Engaging indigenous peoples and local communities in the governance of protected areas: options and opportunities

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I. A brief look at history...
II. New international policy for protected areas
III. PA governance: understanding the concept and the new opportunities for conservation
IV. Co-managed Protected Areas & Community Conserved Areas
V. Building effective and equitable systems of Protected Areas
“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 of natural resource have been human communities—both settled and mobile (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 human communities were actually created around the need and opportunity to manage and conserve given bodies of natural resources…

• Cultural diversity and biological diversity evolved together
historical community conservation practices include:

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

- based on:
  - understanding of relations between natural resources and community livelihood
  - historical experience with, or knowledge of, scarcity
  - cultural beliefs and values (primarily spiritual and religious values but also maintenance of social privileges)

- and regulated by:
  - rules enforced by traditional institutions
  - capacity for sanctions within and between communities (i.e., capacity for exclusion)
  - voluntary mutual obligations within and between communities
Example of cultural feature of great value for natural resource management & conservation: the *Tigatu* of the *Kasena* (*Burkina Faso*)

- Ensures a **good relationship** between people and land & natural resources
- Is born from the land, posed the first *tanwam* and ritually established the head of the village (different ethnic origin)
- Has **both religious and political** duties
  - Opens up new land to cultivation…
  - Declares harvest time, also for wild products…
  - Safeguards sacred spaces (e.g., sacred groves, the “skin of the earth”)…
  - Divides, attributes and, if necessary, withdraws land from people who misbehave…
  - Arbitrates conflicts related to contested limits, use rights, damage to cultivation caused by animals…
  - His presence can stop a fight, even between villages, and he has the power to expel a murderer from a village…
Other example: the traditional management system of the Tibetan-origin peoples of Sichuan *(China)*

- Forests, pastures, water, wildlife used to be managed collectively, with strict rules regarding the use of pasture, firewood and timber; it was entirely forbidden to log in the *sacred forests*—usually in the *high mountains* or in the *vicinity of the villages*, where it was dangerous to de-forest; you could find there huge trees. *Grazing* was *highly regulated* (fencing, rotations) and *transhumance* was regularly practiced.
- Two « *Kimba* » were appointed by the Village Head with the consent of the community and set in charge of monitoring the respect of the rules, managing conflicts and organising works of common concern (e.g., the building of bridges).
- The sacred forests were—and still are today—the place of *celebration* and *bonding* among the men in the village. They went there—and still go—2 or 3 times a year. These celebrations were used as an occasion to *pass on to the young* the rules for the management of natural resources.
A further example from many countries: herding communities show the best of human ingenuity in dealing with ecological extremes (from the heat and dryness of Sahelian deserts, to the heights, cold and weathered highlands of the Tibetan mountains) through herd combinations (different domestic animals— from camels to yaks— resist to different conditions and diseases), a profound knowledge of pasture and water resources, and— principally— the practice of mobility guided by local knowledge passed on through generations and solidarity/sharing of tasks within the communities themselves.
• Communities have managed natural resources with ingenuity and care because on those resources depend their very survival, their security, and many cultural and religious values important for them.... Sustainable use has generally been more a matter of survival than choice... and yet, through it, communities contributed to conserving biodiversity. In places, they even managed to locally “enrich” biodiversity... by developing new agro-biodiversity, promoting habitat connectivity, creating new habitats...
Even in marine environments— at times considered a “mining situation” where humans exploit resources to the maximum— we find sustainable use practices and beliefs of great importance for the conservation of biodiversity...
• …but a **global change of historical proportion** 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 national states, the aristocracy (**private owners**) and then **states**, and now **corporate owners** emerged as new actors in the governance of natural resources. They replaced **local communities** sometimes by persuasion and more often by force.
• In this process, many indigenous peoples and local communities have been “de-responsabilised” 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...
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<thead>
<tr>
<th><strong>Traditional NRM systems</strong></th>
<th><strong>Agro-industrial-market system</strong></th>
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<tbody>
<tr>
<td>Tenure and use of natural resources based on <strong>communal property</strong> regimes, regulated by <strong>customary laws</strong></td>
<td>Tenure and use of natural resources based on <strong>private and state property</strong> regimes, regulated by <strong>written law</strong></td>
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<td>Supported by the <strong>social organisation</strong> of communities and by forms of <strong>reciprocities</strong> with other communities</td>
<td>Promoted by the <strong>state and private businesses</strong> and backed by <strong>military power</strong></td>
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<td><strong>Local</strong>, relatively small-scale, with many context-depending features</td>
<td>Supra-national/ international; <strong>global</strong>, large-scale, similar everywhere</td>
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<td>Focus on community <strong>livelihoods</strong></td>
<td>Focus on the generation of private, corporate or state <strong>wealth</strong></td>
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<tr>
<td>Mostly <strong>subsistence</strong>-oriented</td>
<td>All <strong>market</strong>-oriented</td>
</tr>
<tr>
<td><strong>Traditional technologies</strong>, tested at the local level, in the relevant area, for a long time</td>
<td><strong>Innovative technologies</strong>, often recently tested only outside the area of application, in different social and environmental settings</td>
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<tr>
<td>Based on the control of <strong>land, biological resources</strong> and water.</td>
<td>Based on the control of <strong>energy sources</strong> (e.g. oil), <strong>mineral sources</strong> and water.</td>
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<tr>
<td>Based on soft inputs and <strong>small capital</strong> investment, including for transportation</td>
<td>Requires sophisticated inputs and <strong>major capital</strong> investments, including for transportation</td>
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<tr>
<td>Decisions are taken by tightly knit social organisations, closely interacting with society and acting in the local sphere</td>
<td>Decisions are taken by economically-tied individuals, corporate staff &amp; state decision-makers, dispersed and acting on a global scale</td>
</tr>
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<td>Politically and economically weak on the large scale</td>
<td>Politically and economically powerful on the large scale</td>
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<td>Mostly implicit, i.e., working on the basis of feedback from other cultural elements</td>
<td>Mostly explicit, i.e., based on intentional strategies</td>
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<td>Based on local knowledge and skills, the recognition of indeterminacies, risk-aversion behaviour and an emphasis on experimentation and adaptation</td>
<td>Based on “objective science”, aiming at the reduction of subjective, local decisions and uncertainties</td>
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<td>Aims at long-term sustainable livelihood (defined in a rather general sense)</td>
<td>Aims at relatively short-term, precisely measurable results</td>
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<td>Important religious and symbolic value attached to nature</td>
<td>Little religious or symbolic value attached to nature</td>
</tr>
<tr>
<td>Integration of exploitation and conservation (conservation-by-use approach)</td>
<td>Strict separation between exploitation and conservation</td>
</tr>
<tr>
<td>Conservation mostly understood as sustainable production to sustain livelihoods</td>
<td>Conservation as preservation of biodiversity and maintenance of ecosystems for recreational, aesthetic, scientific &amp; economic purposes</td>
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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, urbanisation...

- A **power gap** (between the rich and poor, but also between the powerful and the weak in 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 communities about their environments and natural resources, the cultural differences related to that, and the capacity of communities 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 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…
In the last years, international policy events have paid great attention to that “historical interface” and to the role of indigenous peoples and local communities in conservation:

- Sept 2003 World Parks Congress -- Durban (South Africa)
- Feb. 2004 7° Conference of the Parties of the Convention on Biological Diversity (CBD) Kuala Lumpur (Malaysia)-- first Programme of Work on Protected Areas
- Nov 2004 3d World Conservation Congress -- Bangkok (Thailand)
- Oct. 2005 1st World Congress on Marine Protected Areas – Geelong (Australia)
- Oct. 2008 4d World Conservation Congress -- Barcelona (Spain)
• 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, and to the conditions that allow communities to be empowered for conservation.
Conservation needs **equity**: a fair sharing of the costs and benefits of preserving biodiversity and managing natural resources in a sustainable way.
key messages

• Conservation needs to respect human rights:

“do no harm”...& have a positive impact on livelihoods wherever possible.
CBD Programme of Work on Protected Areas

COP 7 Kuala Lumpur 2004 approved the CBD Programme of Work on Protected Areas, which espouses these “key messages” throughout its text but in particular in its element No.2: Governance, participation, equity and benefit sharing.
Specific CBD TARGETS

By 2008, the CBD parties will make sure that indigenous peoples and local communities participate fully and effectively in identifying, implementing and managing new PAs

... signatory countries should:

– recognise the conservation capacities of civil society

– engage in participatory research, planning and management with indigenous peoples and local communities
Specific CBD TARGETS

By 2008, the CBD parties will have developed and adopted standards, criteria and best practices for the planning, identification, establishment, management and governance of their own national and regional PA systems

...signatory countries should:

– work with, and learn about, PAs under various governance types, in particular Community Conserved Areas (CCAs)
– establish and follow own “good governance” principles
Specific CBD TARGETS

By 2008, the CBD parties will have developed mechanisms for an equitable sharing of costs and benefits of PAs

... signatory countries should:

- Understand the needs, priorities and values of indigenous peoples and local communities
- Use conservation benefits to alleviate poverty
- Ban relocation or sedentarisation of indigenous peoples without their prior informed consent
some of the real key innovations of the CBD Programme of Work on Protected Areas are about governance.
...but what is “governance”? Is it not the same as “management”?

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

- Has to do with the understanding of a situation, the aims we wish to achieve, the means to reach those aims (human, technical financial...), the actions we take and the results we obtain (effectiveness)...

governance

- Has to do with power, responsibility, relations, conflicts... (formal and informal ways...)

- “...interaction among structures, processes and traditions that determine the exercise of authority, the sharing of responsibilities, the taking of decisions, and the engagement of citizens and other actors in those decisions...”
What is “innovative” about governance of protected areas?

- that we talk about it!
- quality
- type
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 protected 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, corporate actors...)
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)

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<th>Category (manag. objective)</th>
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Shared Governance (co-managed) Protected Areas

“... protected areas where decision making power, responsibility and accountability are shared between governmental agencies and other stakeholders, in particular the indigenous peoples and local and mobile communities who depend on them culturally and/or for their livelihoods”...

Widespread form of governance ... the norm in much of Europe, Canada, Australia, South America ... increasingly adopted in the USA and Central America... and also emerging in Asia and Africa...
Are we under shared governance?

3 essential « ingredients »:

• A negotiation process

• A (co-management) agreement

• One or more pluralist governance bodies
phases of a shared governance process:

I. Preparing for the partnership

- Start-up Team
- Social communication
- Organising the parties (strengthen IPs, local communities...)
- Agree on negotiation procedures

II. Negotiating the management agreement and the governance institution

- Situation analysis
- Patrimonial vision
- Strategy, resources, actions
-_facilitate and manage conflicts towards a co-management AGREEMENT
- Set up a PLURALIST GOVERNANCE institution

III. Implementing and revising the agreement ("learning-by-doing")

- Implement, enforce, clarify
- Participatory action research
- Monitor and evaluate
- Improve as learning proceeds
Participation in PA decision-making: a continuum
(authority, responsibility and accountability)

Full control by agency in charge

Shared control by agency in charge and stakeholders

Full control by stakeholders

- ignoring and repressing
- consulting & seeking consensus (at times via benefit sharing)
- negotiating specific agreements
- sharing authority and responsibility in a formal way (e.g., via seats in a management body)
- recognising/transferring authority and responsibility

Increasing expectations of stakeholders

Increasing contributions, commitment and ‘accountability’ of stakeholders
Indigenous & Community Conserved Areas (CCAs)

“...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 jeopardy today...

...but exciting work on ICCAs is
three defining characteristics of ICCAs

- Specific indigenous peoples or local communities (sedentary or mobile) are closely “concerned” about the area (related to them culturally and/or because of livelihoods).

- Such communities are major players—i.e., hold power (*de facto* or *de jure*) in deciding, implementing & enforcing management decisions.

- The voluntary management decisions and efforts of such communities achieve conservation results—although their intention may not be necessarily related to conservation.
range of community conserved areas...
sacred spaces and species’ habitats...

Chizire sacred forest, Zimbabwe

Forole sacred mountain
Borana/ Gabbra
Ethiopia/ Kenya

Sacred crocodile pond, Mali
Sacred lake, Indian Himalaya
indigenous territories and cultural landscapes/seascapes...
territories & migration routes of nomadic herders / mobile indigenous peoples

range of community conserved areas...

Wetlands in Qashqai mobile peoples’ territory, Iran
sustainably-managed wetlands, fishing grounds and water bodies

- Rekawa lagoon, Sri Lanka
- Lubuk Larangan river, Mandailing, Sumatra
- Coron Island, Philippines

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

range of community conserved areas...
range of community conserved areas...

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
Jardhartaon forest, Indian Himalaya

Natural Community Reserves & Pastoral Units of Ferlo, Sénégal
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...
range of community conserved areas...

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...
sacred species and their habitats and means of survival...

range of community conserved areas...

examples from India
range of community conserved areas...

**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
What is the worldwide significance of ICCAs?

• Conserve a wide range of ecosystems, habitats and species

• Maintain ecosystem services

• Are the basis of livelihoods and cultural identity for millions of people, securing resources (energy, food, water, fodder, soil) for survival and revenues

• Are built on sophisticated ecological knowledge systems, including sustainable use, which have stood the test of time

• Are managed through institutions “tailored to the context”, usually highly skilled at adaptive management and capable of flexible responses to interveaning change

Walalkara Indigenous PA, Australia

Shimshal Community Conserved Area, Pakistan

Setulang river, Indonesia
An **effective “system” of protected areas**

- **is complete**—protects all key ecosystems and species (gap analysis)
- conserves biodiversity and its associated **natural and cultural resources**
- **is biologically well connected**—if necessary by restoration initiatives
but an effective and equitable system of protected areas is also...

- **socially welcome**— merges with and benefits society...

- **cost effective**— as resources are not infinite...

- **flexible and secure**— as global change is ubiquitous and clearly under way...
such a system should take advantage of all possible combinations **category**/ **governance type**!

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combining a variety of categories and governance types in a national system of protected areas can help to:

- expand the total coverage of protected areas,
- address gaps in the systems (e.g. via systematic conservation planning),
- improve connectivity at landscape and seascape level
- enhance public support for conservation
- increase the flexibility and responsiveness of the system

... i.e., it can ultimately improve overall PA sustainability and strengthen the ties between people and nature
Recapitulation:

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Many thanks for your attention & for engaging in these issues!

...for more information:

www.tger.org
www.tilcepa.org
www.cenesta.org
www.wamip.org
www.iccaforum.org