

COMMUNITY CONSERVATION IN PRACTICE



TIN WIS RESORT
TOFINO, BRITISH COLUMBIA
MAY 6-8, 2010

Acknowledgments

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Facilitating Organizations



**Global
Diversity
Foundation**
North America

Global Diversity Foundation-North America

Global Diversity Foundation (GDF) is a family of organizations and regional initiatives that promote agricultural, biological and cultural diversity around the world through research, training and social action. It comprises the Global Diversity Foundation-North America, a non-profit registered in the United States, and the Global Diversity Foundation-United Kingdom, a UK charitable organization, as well as programs in Mesoamerica, North Africa, Southeast Asia and Southern Africa.

A crosscutting International Program focuses on disseminating results and providing courses, seminars and workshops on contemporary issues in biocultural diversity and research methods in ethnoecology. It coordinates the Biocultural Diversity Learning Network (BDLN), which brings together a group of innovative colleagues from diverse backgrounds and institutions to launch new courses, convene meetings to review progress and contribute to an Online Learning Guide on Biocultural Diversity.

In May 2008 GDF and collaborators from other institutions concluded a meeting on international capacity building and training in biocultural diversity with the ‘Assling Accord’, which sets out a common goal of fulfilling the desire of our local and indigenous colleagues around the world to acquire and develop research and teaching tools. It noted that the guardians of biocultural diversity and their allies have a distinct preference for:

- Pursuing community-based ethnoecology (making biological collections, mapping resources, recording knowledge) in contrast to hosting scientific expeditions from abroad
- Learning about community and participatory photography and video along with having professional documentary makers and photographers represent their regions in words and images
- Acquiring the hardware, software and skills to create their own multimedia databases and geographical information systems rather than having highly technical – and difficult to maintain – informatics products from abroad

- Developing in-country expertise for identifying species and authenticating herbal remedies, including through advanced techniques such as genetic bar-coding, in place of sending biological collections and samples abroad
- Engaging in training on place-based writing to complement written works by international authors and in place-based research to address local intellectual and practical priorities
- Establishing viable living museums in their own communities as an alternative to cultural artifacts and portrayals of their lifestyles housed in overseas institutions

GDF's International Program seeks to implement the Assling Accord by embracing the growing awareness that any work on the cultural knowledge and genetic resources of local communities and indigenous peoples should follow ethical best practice. It focuses on building local infrastructure and skills, and while applying the letter and spirit of international conventions, national laws and local customs.

Since 2003, GDF has organized courses, seminars and workshops on contemporary issues in biocultural diversity and research methods in ethnoecology. Held in diverse countries including Kyrgyzstan, Malaysia, Mexico, Morocco, Peru, South Africa and Thailand, these training opportunities have been designed for community members, university students and postdoctoral colleagues.

For more information:

Global Diversity Foundation (GDF-NA), www.global-diversity.org

Global Diversity Foundation (GDF-UK), www.globaldiversity.org.uk

Biocultural Diversity Learning Network (BDLN), www.globaldiversityfund.net



IUCN Commission for Environmental, Economic and Social Policy (CEESP)

IUCN Commission on Environmental, Economic and Social Policy is an inter-disciplinary network of professionals whose mission is to act as a source of advice on the environmental, economic, social and cultural factors that affect natural resources and biological diversity and to provide guidance and support towards effective policies and practices in environmental conservation and sustainable development. It provides insights and expertise to blend the conservation of nature with the crucial socioeconomic and cultural concerns of human communities—such as livelihoods, hu-

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man rights and responsibilities, human development, security, equity, and the fair and effective governance of natural resources.

CEESP's key objectives and approaches are:

To identify, analyze and learn from policies and practices at the interface between conservation of nature and the crucial socioeconomic and cultural concerns of human communities, with particular attention to indigenous peoples, including mobile indigenous peoples.

To advance innovative applied research and provide timely responses to environmental and social crises identified by IUCN members, staff, Commissions and partners in the field—such as crises in energy supply, access to clean water and other natural resources, loss of biocultural diversity, and climate change.

To foster a holistic approach to nature conservation within IUCN, embracing complexities and promoting dialogue and cross-learning among perspectives and disciplines based on diverse values, knowledge and achievements and on the experiences of diverse cultures, societies, communities and gender.

To promote, demonstrate, articulate and link effective and equitable field-based and policy solutions for the conservation of nature, the promotion of biocultural diversity and the sustainable and equitable use of natural resources.

To influence the values, policies and practices of public, private and civil society institutions towards the conservation of nature, the promotion of biocultural diversity and the sustainable and equitable use of natural resources.

To enhance the capacity of IUCN and contribute to implementing the IUCN Programme by collaborating with the IUCN Secretariat, Commissions and members and bridging the experience and skills of experts and scientists—both modern and customary—from diverse cultures.

For more information:

www.iucn.org/about/union/commissions/ceesp/



IUCN World Commission on Protected Areas (WCPA)

The World Commission on Protected Areas (WCPA) is the world's premier network of protected area expertise.

Administered by IUCN's Programme on Protected Areas, it has over 1,400 members, spanning 140 countries. WCPA works by helping governments and others plan protected areas and integrate them into all sectors; by providing strategic advice to policy makers; by strengthening capacity and investment in protected areas; and by convening the diverse constituency of protected area stakeholders to address challenging issues. Its key objectives are:

- help governments and others plan protected areas and integrate them into all sectors, through provision of strategic advice to policy makers;
- strengthen capacity and effectiveness of protected areas managers, through provision of guidance, tools and information and a vehicle for networking;
- increase investment in protected areas, by persuading public and corporate donors of their value; and
- enhance WCPA's capacity to implement its programme, including through co-operation with IUCN members and partners.

For more information:

www.iucn.org/about/union/commissions/wcpa/

Host Community

The workshop was graciously hosted by the Tla-o-qui-aht community in Tofino, Vancouver Island, British Columbia. The Tla-o-qui-aht First Nations are a part of the Nuuchahnulth First Nations whose *ha'boulthee* or territories stretch along 300 kilometers of the Pacific Coast of Vancouver Island. While Nuuchahnulth people share many traditions, languages and culture they are divided into chiefly families and Nations. Each Nation, such as the Tla-o-qui-aht, is centered around a hereditary chief or *ha'wiih*.

The Tla-o-qui-aht are active in community based conservation through Tla-o-qui-aht Tribal Parks, including Meares Island and Haa'uukmin (for more information see Community Presentations).

For more information:

www.tla-o-qui-aht.org

www.nuuchahnulth.org



Introduction

While Indigenous Community Conserved Areas (ICCAs) remain the least understood and recognized of all protected areas, they are gaining national and international recognition as important areas for the conservation of biological and cultural diversity. In addition, ICCAs and other community-based conservation initiatives play an important role in climate change mitigation and adaptation. In 2003, the World Commission on Protected Areas officially recognized ICCAs as a protected area designation. Global land coverage by ICCAs is estimated to be comparable to government protected areas and in some areas, such as Mexico, it is greater (www.iccaforum.org). As recognition increases, there is a growing need for indigenous and local community members, their NGO partners and policy makers to be able to effectively exchange experiences, and actively discuss challenges and successes with community-based conservation.

In May 2010, the Global Diversity Foundation (GDF), in collaboration with the IUCN World Commission on Protected Areas (WCPA) and the IUCN Commission on Environmental, Economic and Social Policy (CEESP), sponsored a workshop on contemporary concepts and experiences in community conservation. Entitled *Community Conservation in Practice*, it brought together representatives of indigenous and local communities involved in community based conservation with representatives of non-governmental organizations, funding organizations, academics, and United Nations organizations to explore international and national policies and exemplary case studies of community conservation.

The workshop was held 6-8 May 2010, prior to the 12th International Society of Ethnobiology Congress (www.tbgf.org/ice/), at the Tin Wis Resort in Tofino, British Columbia and brought together 45 participants from over 15 different countries, including Altai Republic, Australia, Bolivia, Canada, Colombia, Ethiopia, France, Guatemala, Kenya, Kyrgyzstan, Malaysia, Morocco, the Netherlands, South Africa, United Kingdom, United States, and Vanuatu. The workshop provided an important opportunity for indigenous and local community members to come together with NGOs, funding organizations and academics and share their experiences, challenges, and successes in working with community based conservation projects. Discussion revolved around the principles and practices of important emergent designations, such as Indigenous and Community Conserved Areas (ICCAs), Sacred Natural Sites (SNS), and Bio-cultural Landscapes.

Facilitators for the workshop included Gary Martin of The Global Diversity Foundation, Janis Alcorn of IUCN's Commission on Environmental, Economic and Social Policy (CEESP), Jessica Brown of IUCN's World Commission on Protected Areas (WCPA), Eli Enns of Tla-o-qui-aht Nation Building Program (Canada) and Jamili Nais, Deputy Director, Sabah Parks (Malaysia). Bas Verschuuren of COMPAS and IUCN-WCPA's Specialist Group on Cultural and Spiritual Values of

Protected Areas (CSVPA), Terence Hay-Edie of UNDP GEF Small Grants Programme, and Liz Hosken of The Gaia Foundation contributed additional elements.

Participants: communities and organizations represented

Name		Country	Organization/Affiliation
First	Last		
Gulnara	Aitpaeva	Kyrgyzstan	Aigine Cultural Research Center
Janis	Alcorn	United States	International Union for the Conservation of Nature (IUCN)/ Commission for Economic and Environmental SP (CEESP)
Chagat	Almachev	Russia	Foundation for Sustainable Development of Altai (FSDA)
Million	Belay	Ethiopia	Movement for Ecological Learning and Community Action (MELCA)
Jessica	Brown	United States	New England Biolabs Foundation, IUCN/World Commission on Protected Areas (WCPA)
Joe	Browne	Australia	Djukbinj National Park and Adelaide River parks and reserves
Maria Anabela	Carlón Flores	Mexico	Nacion Jamut Boo'o A.C. Yaqui
Cheryl	Chetkiewicz	Canada	Wildlife Conservation Society (WCS) Canada
Torrie	Coste	Canada	Tribal Parks in Clayoquot Sound
Jyldyz	Doolbekova	Kyrgyzstan	The Christensen Fund
Eli	Enns	Canada	Tribal Parks in Clayoquot Sound
Silvia	Gomez	Colombia	Gaia Foundation
Nathnael	Gossa	Ethiopia	The Christensen Fund, founder of Gamo Chenchea Cultural and Natural Resource Conservation and Development Association, and Gogea Indigenous Art and Music Association
Terence	Hay Edie	United States	UNDP GEF Small Grants Programme
Francis	Hickey	Vanuatu	Vanuatu Cultural Centre (The Christensen Fund)
Liz	Hosken	UK/South Africa	Gaia Foundation
Arturo	Izurietta	Australia	Charles Darwin University, Australia
Harry	Jonas	Malaysia	Natural Justice
Irma	Juan Carlos	Mexico	Global Diversity Foundation
Takaronga	Kuantonga	Vanuatu	The Christensen Fund
Heather	Leach	Mexico	Global Diversity Foundation
Danil	Mamyev	Russia	Uch Enmek Nature Park
Nup-Itatchl (Joe)	Martin	Canada	Tribal Parks in Clayoquot Sound
Gary	Martin	Morocco	Global Diversity Foundation
Edward	Martin	Morocco	Gary Martin
Guthuru	Mburu	Kenya	African Biodiversity Network, Institute for Culture and Ecology
Armando	Medinaceli	Mexico	Global Diversity Foundation
Ryan	Mitchell	United States	Jessica Brown
Thor E.	Morales Vera	Mexico	ISLA, Ocean Revolution
Adam	Murphy	Malaysia	Global Diversity Foundation
Jamili	Nais	Malaysia	Sabah Parks, Malaysia
Abderrahim	Ouarghidi	Morocco	Global Diversity Foundation
Bronwen	Powell	Canada	McGill University
Rafaela	Ramirez	Mexico	Guitayvo Project in Chihuahua
Gleb	Raygorodetsky	Canada	The Christensen Fund
Holly	Shrumm	Malaysia	Natural Justice

Raymond	Sipanis	Malaysia	Buayan Community Use Zones - Crocker Range Park, Global Diversity Foundation
Erin	Smith	United States	Global Diversity Fund
Ezequiel	Tot	Guatemala	Fundenor AQ'AB'AL
Emil	Tukishev	Russia	Foundation for Sustainable Development of Altai (FSDA)
Gina	Uribe	Mexico	Fuerza Ambiental A.C. / The Christensen Fund
Bas	Verschuuren	Netherlands	COMPAS / IUCN-CSUPA
Seit-cha	Dorward	Canada	Tribal Parks in Clayoquot Sound



Workshop Schedule

	Thursday 6 May 2010		Friday 7 May 2010	Saturday 8 May 2010	Sunday 9 May 2010
7:00-9:00	Breakfast	7:00-8:30	Breakfast	Breakfast	Breakfast
9:30-11:00	Opening, introduction (Gary, Janis and Jessica)	9:00-10:30	Community presentations: protected natural areas	Policy matters: community biocultural protocols (Natural)	Visit of the Big Tree Trail on Meares Island in groups of 10, with five staggered departures during the morning
11:00-11:30	Ethnobotany break	10:30-11:00	Ethnobotany break	Ethnobotany break	
11:30-1:00	Community presentations*: forest issues	11:00-12:30	Policy matters vital pursuit: speed presentations of initiatives, institutions & instruments (all presenters)	Community reporting, information sharing and DVD burning	
1:00-2:00	Lunch	12:30-2:00	Lunch	Lunch	*Community presenters: PLEASE NOTE - you have 12 minutes total for presentations of ALL members of your group, leaving 18 minutes for discussion. You should plan in advance how you want to divide the 12 minutes among yourselves.
2:00-3:30	Policy matters: three fishbowl roundtables on earth jurisprudence (Gaia); UNDRIP, REDD, FPIC and self-determination (Natural Justice); and sacred natural sites (IUCN CSVPA)	2:00-3:30	Community presentations: livelihoods	Final exchange session: future networking at the Opitsaht Community Hall, hosted by the Tla-o-qui-aht people; evaluation; workshop closure	
3:30-4:00	Ethnobotany break	3:30-4:00	Ethnobotany break		
4:00-5:30	Community presentations: sacred natural sites	4:00-5:30	Policy matters: Role play on Do's and Don'ts of supporting ICCAs (Gary, Janis, Jessica)		
6:00-7:00	Dinner (not included but available at TinWis or Buffet style at Darwin's Cafe at the Tofino Botanical Gardens)	6:00-7:00	Dinner	Dinner	
7:00-9:00	Free exchange at Darwin's Cafe at the Tofino Botanical Gardens (cash bar) - video facilities available	7:00-9:00	Free exchange		

Components

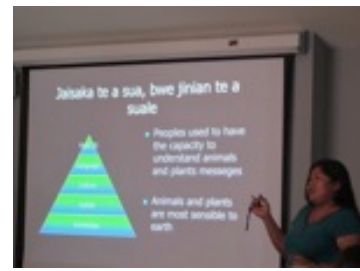
Community Conservation Profiles

Presentations by participants on their communities and projects relating to community conservation were a primary component of the workshop. As the majority of participants had never met or worked together, these presentations allowed participants to share their work and the issues they face around the sustainable use and management of natural resources.

Presentations by community members were given in English whenever possible, with translation provided when necessary. In cases where community members were unable to be present, presentations were given by a representative from a partner NGO.

Tla-o-qui-aht Tribal Parks

Tla-o-qui-aht Tribal Parks was created in 1984 in the wake of the groundbreaking Meares Island court case that returned the island to the Tla-o-qui-aht, the traditional land owners. It was later formalized and expanded in 2007 with the signing of an agreement on joint sustainability with local and provisional government bodies. Today Tribal Parks manages the traditional watersheds of the Clayoquot Sound, including Meares Island and Haa'uukmin (Kennedy Lake watershed). Where a traditional protected area excludes human activities, a tribal park is managed by the local Tla-o-qui-aht community and integrates human activities, ecosystem conservation, and sustainable livelihoods, such as low impact eco-tourism, habitat restoration, and carefully monitored energy generation.



Eli Enns discussed the history of Tribal Parks, including its success and challenges, and goals for the future. Guided by traditional teachings, including *Hishuk ish Tsavalk* (everything is one, everything is interconnected), Tribal Parks aims to build generational accountability and stewardship for the land. The main components of Tribal Parks are: 1) sustainable livelihoods through non-timber forest products, educational and eco-tourism programs, green power, and ecosystem services; 2) restorative justice programs to work with social problems resulting from historically imposed sedentarization and cultural homogenization; 3) cultural restoration through reviving traditional use and management practices and bringing people back out onto the land. Maps have played an important role in

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the last two aspects - reviving traditional place names and their encompassed cultural uses. Enns stressed the importance of community solidarity in terms of its vision and goals for conservation and management efforts before trying to enact change outside of the community, i.e. at the policy and governmental level. Community conservation is effective when it comes from within the community and is not contingent on outside recognition.

www.tribalparks.ca

Sabah Parks

Sabah Parks, the organization that oversees all national parks within Sabah, was created in 1962. Situated at the northern tip of Borneo, the Malaysian state of Sabah is bounded by the South China Sea to the west and the Sulu Sea to the east. Nearly 16% of the land area in Sabah is now a protected area, including Kinabalu Park and Crocker Range Park (CRP).

Jamili Nais discussed using the IUCN protected area framework within Sabah Parks, including areas created and managed by indigenous and local communities. He spoke in length about recent collaborative management programs within Crocker Range Park. When the Park was created in 1984 over 4000 hectares were in use by local Dusun communities. The national park designation restricted use in these areas, including all access to traditional resources. In 2004 Community Use Zones (CUZs) were created. CUZ's are designated areas within CRP where communities are now able to use and manage their traditional natural resources, including traditional agriculture, plant gathering and hunting. Nais discussed the process of turning such areas into official Indigenous and Community Conserved Areas (ICCAs) under the IUCN protected area designation. Community based research has been taking place in these areas since 2004, including mapping, documenting of resources used, and participatory mapping.

www.sabahparks.org.my

Chinantla Alta, Oaxaca

At elevations ranging from 200 to 2900 meters above sea level, the humid Chinantla is home to some of the largest remaining tracts of primary cloud forest in Mexico. The rich biodiversity of the area continues to be managed by its indigenous Chinantec inhabitants today.

Irma Juan Carlos, field coordinator for GDF-Mesoamerica, discussed the work of local Chinantec communities to actively adapt their traditional land management practices in order to improve local livelihoods and nurture their environment. They are actively involved in the creation of community conserved areas (CCAs), which are nationally certified in Mexico. CCAs are community based con-

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ervation efforts built on collaboration between local people, academic centers, NGOs, and governmental agencies. Such community conservation is a growing trend and today there are 126 CCAs in the state of Oaxaca alone, outnumbering nationally designated parks. According to Irma, the top three priorities for the local communities are 1) to create a database of resources used in the area and available to all villagers; 2) a Natural Resource Management Plan for the certified conserved areas created for and with the local community to preserve their traditional resource use and cultural practices; and 3) effective demonstration to outside parties that local communities are able to effectively conduct their own research on natural resource use and management. She stressed the greatest difficulty facing communities today is the loss of community members to the city and immigration to the US. More attention needs to be placed on ways to engage the community as a whole and incentives for young people to return and live in the community.

<http://www.global-diversity.org/community-based-conservation-mesoamerica>

Xepe Coosot, Mexico

Xepe Coosot, or “narrow sea”, is an area approximately 40 km long and 12 km wide within the Sea of Cortez along Sonora, Mexico and traditional home to the Comcaac (Seri). Nomadic until the 1950's, Comcaac traditional land extended along the northwestern strip of the Sonoran coast up to the Colorado River delta. As such, they have a strong relationship with the sea known in their language as *xepe*. Today this area is recognized nationally and internationally as an important biodiversity rich habitat for a wide range of flora and fauna, including migratory birds, sea turtles, eel grass (*batam*), and mangroves.

Due to visa issues, Comcaac community members Alberto Mellado and Luis Miguel Lopez, were unable to attend the workshop. Thor Morales Vera, a collaborator of Ocean Revolution (www.oceanrevolution.org) who works closely with the community, presented a short video produced by the community. The Comcaac have a special relationship to the sea: it has provided livelihoods through fishing and handicraft materials, important food resources, and is home to over 100 cultural important sites. The local Comcaac community is currently managing this important wetland and its resources. Conservation efforts were not always easy, and some community members were resistant to harvesting limits suggested by young Comcaac conservationists. However, as the population of sea turtles and other resources has improved there is now more widespread acceptance to the program. The conservation programs have also provided an important space for the revival and reinforcement of cultural knowledge. According to Alberto Mellado in the film - “when we work in conservation, all the knowledge and wisdom flows” thus giving space for knowledge transmission and cultural experiences. The area is one of over 130 Ramsar (www.ramsar.org) designated sites found in Mexico. However, it is the only one where local indigenous people were involved in the designation and are actively involved in its management.

The video can be viewed at <http://www.vimeo.com/17108230>

Traditional Agdals, Morocco

Today Morocco is a blend of Arabic and Amazigh (Berber) culture and it is nearly impossible to tell those of Arabic descent from those of Amazigh descent. Although it is believed that nearly 30% of the country is Amazigh, the indigenous population of Morocco. Traditionally surviving on agropastoral activity, Amazigh communities are now most often sedentary and reside primarily in the mountain and desert regions of Morocco. With a long and rich history, Amazigh traditions still hold strong today, including traditional land management practices such as the *agdals*.

Abderrahim Ouarghidi, of the Messfouia tribe of Amazigh, discussed the continued use of agdals in the High Atlas Mountains. An agdal is a collective territory owned by the indigenous tribes and used to manage the overuse of natural resources, particularly grazing land and medicinal plants. While the government does not recognize agdals, many smaller local government offices do and encourage their continued practice. Today, where 90% of Morocco is facing desertification, agdals play an important role in biodiversity and cultural conservation.

www.global-diversity.org



Guitayvo Project, Chihuahua, Mexico

Guitayvo is an ecotourism project of the Raramuri in Chihuahua, Mexico. The project began in 2007 as a means to maintain and revive cultural heritage while also providing an income for the Raramuri. It consists of an ecolodge and cabins where visitors can stay and experience traditional Raramuri culture and foods.

Rafaela Ramirez, with the aid of Gina Uribe as translator, discussed her experience of being involved with the creation of the ecotourism project from the beginning. Community members, including Rafaela, conducted all research on Raramuri traditions. The lodge was created in collabora-

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tion with CDI, the National Commission for Indigenous People, and data was collected with the collaboration of Fuerza Ambiental, who now heads up the commercial aspect of the lodge. The goal of the Raramuri and the NGO was to create a unique experience not found anywhere else in Mexico. According to Ramirez, the community has found ecotourism a valuable tool to strengthen their rights to land and resources. Currently there are efforts to have Guitayvo recognized as an Indigenous Community Conserved Area.

Nacion Jamut Boo'o A.C., Yaqui

The Yaqui traditional territory encompasses approximately 485,000 ha in Sonora, Mexico. Over the years, the community has struggled to maintain its traditional knowledge and practices.

Maria Anabela Carlon Florez discussed the Yaqui worldview and its inherent respect for the environment and traditional teachings for its sustainable use and management. As such, preservation of the Yaqui culture is not only important on a social level but for the environment as well. In the past two years, the community began an active campaign and project to revive and record their natural heritage, including traditional language, knowledge, and management practices. This has been a community driven initiative, particularly by the women, without any outside encouragement or assistance. Youth involvement has been central to the project to ensure the continuation of traditional knowledge and the continued connection to sacred sites within the area. According to Maria, the community would like to have a community managed protected area but prefer to not have it recognized by the government. The government has shown interest in conducting research locally but the community prefers to keep all research community based.

Djukbinj National Park and Adelaide River Parks and reserves

Wulna country is traditional aboriginal territory located in the Northern Territory of Australia. During the colonial times of the 1880s, the government seized the territory and aboriginal residents were removed to reserves and residential schools in order to try to develop the area. Dams were installed and rice fields planted. However, these agricultural ventures failed and the land was left degraded and overcome with invasive weeds. The land was then divided into various national parks and natural reserves. In the 1980s, with the Land Rights Act, the land was returned to the aboriginal communities through a 99 year lease with the government.

Joe Browne of the Wulna country and Arturo Izurieta of Charles Darwin University discussed the challenges and opportunities that have arisen since the return of the land. As a result of the new laws, the majority of national parks were declared illegal in the Northern Territory in Australia because they were imposed without consultation or consent. The resulting hand back of parks as traditional lands and immediate leases to the government for conservation then led to payments to traditional landowners and subsequent joint management the parks, in this instance Djukhini National

Park. In the case of Adelaide River Parks and reserves, these areas were recognized as traditional lands with no hand back and with joint management arrangement between the Parks and Wildlife Service and the Wulna people. Browne described how the current situation has caused strife and division within the community – some receiving higher payments than others. In this area rich in natural resources and important cultural sites, the after effects of colonization are still fresh. Within the communities there is a lot of pain that needs healing, particularly the internal division within family clans of the Wulna people. Izurieta has been working closely with communities to help heal these rifts and bring them together in order to be more successful in their joint management ventures and ultimately for more control of and return to their traditional country, most of which now is jointly managed as protected areas.

Crocker Range Community Use Zones

National Parks within Sabah, Malaysia denied indigenous communities in the area access to their ancestral lands and traditional resources. After lengthy discussion with affected communities the Parks created community use zones (CUZs) within the national parks to access culturally significant sites and traditional natural resources. The CUZs extend within the border of the national parks and became areas jointly managed by local communities and the government. Crocker Range CUZs were created in 2004.

Raymond Sipanis, of the local Dusun community with Adam Murphy of the Global Diversity Foundation acting as translator, described the two CUZs in his area and his experience as community researcher for nine years involved in the designation and management of these CUZs. Community researchers are trained in various ethnoecological methods to enable them to effectively monitor and manage the traditional resources used within the CUZs and to communicate this information to government agencies. Techniques they use regularly include freelisting, demographic research, GPS systems, resource monitoring methods, 3D mapping of traditional land, and participatory video and photography. While both feel there has been great success with CUZs as jointly managed areas, there is still work to be done and is under threat from outside development.

www.global-diversity.org

Sacred Sites of Altai Region, Russia

The mountainous Altai region of Russia borders Kazakhstan, China and Mongolia and is rich in biological and cultural diversity. The Foundation for Sustainable Development (FDSA) has been working in the region on conservation and sustainable development with indigenous communities from the area since 2002. To date they have inventoried, catalogued and listed over 500 sacred sites that are now registered as officially protected. Many of these sacred sites are also areas of great biodiversity.

Chagat Almachev discussed the work he has been involved with at FDSA, particularly with sacred sites, and then turned the presentation over to community members Emil Terkishev and Danil Mamyev. With translation from Chagat, Emil Tukishev discussed traditional spiritual leaders of his community, *kam* (shamans), *kaichi* (traditional singers), *emchi* (healers) and others. A *kaichi* himself, Emil demonstrated the various types of throat singing. In an oral tradition, the skills and stories of the traditional spiritual leaders are important not only for the spiritual health of the community but also the continuation of its rich biocultural knowledge. Danil Mamyev, with translation from Chagat, discussed the importance of sacred sites to this community and their efforts to protect these areas and their rich biodiversity. Uch Enmek Nature Park was created in 2001 and covers 60551 hectares and has approximately 2330 community members living within the area. The goal of the nature park is to find a balance between preserving this culturally important, biologically rich area while also improving the livelihoods and wellbeing of the indigenous community living within the area.

www.anped.org/index.php?part=263

Institutional presentations

Vanuatu Cultural Centre

In 1980 Vanuatu gained its independence from the French and English and land tenure was restored to the indigenous landholders and their decedents, this includes the land under the sea. As such the communities largely regained control of land and resources and customary practices of land and resource management resumed at this time. Francis Hickey of the Vanuatu Cultural Centre (VCC) discussed its rich biocultural diversity and these traditional resource management practices. With 125 different cultural linguistic groups, traditional resource use and management varies throughout the island republic. TRM techniques, such as traditional behavioral tabus, help to regulate resource use and protect traditional resource and sacred areas. However, today these practices are under threat from increased globalization. Many are selling their land to resource speculators and the increasing tourist population, youth is increasingly disinterested in traditional cultural practices, and a lack of recognition for a traditional economy are all impacting the islands biocultural diversity. The VCC is working with communities to strengthen their traditional leadership and governance, traditional resource management practices, and to advocate for increased recognition by the government and outside donors.

www.vanuatuculture.org



Aigine Cultural Research Centre

Aigine Cultural Research Centre was formed in 2005 and works to promote and conduct research on the natural and cultural history of Kyrgyzstan and to bridge scientific and traditional knowledge. Gulnara Aitpaeva discussed the organizations work on sacred areas. After conducting participatory research in three regions of Kyrgyzstan, Aigine has identified over 600 sacred sites, which are still in active use today. While the government technically owns most of the sites, local communities manage them. Due to their importance and increasing threat from misuse and development, some local communities are beginning to make their stewardship more official. For example, in 2009 traditional

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practitioners organized to form their own NGO whose mission is to protect, maintain, and sustainably develop the sacred site of Tugol Ata and Kyrgyz traditional culture.

<http://tk.aigine.kg>

Movement for Ecological Learning and Community Action

Founded by environmental practitioners and lawyers in 2004, Movement for Ecological Learning and Community Action (Melca) works with local communities to promote and revitalize Ethiopia's cultural diversity and traditional ecological knowledge. Million Belay discussed Melca's work with the Sheka community on their traditional knowledge and rights. Using community dialogues and workshops about national and international laws and instruments to assist them, Melca aims to help organize and empower the community in the face of increasing development in their area. The Sheka community has come together to document and record their traditional ecological knowledge through participatory 3D mapping, traditional ecological calendars as well as held livelihood strategy trainings. As a result community leaders have better negotiation skills, enforcement of resource laws, and greater skills to address outside pressures for development.

www.melca-ethiopia.org

Gaia Foundation

Founded in 1984, Gaia Foundation works in partnership with indigenous peoples and local communities who are committed to ecological governance through restoring cultural and biological diversity. Such ecological governance is the basis for building ecological and community resilience.

Silvia Gomez discussed her work with indigenous communities in Colombia using endogenous development tools and research methods to protect sacred sites in the area. Endogenous development embraces the following principles: 1) self-diagnosis of issues by the community, 2) long term commitment to solutions, 3) integral and holistic approach, and 4) local knowledge leads to local answers. Communities within the Vaupes region of Columbia are recording origin stories and using mapping techniques to record traditional and sacred land, as well as cultural ecological calendars. As opposed to traditional ecological calendars, these calendars document indigenous worldviews and map out a community's past, present and future use of natural resources across space and time. Gomez stressed the importance of the research being initiated and carried about by the community. Incorporating the worldviews and concepts of natural laws of the community is essential to preserving cultural diversity in addition to the biological diversity of the area.

Gathuru Mburu discussed his work with communities in Kenya to revive traditional rituals and guardianship to protect the sacred site of Kivva Hill. Once the traditional practices of management were revived there was a marked difference in vegetative regeneration of the area. The program also revived the use of traditional seeds and continuation of traditional knowledge through the creation of an apprenticeship program.

www.gaiafoundation.org

Key policy issues

In addition to community presentations, a major facet of the workshop was discussion of key policy, designations, and instruments pertinent to community-based conservation. Presentations were given by representatives from the facilitating and contributing organizations to introduce participants to instruments and concepts that influence community conservation on an international level and inform decisions made at a local level. Greater knowledge of the following policy issues empowers communities to actively participate in discussions on governance with respective local and national governments.



Governance and Protected Areas

A major development in the field of protected areas has been the recognition of the important role of governance: that protected areas (PAs) can be managed or governed not only by government agencies, but also by indigenous peoples and local communities, private entities, and/or in various kinds of collaborative arrangements. This conceptual framework is formalized in the new protected areas management guidelines published by IUCN in 2008, which is used as a reference world-wide. While its earlier guidelines classified PAs into six categories according to their management objectives, the new guidelines incorporate the element of governance type (Dudley 2008).

Jessica Brown of IUCN's World Commission on Protected Areas (WCPA) introduced WCPA and gave an overview of the IUCN's guidelines for protected areas management and their governance. Currently, IUCN's working definition of a protected area is "a clearly defined geographical space, recognized, dedicated and managed, *through legal or other effective means*, to achieve the long term conservation of nature with associated ecosystem services *and cultural values*" (emphasis added). Today, current management categories of protected areas are as follows:

- III – Natural Monument -specific natural features
- Ib – Strict Nature Reserve -wilderness
- IV - habitat & species conservation
- II – National Park - ecosystem protection & recreation

V – Protected landscape/seascape

Ia -Strict Nature Reserve - science or wilderness protection

VI - sustainable use of natural resources

Importantly, the stewardship of these areas happens in different ways, with different models for decision-making and management. Brown gave an overview of the different governance regimes: i) by government, ii) as a collaborative endeavor between government and partners, iii) by private entities, or iv) by indigenous and local communities.

Brown described the recent debate during review of these guidelines regarding governance and inclusion of those protected areas categories that involve some degree of sustainable use. She noted the lengthy deliberations during review of the IUCN guidelines to ensure the definition include the points encompassing protection and management by indigenous and local communities (in italics). With the broadening of the definition to include these realities, governance types are also updated to acknowledge local management practices.

The matrix in Appendix 1 shows the correspondence between the IUCN protected area management categories and the different governance regimes. As shown below, governance and management by Indigenous Peoples and Local Communities (either as sole managers or co-managers) is recognized with its own governance option, which cuts across all six of the possible management categories.

Indigenous Community Conserved Areas (ICCAs)

Indigenous peoples and local communities have and continue to play a critical role in the conservation of environments and natural resources. Today, this has expanded to include designated conservation areas, where the history of conservation and sustainable use is far older than government managed protected areas. However, they are often not recognized as official conservation systems and often face threats from the outside.

There has been growing recognition of these traditional conserved or managed areas, known as Indigenous Community Conserved Areas or ICCAs. ICCAs are now a recognized protected area designation by the World Commission on Protected Areas (WCPA) and are increasingly recognized by governments worldwide. Currently the working definition of an ICCA is “natural and/or modified ecosystems containing significant biodiversity values and ecological services, voluntarily conserved by (sedentary and mobile) indigenous and local communities, through customary laws or other effective means” (World Parks Congress Recommendation V26, 2003).

While incredibly diverse, ICCAs have three essential features in common: 1) a strong relationship between one or more indigenous or local communities (sedentary or mobile) and their physical environment as a result of cultural, social, economic, and/or other reasons; 2) the community plays a key role in decision making about the management of the ecosystem, species, or area. The community possesses *de facto* and/or *de jure* power to make and enforce key management decisions about the area; and 3) voluntary management decisions and efforts lead to, or are well entrenched in the process of conserving biodiversity, ecological functions and associated cultural values, regardless of objectives.

Jessica Brown of the WCPA discussed the International Consortium and registry of ICCAs and their purpose and benefits, including increasing support and recognition of ICCAs. Today ICCAs protect a large range of natural environments and species and are managed through a wide variety of institutions and rules, both traditional and modern. Many indigenous and local communities see biological, economic and social objectives of conservation as intimately interwoven with their own wellbeing and survival.

As such ICCAs play an important role in:

Securing sustainable access to livelihood resources. IPLCs often depend on their local environment for such resources, including food, fuel, medicine, and construction materials.

Maintaining sustained benefits from the environment. Whether soil stabilization or maintenance of freshwater systems, management of ICCAs affect the communities within and beyond its borders. This is particularly integral to the management of watershed ICCAs to maintain drinking water for communities downstream.

Sustaining cultural and spiritual identity. ICCAs allow IPLCs to regulate access to sacred or culturally significant sites, which in turn protects and promotes their traditional customs and traditions as well as the diverse natural resources found in these areas.

Protecting wildlife. ICCAs play a critical role in protecting rare, threatened, sacred or significant species.

Securing collective and community land tenure. National and international recognition of ICCAs and their conservation efforts can offer some communities security of tenure and attract additional funding and support, while also increasing their visibility and political empowerment.

Obtaining economic benefits. ICCAs can enable IPLCs to have additional opportunities to increase their livelihood activities. For example, ecotourism initiatives have helped many ICCAs to bring in revenue to the community while also offering educational and cultural exchanges.

REDD

The United Nations Framework Convention on Climate Change and the World Bank have developed a program to provide financial incentives to countries and/or companies who engage in logging activities to refrain from doing so. The reducing emissions from deforestation and forest degradation in developing countries program, or REDD, is worldwide. However, its current focus is on areas of the most intense deforestation, including the Democratic Republic of Congo, Brazil and Papua New Guinea.

Harry Jonas, of Natural Justice, discussed the current challenges of these programs, particularly in relation to indigenous and local peoples (IPLCs) rights. While REDD is generating immense income for the forest sector without mass deforestation, there are serious concerns. Conservationists have voiced concern the same people who profited from the logging industry, i.e. large corporations and governments, will profit from REDD, with communities seeing little or no benefits from the program. When REDD funds dwindle these same large interest groups will continue to log. Rather than a solution, it only postpones the problem.

IPLCs are concerned that REDD projects are being designed and implemented on their lands without their free and prior informed consent (FPIC) or their full and effective participation. The UN program does state that “free, prior and informed consent” is required. However, the World Bank

program is more vague and only requires “free, prior and informed consultation”. According to Jonas, the key challenge with both programs is how to empower communities so the choices they make to provide or deny consent to REDD projects. If they decide to engage with REDD, they are able to fully and effectively participate in the development, monitoring and evaluation of the projects.

Sacred Natural Sites (SNS)

Sacred Natural Sites (SNS) are defined as areas of land or water that have particular spiritual importance to peoples and communities. They are often also important for the conservation of the high levels of biodiversity they are known to contain. Bas Verschuuren, co-Chair of the IUCN Specialist Group on Cultural and Spiritual Values of Protected Areas (CSVPA, discussed the importance of recognition of sacred natural sites across all IUCN protected areas categories. In addition, Verschuuren discussed the IUCN/UNESCO sacred natural sites guidelines for protected area managers.

Increasing evidence of the effectiveness of community conservation has contributed to international recognition of ICCAs and SNS. There is often a significant overlap between sacred natural sites and ICCAs. In many cases the whole ICCA is regarded as sacred but often certain areas are specifically set aside for their cultural and spiritual values. The believed resilience of interconnected biological and cultural systems also underscores the vitally important role of local and indigenous communities in maintaining Sacred Natural Sites. As part of territories, land and seascapes, these areas, encode important behaviors related to sustainable ways of living and therefore also hold very important lessons for wider humanity in the face of global change.

Sacred Natural Sites – Custodian Dialogue

Custodians Dialogue was the first in a series of three sessions on sacred natural sites that would be held during the workshop and the following ISE conference. The second session discussed sacred sites and peace building at the Opitsaht community center and the third session focused on building an alliance for the protection of sacred sites and landscapes.

The Custodians Dialogue took place during the workshop along the coast line of Clayoquot Sound, the traditional territory of the Tla-o-qui-aht people. The Tla-o-qui-aht themselves have sacred sites and sacred law that is derived from nature. Those interested to learn more can read *Endogenous Development Magazine 6* (see reference below). Eight custodians gathered to exchange their unique views on the protection of their sacred natural sites. While they spoke in turn about the cultural importance of their sacred natural sites, they were also asked to highlight key issues in management and policy. The other approximately 40 workshop participants sat and listened to their stories and eventually asked questions to broaden the dialogue.

Bas Verschuuren, CSVPA (Cultural and Spiritual Values of Protected Areas) co-Chair and lead editor on the *Sacred Natural Sites, Conserving Nature and Culture* (Verschuuren et al 2010) facilitated the session.

Daniel Mamyev from the Uch Enmek Cultural Park in the Golden Mountains of Altai is also the founder of Tengri School for the Soul and Ecology. Danil spoke about the interconnectedness of sacred sites in Altai. He compared sacred sites with acupuncture points on the human body and envisioned sacred sites as a global network for restoring peoples' relationship to the earth. In addition, there is a need for stronger tools and policies to assist with fending off some of the larger threats to sacred lands such as oil pipelines and mining companies. He also stressed the need for education and increased support for conservation approaches with local people in and around protected areas as well as a means to connect sacred natural sites in to socio-ecological networks of nature and healing.

Mburu Gathuru of the African Biodiversity Network (ABN) is not a custodian of a sacred site himself but through his work with the ABN has come to realize the importance of the revitalization of sacred natural sites. Mburu was initiated into their important role through his work with local communities. After creating a trust relationship with the communities he aimed to revive ceremony and cultural customary use of sacred natural sites as a means to improve local conservation strategies.

Joe Browne from Australia shared a moving story of his people and their homelands. Until the mid sixties, Australian Government policies actively enforced the removal of children from mixed, aboriginal and European decent, to be removed from their families and homelands. Many aboriginal territories were also sold to cattle rangers and Aboriginal people were made to move or forcefully removed. These policies have stopped and processes of reconciliation are reflected in restitution of lands, granting land rights and a law to protect sacred sites. Joe spoke about the process of moving back to his traditional territory, the knowledge lost and the sacred sites untended for long periods of time. Most of the knowledge is secret and powerful and many uninitiated people will not understand it. When moving back on his lands Joe explained that the mechanisms for restitution are not always equitable and it remains difficult for him to share benefits from the wealth his homelands provide to the global economy.

Ezequiel Tot Mas spoke about the importance of sacred sites in Maya culture. In Guatemala, sacred sites are known as naturally or constructed places where cosmic energies are at a confluence to enable communication with ancestors. These, according to Ezequiel are special places for learning and practicing the spirituality, philosophy, science, technologies and art of the indigenous Mayan peoples. Therefore, many sacred sites are an expression of worldviews in which nature is animated and human values are attributed to nature and elements of nature. Ezequiel talked about the periods of armed conflict in Guatemala and the subsequent Peace Agreements, which included the establishment of a commission on sacred sites. He gave the example of his friend and colleague Felipe Gomez whom though this commission has developed a national law on sacred sites that is currently awaiting approval in the Guatemalan parliament. Ezequil also said that nowadays there are many economic forces such as multinational and private companies that make the implementation of law that supports indigenous ownership and control over land and natural resources difficult.

In conclusion, the custodians agreed that sacred natural sites the world over are under threat from the forces of development. They suggested that a global network or coalition could greatly help in sharing lessons learned and developing a platform for developing and strengthening policies and management from a local and indigenous perspective. Securing the survival of sacred sites would help people to better understand their deeper relationships to the earth and Mother Nature.

For more information:

Martin, J., Enns, E. (2010) Totem poles as a representation of natural law, Indigenous peoples of Clayoquot Sound, in Endogenous Development Magazine 6, Biocultural Community Protocols enforce Biodiversity Benefits, a selection of cases and experiences, COMPAS, Leusden, p15. available from www.compasnet.org

Wild, R. and McLeod, C. (2008), Sacred natural sites; Guidelines for Protected Area Managers, Best Practice Protected Area Guidelines Series No16, IUCN & UNESCO, Gland, Switzerland.

Verschuuren, B., Wild, R., McNeely, J., Oviedo, G. (eds) (2009) Sacred Natural Sites, Conserving nature and culture, EarthScan, London.

www.csvpa.org

UN Intangible Cultural Heritage

Established in 2003, the Convention for Safeguarding Intangible Cultural Heritage institutionalized explicit recognition for intangible, non-material cultural and spiritual values. It was created in counterpoint to the strong focus placed on material museum based cultural heritage.

The purpose of the convention is to protect intangible cultural heritage, which encompasses the practices, representations, expressions, knowledge, skills – as well as the instruments, objects, artifacts and cultural spaces associated therewith – that communities, groups and, in some cases, individuals recognize as part of their cultural heritage. These manifest in the following forms:

- a) oral traditions and expressions, including language as a vehicle of the intangible cultural heritage;
- (b) performing arts;
- (c) social practices, rituals and festive events;
- (d) knowledge and practices concerning nature and the universe;
- (e) traditional craftsmanship.

However, a limitation of the convention is its missing or very vague link to place-based cultural practices and land use.

United Nations Declaration on the Rights of Indigenous Peoples

After 25 years of deliberations, on September 13, 2007, the UN General Assembly adopted The United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP). It was ratified by 144 countries, with 11 abstentions, and only 4 countries against it – United States, Canada, New Zealand and Australia. Since 2007, Australia, New Zealand, Colombia and Samoa have endorsed the Declaration, and the United States and Canada announced they their endorsement in 2010. UNDRIP is the most comprehensive statement addressing the human rights of indigenous peoples, with 46 articles, 17 of which refer the protection and promotion of indigenous culture and 15 to direct participation in all discussions that will affect their lives. It emphasizes the rights of indigenous peoples to:

- live in dignity free of discrimination
- maintain and strengthen their own way of life
- pursue self-determined development
- to fully enjoy all human (individual and collective) rights and fundamental freedoms as recognized in the Universal Declaration of Human Rights
- to maintain and strengthen distinct political, legal, economic, social and cultural institutions
- to participate fully, if they choose to, in the political, economic, social and cultural life of the state



CBD – 8j and 10c

While all of the Rio conventions are important, the CBD provides the greatest opportunities for indigenous peoples. And the CBD Conference of Parties is emerging as a major forum for indigenous peoples to protect their rights and contribute to the good governance of the world's natural resources. After an introduction to the CBD in general, discussion focused on the articles most pertinent for indigenous peoples, 8j and 10c.

Article 8j requires governments to pass legislation protecting indigenous and local lifestyles relevant to conservation and sustainable use of natural resources. It focuses on the government recognizing the importance of traditional knowledge systems and ensuring their protection, promotion, maintenance and the equitable sharing of benefits arising from such knowledge. Article 10c supports Article 8j, as it requires governments to promote traditional culture which helps protect biodiversity. All

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signatories of the CBD are required to have national liaisons to ensure the implementation of the Convention and these articles in particular within their own countries.

Instruments and Institutions

UNDP Global Environment Facility – Small Grants Programme

The United Nations Development Programme (UNDP) is the development arm of the UN, an organization advocating for change and working with countries on their own solutions to global and national development challenges. UNDP operates in over 150 countries. The Global Environment Facility's Small Grants Programme (GEF-SGP) is a subprogram of the UNDP and aims to deliver global environmental benefits in the following focal areas: biodiversity conservation, climate change mitigation, protection of international waters, prevention of land degradation (primarily desertification and deforestation), and elimination of persistent organic pollutants through community-based approaches.

Terrence Hay-Edie provided participants with an introduction to the work of GEF-SGP, in particular its support of the Indigenous and Community Conserved Areas Forum (www.iccaforum.org). Formed in 2008 at the IUCN World Conservation Forum in Barcelona, Spain, the ICCA forum brought together individuals and organizations working with ICCAs together to deepen the understanding of ICCAs within varying historical and regional contexts, identify and support field based initiatives where ICCAs can be protected, enabled and strengthened, and to inform national, regional and international policy affecting ICCAs. The Forum, with the support of GEF-SGP, also recently created an online database of ICCAs around the world (www.iccaregistry.org).

In addition to the above, GEF-SGP provides support for the UN Declaration on the Rights of Indigenous Peoples (UNDRIP), potential linkages between REDD support and ICCA listings, and Community-Based Adaptation (CBA) to climate change.

<http://sgp.undp.org>

IUCN Commissions

The IUCN, or International Union for the Conservation of Nature (www.iucn.org), is an international organization consisting of over 1000 international states, government, and NGO members, commissions with over ten thousand expert volunteers, and a secretariat of full time staff headquartered in Gland, Switzerland. Commissions contribute to the overall mission of the IUCN by adding by providing insights and expertise and promoting policies and action. Janis Alcorn, a representative of CEESP (Commission for Environmental, Economics, and Social Policy), discussed the role of commissions and their members, particularly CEESP, to promoting policy affecting indigenous and local peoples and community based conservation.

The goal of CEESP is to bring together the conservation of nature with the crucial socioeconomic and cultural concerns of human communities — such as livelihoods, human rights and responsibilities, human development, security, equity, and the fair and effective governance of natural resources. Their vision is: “A world where equity is at the root of a dynamic harmony between people and nature, as well as among peoples. A world of diversity, productivity and integrity of natural systems. A world in which production and consumption patterns are sustainable. A world where cultural diversity is intertwined with biological diversity and both generate abundant livelihoods opportunities”.

Alcorn explained that anyone could be members of the commissions and their thematic groups and encouraged community members to join. It is a tool to bring local issues and challenges into the global sphere as well as bring global discussions back to the local level. The three thematic groups within CEESP most relevant to community conservation are:

- TGER – (Theme on Governance, Equity and Rights) improved governance and equity through rights-based approaches to conservation
- TILCEPA –(Theme on Governance, Livelihoods, Communities, and Equity in Relation to Protected Areas -- a joint CEESP task force with WCPA) improved governance of protected areas through equitable sharing of costs and benefits and appropriate recognition of governance types
- TCC – (Theme on Culture and Conservation) Improved knowledge, policy & practice linking biodiversity and the cultural dimensions of nature conservation, reversal of loss of bio-cultural diversity and promotion of socio-environmental wellbeing.

Biocultural Community Protocols

Natural Justice (NJ), an NGO based in South Africa, has been pioneering legal approaches to support indigenous and local communities with local livelihoods and traditional use of natural resources. Holly Shrumm of NJ discussed their work with biocultural community protocols (BCPs). With the adaption of the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) in 2007, indigenous and local community rights to self-determination took a giant leap forward. With self-determination, how a community plans its future needs to be determined at the local level. However, this process also often requires interaction and collaboration with outside interests. Biocultural community protocols are a procedural tool developed by NJ to help communities determine the nuances and levels of these interactions. They are a tool for the endogenous development processes which support customary uses of biodiversity, culture, spirituality, customary laws, the development of *planes de vida*, traditional institutions, local education and other things important to individual communities.

Within the community the BCP process and the documents themselves help the community to organize, articulate community relationships with land, and provide information on territory, resources, and FPIC. They evaluate and set out challenges, a *plan de vida*, and provide legal empowerment. For external parties, BCPs call on them to respect customary laws relating to actions on territories and to take positive actions where requested by the community.

Shrumm provided the example of a BCP created by the Raika community in Northern India. Nomadic pastoralists known for their traditional breeds of sheep, the Raika have been banned from actively using their traditional forests by the Forest Department in India and were have little success

in their attempts to open discussion about these issues. With NJ, they created a BCP, which allowed them to clearly state the following:

- Who they are
- Links between animals, forest, culture, customary laws, spirituality
- Why the exclusion is harming the community
- Ideas for future management of the forest
- Their rights
- A call on relevant government and conservation agencies and NGOs to respect their rights and knowledge and to engage with them.

BCPs are an important tool for communities to assert their biocultural heritage and, in a world where biopiracy is more common, establish how they wish to interact with outside interests when it comes to their traditional knowledge and use of their resources.

www.naturaljustice.org

GIAHS

An initiative of the Food and Agricultural Organization of the United Nations, Globally Important Agricultural Heritage Systems (GIAHS) aims to safeguard and support the world's agricultural systems. These agricultural systems have been created and maintained by indigenous and local farmers and herders over time based on their use of diverse natural resources. This has resulted in outstanding maintenance and adaptation of agricultural biodiversity, indigenous knowledge and resilient ecosystems as well as sustainable livelihoods. GIAHS currently has "pilot sites" in Chile, China, Peru, Philippines, the Mahgreb (Tunisia and Algeria), Kenya and Tanzania.

www.fao.org/nr/giahs/en/

Universal Declaration on the Rights of Mother Earth

The final Declaration of the Rights of Mother Earth (DRME) was adopted by the World Peoples Conference on Climate Change and the Rights of Mother Earth in Cochabamba, Bolivia on 22 April 2010. Nearly 20,000 people from around the world attended the conference and the DRME was one of the key initiatives to emerge from the conference. The Declaration, drawn up in the spirit of Declarations regarding human and indigenous rights, main objective is to establish similar rights for Nature. Liz Hosken, of the Gaia Foundation, who played an active role its drafting, discussed the declaration and its primary elements.

The three main articles include:

1. Mother Earth is a Living Being: A self-regulating community of interrelated beings that sustains life of the whole.

2. Inherent Rights of Mother Earth include: The right to life and to exist; the rights to continue her vital cycles and processes free from human disruptions.

3. Obligations of human beings to Mother Earth include: Every human being is responsible for respecting and living in harmony with Mother Earth; all must ensure the pursuit of human wellbeing contributes to the wellbeing of Mother Earth, now and in the future.

The Declaration calls on human governance systems to draw from natural laws, particularly those embodied by indigenous customs, norms and practices. Shamans, traditional doctors, and custodians of sacred sites, as traditional mediators, play a vital role in determining or reading these natural laws. Therefore, the primary objective of human governance systems should be to maintain the balance between human relationships and use of the natural world.

The ultimate goal is for the Declaration to be adopted by the General Assembly of the United Nations and for every individual and institution to promote the spirit it embodies. However, Hosken explained, this would require innovative and creative interpretation of existing and future policy to enable it to be adopted at the local, national and international level.

Earth Jurisprudence

Earth Jurisprudence (EJ) or Earth Law recognizes a holistic view of law and that the good of the greater whole should take precedence to the good of select parts. As such, human laws should be within the context of natural (or Earth) laws. EJ was first proposed by cultural historian Thomas Berry in 1999 to encompass the natural and universal laws that govern the world. According to Berry, many current crises, including climate change, ecological destruction and social and economic inequity are a result of human break in following these natural laws.

Earth Jurisprudence puts a name to a philosophy that has been embodied in indigenous cultural traditions and relationship to the natural world. Throughout the workshop, the importance of natural laws in human relationship and use of the natural world was stressed by community participants.

Gaia Foundation has been working with the concept of Earth Jurisprudence since Tomas Berry first proposed the idea. Liz Hosken, Silvia Gomez, Mburu Gathuru, and Million Belay of Gaia led workshop participants in an experiential exercise and role play to explore the concepts of EJ and the role it can play in conservation.

For more information:

www.gaiafoundation.org

www.earthjurisprudence.org

UNU-IAS Traditional Knowledge Initiative

UNU-IAS-TKI pilot research program, established in 2007, explores the relationship between traditional ecological knowledge and climate change, water management, biological resources, marine

management, forestry, and international policy-making. They are in the process of establishing a Traditional Knowledge Institute (TK Institute) at Charles Darwin University in Australia, which aims to promote and strengthen research on traditional knowledge (TK) of indigenous and local communities conducted from a global perspective but grounded in local experience.

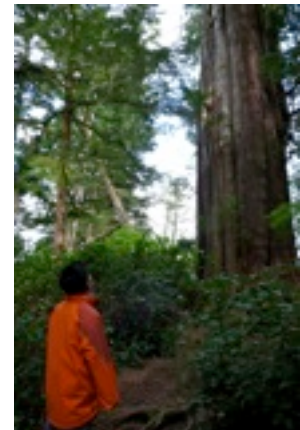
www.unutki.org

Opitsaht

Opitsaht is one of two main villages of the Tla-o-qui-aht community and is located on Meares Island. Known as “meeting place”, the workshop held its afternoon session on Saturday 8 May at the Opitsaht Community Hall. As a central part of the Tla-o-qui-aht community, the visit provided participants a hands-on opportunity to be a part of the local community. The trip was organized and led by Eli Enns of Tribal Parks. He was accompanied by Tla-o-qui-aht community member and Tribal Park representative Saya Masso and Stephanie Hughes of EcoTrust Canada.

During this session participants broke out into small groups and discussed the needs of their community, the areas they feel need the most attention to further their work with community based conservation. Groups then reconvened in the main meeting hall to share the results of their discussions.

Following is a summary of the issues and challenges reported by community members during the Opitsaht session. These along with other points raised and discussed during the workshop were incorporated in to the Opitsaht Declaration (see Appendix 2).



Threats:

- Globalization and the pressure to develop community lands
- Threat from mainstream established religions (SNS specifically)
- Threat of urbanization, causing disconnected from land and ecosystem

ICCAs/SNS:

- Lack of legal and recognition/protection of sites
- Bringing TEK into the process of ICCA designation and management
 - Lack of understanding by policy/decision-makers about ICCA
 - Lack of community research to validate sites

- Lack of knowledge and skills on how to handle data and information collected, i.e. demographic data, biological specimens, recordings of oral histories and stories.
- Lack of enforcement or governance of traditional territories
- Lack of training and coordination on finding funding for communities
- Lack of funding for IPLC students to pursue higher education.
- Lack of education and focus on health and HIV issues within indigenous communities
- Need for building and/or strengthening capacity of community to begin the process and dialogue around ICCAs and community management of SNS and ICCAs.

Education:

- Lack of cultural awareness in education; i.e. it does not include traditional spirituality, validation of place and culture, contemporary experience of local peoples, communities, and indigenous people
- Need for support on ways to incorporate traditional values in school to insure the continuation of TEK and native languages.

Land tenure and rights:

- Need for policy assistance to show governments customary ownership of land, including forests and marine areas, and the customary practices used to manage them.
- Need for on the ground presence by government officials involved in these issues so they are able to see real situations
- Lack of recognition of sacred sites and traditional ways of life and a need for workshops, and other opportunities for the exchange of ideas between communities and officials.

Meares Island and Big Tree trail

On the final morning of the workshop participants visited nearby Meares Island. Located in Clayoquot Sound, the island is part of the Tla-o-qui-aht and Ahousaht traditional territory and an important community conserved area. Meares Island gained international attention in 1984 when Nuu-chah-nulth communities and environmental groups formed a blockade to prevent MacMillan Bloedel from logging the island as it belonged to Tla-o-qui-aht and Ahousaht traditional territory. After lengthy legal action and a landmark case, the court ruled Meares Island belonged to Tla-o-qui-aht and Ahousaht Nations and no development could occur without their permission. The Tla-o-qui-aht community declared the island a Tribal Park in 1985 and have managed it ever since. In addition to the Tribal Park and the Tla-o qui-aht village of Opitsaht, a small portion is open for sustainable ecotourism with The Big Tree Trail.

The Big Tree Trail is a boardwalk path through the old growth forests featuring some of the largest trees in British Columbia. Workshop participants were guided through this trail by community rangers, Tribal Park Guardians, and learned local natural history, traditional uses and management practices, and a bit about the process of creating the trail.

Outcomes

Opitsaht Declaration

A lasting output of the workshop is the Opitsaht Declaration, a document conceived and drafted by the workshop participants to promote the possibility of a more positive and just collaboration between indigenous communities and outside institutions in the management of bioculturally important areas – for the benefit of all living beings and the health of the planet.

The Declaration was drafted from discussions and major points that were raised throughout the workshop. In addition, two additional drafting meetings were held outside of the normal hours of the workshop.

While the Declaration itself is an important and lasting tool to come out of the workshop, the process of drafting it proved to be equally if not more important. Significant and everyday concepts were discussed in detail - such as conservation, subsistence, natural vs. human laws and sustainability, attempting to make sure the resulting Declaration accurately represented the diversity of views present at the workshop.

The resulting Declaration was distributed to community members to be translated into local languages and members were encouraged to use it to create their own “story” of their knowledge, use and management of biocultural landscapes.

Community Conservation in Practice Forum on BDLN

To continue the discussions and connections made during the workshop, an online forum was created by Global Diversity Foundation and hosted on the Biocultural Diversity Learning Network (www.globaldiversityfund.net). This forum allows workshop participants to continue to have a virtual meeting on topics related to community-based conservation and consists of the following discussion topics:

- bio-cultural landscapes
- indigenous and community conserved areas
- sacred natural sites
- implementation
- Opitsaht Declaration
- participatory methods
- policy

Participants are also able to create topics within these general forums, post links, documents and photos and comment on other people's posts.

Appendix 1

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

Adapted from Nigel Dudley (ed). 2008. Guidelines for Applying Protected Area Management Categories.

Appendix 2



OPITSAHT DECLARATION

Introduction

“From May 6-9, 2010, we welcomed a group of people from 17 countries around the world to the Traditional Territory of the Tla-o-qui-aht Ha'wii on Vancouver Island, British Columbia, Canada. The group came together to discuss and celebrate Indigenous and Community Conserved Areas, Sacred Sites, and Bio-Cultural Landscapes with one day spent in Opitsaht (“meeting place”), the oldest community of the Nuu-Chah-Nulth Nation. We discussed many similar threats and challenges that we face, including exploitative resource users, greedy multinational corporations, and national governments paying no heed to indigenous and local peoples. We have learned about many common values that we have and how we can work together for future generations and ancestors.”

~ Joe Martin, Tla-o-qui-aht First Nation

The group wants to share with communities and colleagues some key points raised at our gathering:

Who we are:

We are from diverse indigenous communities including Aborigine, Altai, Amazigh, Chinantec, Comcaac (Seri), Mayan, Tarahumara, Tla-o-qui-aht, and Uluu Kyrgyz Ordo, non-governmental organizations, academia, and funding institutions from around the world, including local ones.

Where we come from:

We are from a number of countries and peoples from Australia, Bolivia, Canada, Colombia, Ethiopia, France, Guatemala, Kenya, Kyrgyzstan, Malaysia, Morocco, the Netherlands, Russia, South Africa, the United Kingdom, the United States, and Vanuatu.

What we did:

We shared our experiences in looking after our land, peoples, and other beings, including the strengths, sustainability and resilience of our traditional systems and through the principles and practices of Indigenous and Community Conserved Areas (ICCAs), Sacred Sites, and Bio-cultural Landscapes (BCLs). We also made recommendations for further developing and exploring linkages between ICCAs, Sacred Sites, BCLs and promoting better practices of co-management with government agencies and other stakeholders.

Our values:

Community Conservation in Practice

Three fundamental values of the Nuu-Chah-Nulth Nations guided our thinking and action during this meeting:

- *Hishuk-ish Tsawaak*: Translated as “everything is connected, everything is one”, this means to us that the world is a living system that is imbued with intrinsic value and deserves great respect;
- *Quay-qwiik-sup*: Understood as connectivity through time, which represents great gratitude and responsibility to our past and future ancestors; and
- *Quu-us*: Explained as the idea that as human beings, we have inherited this Earth, are responsible for it and are held accountable to all living beings through the laws of nature and communities’ customary laws.

Principles:

- We affirm that human communities are not merely stakeholders, but are also principal rights holders. One principal right is to choose our own future in accordance with our traditional values, worldviews, own practices and beliefs.
- We affirm the need to secure access and control over land, water, and natural resources, including through tenure and other forms of communal ownership.
- We respect the strengths, sustainability and resilience of our traditional knowledge and practices and recognize their vital role in the management and conservation of natural resources and landscapes.
- We respect the diversity of knowledge systems that are critical elements of realizing the fundamental right to self-determination. Sharing is a key element of respect among these knowledge systems.

Our shared experiences:

- Our traditional ecological governance systems have similarities and strengths, including sustainability and resilience;
- Colonialism and neo-colonialism, especially forced sedentarization, displacement and imposed governance systems;
- Pressure from globalization that commodifies natural resources and develop community lands for industrial and other purposes, particularly agriculture, fisheries, mining, infrastructure, tourism, and conservation;
- Imposition of dominant religions and worldviews driven by globalization and capitalism, especially neoclassical economics;
- Migration, urbanization and subsequent disconnection and alienation from the land and water and disruption of place-based values and identity;
- Lack of local control over decision-making processes and of recognition for local governance;
- Pressure to accept certain approaches for designating and implementing conservation areas and policies;
- Disruption of customary relationships, developed before the onset of industrialized societies, between people, other living beings, landscapes and seascapes;
- Failure of state education curricula to include culturally appropriate curricula, local history, internal development and education of indigenous peoples and local communities based on spirituality, traditional values, knowledge, practices, and teaching methods;

- Lack of awareness and implementation of the United Nations Declaration of the Rights of Indigenous Peoples (UNDRIP), particularly its provisions on Free Prior and Informed Consent, among governments, donor agencies, and the general public; and,
- Lack of effective engagement and transparency between policy makers and indigenous peoples and local communities to address these challenges.

Our shared concerns related to ICCAs, Sacred Sites, and BCLs:

- Community rights are often not recognized and communities do not always participate in designating and implementing protected areas and conservation arrangements;
- Community perspectives and values are not the basis of or otherwise incorporated into management plans and related policy;
- Policy and decision-makers have a poor understanding of the different management and governance categories of protected areas, particularly ICCAs, Sacred Sites, and BCLs;
- Lack of supporting policy frameworks and legislation for customary and legal tenure, custodianship and ownership of traditional landscapes and seascapes; and,
- General lack of awareness and respect by policy makers and implementing agencies for cultural and spiritual values and customary practices specifically in relation to sacred sites.

Recommendations for developing ICCAs, Sacred Sites, and BCLs:

ICCAs, Sacred Sites, and BCLs are important designations that can assist communities in conserving biological and cultural diversity and realizing their rights and self-determination. To advance the cause of these community-based efforts, we call on the diverse groups of rights-holders, stakeholders and other actors to:

- Strengthen communities and indigenous peoples as custodians of land and water through tenure and secure access to and control over resources and ecosystems;
- Recognize that human systems (including their economic and legal components) are inextricably linked with natural systems;
- Ensure that institutions such as laws, policies and regulatory frameworks are rooted in earth laws;
- Support each other while facing our respective challenges through creating and sustaining a network of communities and allies;
- Do no harm, by conducting all actions with mindfulness and continued willingness to evaluate one's own understandings, actions and responsibilities; and,
- Ask permission and show appreciation and respect when working with communities.

Regarding rights and laws:

- Communities need locally appropriate assistance with recognition, protection, enforcement, and governance of ICCAs, Sacred Sites, and BCLs, whether under law (*de jure*) or in practice (*de facto*);
- States must recognize and implement the UNDRIP, particularly its provisions on self-determination and free and prior informed consent;
- The freedom to practice cultures and ways of life (including traditional knowledge, innovations and practices) that support appropriate ecological governance must be upheld;
- Any and all external support must be culturally appropriate in accordance with locally defined values and priorities;

- We should work together to understand, implement and uphold the principles of international agreements, including the Declaration on the Rights of Mother Earth; and,
- Policy-makers must effectively engage with new ways of thinking about participatory, bottom-up and community-led approaches to conservation.

Regarding youth and education:

- Communities should develop education based on their own cultural values. University curricula must also change to accommodate different worldviews;
- Education must be culturally appropriate and provide direct benefits to the community;
- Intergenerational transmission of cultural heritage, including traditional languages, knowledge, innovations, and practices, must be supported; and,
- Youth must be engaged in building a future based on their communities' cultural values, including traditional knowledge systems, values, and identities as well as through educational opportunities to attend universities and graduate programs.

Regarding conservation, research, and development:

- All aspects and stages of conservation and development initiatives, including designation of protected areas must be based on free, prior and informed consent and must involve the full and effective participation of indigenous peoples and local communities;
- Traditional knowledge and stewardship systems and local development processes must be recognized and supported;
- Research, including monitoring and evaluation, must be respectful, equitable and reciprocal and should be conducted by or with significant participation of communities established through formal arrangements to address access and benefit sharing and mechanisms for data storage and use;
- Community-based participatory methodologies and processes (for example, participatory video, community mapping and customary art forms) must be supported; and,
- Information sharing and communications with and between indigenous groups about the IUCN/World Commission on Protected Areas (WCPA) recognized protected area categories, including ICCAs, must be strengthened to increase understanding of these categories to support biodiversity and cultural conservation efforts throughout the world.

Regarding capacity building:

- Training must be culturally appropriate;
- Fundraising must include the development of mechanisms for creating financial resilience for communities as well as for community conservation efforts;
- Funders and donor agencies should be requested to support community conservation initiatives like ICCAs, Sacred Sites, and BCLs;
- Environmentally-friendly economic alternatives, including support for traditional economies to strengthen relationships through barter and exchange must be developed to improve and promote sustainable livelihoods within the ICCAs, Sacred Sites, and BCLs;
- Locally appropriate assistance with health issues must be supported in indigenous communities, including those related to HIV/AIDS and health risks associated with dietary changes; and,
- Indigenous peoples and local communities must be supported to consolidate and strengthen their institutions to better negotiate with government and other stakeholder groups.

Regarding networking:

- The above initiatives must be supported by creating networks to ensure communication of local expertise to policy-makers;
- Support the UN Permanent Forum on Indigenous Issues and other platforms for dialogue that strengthen networking between community and policy makers and donor agencies to enable communication of indigenous perspectives;
- Dialogues must be supported between communities and different faith groups and leaders, particularly those directly impacting communities;
- Associations, exchanges and visits of communities facing similar problems must be supported to build continuity, collaboration and mutual learning; and,
- Thematic working groups must be formed to continue dialogue and communication of ongoing meetings and processes.

We are determined to continue the process started on Tla-o-qui-aht land by planning future events that bring together community members and their partners to explore community-based conservation, research and dissemination of results.

We **commit** to share these values, principles and activities with our communities, partners and allies, in order to develop genuine partnerships and collaborations, to avoid perpetuating past injustices, and to develop positive, beneficial and harmonious relationships for the benefit of all living beings.