

SUBMISSION

In relation to the notification requesting information on the contribution of biodiversity for poverty eradication and sustainable development (Decision XII/5)

Ref.: SCBD/MCO/AF/ML/GD/85691 9 June 2016

Convention on Biological Diversity
Bráulio Ferreira de Souza Dias
Executive Secretary
413 Rue Saint-Jacques Ouest, Suite 800
Montreal, Quebec
Canada H2Y 1N9

31 August 2016

Dear Mr. Ferreira de Souza Dias,

This is a joint submission by the Global Forest Coalition (GFC) and members and partners of the Community Conservation Resilience Initiative,¹ together comprising a diverse group of Indigenous Peoples', community-based and civil society organisations and networks working on issues related to collection action and biodiversity conservation. It also draws from existing and forthcoming publications of the ICCA Consortium (www.iccaconsortium.org), of which GFC is an active member.

After a brief introduction, the submission sets out a number of good practices and lessons learned on the integration of biodiversity, poverty eradication and sustainable development – addressing certain pertinent elements of Decision XII/5, as suggested by the Annex of the notification – and with a particular focus on appropriately recognising and supporting ICCAs.

Please do not hesitate to contact us for any clarifications. We look forward to further contributing to this process and other preparations for the thirteenth meeting of the Conference of the Parties to the Convention on Biological Diversity in December 2016.

Thank you for the opportunity to provide inputs on these important matters and in advance for your consideration of and support for the collective voices of the peoples and communities who contributed to this submission.



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¹ For more information about the Community Conservation Resilience Initiative, please see:
<http://globalforestcoalition.org/resources/supporting-community-conservation/>.

Part I: Introduction

1. Biodiversity conservation and poverty eradication are both very challenging issues, but they are also inextricably linked. The majority of the rural and financially poor, including Indigenous Peoples and local communities, depend on biodiversity for their subsistence needs, security and income. The products, functions and other values provided by biodiversity are distributed, harnessed and used in uneven and disproportionate ways between the financially rich and poor.
2. In this submission, we refer to 'poverty' as deprivation from life-sustaining resources, not in terms of financial or monetary assets.
3. Many Indigenous Peoples and traditional rural communities with limited monetary resources use biodiversity and related natural resources for self-sustenance, while more economically powerful commercial and urban actors will try to exploit rural lands and resources to meet the rapidly increasing rates and levels consumption of food, energy and other products of more wealthy, often urban elites.
4. The biodiversity in territories and areas conserved by Indigenous Peoples and local communities (ICCAs) tends to be sustained by their relatively autonomous and customary food and energy production and consumption systems. As such, they play a central role in holistic and socially just approaches to biodiversity conservation and poverty reduction. ICCA custodians employ certain governance and management practices in order to ensure subsistence, livelihoods, food and water security, and sustainability of resources upon which they depend. Secure access to life-sustaining systems and the ability to influence decision-making processes (internal or external) that may have an impact on those resources are both crucial components of appropriate, locally determined development and of eliminating causes of poverty and preventing future poverty.
5. The strength of ICCAs lies in their capacity not only to reduce and eliminate root causes of poverty, and also to provide the basis for culturally and ecologically appropriate well-being and alternatives to mainstream economic development. With appropriate recognition and support (such as secure land and resource tenure), ICCAs provide basic needs such as food, water and energy, avenues for sustainable livelihoods, safe conditions for health and well-being, and 'safety nets' for times of distress or change.¹ It should also be noted that Indigenous Peoples and communities in ICCAs generally practice sustainable and traditional livelihoods and ways of life, ranging from nomadic pastoralism and shifting cultivation to temporal and spatial hunting and fishing restrictions.
6. The provision of basic needs and subsistence livelihoods has been an integral part of ICCA institutions, knowledge creation and governance and management practices. However, the careful use of ICCAs' resources for limited commercial activity and financial incomes – and potential perverse incentives that may arise from such pursuits – is a relatively recent economic reality with which many ICCAs are attempting to come to terms.
7. The relationship between biodiversity conservation and poverty eradication in ICCAs and other community conservation initiatives is thus complex and has multiple dimensions. To be able to address these diverse and complex dimensions in the context of the 2030 Development Agenda,

there is a need to first acknowledge and address realities of governance and land and resource tenure and embed a human rights approach to improving such dynamics, as recommended by the 2030 Development Agenda. The ambitious aspiration of “leaving no one behind” should be the focus in holistic policy approaches to biodiversity conservation, poverty eradication and sustainable development.

8. Another challenge is rooted in the different worldviews concerning the role of biodiversity conservation in poverty eradication and vice versa. In the former, most views focus on incentivising biodiversity as a way of alleviating the poor. There is growing recognition of alternative non-market-based approaches that address rights, governance and ownership, and traditional knowledge and customary uses of biodiversity, including in the CBD. However, these approaches require re-analysis of the present mainstream development model and re-thinking of national policies on poverty and sustainable development. SDG 10 on reducing inequality within and among countries must be effectively implemented, and this requires redistribution of wealth in such a way that enables transformative, inclusive and diverse development pathways.
9. With dominant narratives of mainstream economic development underpinning growing wealth (as well as growing wealth disparities), biodiversity is often merely seen as an economic commodity. This has significant implications for economically marginalized rural communities and specific groups such as women who directly depend on biodiversity for their livelihoods, cultural identity and well-being but lack the economic assets and power to participate equitably in market-based approaches to conservation. Much depends on *how* and *what* kinds of initiatives are carried out and how Indigenous Peoples and local communities are consulted, involved and included in conservation activities and how their own self-determined plans and priorities are addressed.
10. The Community Conservation Resilience Initiative (CCRI) – an informal alliance of national and international Indigenous Peoples’ organisations, NGOs and social movements – aims to address the latter needs. The overall aim is to contribute to the implementation of the CBD Aichi Targets by providing policy advice on effective and appropriate forms of support for community conservation and restoration initiatives. It includes the documentation and review of bottom-up, participatory assessments in more than 20 countries of the resilience of community conservation initiatives and the support that should be provided to strengthen these initiatives. It forefronts community stewardship, governance and rights-based approaches to biodiversity conservation and recognises the collective contributions of Indigenous Peoples and local communities to achieving the CBD and all 20 Aichi Targets, as well as the 2030 Agenda for Sustainable Development (including SDG Target 15.9). The unique roles, rights, needs and aspirations of women are particularly important to understand and support.
11. An initial round of 33 participatory assessments by communities of the resilience of their own conservation initiatives found that such initiatives play an important role in biodiversity conservation. However, their resilience is undermined by internal and external threats such as the expansion of monoculture tree and crop plantations to produce commercial commodities and bioenergy. The present submission draws from these initial CCRI experiences as well as key existing and forthcoming publications of the ICCA Consortium.

Part II: Good Practices and Lessons Learned on Integrating Biodiversity, Poverty Eradication and Sustainable Development, With a Focus on Appropriately Recognising and Supporting ICCAs

1. Decision XII/5 and the Chennai Guidance for the Integration of Biodiversity and Poverty Eradication (the Annex to Decision XII/5) arguably amount to the strongest recognition of ICCAs in the CBD. The Chennai Guidance acknowledges that many ‘poor’ communities have traditionally been very effective at conserving nature and biodiversity, including through ICCAs (preamble). Of particular importance, it underscores the need to *appropriately* recognise ICCAs and traditional knowledge and conservation practices as the basis for local biodiversity conservation plans and in turn identified such plans as the basis for achieving Sustainable Development Goals (Section 3/B, para (b), emphasis added).
2. The notion of ‘appropriate’ recognition of ICCAs responds directly to CBD Technical Series No. 64 on ICCAs (including a series of country case studies). The ICCA Consortium produced this volume in collaboration with several partners, including the CBD Secretariat and a number of CBD Parties. Since ICCAs are referenced several times in the Chennai Guidance, Technical Series No. 64 is of direct relevance to this call for contributions. We would encourage the CBD Secretariat and Parties to consider the recommendations therein in implementing Decision XII/5 and the Chennai Guidance. A selection of good practices and recommendations is reproduced below. Thereafter, we offer good practices and lessons learned for a number of other pertinent elements of Decision XII/5.
3. Re: *“the need to appropriately recognise indigenous and community conserved territories and areas and their traditional knowledge and conservation practices as the basis for local biodiversity conservation plans without interfering in their customary governance systems (helping to meet Aichi Biodiversity Target 11), and to set local biodiversity conservation plans as the basis for programmes aimed at poverty eradication for sustainable livelihoods in order to enhance the basis for the achievement of sustainable development goals”* (Decision XII/5, Annex, Section 3/B, para (b)).

3.1. Good Practices for Appropriately Recognising and Supporting ICCAs

Table 1: The Dos and Don’ts of Recognising and Supporting ICCAsⁱⁱ

Dos	Don’ts
Help concerned peoples/communities to document ICCAs (including their values, processes, and challenges) and make them known and appreciated by the public, if they agree.	Never research or diffuse ICCA information without free, prior and informed consent of the relevant people/ community.
Assist the ICCA peoples/communities to gain recognition of their land, water, and resource rights (stewardship, property, custodianship, use) including by helping them with mapping, demarcation, historical records, etc.	Do not impose inappropriate property or governance regimes, especially private (individual) ownership; do not look away or approve when rights have been taken by force or ignored.
Recognize the local institutions governing the ICCAs, while helping them to self-evaluate and strengthen the quality of their governance (e.g., gender and class	Do not undermine or displace functioning ICCA governance institutions or impose new institutions upon endogenous bodies and rules.

equity, transparency, effectiveness).	
Provide means for joint, constructive evaluation of ICCAs by concerned peoples/communities, civil society and government administrations, focusing on outputs and impacts for conservation, livelihoods and cultural values.	Do not externally evaluate the ICCA in isolation from their governing peoples/communities, or solely in terms of external criteria and expectations.
Strengthen, reform or frame national laws and policies that recognize indigenous peoples and local communities as legal actors possessing common rights, and that recognize the indivisible, inalienable and perpetual rights to territory and resources.	Do not require peoples/communities to conform to notions of private, individual and corporate actors, or impose conditions based on minimum/maximum size or other artificial limitations, in order to gain recognition; do not allow for division or alienation of territorial rights.
Emphasize that ICCAs are living links between biological and cultural diversity – stress history and continuing evolution/change, ancestral territories, cultural identity as expressions of human rights to be enjoyed by all – and assist in changes that may be necessary to achieve universal objectives of equity and justice.	Do not – overtly or implicitly – promote cultural uniformity, parochialism, narrow-mindedness, apartheid or ethnic disrespect or prejudices against the “others”.
Provide assistance in technical aspects of management, if required and sought by the community, through respectful, cross-cultural dialogue between “traditional” and “modern” (or ‘external’ and ‘local’) knowledge, including mutual validation where necessary.	Do not impose management objectives, legal categories or technical expertise that undermine ICCAs’ local meaning and value; do not validate traditional knowledge by modern knowledge as a one-way process.
Help resist threats to ICCAs from outside or within the people/community, through various means, including building legal capacity, providing relevant information, and seeking special status (e.g. off-limits to destructive activities, “ecologically important”, part of the national protected area system, etc., as appropriate).	Never impose on an ICCA land/water use changes, or ‘development’ projects, or commercial plantation/fishery/ pastoral activities that threaten it; but also never impose a particular status (including that of an official protected area) without the free, prior and informed consent of the relevant peoples/communities as decided by them.
Facilitate knowledge of the full implications of financial and economic measures meant to support ICCAs, in particular new mechanisms related to climate, ecosystem services, etc.; and ensure that the people/community has full capacity to take its own decision.	Do not impose financial and economic measures of ‘support’ to ICCAs that promote predominantly market-oriented solutions, and undermine either the autonomy of peoples/communities or their multi-faceted links with the ICCA.
Dos	Don’ts
Support activities that strengthen local livelihoods and food sovereignty / security, both those linked to and not linked to the ICCA, sensitive to local environmental conditions, and building on local skills, institutional arrangements, and knowledge.	Never “recognize” ICCAs in ways that diminish local livelihoods or food sovereignty and security; avoid rural development and welfare activities that undermine ICCAs.
Provide or strengthen socio-cultural, economic and political incentives for conserving the ICCA while seeking to maintain their independence and autonomy.	Do not undermine existing motivations for caring for the ICCA; do not make ICCAs dependent primarily on outside financial support.
Provide special support to young people caring for ICCAs and resisting the many forces luring them away or alienating them; facilitate locally relevant, culturally sensitive health and education services that	Do not impose or support health and education services that are culturally insensitive, irresponsive to local contexts and livelihoods, and/or disruptive of local identities.

incorporate local languages and knowledge.	
Respect and strengthen local, traditional or indigenous knowledge, and protect it against piracy and misuse; facilitate its evolution in complementary partnership with formal, modern knowledge, in particular to fill gaps, or to deal with local inequities.	Do not impose external or “modern” ways of understanding and solving problems, do not undermine customary approaches and values that have stood the test of time.
Respect local notions of time and pace, and the need for change to take place as a process rather than as a project.	Do not rush processes of creating, recognizing, strengthening ICCAs with timeframes of outsiders, or because of time-bound projects.
Support networking among ICCAs, for mutually beneficial empowerment.	Do not impose top-down prescriptions as part of networking or supporting ICCAs; do not also flood attention on individual ICCAs as if they are solitary phenomena.
Support alliances among indigenous peoples, local communities, human right advocates and development and conservation practitioners.	Do not project networks in which indigenous peoples and local communities are minority or voiceless members, as being representative of their concerns.
Promote values of community integrity and solidarity and environmental awareness and care, and project the collective work of peoples/communities.	Do not conform to or promote private interests, money, power and violence as main social discourse and values; do not unduly highlight the achievements of single individuals over and above the collective effort required in an ICCA.
Support peace and reconciliation efforts that respect local communities and their ties to their territories/lands/waters.	Do not exacerbate conflicts or put communities onto the frontlines of conflicts.
Facilitate the empowerment of women, landless, minorities, and other weaker sections of peoples/communities, to take part in decision-making.	Do not bring in any activities or policies that weaken already weak sections, including women, landless, minorities, and so on.

3.2. Lessons Learned and Recommendations for Appropriately Recognising and Supporting ICCAsⁱⁱⁱ

3.2.1 Legal and policy recognition at the international level: parties to all relevant global and regional environmental agreements (including Ramsar, World Heritage and CITES) should incorporate actions to recognize and support ICCAs; parties to all relevant global and regional agreements dealing with human rights, Indigenous Peoples, agriculture, and other development or human welfare aspects, should recognize the crucial role of ICCAs in achieving their objectives, and provide for specific measures to strengthen this role; UN treaty monitoring bodies and UN fora and mechanisms pertaining to Indigenous Peoples’ rights should examine and promote recognition and respect for ICCAs as a means to implement UNDRIP and human rights treaties; parties to the CBD, with assistance from the CBD Secretariat, should implement the many COP decisions pertaining to ICCAs; global civil society organizations dealing with conservation and human rights should give full and explicit recognition to ICCAs, and review their internal policies and programmes to make them respond to ICCA needs.

3.2.2 Legal and policy recognition at the national and sub-national levels: recognise and uphold human rights (including Indigenous Peoples’ and communities’ rights); carry out legal and institutional reform to introduce or improve recognition of ICCAs, eradicate conflicts and gaps between laws and their implementing agencies, and provide secure tenure through land and natural resource laws; decentralise and enhance rights to steward, govern and manage natural

resources; recognise traditional authorities and customary laws and practices; enshrine Indigenous Peoples' and traditional communities' right to provide or withhold free, prior and informed consent; assess the situation of protected area governance and scope for recognition of the full diversity of ICCAs within or outside of the protected area network; conduct effective environmental, cultural and social impact assessments free from conflict of interest; support legal empowerment, including through paralegal programmes; create an enabling environment for self-designation of ICCAs and sacred sites; and respect the wishes of peoples and communities who do not want legal or other forms of recognition.

- 3.2.3 **Administrative and programmatic recognition:** provide recognition and support in national and sub-national action plans, schemes, and programmes related to environment, development and social welfare, especially in National Biodiversity Strategies and Action Plans and national indicators for the Aichi Biodiversity Targets and Sustainable Development Goals.
- 3.2.4 **Financial, technical and developmental support:** institute an easily accessible and transparent mechanism of funding ICCAs, linked to or independent of schemes and programmes, with minimal interference by the funding agency in the functioning of the ICCA; provide training and capacity enhancement for technical aspects such as management, accounting, ecological restoration, mapping, research and documentation, wherever possible building on local and traditional knowledge; provide culturally sensitive inputs and facilitation that help overcome traditional or new inequities; facilitate access to ecologically and cultural appropriate developmental facilities, including water, sanitation, health, education, and infrastructure; reform or eliminate inappropriate financial, developmental, technical and technological programmes and policies that undermine ICCAs, including perverse incentives.
- 3.2.5 **Documentation, research and database support:** support ICCA caretakers and custodians themselves to identify the location of various kinds of ICCAs across the country and document their basic features; conduct research to document various aspects of these ICCAs in more detail, focusing in particular on their various ecological, socio-cultural, economic, and political values; analyse the strengths and weaknesses of each ICCA and identify the kinds of recognition and support that would help strengthen their resilience; and establish national or sub-national databases for the collation of information on ICCAs, pending their free, prior informed consent and appropriate protections against piracy and misuse.
- 3.2.6 **Social recognition and support:** facilitate public awareness of ICCAs and their various values (e.g. through mass media) in local or national languages; provide platforms of public recognition, such as at relevant workshops, festivals, and celebrations; institute awards for exemplary conservation, livelihoods, or development work by ICCAs and recommend them for such awards at international levels; and include awareness of ICCAs in education institutions' curricula, particularly in indigenous and local languages.
- 3.2.7 **Networking support:** Facilitate federations and associations of Indigenous Peoples and local communities to synergise their struggles and initiatives, learn from each other, and provide a united front for advocacy; provide a prominent space for Indigenous Peoples and local communities in conservation and human rights networks; and facilitate opportunities for ICCA-related peoples or communities to network with funding organizations, technical experts, and others that could provide appropriate recognition and support.

3.2.8 **Advocacy support:** Join or support the advocacy efforts of Indigenous Peoples and local communities to obtain recognition of their territories, cultures, rights, and ICCA-related initiatives, including vis-à-vis government, inter-governmental organizations and other relevant institutions.

4. Re: *How to raise awareness on best practices of sustainable use, including agro-ecological approaches with positive impacts on the conservation of biodiversity, and to promote actions compatible with biodiversity conservation to strengthen food security and nutrition as mechanisms for poverty eradication in rural areas* (Decision XII/5, paragraphs 7-8):

4.1. Good Practices

- In Paraguay, Minga Porâ is an example of community action that has been working to maintain productive agro-ecological practices. Due to the fertile soils of this area, it has been in much demand since the 1980s for the expansion of soya and cattle ranching. However, in the 1990s, some families took over 260 ha of land after decades of struggle and violent evictions and have been protecting small areas and preserving the native plant species. The agricultural surplus that they harvest is sold to the local market.^{iv}
- In some Indian villages such as Jardhargaon (Tehri Garhwal, Uttarakhand) in the Himalayan belt, the farmers involved in forest conservation are also the ones reviving a range of agro-biodiverse practices (such as trials of several hundred traditional varieties of rice, beans, and other crops), making connections between the state of the forest and the continuation of sustainable agriculture.^v
- In the Peruvian Andes, the Indigenous Quechua have established a 'Potato Park' as a biological and cultural heritage site where a mosaic of agricultural and natural ecosystems are be conserved along with the revival of potato diversity in its place of origin.^{vi}
- In Madagascar, in the municipality of Manambina in the Menabe region, ten local communities are using traditional knowledge and a consensus-based governance system called *fokonolona* to protect and restore the Badika forest and surrounding lakes. The communities were granted management rights in 2003 by what is now the Ministry of Environment, Ecology, Sea and Forest and continue to have *de facto* governance and management authority over 14,190 ha of forest and 65 ha of lakes. It uses community social contracts known as *dina* as the basis for collective actions. The Union Soamitambatra^{vii} was established in 2008 and various activities carried out since then have contributed to effective conservation and restoration of the forest and lakes and significantly increased food security and income from the use and sale of fish and other products.^{viii}
- In Kenya, some pioneering local pilot initiatives have helped coastal communities in Kenya to strengthen territorial rights over in-shore reef fisheries, which support the livelihoods of artisanal fishing communities. The bases for this emerging ICCA governance work on the coast are 'Beach Management Units' (BMUs). The BMUs are able to develop and enforce rules governing their fishery, including demarcating its boundaries and excluding non-members from outside the area, with the support and sanction of the Department of Fisheries. This is helping

conserve marine biodiversity, which in turn sustains millions of people along the coast as well as Kenya's tourism industry.^{ix}

4.2. Lessons Learned and Challenges

- Indigenous and local crop varieties and livestock breeds should be recognised as critical reserves of genetic diversity for food sovereignty, culturally appropriate health and nutrition and capacity to respond to climate change and disasters.^x
- Exchanges of seeds and genetic stocks should be encouraged and not criminalised.
- Systemic changes and policy initiatives such as ensuring a minimum support price for sustainable livestock and agricultural production and other goods in times of droughts and floods would greatly enhance communities' resilience against poverty.
- Indigenous Peoples' and local communities' collective rights to their indigenous and traditional knowledge and (tangible and intangible) genetic resources should be appropriately recognised and safeguarded against biopiracy and bioprospecting. This includes respecting customary laws, community protocols and procedures, and the right to provide or withhold free, prior and informed consent to access and share knowledge and resources.
- Biodiversity conservation, poverty eradication and sustainable development have an intertwined relationship that needs to be integrated into mainstream national development policy and planning processes, including poverty reduction (eradication) strategies, macroeconomic and sectoral policies, and budgeting. Such systematic synergy is required to ensure that 'no one is left behind'.
- It is essential to prevent the spread of industrial-scale agriculture and forestry, energy and infrastructure megaprojects on Indigenous Peoples' and local communities' lands and territories, including by redirecting or eliminating perverse incentives (i.e. Aichi Target 3). Efforts to support biodiversity conservation, sustainable development and poverty eradication will be totally undermined if such perverse incentives are allowed to continue.
- Trade policies and investment agreements that threaten and undermine the livelihoods of Indigenous Peoples and local farmers and peasants should be reformed and renegotiated, for example, by integrating progressive clauses on sustainability, environmental protection and social justice (as part of the "new generation of investment agreements"^{xi}).

5. Re: *How to recognize and take into account the diverse and holistic intrinsic values of biodiversity, including its spiritual and cultural values, and to use appropriate and effective non-market-based, market-based and rights-based approaches, taking into account national circumstances, visions and approaches* (Decision XII/5, paragraph 9):

5.1. Good Practices

- The Tagbanwa people of Coron (Palawan, the Philippines) have established strict use regulations for the islands they inhabit. The forest resources are to be used for domestic purposes only. Ten

of the twelve freshwater lakes of the island are sacred, with access restricted to community members only (usually for religious and cultural purposes and some resource uses). The other two lakes can be visited by foreigners, but only at prescribed times. The Tagbanwa youth are well organised to maintain the cleanliness of the sites and demand respect of regulations concerning behaviour, noise, garbage, etc. The income from tourism is used to support education and health expenditures.^{xii}

- Indigenous Peoples and local communities in several countries have documented their community protocols for engagement with external actors such as government departments and companies. One example of a community protocol in the context of ICCAs is that of the nine Indigenous Dusun villages of Ulu Papar (Sabah, Malaysia).^{xiii}
- The Fiji Locally Managed Marine Areas Network performs a number of functions, including the establishment of community and network research priorities and protocols that govern any collaborating researchers, minimum monitoring approaches for network and community purposes, communications and intellectual property issues, membership criteria, maintenance of a site database and library of research, and monitoring of results.^{xiv}
- In the Samoan community of Vaiusu, a women's committee has taken the initiative to develop a two-acre mangrove rehabilitation area and the communities have developed village by-laws to ban the cutting of mangroves, unsustainable fishing practices and dumping of rubbish in mangroves.^{xv}
- In Namibia, communal conservancies and community forests are provided in national policy and legislation that promote community-based management of natural resources. Community forests are formed when a community enters into a written agreement with government that identifies the boundaries of the community forest, includes a management plan, and appoints a forest management committee. The agreement provides the communities with rights to forest products and access for grazing, and authorises them to issue permits for the use of various forest resources. These help generate income, including through the marketing of value-added forest products and of non-timber forest products and indigenous natural plants. The income is shared between traditional authorities, management bodies and communities according to a Benefit Sharing Plan and most income is allocated to community development projects.^{xvi}

5.2. Lessons Learned

- Securing farmers', pastoralists', forest dwelling communities' and fisherfolks' access, use, governance and management rights, and supporting their traditional knowledge systems and customary sustainable use practices would contribute to achievement of Aichi Target 2 as well as SDGs 1, 10 and 15.^{xvii}
- Donors such as GEF-SGP (among others) should support Indigenous Peoples and local communities to document their ICCAs and community conservation efforts using indigenous modes of inquiry as well as tools and methods such as resilience assessments, community protocols and Community Based Monitoring and Information Systems (CBMIS), as appropriate. This could include documentation of their diverse worldviews and values concerning nature and biodiversity.

- Where communities choose to engage with market-based mechanisms, there should be a process of free, prior and informed consent, secure collective land and/or resource tenure, clarity about institutional arrangements and decision-making processes, and culturally appropriate mechanisms for equitably administering and distributing funds.^{xviii} Internationally agreed minimum standards and safeguards for financing and market-based mechanisms as well as international human rights law must also be upheld.
- Communities may need assistance with mobilising adequate domestic and external resources (including financial and technical) to fulfil their priorities. There is also a need for monitoring mechanisms to ensure such resources are being fairly and transparently allocated and effectively used for the required purposes.

6. Re: *How to identify and promote, policies, activities, projects and mechanisms on biodiversity and development that consider traditional knowledge related to biodiversity and that empower indigenous and local communities, the poor, marginalized and vulnerable, who depend directly on biodiversity and ecosystem services and functions for their livelihoods, recognizing the role of collective action in the conservation of biodiversity and the sustainable use of its components* (Decision XII/5, paragraphs 10 and 13):

6.1. Good Practices

- In Panama, the Indigenous women of Guna Yala spend more time with the children and as such play an important role in the intergenerational transfer of knowledge about language, traditions and practices of Indigenous Peoples.^{xix} In addition, the traditional conservation practices of the Guna people, known as *Galus* and *Birias*, demonstrate that traditional knowledge and identification of their land rights contribute not only to conservation of biodiversity and resources but strengthen their identity and social cohesion.
- More broadly, the recognition of self-governance and autonomy of Indigenous Peoples of Latin America has empowered them to manage their own territories on the basis of their customary law and traditional rights, including defending their lands and forests against all kinds of encroachment.
- In the Solomon Islands, the people of Hageulu live in an area that is immensely rich in biodiversity. Its rich resources of nickel have been earmarked for nickel prospecting and mining by the Ministry of Mines and Energy. However, this community has very strong traditional governance systems and the chiefs make decisions relating to community resources and other issues of importance. In contrast to the rest of the province of Isabel, Hageulu has rich primary forests that have been safeguarded by the community's collective action against logging and they have refused to give consent for nickel prospecting.
- The traditional territory of the Udege indigenous people in Bikin, in the province of Primorsky in Russia's Far East, is part of the largest remaining reserve of temperate old growth forest in Russia. Under a lease agreement with the provincial authorities, the Udege continue their traditional management and harvesting practices, including marketing of Korean pine nuts, medicinal plants, ferns, and fruits.^{xx}

6.2. Lessons Learned

- It is critically important to recognise the roles, rights, needs and aspirations and enhance the leadership and decision-making capacities of women and youth. Women and youth contribute significantly to conservation initiatives and play an integral role in the transfer of knowledge but there is still lack of support for women- and youth-led conservation initiatives.
- Biodiversity conservation and community empowerment are closely linked to secure land and resource tenure, which in turn greatly affect the social, cultural, political, economic, and other aspects of communities.
- Policies, laws and programmes on biodiversity conservation, poverty eradication and sustainable development should adopt an integrated and transformative approach, emphasising non-market-based mechanisms such as collective action.

7. *Re: How to support indigenous and community conserved areas and territories, community-based management, customary sustainable use and community governance of biodiversity, and ensure the full and effective participation of indigenous and local communities in decision-making processes, taking into account international instruments and law related to human rights in accordance with national legislation and to consider traditional knowledge related to biodiversity conservation in their national policies and initiatives* (Decision XII/5, paragraph 11):

In addition to the recommendations in point no. 3 above regarding appropriate recognition of ICCAs:

7.1. Good Practices

- The Department of Fisheries in Sabah, Malaysia, recognises *tagal*, the indigenous management system for maintaining the productivity of riverine fisheries. Hundreds of *tagal* systems have been recognised in Sabah to date. However, there are some concerns that the type and approach of recognition does not appropriately support the traditional institutions and customary laws and may undermine the customary systems over time.^{xxi}
- In the Philippines, 60-65% of the forests are estimated to be within indigenous lands registered or claimed as Ancestral Domains.^{xxii} The New Conservation Areas in the Philippines Project (funded by UNDP GEF-SGP) enabled the documentation of several ICCAs and Ancestral Domains. The country's revised National Biodiversity Strategy and Action Plan (NBSAP) is expected to incorporate ICCAs and Ancestral Domains and form part of its Development Plan.^{xxiii}
- The National Development Strategy 2011-20 of the Solomon Islands incorporates 'community governance regimes' for ecosystems and natural resources, 'traditional fisheries protection', and other related strategies.^{xxiv}
- Indigenous Peoples and local communities of Iran continue to steward a diversity of biological-cultural landscapes and ecosystems. The rangelands managed by mobile pastoral peoples

contain some of the country's most important wetlands (including some designated as Ramsar sites), marine and coastal ecosystems, deserts, forests, rangelands and grasslands with their socio-economic, cultural, political and ecological values. To this day, the Indigenous nomadic tribes of Iran rightfully claim their territories to be indigenous conservation territories, which are at least as old as the nomadic pastoral system in Iran (about 10-12 thousand years).^{xxv}

7.2. Lesson Learned

- Traditional knowledge systems and customary sustainable uses of biodiversity such as nomadic pastoralism should be recognised as contributing to livelihood security and ecosystem connectivity and resilience. These are important not only to the sense of community identity and well-being but are also crucial to sub-regional economies. One of the primary reasons for the resilience of these livelihood strategies is the shared tradition of regarding natural resources as community commons with intricate rules of access. It is therefore important to secure collective rights over their natural resources in order to strengthen traditional livelihoods.
- Indigenous institutions and custodial governance systems of ICCAs and Sacred Sites – and their contributions to conservation – should be appropriately recognised and respected (as per CBD Technical Series No. 64).
- Youth should be encouraged to contribute to conservation efforts in their communities and identify viable economic opportunities based on traditional knowledge and customary sustainable use practices. This could help reduce out-migration and support inter-generational transfer of knowledge to younger generations.
- Existing international human rights and environmental agreements that recognise the value of ICCAs and Sacred Sites should be implemented in practice with the full and effective participation of the peoples and communities concerned. This includes protection against and redress for any violations of human rights and Indigenous Peoples' rights, especially Indigenous and environmental defenders.

ⁱ Pathak Broome, N. Forthcoming 2016. *ICCAs and the Sustainable Development Goals*. Report for the ICCA Consortium.

ⁱⁱ This table is reproduced from page 90 of Kothari, A. with C. Corrigan, H. D. Jonas, A. Neumann, and H. Shrumm (eds). 2012. *Recognising and Supporting Territories and Areas Conserved By Indigenous Peoples And Local Communities: Global Overview and National Case Studies*. CBD Technical Series No. 64. Secretariat of the Convention on Biological Diversity, ICCA Consortium, Kalpavriksh, and Natural Justice: Montreal, Canada. Available online at: <https://www.cbd.int/doc/publications/cbd-ts-64-en.pdf>. From there, it was adapted from Borrini-Feyerabend, G. with B. Lassen, S. Stevens, G. Martin, J.C. Riascos de la Peña, E.F. Ráez-Luna and M.T. Farvar. 2010. *Biocultural Diversity, Conserved by Indigenous Peoples and Local Communities: Example and analysis*. Companion document to IUCN/CEESP Briefing Note No. 10. ICCA Consortium and Cenesta for GEF SGP, GTZ, IIED and IUCN/CEESP: Tehran. Available online at: http://www.iccaconsortium.org/wp-content/uploads/images/stories/Database/publications/biocultural_div_booklet_reprint.pdf; and Lovera, S. 2011. *The 'dos' and 'don'ts' of supporting forest conservation and restoration initiatives by local communities and indigenous peoples*. ICCA Consortium, Global Forest Coalition, and IUCN CEESP. Available online at: <http://globalforestcoalition.org/wp-content/uploads/2012/05/final-report-dos-and-donts.pdf>. As stated in Kothari et al (2012), it is important to read and use the points in this table together and not in isolation.

ⁱⁱⁱ This sub-section is drawn directly from Chapter 6 of Kothari et al (2012).

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- ^{iv} Lovera Rivas, M.H., and I. Franceschelli. 2015. *Country Report of the Community Conservation Resilience Initiative: Paraguay*. Available online at: <http://globalforestcoalition.org/wp-content/uploads/2015/11/Paraguay-Final-Report-merged.pdf>.
- ^v Samdaria, V., M. Fareedi, and A. Kothari. 2008. *Jardhar Community Conserved Area, Uttarakhand, India: Report on a field visit and consultations with Jardhagaon's residents*. IUCN TILCEPA, Kalpavriksh, and CENESTA. Available online at: http://www.iccaconsortium.org/wp-content/uploads/images/media/grd/jardhagaon_india_report_icca_grassroots_discussions.pdf. Cited in Pathak Broome (forthcoming 2016).
- ^{vi} Website of the Potato Park: <http://www.parquedelapapa.org>. Disclaimer: this is not part of the CCRI or ICCA Consortium but is an example well-known in the CBD.
- ^{vii} Union Soamitambatra gained international attention in 2015 when it was awarded the prestigious Equator Prize from the UN Development Programme.
- ^{viii} Pathak Broome (forthcoming 2016).
- ^{ix} Kothari et al (2012).
- ^x Pathak Broome (forthcoming 2016).
- ^{xi} UNCTAD, 2015. *Investment Policy Framework for Sustainable Development*. UNCTAD/DIAE/PCB/2015/5. Available online at: <http://unctad.org/en/pages/PublicationWebflyer.aspx?publicationid=1437>.
- ^{xii} Dave de Vera and Coron community, personal communication, 2010. Cited in Borrini-Feyerabend et al (2010). Also see: Pedragosa, S. 2012. *An Analysis of International Law, National Legislation, Judgements, and Institutions as they Interrelate with Territories and Areas Conserved by Indigenous Peoples and Local Communities*. Report No. 16: *The Philippines*. Natural Justice in Bangalore and Kalpavriksh in Pune and Delhi. Available online at: http://www.iccaconsortium.org/wp-content/uploads/images/stories/Database/legalreviewspdfs/philippines_lr.pdf.
- ^{xiii} Swiderska, K., H. Shrumm, W. Hiemstra, M. J. Oliva, K. Kohli, and H. Jonas (eds.). *Biodiversity and culture: exploring community protocols, rights and consent*. Participatory Learning and Action 65. Available online at: <http://www.iied.org/pla-65-biodiversity-culture-exploring-community-protocols-rights-consent>. Also see: www.community-protocols.org.
- ^{xiv} Govan, H., S. Jupiter and J. Comley. 2012. *Recognition and Support of ICCAs in Fiji*. Country case study in Kothari et al (2012).
- ^{xv} Telei'ai Dr Sapa Saifaleupolu. 2015. *Country Report of the Community Conservation Resilience Initiative: Samoa*. Available online at: <http://globalforestcoalition.org/wp-content/uploads/2015/12/SAMOA-FULL-REPORT-CCRI.pdf>.
- ^{xvi} Jones, B. 2012. *Recognition and Support of ICCAs in Namibia*. Country case study in Kothari et al (2012).
- ^{xvii} Pathak Broome (forthcoming 2016).
- ^{xviii} Pathak Broome (forthcoming 2016).
- ^{xix} de la Plaza, C. 2015. *Country Report of the Community Conservation Resilience Initiative: Guna Yala, Panama*. Available online at: <http://globalforestcoalition.org/wp-content/uploads/2015/11/Paraguay-Final-Report-merged.pdf>.
- ^{xx} WWF. 2013. *Working with Indigenous and Local Knowledge Systems for the Conservation and Sustainable Use of Biodiversity and Ecosystem Services: An Analysis of Selected Case Studies from WWF Projects Worldwide as a Contribution to IPBES-2*. World Wide Fund for Nature, Switzerland. Cited in Pathak Broome (forthcoming 2016). Also see: Lebedev, A. 2015. *Country Report of the Community Conservation Resilience Initiative: Russia*. Available online at: <http://globalforestcoalition.org/wp-content/uploads/2015/11/Russia-Full-Report-merged.pdf>.
- ^{xxi} Vaz, J. 2012. *An Analysis of International Law, National Legislation, Judgements, and Institutions as they Interrelate with Territories and Areas Conserved by Indigenous Peoples and Local Communities*. Report No. 15: *Malaysia*. Natural Justice in Bangalore and Kalpavriksh in Pune and Delhi. Available online at: http://www.iccaconsortium.org/wp-content/uploads/images/stories/Database/legalreviewspdfs/lr_malaysia.pdf.
- ^{xxii} Pedragosa, S. 2012. *Recognition and Support of ICCAs in the Philippines*. Country case study in Kothari et al (2012).
- ^{xxiii} Personal communication with Floradema Eleazar, Chief Technical Adviser, UNDP-GEF- PAWB NewCAPP (New Conservation Areas in the Philippines Project), January 2014. Cited in Pathak Broome (forthcoming 2016).

^{xxiv} Government of the Solomon Islands. 2011. *National Development Strategy 2011 to 2020*, Draft final, Ministry of Development Planning and Aid Coordination, Honiara, Solomon Islands. Also see: Akao, A.G. 2015. *Country Report of the Community Conservation Resilience Initiative: Solomon Islands*. Available online at: <http://globalforestcoalition.org/wp-content/uploads/2010/10/Solomon-Islands-full-report.pdf>.

^{xxv} Kothari et al (2012). Also see: *Summary Report of the Community Conservation Resilience Initiative in Iran*. Available online at: <http://globalforestcoalition.org/wp-content/uploads/2015/11/iran.pdf>.