ICCAs— Community Conservation: what role in NBSAPs?

The ICCA Consortium

Cenesta
Centre for Sustainable Development

WAMIP

GEF

The GEF Small Grants Programme

IUCN

CEESP

UNDP

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

- Through millennia, the main decision makers and "managers" about natural resources have been human communities (gatherers, hunters, herders, peasants, fisherfolk, forest users, users and keepers of oases and water sources, builders of terraces and water channels, breeders of animals, selectors and pollinators of plants...)

- Many communities (both settled & mobile) were actually created around the opportunity to manage a set of natural resources...

- Cultural diversity and biological diversity evolved together...

customary practices that fostered sustainable use of NRs include:

- **access rules** & limitations
- sacred, forbidden, "reserved" spaces
- **use rules** & limitations
- species-specific interdictions (taboo)

- based on:
  - **local knowledge,** understanding of relations between natural resources and community livelihoods
  - historical **experience of scarcity**
  - **cultural values** (world views, spiritual and religious beliefs, maintenance of social privileges…)

- and regulated by:
  - **customary institutions**
  - capacity for sanctions within and between communities (i.e., capacity for exclusion)
  - voluntary mutual obligations within and between communities

Many practices, ceremonies and at times even some members of society are/were dedicated to "maintaining a good relationship between people and nature"

- Far from being careless users, indigenous peoples and local communities succeeded in many environments to maintain and even to locally "enrich" biodiversity by developing new agro-biodiversity, promoting habitat connectivity, creating new habitats...

Even in marine environments– which some consider a place for mere extraction of resources— we find important customary practices for sustainable use and conservation…

- ...but a global change of historical proportions has taken place through the last several centuries and has been accelerating in the last two.

- Taking impulse from the "enclosure of the commons" and continuing with the agricultural and industrial revolutions, colonisation, colonialism and the development of nation states, private landowners and then states, and now corporate owners emerged as new actors in the governance of natural resources. They replaced in many places IPs and local communities... sometimes by persuasion and often by force...

- In this process, many IPs and local communities have been "de-responsibilised" about their roles as natural resource managers and have lost their interest and capacities about it.

- Unique natural resource management (NRM) systems (& part of peoples' culture and sense of identity) are being eroded… replaced by a "global agro-industrial market system" throughout the world…

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

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

Traditional NRM systems	Agro-industrial-market system
Pervasive social differentiation and hierarchies (gender, class, caste, religious) often leading to inequities and exploitation	Explicit emphasis on social equality/ egalitarianism and the same rule of law for every citizen, at least in theory
Could be feudal/ royal/ elite-dominated, and religion is often directly connected with political power	Generally in favour of democratic governments (although still elite-dominated) where religion is nominally separated from political power
Important knowledge gaps regarding biodiversity (e.g. micro-organisms)	Knowledge pushed to explore all dimensions of biodiversity through innovative methods and techniques
Generally not oriented towards active restoration (different from regeneration)	Restoration as major scientific endeavour
. . . .	. . . .

This change has been paralleled by other socio-economic and ecological phenomena.

- **Economic development** has greatly increased the production and consumption of goods by part of humanity

- **Population dynamics** is impressive: growth, migration, urbanization…

- **Communication, networking, exchanges** among peoples and cultures have increased exponentially…

- A **power gap** (in economic and military terms) has also enormously **increased**

… There is much that is wonderful in the world, but we have to admit that we are also losing a lot…

- We are losing water quality & soil productivity, fisheries, game, medicinal plants, forests and arable land….

- …we are losing the heart of environmental wealth… what we call "biodiversity" & "agro-biodiversity"…

- …and climate change is upon us to make these problems more and more severe in the years to come…

- ...with all that, we are also losing the local knowledge and wisdom of IPs and local communities about their environments and natural resources, the cultural differences related to that, and the local capacity to decide together and to act in accordance with those decisions...

■ However…

- The "historical shift" from traditional management systems to the global agro-industrial market system is very far from being complete anywhere in the world and likely it will never be…!

- In many countries— especially in the South, but also in the North— we simply are, and are most likely to remain, at some sort of interface between the two systems– which is up to us to render as valuable and positive as we can…
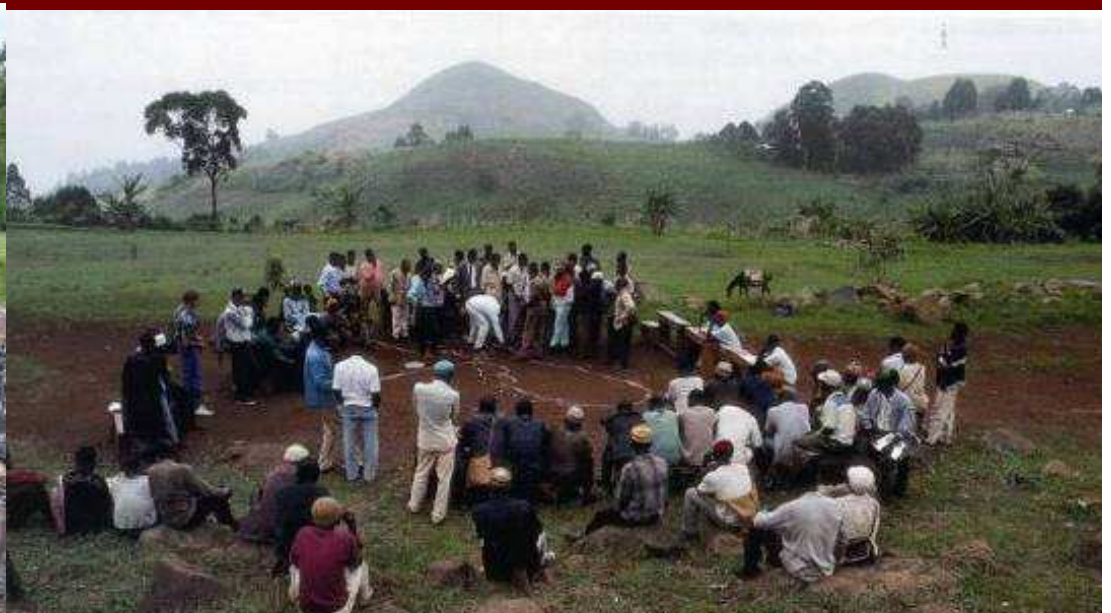
What about protected areas?

- ... century of the "Yellowstone model":

- separation of nature and people: displacement and dispossession (a few million people?)

- management by trained, centralised bureaucracy: community governance institutions disempowered

- emphasis on formal, modern expertise, displacement of local knowledge

- ... but increasing realisation that this is unjust and ineffective

In the last years, the conservation community started paying more and better attention to this "interface":

2003 -- 5° World Parks Congress (Durban, South Africa)
2004 -- CBD Programme of Work on Protected Areas (Kuala Lumpur, Malaysia)

first international policy events that paid real attention to the capacities and roles of indigenous peoples and local communites in conservation...

and more since then (WCC 3 and 4, IMPAC 1, and now CBD COP 10)

- Conservation needs the capacities, concerns & engagement of society as a whole, not of expert professionals only

- Conservation needs to pay more attention to the crucial ties between biological and cultural diversity

…the conditions that allow indigenous peoples and local communities to be empowered for conservation

key messages

- Conservation needs equity: a fair sharing of the costs and benefits of preserving biodiversity and managing natural resources in a sustainable way

- Conservation needs to respect human rights:

"do no harm"…& have a positive impact on livelihoods wherever possible.
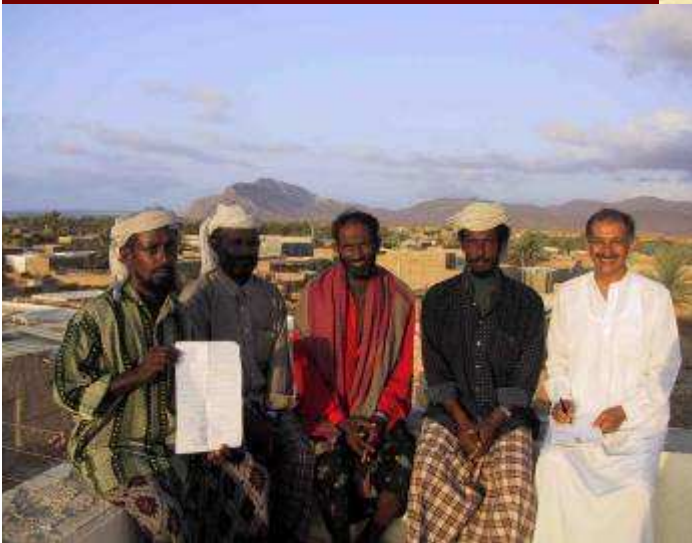
a crucial way to do all of the above is to...

recognise that IPs and local communites have a fundamental role to play in the

governance

of bio-cultural diversity

...what is "governance"?
Is it not the same as "management"?

management->
what do we
do?

governance->
who decides
what we do? ...
(and how)

management

- traditional & «scientific» understanding of relevant phenomena
- specific aims to reach
- strategy to get there
- actions to carry out
- available means (human, financial…)
- achieving or not the desired results → management effectiveness

governance

- power, authority and responsibility in taking decisions…
- human relations among actors
- formal & informal, open & hidden conflicts
- «how to go about» all this… : citizen participation, equity, transparency, vision, performance, accountability → «good governance»

What is "innovative" about governance of protected areas since Durban & COP 7?

■ that we talk about it !

Quality: principles of "good governance"
related to the work of UN agencies and highlighted at the Vth World Parks Congress and beyond

- Legitimacy and Voice
- Transparency
- Accountability
- Equity/ Fairness
- Vision/ Direction
- Performance
- Respect of human rights

Type ...

...who holds PA management authority and responsibility and is held accountable for decisions about a given conserved area?

4 main "governance types" have been distinguished on the basis of the answer:

A. the government (and its agencies at various levels)

B. various parties (together)

C. the owners of the concerned land and natural resources (individuals, NGOs, corporate bodies...)

D. the concerned indigenous peoples and local communities

all types are legitimate and important for conservation!

IUCN matrix of protected areas categories and governance types (new IUCN Guidelines)

Governance type Category (manag. objective)	A. Governance by Government			B. Shared Governance			C. Private Governance			D. Indigenous Peoples & Community Governance	
	Federal or national ministry or agency	Local/ municipal ministry or agency in change	Government-delegated management (e.g. to an NGO)	Trans-boundary management	Collaborative management (various forms of pluralist influence)	Joint management (pluralist management board)	Declared and run by individual land-owner	…by non-profit organisations (e.g. NGOs, univ. etc.)	…by for profit organisations (e.g. corporate land-owners)	Indigenous Peoples' Conserved Areas & Territories—declared and run by Indigenous Peoples	Community Conserved Areas—declared and run by traditional peoples and local communities
I - Strict Nature Reserve/ Wilderness Area											
II – National Park (ecosystem protection; protection of cultural values)											
III – Natural Monument											
IV – Habitat/ Species Management											
V – Protected Landscape/ Seascape											
VI – Managed Resource											

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- Element 2 of PoWPA: IPs and local communites can participate in governing protected areas and enhancing equity and benefit sharing :
  - by contributing more to the governance of state–declared protected areas and the larger landscape (shared governance /co-magement regimes)
  - establishing, governing and managing their own indigenous peoples' conservation territories and areas conserved by indigenous epoepls and local communties (ICCAs)

Indigenous Peoples' Conserved Territories and Areas Conserved by Indigenous Peoples and Local Communities- ICCAs

"...natural and modified ecosystems including significant biodiversity, ecological services and cultural values voluntarily conserved by indigenous and local communities through customary laws or other effective means..."

Oldest form of conservation...at times recognised by the state, most often not recognised ...many ICCAs in severe jeopardy today... but exciting work on ICCAs is also happening in a number of countries...

three defining characteristics of ICCAs

- Specific indigenous peoples or local communities (sedentary or mobile) are closely "concerned" about an area (related to it culturally and/or because of livelihoods)…

- Such communities hold power *de facto* -- if not also *de jure* -- in deciding, implementing & enforcing management decisions…

- The voluntary management decisions and efforts of such communities achieve conservation results— regardless of their main intention, which may not be related to conservation.

sacred
spaces &
natural
features...

Sacred crocodile pond, Mali

Chizire sacred forest,
Zimbabwe

Forole sacred
mountaign
 Borana/ Gabbra
Ethiopia/ Kenya

Sacred lake, Indian Himalaya
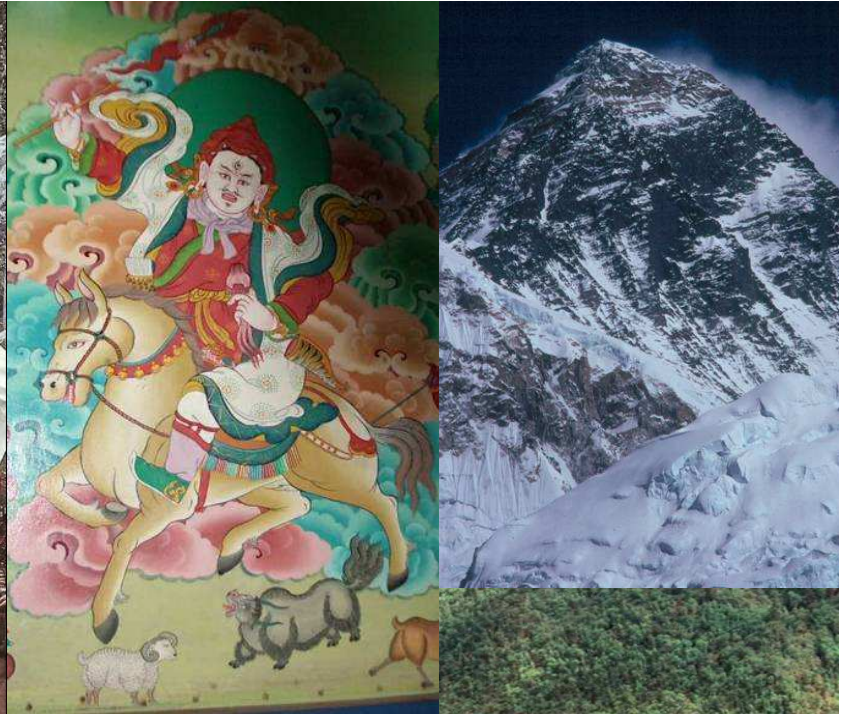
indigenous territories and cultural landscapes/seascapes...

Caribou crossing site in Inuit territory, Canada

Territorio de la Zona de Yapù, Vaupès, Colombia

Paruku Indigenous PA, Western Australia

Ancestral domains and traditional territories of the indigenous communities in the Mt. Kalatungan Natural Park, Philippines

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

Wetlands in Qashqai mobile peoples' territory, Iran

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

Rekawa lagoon, Sri Lanka

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

Lubuk Larangan river, Mandailing, Sumatra

Coron Island, Philippines

Kawawana – new (but ancient) patrimony of the Mangangoulak Rural Community, Casamance (Sénégal)

…community-declared conserved area, community-developed management plan & detailed zoning, integrated traditional and "scientific" knowledge, volunteer activities, use rules, surveillance, current struggle to get recognition and approval by the state…

range of ICCAs...

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

Qanats, Central Asia

Rekawa lagoon, Sri Lanka

Parc Jurassien Vaudois, Switzerland

Jardhargaon forest, Indian Himalaya

Natural Community Reserves & Pastoral Units of Ferlo, Sénégal

Forests of *Araucaria araucana* of the Mapuche Pewenche, Chile

... the life support system (food, housing, shelter, income, spiritual and cultural nourishment) of an entire people...
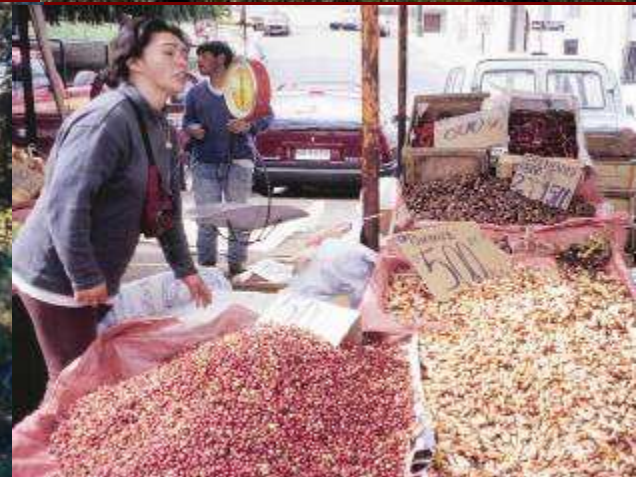
Guassa Community Conserved Area (Afro-alpine ecosystem, Central Ethiopia)

limited use of *Festuca* grass and wood fire, pasture only in extreme drought conditions; zone is closed for 3-5 years for the regeneration of grasses; century old governance by Qero system, abolished by decree in 1975; resilience: "Guassa Conservation Council", community surveillance… Great conservation results for Ethiopian wolf (*Canis simensis*) gelada baboons (*Theropithecus gelada*) and a magnificent alpine flora…

particularly sensitive ecological settings...

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

"sacred" island next to a major town in North Madagascar— perfectly conserved as it is strictly forbidden even to set foot there...

habitats of sacred species...

examples
from
India

the "Caribou Paradise", Quebec (Canada)

a sacred inviolable site for wildlife, conserved since time immemorial by the Naskapi Nation of Kawawachikamach just declared National Park by the government of Quebec

community-established and managed protected areas in industrialised countries...

Ancestral territory of the Regole di Cortina d'Ampezzo (today Regional Park), Italy – 1000 years of recorded history
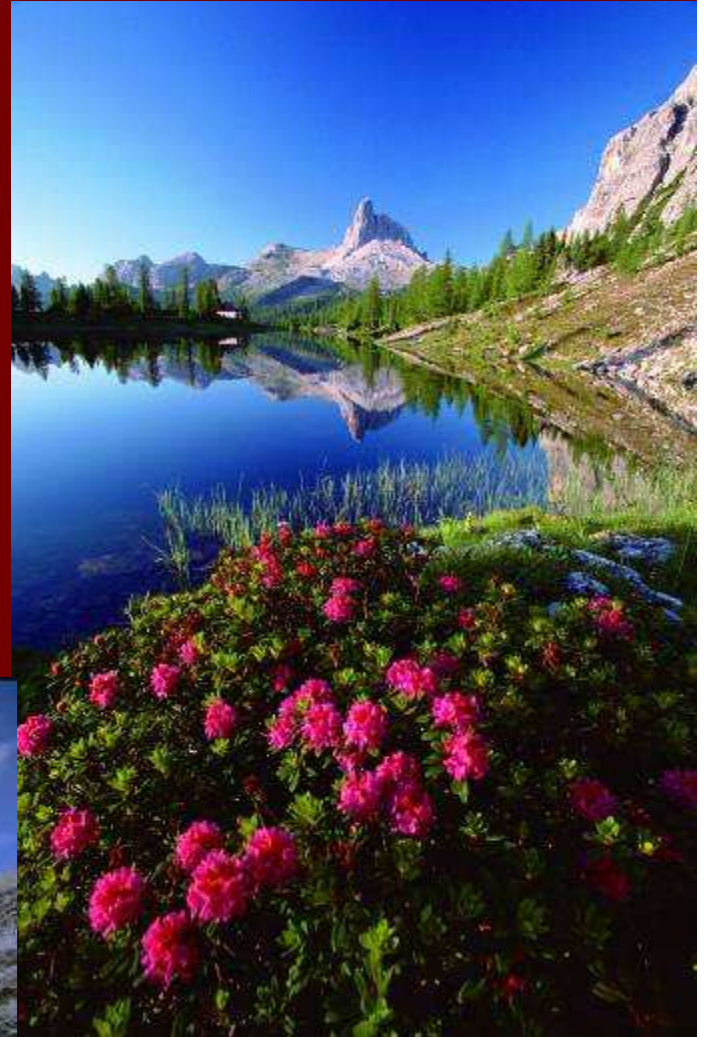
ICCAs are "meeting points" of conservation and livelihood security ... unique solutions for unique contexts...

➢ ICCAs are the basis of livelihoods for millions of people, securing resources (energy, food, water, fodder) and income

➢ICCAs conserve a huge range of ecosystems, habitats and species, maintain ecosystem functions, and provide biodiversity connectivity in the landscape/ seascape

➢ICCA coverage has been estimated as being comparable to the one of governments' protected areas (12% of terrestrial surface)

ICCAs enhance resilience in the face of global change

➤ ICCAs are based on rules and institutions "tailored to the context", (bio-cultural diversity), skilled at adaptive management and capable of flexible, culture-related responses

➤ ICCAs are built on sophisticated collective ecological knowledge and capacities, including sustainable use of wild resources and maintenance of agrobiodiversity, which have stood the test of time

➤ ICCAs are typically designed to maintain crucial livelihood resources for times of stress and need, such as during severe climate events, war & natural disasters...

ICCAs are a focus for the empowerment of indigenous peoples and local communities

➢ICCAs play a crucial role in securing the rights of IPs & local communities to their land & natural resources through local governance – de jure and/or de facto

➢ICCAs are the foundation of cultural identity and pride for countless indigenous peoples and local communities throughout the world

➢ICCAs can take on much more than usually assumed, including conservation in the landscape… they are examples/ key components of 3^d generation ICDPs…

The worldwide significance of ICCAs for conservation, livelihoods and cultural benefits is enormous... ...but ICCAs are also under threat

Shimshal Community Conserved Area, Pakistan

Community forest, Oregon (USA)

Setulang river, Indonesia

Walalkara Indigenous PA, Australia

Community forest, Costa Rica

threats & challenges

- 'Development' -- mining and fossil fuel extraction, logging, tree plantation, industrial fishing, sea dredging, large-scale grazing, agriculture, water diversions and drainage, urbanisation, major infrastructure (roads, ports, airports, mass tourism…)

- Expropriation of community land (nationalisation, privatisation, state-governed protected areas…)

- Land encroachment and unauthorised resource extractions (poaching, stealing…)

- Active acculturation of ICCA communities (formal education, evangelisation, publicity …)

- War, violent conflicts and movements of refugees

- Inappropriate recognition by governments

- Taxes and other unbearable fiscal burdens

- Divisions and conflicts created by political parties & projects

- Air and water pollution; invasive species

- Climate change (natural disasters, sea level rise…)

ICCA stewards: what do they want?

- Formal recognition of land, water, and natural resource rights
- Recognition and respect for the organisations governing ICCAs
- Protection against encroachment from outside and imposed 'development' initiatives
- Support to engage and inspire the community youth
- Support to generate livelihoods
- Support to meet the conservation challenges of the ICCA
- Support for organising and networking

ICCA timeline

➢ 3000 (?) years before present (BP) to now: sacred sites/species, other conserved sites (many surviving, many lost)

1990s: documentation of sites in several countries

1998: Task Force on PAs and people as part of WCPA

   Early work in some countries (e.g., Australia, Colombia, Panama…)

1999: use of term 'CCAs' for Indian sites

2000: TILCEPA established -- discussion on CCAs in IUCN/WCPA as "new category" of protected areas

2000-02: start of networking on CCAs

2003: resolutions on governance of protected areas, on mobile indigenous peoples and on CCAs at the Vth World Parks Congress; first governance /management matrix; CCAs as a new governance type that "achieves conservation" regardless of being included in official PA systems

ICCA timeline (contd)

2004: integration into CBD PA Programme of Work, at COP 7

2004-now: series of regional/national studies and consultations by TILCEPA/ TGER/ Kalpavriksh/ Cenesta/ GDF [sponsors Swedbio, GTZ, GEF SGP, IUCN/CEESP]

2004/2008: consolidation at World Conservation Congresses and new and more complete IUCN Resolutions

2004-onwards: new laws/policies/practices relating to CCAs in several countries (e.g. Madagascar, India, Bolivia...); CCA established as GEF/SGP priority

2007: UN Declaration on the Rights of Indigenous Peoples

ICCA timeline (contd)

- 2008: change from CCA to ICCA, formal incorporation of IUCN matrix and ICCAs into new PA Category Guidelines, new Resolution on Indigenous Conserved Territories; informal ICCA Consortium established and broad programme agreed; GTZ and GEF SGP- supported studies and publications, dedicated website [Cenesta]

- 2010: establishment of ICCA Consortium as a legal association under Swiss law; ICCAs included in COP 10 deliberations and PoWPA; ICCAs in GEF SGP plan

...2025: ICCAs that are officially and appropriately *recognised and supported* cover 10-15% of terrestrial and marine ecosystems (and unrecognized, much more?); ICCAs are much more secure and keep providing conservation, livelihoods and cultural benefits to peoples and the planet... ???
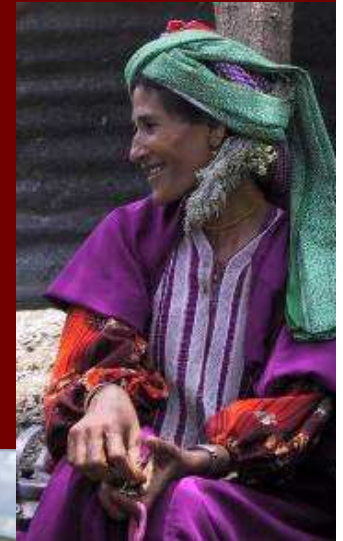
The ICCA Consortium

please remember, enrich, diffuse and support:

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