specifically on the reintroduction of 17 types of native trees,[20] to replace the current mainstream method of planting non-native species. Over the course of year until 2021, the community members planted and maintained 3,000 native trees around the most deforested *ab-bandaans* and fisheries, located mainly in the villages of Aghuzben, Chamazin, Kati Sar and Siya Kola Mahalle.

Recovery of traditional practices and women's empowerment

Traditional practices in handicraft making were also re-introduced to revive cultural identity, empower women, and diversify the communities' livelihoods in environmentally friendly ways. In Iran, handicrafts have declined massively as industrialized products, mostly imported, have become more popular. Women were therefore trained in traditional weaving techniques such as *koob-bafi*, as it is referred to in Mazandaran dialect, which uses native bulrush, or koob, to make underlays for carpets and floor mats; and *gale-bafi*, which uses the native gale plant (*Sparganium erectum*) to make bags, baskets, and mats.

In acknowledgement of women's vital role in protecting and transmitting traditional knowledge to younger generations, a significant moment occurred in the project with their participation in the male-dominated cultural events. This was celebrated in *Qoroq Shekani*, a traditional event in the summer that marks the end of the regeneration period in *ab-bandaans*, when the fishing season begins.

SPG Iran


SPG Namibia

Environmental campaigns and multi-level agreements

From 2021 to 2022, more than 30 workshops and campaigns across Babol City were held to promote *ab-bandaan* conservation, reaching more than 5,000 people including government authorities and civil society. As a result, the Provincial Department of the Environment organized an environmental campaign for the first time in April 2022 at the *Heidar Kola Ab-bandaan* – the largest urban natural *ab-bandaan* in Babol City. Here, they emphasized the vital environmental and socio-economic functions of ab-bandaans, the threats from land-use change, and importance of indigenous tree plantation in conserving them. As of mid-2022, multi-level agreements exist on the good governance and sustainable management of these important wetlands, including those agreed upon by 120 hunters from six villages on sustainable bird-hunting techniques.

Legacy report on ab-bandaans

A report on *ab-bandaans* was being developed to serve as a tool in protecting the rich knowledge and history of these important wetland systems, their environmental and socio-economic functions, and the traditional knowledge and practices in conserving them.

Based on the data bank established for *16 ab-bandaans*, a comprehensive report was developed, including an array of interviews carried out with local communities to gather unwritten laws on the maintenance of *ab-bandaans* and the use of water resources, as well as the governance systems based on cultural and gender roles. The community elders, many of whom are not socially active given their age, are valuable knowledge holders of traditional management practices that risk being forgotten and lost for future generations.

X **Namibia:** Supporting the San Indigenous People adapt to climate change

Namibia is the most arid African country south of the Sahara Desert, and is the most vulnerable to land degradation. Despite its arid climate, it also holds a remarkable variety of habitats and ecosystems ranging from deserts (less than 10 mm of rainfall annually) to subtropical wetlands and savannas (more than 600 mm of rainfall annually). A large portion of Namibia's population is highly dependent on natural resource-based livelihoods, with agriculture, both livestock and crops, playing a critical role in the country's economy. The maintenance of healthy ecosystems is therefore of crucial importance to the country.

At the same time, impacts from climate change such as droughts and irregularity of already limited rainfall severely threatens livelihoods. With increasing food insecurity, many have turned to unsustainable practices to make ends meet. For impoverished Indigenous Peoples like the *San*, the situation has been especially pronounced.

The San Indigenous People

In Namibia, the San have a very long history. They were once primarily nomadic hunter-gatherers migrating over large territories, but, due to land dispossession, are now some of the poorest and most marginalized people in the country (IWGIA, 2011).[21] The San's mobile lifestyle was one

of the factors that led to large-scale land dispossession. While the San had customary land rights that regulated access to land and its resources, their nomadic lifestyle also gave rise to an erroneous belief that they did not have territorial rights. The land dispossession has resulted in growing food insecurity, social and cultural alienation, withdrawal into marginal zones, internal displacement, economic dependency and in some cases, inability to accumulate wealth in the form of livestock capital (Suzman, 2001).[22]

Threats to the San

Today, across Namibia, the San tend to live in communal lands (conservancies), resettlement farms, adjacent to national parks and freehold farms where they have been found to live in extreme poverty.[23] In some resettlement farms and conservancies, frequent droughts have changed the ecosystems to such a degree that the San communities can no longer depend on the environment for their livelihoods. Finding alternative livelihood options has also been challenging due to a lack of capital and savings, and thus, many San communities remain highly vulnerable to climate change shocks.

In 2019, the ICCA-GSI partnered with the NGO Desert Research Foundation of Namibia in piloting a project in a resettlement farm to reduce the vulnerabilities of 290 San peoples and increase their capacity to adapt to the impacts of climate change.

The resettlement farm is located in Donkerbos in the easternmost part of Namibia, where the San have a limited form of tenure over a small parcel of land. Under the current regulations, the San are not allowed to move beyond the resettlement area, and have dropped their traditional nomadic lifestyle associated with the more extensive territorial movements at the landscape scale as practiced in the past, and turned to herding and agriculture for their livelihoods.

However, the harsh climate conditions in the arid area imperil their survival. High temperatures, low and erratic rainfall, and the depth of water tables that lie more than 110 metres underground, have resulted in water scarcity and low soil productivity. The San depend on two boreholes and groundwater sources, over-grazed pastures, and a diminishing supply of wood resources for their livelihoods.

Rainwater harvesting system

To address the most critical aspects in the area, a rainwater harvesting system was installed at the local school and connected to houses, allowing the communities to build and nourish small agricultural plots in their backyards, increasing food production and consumption. Additionally, the communities were trained in building energy-efficient stoves, or *tsotso* as referred to in Africa, reducing the unsustainable timber harvesting practices and mitigating the harsh effects of indoor smoke.

Women's empowerment

The project used the ICCA self-strengthening and participatory approach to allow all community members to discuss the threats and challenges facing the community, including the erosion of their traditional way of life connected with the ICCA, and have a voice

"We suffered too much before as we've got nothing to supplement our daily meals system which means with these garden products, we could now have vegetables for our meals. Pregnant women and babies could enjoy nice meals and become strong and healthy."

SHORTY KANDJENGO, CHAIR OF DONKERBOS FARM MANAGEMENT DEVELOPMENT COMMITTEE

"Now we can cook indoors during the rainy season because the tsotso are small and light to carry and it reduces smoke."

LUCIA THOMAS, MEMBER OF DONKERBOS FARM MANAGEMENT DEVELOPMENT COMMITTEE

irrespective of gender, age, physical or mental abilities, and other factors. The SSP approach combining livelihood needs with the recognition of the San as traditional knowledge holders helped address cultural barriers for women, allowing them to perform tasks commonly done by men such as being part of the tsotso stove production, brick-making, and construction teams. As a result of the community self-reflection process, six women now hold positions in the 16-member Farm Management Development Committee. Amidst traditional patriarchal communities, behavioural changes in mindset of this sort, including women in community development affairs and governance of the land, have been hard-won, often eluding other marginalized communities in the country.

San living in the Nyae Nyae conservancy

In 2019, another ICCA-GSI project partnered with the Nyae Development Foundation of Namibia on a project to increase the resilience of the San to climate change.

SRC Namibia

The Nyae Nyae communal conservancy is home to 1,440 San Ju/'hoansi people, and covers a total of 899,200 hectares of land in Namibia's eastern region of Otjozondjupa, Tsumkwe constituency.

In this remote conservancy, the San are marginalized and impoverished with almost no access to electricity and clean water, lack of job opportunities, poor communication infrastructure, limited literacy and widespread prejudice. The San community in the conservancy rely heavily on the immediate environment for their survival, but are suffering from the impacts of climate change.

Permaculture

To address their immediate needs, cow herds were provided to three villages: the Den/ui, Aha Mountains and N≠ama. The village selection was based on consultations with traditional authorities and agreements with the selected villages to ensure that all village members benefit from the herd, and that sustainable practices in cattle management were effectively used. Poultry farming was also introduced in 5 villages: Witbos, !a!ao, N≠animh, Mooiplaas and Dou Pos. Lastly, permaculture was introduced along with the identification of endemic crops for regenerative agriculture and the establishment of organic gardens in eight villages.

Capacity building on sustainable integrated livelihood systems

A territorial map on the grazing areas was developed to show the different land uses including protected game areas, permaculture, harvesting of wild and semi-domesticated products, and differentiating

the movement of the herd from the activities of other livestock owners. The territorial map allowed the villagers to determine the grazing areas to use on a seasonal basis, allowing regeneration for the sustainability of grazing areas. Additionally, training sessions were provided in the life-cycle of cattle, health practices and identification of illnesses, sustainable rangeland management, chicken rearing, and the construction of chicken coups.

Organic gardening and conservation agriculture were also introduced to increase food production. Fruit trees (lemons, dates, paw paws, peaches) were distributed and planted in the newly established organic gardens, and *spekboom* or dollar bush planted for the establishment of windbreak hedges. These were supplemented with training sessions on soil management using organic inputs, cropping techniques, air layering methods, maintenance of the windbreak hedges, and the effective propagation and placement of *spekboom*. Solar pumps and panels were also installed to improve water availability.

The capacity building sessions were continuously deepened throughout the project, leading the San to identify culturally appropriate entry points to integrate sustainable rangeland and agricultural activities into their local culture to improve their livelihoods. Additionally, the San now recognize the value of windbreaks to stimulate plant growth, particularly in reducing crop water use and water evaporation, and in protecting soil from wind erosion, especially when the availability of crop residues is limited due to droughts.

As a result of the self-strengthening of the Nyae Nyae conservancy, the livelihoods of the San have improved as they now have access to meat, milk, eggs, fruits and vegetables. The San are continuing the sustainable management of the integrated systems to adapt to the changing climate, meet their livelihood needs, and promote the recognition of their territorial knowledge in the long term.

How Nyae Nyae became a conservancy

Land in Namibia is owned by the government and held in trust by traditional authorities who promote community-based natural resource management (CBNRM). In 1998, the Nyae Nyae area became the first registered conservancy in Namibia after being the site for a national project in land-use planning based on CBNRM. Here, Nyae Nyae villages came together to seek legal status and demarcated their area into a common pool as agreed upon by the village members, traditional authorities, and government representatives, mainly from the Ministry of Environment. After the area was gazetted, the communities obtained usufruct rights: legal rights given to communal conservancies to use land and access to its natural resources. These rights unite the property interests of two parties: the Namibian government, who owns the land, and the communities, who benefit from using the land. The rights thus form a common ownership. Once usufruct rights are obtained, the communities can exclude others from their common pool. These conservancies are the foundations for natural resource management in combination with sustainable development and livelihood diversification.

SPG Guatemala

XI **Guatemala:** Youth and women safeguard ecosystems and protect traditional knowledge

Guatemala means "the land of many trees", derived from the indigenous Náhuatl word *Quauhtlemallan*. Forests cover approximately 37 percent of Guatemala's mountainous territory, with at least 59 percent of those forests located outside of formally gazetted protected areas. Due to its rugged terrain, which also connects the Pacific and Caribbean Oceans, Guatemala has the highest rate of species endemism (13%) in Central America. A high proportion of the country's forests are found in the Petén region in the north, which overlaps with the Maya Biosphere Reserve, and is home to many different Indigenous Peoples and high biocultural diversity.

After emerging in the 1990s from a protracted period of civil war, the Guatemala NBSAP for the period 2012-2022 has warned that forest loss has been accelerating since the 1980s, with an estimated 73,000 hectares of forest lost annually, and the country's biodiversity at great risk of degradation through unresolved land conflicts, drug-related violence, and unsustainable pressures from extractive industries.

The Guatemala NBSAP further notes that traditional practices and ancestral knowledge associated with the use of biological resources may be irretrievably lost if urgent efforts are not taken to assist Indigenous Peoples and local communities to document, protect, and transmit their traditional knowledge.

COVID-19 impacts on eco-cultural tourism

For many Indigenous Peoples and local communities in Guatemala, eco-cultural tourism was a major livelihood source, and allowed them to share with others their socio-cultural traditions in protecting nature. When the COVID-19 pandemic struck in 2020, the existence of some indigenous organizations was jeopardized because of deaths among its members, while others suffered from organizational fragmentation as the loss of incomes from eco-tourism drove members to search for other income-generating options for their survival.

At the height of the pandemic, the ICCA-GSI supported many of these indigenous community organizations to cope with and recover from the effects of COVID-19. Among these were the ICCA custodians of the Palajunoj Valley in western Guatemala and the Bio-Itzá Indigenous Community Reserve in northern Guatemala.

Youth-led eco-tourism in the Palajunoj Valley

The Palajunoj Valley is home to 10 Kìche communities, namely the Llanos del Pinal Canton, Chuicavioc Canton, Xecaracoj Canton, Xepache Canton, Tierra Colorada Baja, Tierra Colorada Alta, Las Majadas Village, Chuicaracoj

"My goal is to be a key player in the change that our community needs. According to ancestral practices, humans have a deep connection with the forest and Mother Earth to satisfy their basic needs. I want to help my village transform through good practices and the sustainable use of natural resources. This way, we can rethink the value of biodiversity in the forests and in our communities, finding new job alternatives for young people without affecting the environment while caring for people's health."

FABIOLA QUIJIVIX, 28-YEAR-OLD PRESIDENT OF ASOGTUR

Canton, Candelaria Canton and Bella Vista Caserío. The different groups inhabit over 4,200 hectares of land in the upper basin of the Samalá River, where water flows down to the Pacific Ocean through coastal plains. The effective management of ecosystems in the Palajunoj Valley is vital to both its upstream inhabitants and the other communities living downstream.

The Asociación de Guías de Turismo Comunitario Explorando el Valle (ASOGTUR) is an indigenous youth-led NGO that was established in 2019 to improve the quality of life of the people of the Palajunoj Valley. Despite its rich natural resources, the Palajunoj Valley is relatively isolated and impoverished, and many people have migrated to Guatemala City in search of better opportunities. Migration of this sort has been evident amongst the youth, endangering the loss of traditional knowledge due to a lack of inter-generational transmission. To address this concern, ASOGTUR decided to promote eco-tourism and mentoring programs for youth, to help them recognize more fully the natural and cultural value of their territories and ancestral lands.

In 2019, prior to the onset of the pandemic, the youth-led organization started organizing tours in six attractions within the Palajunoj Valley: (i) the volcano of Santa María; (ii) the '7 ears' volcano; (iii) the Santiaguito viewpoint; (iv) the Chuicavioc ecological park; (v) the Tecun Umán cave; and (vi) the El Cerro Candelaria. The eco-tourism programmes improved the use of bio-cultural practices in the area, and became a major livelihood source for the 10 communities. Nevertheless, as a consequence of COVID-19, many of ASOGTUR's members had to quit and find other sources of income, leading to fragmentation of the association, and discouraging the youth.

Strengthening governance and income diversification during the COVID-19 pandemic

In 2020, the ICCA-GSI partnered with the youth group on a project to diversify the livelihood options in the Palajunoj Valley and advance the work of ASOGTUR in safeguarding the forests in the area. Based on the needs reflected upon by the communities in the SSP, a total of 25 workshops were organized to increase their capacities in agro-forestry practices, including the recovery of ancestral knowledge in the use of medicinal plants.

The youth interventions resulted in the reforestation of 23 hectares of land across the Palajunoj Valley that were devoid of forest cover. Building on the youth initiative, endemic species such as alder, pine, oak and aguacatillo species were planted in the deforested areas by 487 people, including adults and CSOs like the Consejos Comunitarios de Desarollo, Instituto de Telesecundaria, Escuela Oficial Rural Mixta and women associations.

Led by the youth, new forest nurseries were established and have resulted in the production of 51,000 medicinal, forestry and ornamental plants. While the main purpose of the nurseries was to protect and produce forest species for reforestation initiatives, the youth also aspired to being a supplier of forest plants for private and community restoration processes in the Quetzaltenango municipality. The ICCA-GSI supported them in this endeavour to

"Through the project, we have implemented a nursery with native species and medicinal plants and contributed to the conservation and recovery of the biodiversity of the forests of the Palajunoj Valley. The economic, cultural and social development of the families has been strengthened."

YOLANDA NICOMEDES LOPEZ COYOY, PALAJUNOJ COMMUNITY MEMBER

develop a business model to ensure the sustainability of the forest nurseries, selecting certain key species to sell, and to use the income generated to continue to diversify productive activities as part of the business plan.

Using medicinal plants for sustainable livelihoods

In a relatively short space of time, the cultural and biological diversity in the area was recovered by establishing 60 medicinal plant gardens. Women were supported in identifying endemic and rare species with high medicinal benefits and the different ailments they could be used for. To promote sustainable livelihood alternatives, the women were trained in developing artisanal products using medicinal plants such as soaps, shampoos and teas. Thereafter, their capacities were strengthened in developing viable business and marketing plans, including the required certifications and licenses for the sale of products according to health and phytosanitary standards. The sales of fruits, vegetables and artisanal products have improved the incomes of the women, and paved the way for setting up a revolving fund, creating a sustainable economic model that promotes cultural and environmental protection.

Advocacy for social, economic and environmental initiatives

To sustain the grass-roots youth initiatives in the Palajunoj Valley, several awareness-raising events (fairs, experience-exchange tours) were organized for its 1,900 residents to share the experiences of the women and youth in recovering the bio-cultural practices and the self-strengthening models adopted. Along with knowledge sharing in social media and video production in local languages, a guide to medicinal plants was developed to protect the ancestral knowledge of the valley. The guide presents various medicinal plants found in the area and their main therapeutic uses, with the participation of midwives, the elderly, and youth.

SPG Guatemala

The Bio-Itzá Indigenous Community Reserve – Guatemala's first indigenous community concession

Located in northern Guatemala's San José municipality, the Association for the Protection of the Itza Biosphere, or Bio-Itza Association for short, is an indigenous organization established in 1991 by Mayan-Itzá communities along with its founder, Don Reginaldo Chayax. Today, the association is comprised of 60 families.

In 1998, the Bio-Itza Association requested the government to create a forest concession for the Mayan-Itzá communities where they can ameliorate natural resource conservation and management, and improve the livelihoods of the participating communities.

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In the same year, the government granted usufruct rights to the Bio-Itza Association on 3,600 hectares of the forest, creating the Bio-Itzá Indigenous Community Reserve. In 2002, the National Council of Protected Areas legally recognized the Bio-Itza Association along with its right to manage the reserve. As a tribute to their successful governance and management of the reserve, the association in 2020 received sole property rights through a declaration of *propiedad a título gratuito*, a contract on 2,661 hectares or 72 percent of the reserve, and have kept usufruct rights on the rest of the reserve that overlaps the Maya Biosphere Reserve.

The conservation of the Bio-Itzá Indigenous Community Reserve is based on Mayan-Itzá traditional knowledge and cultural traditions. In addition to the conservation and management of the reserve itself, the Bio-Itza Association manages three other main initiatives: (i) eco-cultural tourism; (ii) management of medicinal plant gardens; and (iii) the administration of an eco-cultural school that also offers Spanish language classes and archaeological research, amongst others. The integrated systems of conservation, cultural education and sustainable development activities have contributed to making the Bio-Itzá Indigenous Community Reserve a model that other Indigenous Peoples and local communities with similar aspirations to replicate.

Coping and recovery mechanisms for COVID-19

A number of setbacks unfortunately occurred due to the COVID-19 pandemic, with many of the reserve's members passing away, including its founding member, Don Reginaldo Chayax. As uncertainty and instability in the association ensued, so did fragmentation in the governance of the community reserve.

In 2020, the ICCA-GSI partnered with the Bio-Itza Association on a project to strengthen the governance of the indigenous community reserve – Guatemala's first of its kind. The self-strengthening process for the ICCAs was applied and alternative livelihood-generating initiatives decided upon, jointly based on principles of regenerative agriculture, while other activities focused on improving existing community schemes such as eco-cultural tourism, and the sustainable harvest and use of medicinal plants.

The SGP in Guatemala organized a series of workshops to establish a multi-stakeholder collaboration on the conservation of the indigenous community reserve. After training sessions on forest fire prevention, 24 fire breaks were strategically installed within the reserve's 3,400 hectares. In partnership with the National Council of Protected Areas, the Division of Nature Protection, and the Guatemalan Army, the community increased monitoring and surveillance efforts against encroachers. For two

consecutive years in 2021 and 2022, no forest fires were recorded in the vicinity of the reserve as a result of the tripartite collaboration.

In addition, cooperation with communities who live in the outskirts of reserve, such as the San Pedro and Nueva Esperanza communities, was established after territorial planning meetings were held on the importance of conserving the reserve and the associated ecosystem services and cultural benefits. The Bio-Itza Association subsequently signed a series of agreements with these communities to halt the over-exploitation of the reserve's natural resources, and to improve the use bio-cultural practices that the Mayan-Itza have initiated.

Improving livelihoods based on the Mayan-Itza heritage

As an immediate response to the loss of livelihoods during the pandemic, a total of 20 family mixed-crop gardens were established to improve food production for family consumption. Artisanal food products made from the gardens were also sold by youth and women entrepreneurs at local markets to diversify their livelihoods.

As part of the recovery plan, previous efforts in the traditional use of medicinal plants were enhanced to support income-generating activities. At the request of the Bio-Itzá Association, training was provided on the development and marketing of medicinal plants in the form of shampoos, facial and body soaps, creams and oils, dish-washing soaps, floor disinfectants, and alcohol-mixed hand sanitizers. Hundreds of these products have been sold with nation-wide exposure, generating an annual income of approximately USD 2,000. The proceeds from the sales have helped to improve the communities' livelihoods, preserved a rich tradition of ethnobotanical heritage, while a portion was set aside to maintain the community reserve.

Furthermore, the Bio-Itzá Association increased its capacity to develop viable business plans, including tourism packages and digital marketing strategies for eco-tourism activities. As a result, three tourism packages have been created: (i) an all-inclusive tour and accommodation at the reserve; (ii) individual Spanish classes with option of staying with host families; and (iii) volunteer programmes with one of the communities in San José municipality. In 2021, these packages generated an income of USD 3,650. Moreover, a new Bio-Itzá Association website was developed in 2022 to showcase their work, culture and services to a wider audience, and a cooperation agreement was signed with the San José municipality to jointly promote community tourism in the area.

XII **China:** Introducing fruit production and micro-credit schemes in CCAs within the Three Parallel Rivers

Many of China's ethnic minority people live in the most biodiverse areas of the country,[24] and their cultural values and traditional knowledge play an important role in biodiversity conservation. Yunnan province is the country's most biologically and culturally diverse area, and is home to 25 ethnic minority groups. The Three Parallel Rivers World Heritage Site, is a 1.7 million-hectare protected area recognized by UNESCO in the province, encompassing sections of the upper reaches of three of Asia's great rivers: the Yangtze, Mekong and Salween.

"This project has strengthened our efforts in the conservation of our territory, food security and the development of ecotourism in our community. We, the members and families of Bio-Itzá, proudly Itzá Indigenous People, are very grateful."

CELIA ISABEL COHUO, SAN JOSÉ MUNICIPALITY, PETÉN

Its location in the convergent regions of the three world's major biogeographic realms makes it an epicentre of Chinese biodiversity.[25] The Three Parallel Rivers also harbours many CCAs where ethnic minority communities live and protect the ecological functions of forests and rivers within their territories, and contribute to the Outstanding Universal Value that every World Heritage Site has to maintain.

In the north-west section of the Three Parallel Rivers, the ICCA-GSI has partnered with the Xi'an Lianhu Yingzaishengcun Public Service Center and Lijiang Institute of Health and Environment in implementing a project to support ethnic minority communities in the region to recover from the impacts of COVID-19 by improving their food production systems, and diversifying their livelihood options. The project sites correspond with 12 CCAs in Liguang district that are home to diverse ethnic minority communities, with the Lisu ethnic minority group being the predominant residents. The CCAs cover 7,700 hectares, accounting for more than 52 percent of the overall area of the landscape.

The Lisu, Naxi, Yi and Tibetan ethnic minority groups are heavily dependent on agricultural production and sales (walnut, honey, white kidney beans, Sichuan pepper) for their livelihoods. Walnut production in the area has been an initiative by the government for many years aimed at converting farmlands to forested areas. During the pandemic, market closures resulted in a lack of sales and the decline in prices due to oversupply.[26] As a result, the communities faced dramatic cashflow decreases, which affected their purchases of grain and rice rations for the following year. Out of desperation, the ethnic minority communities were planning on cutting down the walnut trees to sell the timber and plant other cash crops.

To address the situation, the project introduced alternative livelihood options with multiplier effects using agro-ecological approaches, identifying fruits and herbs to be cultivated for the first time in the CCA with a long-term strategy for the next 15-20 years. In addition to the ongoing agro-ecological training provided to the ethnic


SPG China

communities, a micro-credit scheme was developed with training focused on women, who are often cashless as they are commonly restricted to household responsibilities. Lastly, market linkages were expanded to Xi'an city, a popular international tourist destination, and the capital of Shaanxi Province in north-west China.

XIII Democratic Republic of Congo: Recovery measures from the impacts of COVID-19 pandemic, climate change and high poverty rates

In the south-western province of Mai-Ndombe in the Democratic Republic of Congo (DRC), the Bolobo territory is a mosaic of forests and savannas that serves as a natural habitat to one of the largest populations of endangered bonobo apes, estimated by the World Wildlife Fund (WWF) in 2018 to number only 4,000. Bonobos have great cultural importance to local communities, but despite being protected by Congolese law, their numbers are rapidly declining due to the pressure of human population growth, and the incompatibility of human activities with conservation laws, resulting from economic crisis and political instability.

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The basis of the local economy is the sale of agricultural products and manufacturing of charcoal that is shipped to suppliers in the national capital Kinshasa and Brazzaville, capital of the neighbouring Republic of Congo. However, as communities continually face threats from climate change, COVID-19, and increasing poverty rates, they have turned to unsustainable slash-and-burn agriculture activities that have resulted in land degradation. In doing so, their reliance on charcoal production has meant that the communities extract wood from the forests that serve as habitats for the bonobos, leading to forest degradation, habitat loss, and increased risk of epidemics in the territory.

At this critical time, the ICCA-GSI partnered with Mbou-Mon-Tour and DRC-WWF in 2021 on a project in the Bolobo territory, with participation from over 13,000 inhabitants of the *Mbee-Nkuru* ICCA and its surrounding indigenous villages, including the Etebe, Biangala, Mbali, Mantuka, Mabwamabwa and Odzison villages. The project's primary objective was to help the indigenous communities to cope with and recover from the impacts of the pandemic by sensitizing them on zoonotic disease transmission, and strengthening conservation measures in the territory that also provide alternative livelihood options. To attain the objectives, behavioural-change approaches were promoted in the project's three main components: (i) awareness-raising through culturally appropriate means on the COVID-19 pandemic; (ii) agroforestry; and (iii) ecotourism.

As a first measure to protecting the indigenous communities from the COVID-19 virus, cleaning products were distributed, and hand-washing stations were installed in eight schools. Awareness-raising on how the virus is transmitted, the risks of COVID-19 contamination and the causes of zoonotic disease transmission were also held in the Mbee-Nkuru ICCA, and each of the indigenous villages that surround it.

Secondly, capacity building in agroforestry techniques was provided, such as combining acacia crops with cash crops (such as cassava) and promoting other staple-food crops (amaranth, potatoes, sorrel), to replace unsustainable slash-and-burn agriculture and wood-collection activities in the bonobo habitats. The adaptive strategy leads to the restoration and conservation of land and forest ecosystems, while generating increased agricultural production for livelihood diversification, with more surplus to sell in the markets.

Lastly, a community-led ecotourism initiative is being developed to observe bonobos in their natural habitat. The ecotourism venture will be complemented by awareness-raising campaigns on the risks of COVID-19 contamination and the causes of zoonotic disease transmission to protect the local guides, as well as incoming tourists. As new contracts are being established with tourism companies in Europe and Africa, the ecotourism project aims to bring income to the villagers, while encouraging them to preserve their natural heritage.

XIV **Mexico:** Livelihood alternatives for cacao and coffee communities in Chiapas

In southern Mexico, the state of Chiapas is globally known as a major cacao- and coffee-producing area. The Chiapas landscape is rugged and heterogenous, while being conducive to agroforestry systems for high-value cacao and coffee production, as well as important carbon reservoirs. These cacao and coffee landscapes are home to approximately 3,669,841 people, 23 percent of whom are indigenous. Coffee cultivation has been practiced

by Indigenous Peoples in Chiapas since the 19th Century, and remains today the state's most important cash crop. The recent entry of multi-national companies into the market has however negatively affected Indigenous Peoples, lowering prices due to higher competition and commercial pressures.

In recent times, in addition to the lower market share in the cacao and coffee industry, many Indigenous Peoples have not been able to tend to their plantations and community gardens due to COVID-19 lockdowns. As such, food insecurity and income loss have been prevalent. For the Tzeltales, who live in Guaquitepec city in the Chiapas highlands, the situation became acute because they did not have access to any other food production systems, and the Mexican government relief programmes often only delivered highly processed, culturally inappropriate foods.

In light of the crisis, the ICCA-GSI in 2021 partnered with the organization Casa de la Mujer Indígena de Guaquitepec on a project to introduce sustainable livelihood alternatives and improve the autonomy of the 80 Tzeltales indigenous families. In support of social distancing that pandemics bring, each family was trained on: establishing its own garden for medicinal plants and diversified orchards (lettuce, radish, coriander, tomato, cabbage, zucchini, carrots), as well as on the associated agro-ecological bio-intensive farming methods and sustainable water use.

To ensure soil fertility, 80 women were trained in the construction and management of vermicompost modules to produce organic fertilizers and biofertilizers as well as in the preparation and application of natural insecticides pest control and management. The production yields from the gardens secured a short-term supply of food production for the communities, with the surplus to be sold at farmers markets. Experience exchanges were also organized at the farmers' markets to provide peer support in strengthening food production and consumption systems, as well as disseminating information on the benefits of organic agriculture and the negative effects of agrichemical use. Lastly, a team of community health workers is expanding the knowledge base for different uses of medicinal plants and documenting them to protect the communities' traditional knowledge in relationship to the stewardship of the ICCA as part of the wider territorial landscape.

SGP Mexico

Chapter 7
Future directions

SGP Colombia

Under the aegis of the CBD Open-Ended Working Group (OEWG) on the post-2020 Global Biodiversity Framework taking place from 2020-2022, increasing consensus is building that achieving effective protection and conservation of at least 30% of the planet by 2030 will be a critical step toward achieving the CBD's 2050 Vision of Living in Harmony with Nature. Multiple scientific studies, including the Intergovernmental Platform on Biodiversity and Ecosystems Services (IPBES) Global Assessment Report on Biodiversity and Ecosystem Services (2019), have established that Indigenous and community-governed territories often effectively retain high biodiversity conservation values (Schuster et al. 2019).

Waldron et al (2022) have argued that the economic benefits of conserving at least 30% of the planet far outweigh the costs, due to the benefits derived from the provision of ecosystem services.[27] The initial draft text of the GBF, incorporating elements of the ongoing OEWG negotiations,[28] includes language under Target 3 referring to a need to:

> **Target 3.** *Ensure that at least 30 per cent globally of land areas and of sea areas, especially areas of particular importance for biodiversity and its contributions to people, are conserved through effectively and equitably managed, ecologically representative, and well-connected systems of protected areas and other effective area-based conservation measures and integrated into the wider landscapes and seascapes.*

According to Woodley et al (2022), Target 3 will be "focused on the area-based conservation measures of protected areas and Other Effective Conservation Measures (OECMs) as defined by the CBD and must focus on both quality and quantity elements".[29] The CBD Science Brief further notes that "limited kinds of sustainable use, in many cases in relation to customary use and the rights and tenure of Indigenous Peoples and Local Communities, are permitted in some IUCN Protected Area categories and under OECM guidance. Large scale, intensive and/or industrial exploitation (in agriculture, fishing and forestry) that are managed sustainably with biodiversity conservation outcomes are not compatible with Target 3 and are covered under Targets 5, 9 and 10."

SGP Tanzania

Woodley et al reiterate that protecting and conserving at least 30% of the earth "will not occur without the leadership, support and partnership of Indigenous Peoples and local communities". The consensus opinion is that protected and conserved areas to be recognized under the target can provide multiple benefits at the local level, but that such area-based conservation measures need to be established and governed with due regard for human rights (Tauli-Corpuz et al. 2020).

At the time of the 6th World Parks Congress held in Sydney in 2014, the Global ICCA Consortium and the IUCN World Commission on Protected Areas (WCPA) also emphasized that conservation works best when it is equitable and just, based on full participation, shared and transparent decision-making, rights-based approaches, and fair benefit sharing (Borrini-Feyerabend et al. 2013). Echoing the Promise of Sydney during the OEWG negotiations from 2020-2022, IUCN has reiterated that recognition of Indigenous Peoples and local communities lands and territories as PCAs or OECMs may be counted toward the Target 3 "so long as they deliver effective long-term conservation of important biodiversity, but only when the traditional owners have given their consent".[30]

As such, the primary objective of Target 3 will be to protect and conserve "at least 30%" of the planet's land and sea surface, and has been supported in the scientific literature as a 'minimum' or lower limit for effective biodiversity conservation. Under the future post-2020 GBF, protected and conserved areas will therefore likely be intended to (a) protect a range of biodiversity values (species and ecosystems at risk, representativity, ecological viability, geographically restricted species, in-site carbon); and (b) conserve the corresponding multiple social and cultural values associated with peoples' relationship with nature (IPBES 2022).[31]

In this context, Target 3 offers an important opportunity to reaffirm and strengthen environmental governance, improve security of tenure rights, as well to increase levels of direct financing support to grassroots-led conservation initiatives. Secondly, Target 21 is expected to be included in the GBF as a cross-cutting social inclusion priority to "ensure equitable and effective participation in decision-making related to biodiversity by indigenous peoples and local communities, and to respect their rights over lands, territories and resources, as well as by women and girls, and youth".

Thirdly, a dedicated Target 22 has been proposed in line with the Gender Plan of Action.[32] As of mid-Oct 2022, the draft Target 22 refers to the need to 'secure gender equality in the implementation of the framework by ensuring that women and girls have equal opportunity and capacity to contribute to the three objectives of the Convention including by recognizing equal rights and access to land and natural resources of women and girls and their full, equitable, meaningful and informed participation and leadership at all levels of action, engagement, policy and decision-making related to biodiversity'.[33]

Concerns remain nevertheless that a simplistic or reductionist focus on the 30% area target, as occurred in some countries whilst addressing the area-based Aichi Target 11, may detract from the quality and governance elements of Target 3. The UN Special Rapporteur on the Rights of Indigenous Peoples, Francisco Cali Tzay, issued a report to the UN General Assembly in 2022 (A/77/238) entitled 'Protected Areas and indigenous peoples' rights: the obligations of States and international organizations' which examined risks associated with the improper consultations resulting from the creation of protected areas, in particular World Heritage Sites.[34]

Given the scale of the biodiversity crisis, substantial increases in resources, capacity and international collaboration will be required to ensure that the quality elements of Target 3 are met, in combination with cross-cutting Target 21 on decision-making, and Target 22 on gender. On the basis of the experience of the Global ICCA-GSI Support Initiative implemented from 2014-2022, important elements of the future GBF implementation may include expanded partnerships and coalitions with non-state actors, practical and participatory monitoring methodologies, as well as decentralized and direct access funding mechanisms for Indigenous Peoples and local communities pertaining to the effective and equitable governance and stewardship of protected and conserved areas.


SPG Vietnam

Annex

Table 1. ICCAs covered in the Ecuador projects

Please refer to Ecuador case study (page 29)

Name of ICCA custodian	Provincial location of ICCA	Location of province in Ecuador	Coverage in hectares
Comuna Playa de Oro	Esmeraldas	Coast Northwest	10,608.83
Comuna Agua Blanca	Manabí	Coast West	9,201.51
Comunas Santa Teresita, San Jacinto, San Roque y Las Gilces	Manabí	Coast West	40.35
Pueblo Kayambi	Pichincha	Andes North Central	107,585.96
Comunidades Mesarrumi-Jeco	Azuay	Andes South Central	6,278.89
Pueblo Cañari del Tambo	Cañar	Andes Central	9,767.5
Pueblo Shuar Arutam	Morona	Amazon East	232,533.62
Territorio Ancestral Waorani – AMWAE	Orellana, Pastaza y Napo	Amazon Northeast	77,4488.83
Pueblo Originario Kichwa Sarayaku	Pastaza	Amazon East	135,000
Total cover (ha)			**1,285,505.49**

Table 2. ICCAs registered in the global databases, from Ecuador projects

Please refer to Ecuador case study (page 29)

Name of ICCA custodian	Registered in global ICCA Registry	Registered in WDPA	Coverage in hectares
Comuna Playa de Oro	Yes	No	10,608.83
Comuna Agua Blanca	Yes	No	9,201.51
Pueblo Shuar Arutam	Yes	Yes	232,533.62
Territorio Ancestral Waorani "OWA"	Yes	No	77,4488.83
Pueblo Originario Kichwa Sarayaku	Yes	Yes	135,000
Total cover (ha)			**1,161,832.79**

Annex

[1] This is the abbreviation of "territories and areas conserved by Indigenous Peoples and local communities", from the formerly used term "Indigenous and community-conserved areas".

[2] IUCN administers the categories for the global classification system for protected areas, and develops guidance on management and governance arrangements (toolkits and related frameworks).

[3] Sajeva, G, Borrini-Feyerabend, G & Niederberger, T 2019, Meanings and More…: Policy Brief of the ICCA Consortium no. 7

[4] The World Health Organization defines a zoonosis as "an infectious disease that has jumped from a non-human animal to humans."

[5] 32% represents the area that can currently be mapped, but is likely to be a significant underestimate and must not be seen as contradictory to higher existing estimates. See: https://wwf.panda.org/wwf_news/?2822441

[6] https://naturaljustice.org/the-living-convention/#:~:text=The%20Living%20Convention%20aims%20to,and%20assert%20their%20international%20rights.

[7] There are 36 biodiversity hotspots globally Biodiversity Hotspots Defined | CEPF

[8] The CBD reporting on Ecuador's NBSAP is available at https://www.cbd.int/countries/?country=ec

[9] The Global ICCA Registry allows information to be submitted anonymously, and without making the information publicly available, so as to ensure secrecy in the case of sensitive information such as the location of sacred natural sites, burial areas, and/or other cultural considerations.

[10] CBD website for consultation of NBSAPs. https://www.cbd.int/nbsap/about/latest/#ec

[11] Ministry of Natural Resources and Environment, Malaysia (2016); The National Policy on Biological Diversity 2016-2025; p. 58 https://www.cbd.int/doc/world/my/my-nbsap-v2-en.pdf

[12] Sabah State Government, et al (2012); Sabah Biodiversity Conservation Strategy, p.B-12; https://sabc.sabah.gov.my/sites/default/files/uploads/attachments/2020-05/Sabah-Biodiversity-Conservation-Strategy.pdf

[13] The trainings adopted the family farming approach developed by Professor José Rubén Sánchez Curiel from Cuba's Instituto de Investigaciones Fundamentales en Agricultura Tropical Alejandro de Humboldt (INIFAT) and author of "A farmer`s field guide for coffee, cacao and pest management".

[14] The Maya Mountain Cacao sources premium cacao beans from smallholder farmer in Belize for makers of fine chocolates worldwide.

[15] Schleicher et al., 2017 Conservation performance of different conservation governance regimes in the Peruvian Amazon. Scientific Reports 7:11318: 1-10. https://doi.org/10.1038/s41598-017-10736-w

[16] Nov 24, 2015 / Dan Kedmey; https://ideas.ted.com/this-airborne-river-may-be-the-largest-river-on-earth/

[17] Birdlife International is an international organization partner of the Ramsar Convention and is the official scientific source of information on birds for the IUCN Red List.

[18] Kyrgyzstan country profile in UNDP BIOFIN, Kyrgyzstan | BIOFIN

[19] 170 types of birds, 8 types of mammals, 16 types of reptiles, 4 types of amphibians and 21 types of fish.

[20] Alder (Alnus Glutinosa), Persian poplar (Populus Caspica), chestnut-leaved oak (Quercus Castaneifolia), European hackberry (Celtis australis), Persian silk tree (Albizia Julibrissin), Persian maple (Acer velutinum), forest berry, Caucasian walnut (Pterocarya fraxinifolia), Caspian honey locust (Gleditschia capsica), boxwood (Buxus hyrcana), elm (Ulmus minor), zelkova carpinifolia (Caucasian zelkova), fig (Ficus carica L. var. genuina Boiss), common dogwood (Cornus sanguinea), Persian ironwood (Parrotia persica), European hornbeam (Carpinus betulus), Cappadocian maple (Acer cappadocicum).

[21] International Work Group for Indigenous Affairs (IWGIA), 2011. Indigenous peoples in Namibia - IWGIA - International Work Group for Indigenous Affairs

[22] Suzman, J. (2001). An Assessment of the Status of the San in Namibia. (Report No. 4 of 5 reports on the Regional Assessment of the Status of the San in Southern Africa). Windhoek: Legal Assistance Centre (LAC). https://www.lac.org.na/projects/lead/Pdf/sannami.pdf, p. 83

[23] Legal Assistance Centre and Desert Research Foundation of Namibia, (2014); Scraping the Pot: San in Namibia Two Decades After Independence. LAC San Report 2014 - Front Sections & Chapters 1-3.indd, p.480

[24] The term 'indigenous' is not explicitly used in China and the government formally recognizes a diversity of ethnic backgrounds – a total of 55 ethnic minority groups are officially noted, and all nationalities are formally designated as equal in the Chinese constitution

[25] https://whc.unesco.org/en/list/1083

[26] By the winter of 2020, the price of white kidney beans fell by 36% from USD 2.04 per kilogram in 2019 to USD 1.31 in 2020; and price of Sichuan peppers dropped by 27% from 15.15 per kilogram in 2019 to 11.02 in 2020.

[27] Waldron et al (2022) 'Protecting 30% of the planet for nature: costs, benefits and economic implications Working paper analysing the economic implications of the proposed 30% target for areal protection in the draft post-2020 Global Biodiversity Framework'

[28] The CBD post-2020 Global Biodiversity Framework is expected to be finalized at the fifteenth Conference of Parties (COP15) taking place in Montreal, Canada, from 6-19 Dec 2022.

[29] Secretariat of the CBD (June 2022) Science briefs on targets, goals and monitoring in support of the post-2020 global biodiversity framework negotiations. CBD/WG2020/4/INF/2/Rev.2. Available from: https://www.cbd.int/doc/c/c874/6eb7/813f0201cd67299c9eb10a4a/wg2020-04-inf-02- rev-02-en.pdf

[30] IUCN (March 2022) 'Conserving at least 30% of the planet by 2030: what should count?' Gland, Switzerland

[31] IPBES (2022) 'Summary for policymakers of the methodological assessment of the diverse values and valuation of nature of the Intergovernmental Science-Policy Platform on Biodiversity and Ecosystem Services' presented at the IPBES plenary ninth session, Bonn, 3-9 July 2022

[32] SBI recommendation 3/3

[33] Meeting of the informal group on the post-2020 Global Biodiversity Framework Montreal (26 –30 Sept 2022), CBD/POST2020/OM/2022/1/2

[34] Francisco Cali Tzay (19 July 2022) A/77/238 'Protected areas and indigenous peoples' rights: the obligations of States and international organizations - Report of the UN Special Rapporteur on the rights of indigenous peoples

The Small Grants Programme (SGP) is a corporate programme of the Global Environment Facility (GEF) implemented by the United Nations Development Programme (UNDP). Established in 1992, SGP is currently active in 127 countries and promotes community-based innovation, capacity development, and empowerment through sustainable development projects of local civil society organizations with special consideration for Indigenous Peoples, women, and youth. SGP has supported over 27,000 community-based projects on biodiversity conservation and sustainable use, climate change mitigation and adaptation, sustainable land management, conservation of international waters, and chemicals and waste management, while generating sustainable livelihoods.

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