PANORAMA

SOLUTIONS FOR A HEALTHY PLANET

Published by: IUCN

SOLUTIONS IN FOCUS:

Governance of Protected and Conserved Areas

Volume I: Exploring Concepts and Themes

This publication was produced under the Protected Areas Solutions project

Supported by:

Federal Ministry for the Environment, Nature Conservation and Nuclear Safety

based on a decision of the German Bundestag

IUCN Green List
Protected | Conserved Areas

Published by
International Union for Conservation of Nature (IUCN)
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Case selection and roadmap developed by Jennifer Kelleher, Jessica Campese and Naomi Young.
With thanks to all of the PANORAMA Solution providers.

Layout/Design
Imre Sebestyén jr. / UNITgraphics.com

Date of publication
March 2022

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We would like to sincerely thank all solution providers for their contributions and time.

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On behalf of:
Federal Ministry for the Environment, Nature Conservation and Nuclear Safety
of the Federal Republic of Germany

Contents

PANORAMA - Solutions for a Healthy Planet 4

The “Solutions in Focus” series 6

A Roadmap for Readers 8

1. Governance and Shared Responsibility in the Conservation of Gorgona Natural National Park, Colombia 14
2. Establishing a Traditional Owner, rights-based approach for Budj Bim Cultural Landscape and ‘two-way’ knowledge management system, Australia 16
3. Conservation of Delacour’s Langur in Van Long Wetland Nature Reserve, Vietnam 20
4. Amarakaeri Communal Reserve – Trust is the key to success in shared governance between the government and indigenous communities, Peru 22
5. Lewa, from a Rhino Sanctuary to a Renowned Conservancy: Conservation for People and Wildlife, Kenya 24
6. Creation and Planning of the Yaigojé Apaporis Indigenous Reserve and Natural National Park from an Indigenous Cosmovision, Colombia 26
7. The Good Life Recovered Through Conservation, Kawawana ICCA, Senegal 28
8. Community Marine Conservation. The start of the Locally Managed Marine Area movement in Kenya in response to the decline of fish in Kuruwitu, on the North Kenya coast. 30
9. Valuing the interlinkages between nature and culture in the planning and management of Pimachiowin Aki World Heritage Site, Canada 32
10. A participatory management system in the Laponian Area World Heritage, Sweden 36
11. Integrating religious and traditional stewardship in the management of the Sacred Sites and Pilgrimage Routes in the Kii Mountain Range World Heritage, Japan 38
12. Collective Impact: Fisheries and Inter-Sectoral Collaboration, Quintana Roo, Mexico 40
13. An incentivised, participatory approach to mangrove conservation in Velondriake LMMA, Madagascar 42
14. Sacred Headwaters of the Amazon, Ecuador and Peru 44
15. Recovering the administration of ancestral land: The establishment of the Indigenous Community Ma’u Henua as stewards of Rapa Nui National Park, Chile 46
16. Integrated protection of the cultural and natural heritage of the Sacred Mijikenda Kaya Forests, Kenya 48
17. Additional local manpower improves protected area management effectiveness, Laos 50
18. Forest protection and Livelihoods improvement in Ekuri, Nigeria 52
19. Promoting a gender approach in the conservation of Rwanda’s protected areas 54
20. National Recognition of Local Traditions: Recognising ICCAs in DRC 55

PANORAMA - Solutions for a Healthy Planet

PANORAMA – *Solutions for a Healthy Planet* is a global partnership initiative to facilitate learning from success in conservation. It promotes examples of inspiring solutions that showcase how nature conservation can benefit society. Through a modular case study format, solutions are being dissected into their replicable "*building blocks*". Their broader application is supported through cross-sectoral learning and exchange, relying on online as well as offline mechanisms.

PANORAMA allows practitioners to share and reflect on their experiences, increase recognition for successful work, and learn with their peers how similar challenges have been addressed around the globe.

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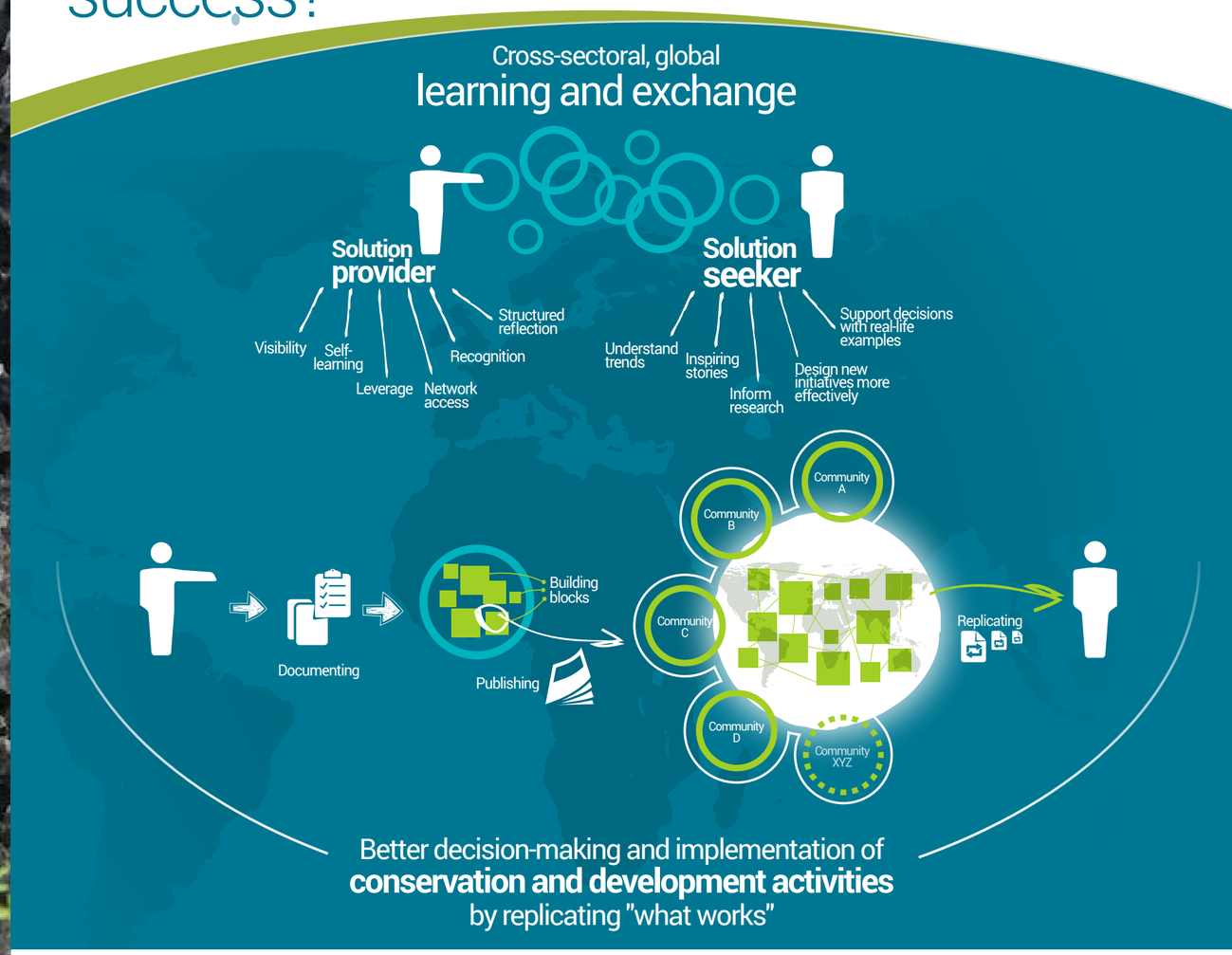
SOLUTIONS FOR A HEALTHY PLANET



The “Solutions in Focus” series

This booklet is part of a series of compilations assembling PANORAMA solution case studies on a defined topic. “Solutions in Focus” zooms in on a topic of interest covered by PANORAMA, allowing to explore common elements and shared learnings across success stories. It is a snapshot of the PANORAMA portfolio at a given time, rather than a representative assembly of selected “best practices” on the issue at hand.

Further “Solution in Focus” booklets:

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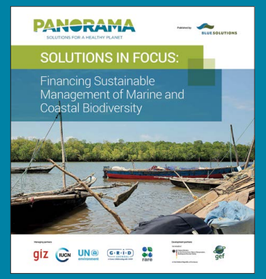
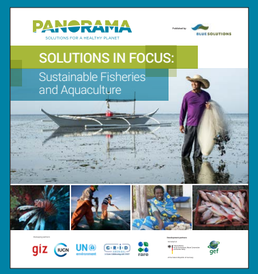
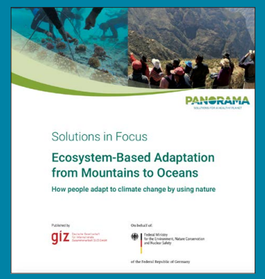
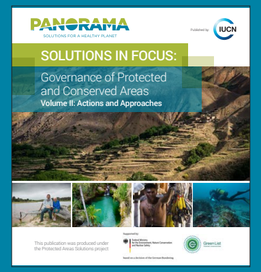
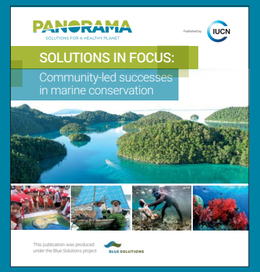
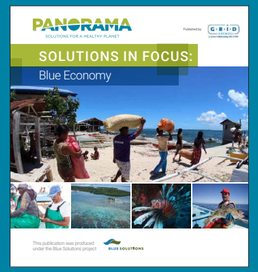












Governance is a critical factor in protected and conserved area effectiveness, equity and sustainability. But what is governance? And what does it look like in practice? This collection includes 20 Solutions from the PANORAMA platform. They come from protected areas and other area-based conservation initiatives around the world, with diverse values, contexts and governance approaches. As short examples, no one Solution fully describes the area's rich governance story. Rather, each Solution touches on key issues. Collectively, they highlight diverse approaches to and considerations for two important, inter-related aspects of protected and conserved area governance – diversity and quality. This section introduces these concepts and their importance.

A Roadmap for Readers

The world faces several inter-related crises, among them the rapid decline of biodiversity, growing inequality, the threat of climate change, and most recently, the vulnerability of human health against sudden and rapid global disease transfer. Healthy biodiversity is an underpinning factor for the survival of humanity and the planet, and its conservation[1] is therefore vital. But how do we ensure that conservation - and the diverse ways of caring for and connecting with nature - are recognised, socially just, effective and sustainable?

Globally, protected and conserved areas[2] - or, more generally, 'area-based conservation' - have long been and remain a key biodiversity conservation strategy, as reflected in international biodiversity law (including under the Convention on Biological Diversity[3]) and conservation policy (including many IUCN Resolutions[4]). This body of international law and policy also increasingly recognizes the importance of centring *governance, equity and rights* in area-based conservation, including protected areas. "Equity" relates to fairness and justice. Governance concerns *how* and *by whom decisions* are made and upheld. Below, we explore the meaning and significance of these concepts in more detail.

Governance, equity and rights are critical factors in protected and conserved areas recognition, establishment and expansion. For example, calls for expanding the coverage of (recognised) area-based conservation may spur increased, appropriate recognition and support for Indigenous peoples and local community (IPLC)-led conservation efforts. This is crucial as a matter of respect for rights and in recognition of the enormous global contributions that come from IPLCs' self-determined conservation leadership and governance of their collective territories and areas, and the growing threats and pressure they face.[5] At the same time, expanded area-based conservation, including protected areas, without equitable and effective governance and respect for rights (including IPLCs' collective rights) raises the risks of displacement and other rights violations. The risks are both that IPLCs may be excluded from or by conservation action – perhaps being displaced or having their use rights restricted, as has too often been the case historically – and also that their unique contributions to the targets are not adequately or appropriately recognised or supported to continue. These concerns pertain to both *de jure* and *de facto* governance by Indigenous peoples and local communities.[6]

The conservation community is therefore challenged to take strong measures to ensure equity, including through the recognizing, respecting and supporting the realisation of rights, through measures at both the local/site level and also at the system or national level.

Governance of Protected and Conserved Areas

Governance can be understood in its most basic form as decision-making. Essentially it prompts one to ask: who made the decisions behind this protected area? How did they make those decisions? What did they decide and who did it affect? As far back as 2003, at the landmark Durban Vth World Parks Congress an entire stream was devoted to the concept.[7] Today, governance is increasingly recognized as a critical factor in PCA effectiveness, equity and sustainability.

What do we mean by governance of PCAs?

'***Governance***' concerns ***how*** and ***by whom decisions*** about a protected and conserved area are made and ***who*** is (or should be) ***accountable*** for those decisions. It is about who has ***power*** and ***responsibility***. More fully, it can be understood as "…interactions among structures, processes and traditions that determine how power and responsibilities are exercised, how decisions are taken and how citizens or other stakeholders have their say…".

Governance is closely related to, but different from, ***management***, which is about ***what is done*** in pursuit of objectives.[8]

Governance Diversity

In the PCA context, governance diversity relates to the question of who governs. The IUCN and the CBD recognise the following four types of governance:

- Type A. governance by government (at various levels).
- Type B. governance by various actors together (shared governance).
- Type C. governance by private individuals and organisations (usually the landholders).
- Type D. governance by Indigenous peoples and/or local communities (often referred to as ICCAs or territories of life).

In this collection of Solutions, the reader will come across examples of all four governance types, demonstrating that diverse, contextually appropriate conservation works, and contributes to PCA coverage, effectiveness and connectivity. Amongst them are the self-determined collective action of Indigenous peoples and local communities of an ICCA in Senegal, a World Heritage Site in Canada governed by Indigenous peoples protecting ancestral lands, shared governance arrangements in Sweden, Laos and Colombia, a World Heritage site managed and protected under customary knowledge and practices in Australia, a private protected area in Kenya and government led conservation in in Japan. A number of solutions show how **local conservation** actions can take place through diverse pathways and empower local actors such as – e.g. through recognition and support for community-defined and governed locally managed marine areas (LMMAs) and fisheries (e.g. Solution nos. 7, 8, 12 and 13).

They also illustrate the importance of **strong enabling conditions** for governance diversity to flourish, including **recognition and respect for Indigenous peoples' collective rights** to territories (e.g. Solution 20). **Appropriate statutory legal / policy recognition** is an important factor in supporting diverse PCA governance approaches that are appropriate to the context, including statutory recognition of customary and collective tenure rights and appropriate devolution of governing authority, as seen in Kenya. Where fair and effective legal/policy pathways are not yet available, new and/or improved pathways may be formed through Indigenous peoples', local communities' and/or other actors' **advocacy and innovation** as seen in Polynesia, via a proposal from the Rapa Nui community to the Government of Chile. Beyond law and policy, diverse PCAs can be enabled through **meaningful recognition and support processes and practices.** Participatory dialogue, mapping

and planning were building blocks in the establishment and governance of a locally managed marine areas in (LMMA) in Madagascar. The inclusion of women and their knowledge and practices has enhanced conservation in Canada and Rwanda as have equitable benefit sharing mechanisms in Vietnam.

Governance Quality

The second dimension is that of governance quality, which is concerned with how *equitable* and *effective* decision-making is. This includes, equity and effectiveness in *inter alia*, where, how, and when protected areas are recognised, established, expanded and cared for; how and by whom those decisions are made; and whether and how decisions are upheld. We can consider governance quality in relationship to both a particular site and/or, in connection with governance diversity, a system of PCAs. But what, more specifically, does equity in the PCA context entail? CBD Parties adopted voluntary guidance that describes three dimensions of equity:[9]

- Recognition - acknowledging and respecting rights and the diversity of identities, knowledge systems, values and institutions of different actors.
- Procedure – equitable participation of actors in decision making, transparency, accountability, and processes for dispute resolution.
- Distribution - equitable allocation of benefits and recognition of costs incurred across actors, and, how the costs/ burdens experienced by some actors are mitigated.

Often, quality is assessed by looking at governance in relation to principles that encompass these equity dimensions, as well as effectiveness considerations.

IUCN is guided by five broad principles for effective and equitable PCA governance. These are: **legitimacy and voice, direction, performance, accountability, and fairness and rights**.[10] While these principles are interdependent, they each consider different aspects of equity and/or effectiveness. The IUCN Green List Standard, which is the global standard that describes fair and effective area based conservation[11], adopts and adapts these principles with the 'Good Governance' component of the IUCN Green List, focusing on three criterion and their related indicators: **Legitimacy and voice, accountability and transparency** and **enabling governance vitality and capacity to respond adaptively.** The latter is added as a sixth consideration below.

1. Legitimacy and voice

Legitimacy and voice refers to "*enjoying broad acceptance and appreciation in society; ensuring procedural rights of access to information, participation and justice; fostering engagement and diversity; preventing discrimination; fostering subsidiarity, mutual respect, dialogue, consensus and agreed rules…*"[12] Solutions in this collection highlight the importance of, amongst other considerations:

- Building and maintaining **relationships of collaboration and shared power** among governing actors and the importance of enabling inclusive dialogue and participation within governance system.
- Approaching shared decision-making with **openness and a learning-by-doing approach**.
- **Fostering subsidiary, including to enable shared decision-making across levels** – e.g. by shifting to shared governance.
- Enabling participation in **decision-making in diverse governance types, including by government**.

2. Direction

Direction refers to "*following an inspiring and consistent strategic vision grounded on agreed values and an appreciation of complexities; ensuring consistency with policy and practice at various levels; ensuring clear answers to contentious questions; ensuring proper adaptive management and favouring the emergence of champions and tested innovations…*"[13] Solutions in this collection highlight the importance of, amongst other considerations:

- Recognising **and supporting self-determined visions** for areas and territories governed by and with Indigenous peoples and local communities (Solutions 4 and 20).
- **Adaptive planning**.
- **Mobilising community- and multi-stakeholder-defined and led conservation initiatives**.
- **Recognising and respecting connections between diverse values** (e.g. ecological, cultural, spiritual).
- **Harmonising plans and relevant laws/policies**, where appropriate.

3. Performance

Performance refers to "*achieving conservation and other objectives as planned; promoting a culture of learning; engaging in advocacy and outreach; being responsive to the needs of rightsholders and stakeholders; ensuring resources and capacities and their efficient use; promoting sustainability and resilience…*"[14] Solutions in this collection highlight the importance of, *amongst other considerations*:

- **Recognising and supporting governing capacities** – e.g. through institutional strengthening / revitalisation, development of appropriate policies, and 'learning-by-doing' approach.
- **Sharing stories and learning among governing partners and through wider outreach**.

4. Accountability

Accountability refers to "upholding integrity and commitment; ensuring appropriate access to information and transparency, including for lines of responsibility, allocation of resources, and evaluation of performances; establishing communication avenues and encouraging feed-back and independent overseeing…"[15] We identified relatively few cases in PANORAMA that speak directly to accountability as a component of governance, though accountability relationships and arrangements are reflected in a number of cases. Solutions in this collection do highlight the importance of, amongst other considerations:

- **revitalising /creating institutions and pathways for accountability**, including across jurisdictions.
- **participatory monitoring** for enforcement and accountability for social and environmental impacts.

5. Fairness and rights

Fairness and rights refers to "striving towards equitably shared costs and benefits, without adverse impact for vulnerable people; upholding decency and the dignity of all; being fair, impartial, consistent, non-discriminatory, respectful of procedural rights as well as substantive rights, individual and collective human rights, gender equity and the rights of indigenous peoples, including Free, Prior and Informed Consent; promoting local empowerment in conservation…"[16] Solutions in this collection highlight the importance of, amongst other considerations:

- **Respecting, protecting and enabling further realisation of collective rights**, including Indigenous peoples' and local communities' land, territory and resource rights.
- **Grounding PCA creation, expansion and governance in respect for rights**, including free, prior and informed consent (FPIC)".
- **Supporting community-defined benefit sharing arrangements**.

6. Governance Vitality

Enabling governance vitality and capacity to respond adaptively in the IUCN Green List has been described as "Planning and management draws on the best available knowledge of the social and ecological context of the site, using an adaptive management framework that anticipates, learns from and responds to change in its decision-making."[17] These Solutions show how continuous assessment of governance may result in the need to shift and thereby further strengthen arrangements, as demonstrated in Colombia, Laos and Japan.

Conclusions

Governance is a crucial factor in protected and conserved area equity, effectiveness and sustainability. This collection includes PANORAMA Solutions that, while not all being focused on governance, illustrate key considerations for recognising, supporting and/or improving PCA governance diversity and quality. This thematic summary aims to highlight a handful of those considerations. More (and more complete) explorations of governance themes and approaches are found in the Solutions themselves. We hope you enjoy reading them!

References and Notes

1 The conservation of biodiversity is a positive endeavour and comprises the "preservation, maintenance, sustainable utilization, restoration, and enhancement of the natural environment." IUCN, UNEP and WWF (1980). World Conservation Strategy: Living Resource Conservation for Sustainable Development, IUCN, Gland (Switzerland).

2 These terms are used and understood in diverse ways. For purposes of this paper, we are guided by the following:
- IUCN defines a protected area as a: "...clearly defined geographical space, recognised, dedicated and managed, through legal or other effective means, to achieve the long-term conservation of nature with associated ecosystem services and cultural values". See Dudley, N. (2008). Guidelines for Applying Protected Area Management Categories. IUCN, Gland (Switzerland).
- Borrini-Feyerabend and Hill (2015:178) describe a conserved area as one that "...regardless of recognition and dedication, and at times even regardless of explicit and conscious management practices, achieves de facto conservation and/or are in a positive conservation trend and likely to maintain it in the long term". See Borrini-Feyerabend, G. and R. Hill (2015). 'Governance for the conservation of nature', In Protected Area Governance and Management, Worboys, G. L. et al. (eds.). ANU Press, Canberra.
- Some conserved areas may be recognised as "other effective area-based conservation measures" (OECMs) for purposes of reporting to the CBD. In 2018, CBD Parties adopted a decision defining OECMs as "...a geographically defined area other than a Protected Area, which is governed and managed in ways that achieve positive and sustained long-term outcomes for the in situ conservation of biodiversity, with associated ecosystem functions and services and where applicable, cultural, spiritual, socio–economic, and other locally relevant values" (CBD Decision 14/8, para 2, Sharm El-Sheikh, 2018). This decision also includes scientific and technical advice stating that "Recognition of [OECMs…] in areas within the territories of indigenous peoples and local communities should be on the basis of self-identification and with their free, prior and informed consent, as appropriate, and consistent with national policies, regulations and circumstances, and applicable international obligations" (Decision 14/8, Annex III, A(i)).

3 You can read more about how PAs and, more recently, OECMs form a cornerstone of biodiversity conservation under the CBD on their website (here). Highlights include:
- (2004) Programme of Work on Protected Areas (PoWPA), including Element 2 on Governance, Participation, Equity and Benefit Sharing (CBD Decision VII.28, para 17, Kuala Lumpur, 2004).
- (2010) Aichi Target 11, a spatial target calling on Parties to conserve 17% of terrestrial and inland waters, and 10% of marine and coastal areas, through effectively and equitably managed, ecologically representative and well-connected systems of PAs and OECMs that are integrated into the wider landscape and seascape.
- (2022) As of the time of publication, CBD Parties are negotiating the post-2020 CBD global biodiversity framework (GBF), including Target 3, which would (as currently drafted) renew this area-based target and expand it to 30% of global land and water.

4 Currently 172 (of the 695) active Resolutions and Recommendations in IUCN's database include the 'Protected Areas' keywork label.

5 See, among others:
ICCA Consortium (2021). Territories of Life: 2021 Report. ICCA Consortium: worldwide. Available at: report.territoriesoflife.org
IPBES (2019). Global assessment report on biodiversity and ecosystem services of the Intergovernmental Science-Policy Platform on Biodiversity and Ecosystem Services. E. S. Brondizio, J. Settele, S. Díaz, and H. T. Ngo (editors). IPBES secretariat, Bonn, Germany. 1148 pages. https://doi.org/10.5281/zenodo.3831673
WWF, UNEP-WCMC, SGP/ICCA-GSI, LM, TNC, CI, WCS, EP, ILC-S, CM, IUCN (2021). The State of Indigenous Peoples' and Local Communities' Lands and Territories: A technical review of the state of Indigenous Peoples' and Local Communities' lands, their contributions to global biodiversity conservation and ecosystem services, the pressures they face, and recommendations for actions Gland, Switzerland

6 Key governance, equity and rights related issues in the expanded area-based CBD target, and the GBF more generally, have been discussed and addressed in several recent publications, including:
Cariño, J., and M. Farhan Ferrari. (2021). Negotiating the Futures of Nature and Cultures: Perspectives from Indigenous Peoples and Local Communities about the Post-2020 Global Biodiversity Framework. Journal of Ethnobiology 41(2): 192-208. doi: 10.2993/0278-0771-41.2.192
Human Rights in Biodiversity Working Group (2022). Implementing a human rights-based approach to the Global Biodiversity Framework. Paper 3. https://www.iccaconsortium.org/index.php/2022/03/14/implementing-human-rights-based-approach-briefing-volume-3/
Ramos Castillo, A. and H. Tugendhat (2022). Indigenous Peoples, local communities and area-based conservation targets. A briefing for the post-2020 Global Biodiversity Framework. Forest Peoples Programme and The ICCA Consortium. https://www.iccaconsortium.org/index.php/2022/03/16/oecm-lbo-brief/
Reyes-García, V. et al. (2022) Recognizing Indigenous peoples' and local communities' rights and agency in the post-2020 Biodiversity Agenda. Ambio 51, 84–92. doi: 10.1007/s13280-021-01561-7"

7 See IUCN (2003). Durban Accord. IUCN World Parks Congress V, Gland (Switzerland)

8 Adapted from:
Borrini-Feyerabend, G., P. Bueno, T. Hay-Edie, B. Lang, A. Rastogi and T. Sandwith (2014). *A primer on governance for protected and conserved areas*, Stream on Enhancing Diversity and Quality of Governance, 2014 IUCN World Parks Congress. Gland, Switzerland: IUCN.
&
Graham, J., B. Amos and T. Plumptre, Governance principles for protected areas in the 21st century, a discussion paper, Institute on Governance in collaboration with Parks Canada and Canadian International Development Agency, Ottawa, 2003

9 CBD Decision 14/8, Annex II, para 9, Sharm El-Sheikh, 2018 (CBD/COP/DEC/14/8)

10 Borrini-Feyerabend et al., 2013

11 IUCN and World Commission on Protected Areas (WCPA) (2017). IUCN Green List of Protected and Conserved Areas: Standard, Version 1.1. Gland, Switzerland: IUCN

12 Borrini-Feyerabend et al., 2014:17

13 *Ibid.*

14 *Ibid.*

15 *Ibid.*

16 *Ibid.*

17 IUCN and WCPA, 2017

Governance and Shared Responsibility in the Conservation of Gorgona Natural National Park, Colombia

Solution Provider Maria Ximmena Zorrilla, Parques Nacionales Naturales de Colombia

Summary Text: Different strategies, such as the "Special Management Strategies" of prevention, control and surveillance, as well as environmental education strategies, are being implemented; both are designed to resolve the problem of illegal fishing.

Location: Gorgona Natural National Park (PNNG), Colombia

Organisations Involved: Parques Nacionales Naturales de Colombia

Impacts: By implementing an "Agreement of Use" between local community members and the national park, the pressure on fishery resources can be diminished, guaranteeing a sustained stock of a species of regional trade importance, which is also important for the food security of local populations. There has also been a process of organisational strengthening, allowing positive steps in planning and coordination efforts with relevant entities. It has been linked to the educational community to make children and youth aware of the importance of implementing best practices to maintain fisheries resources equality and quantity. The process allows the area to be positioned as an important conservation area for local communities.

IUCN Green List
Protected | Conserved Areas

Building blocks

1 Sustainable resource management

The sustainable management of aquatic resources through the Agreement signed by the PNNG and fishermen of the local community contributes to maintaining fishery resources, managing hydro-biological resources in the region, improving conditions for fishermen during their activities, (to dignify the traditional productive activity), food security of local communities and the local economy.

2 Indigenous peoples and local communities

The PNNG has developed a close relationship with the communities living around the park, where it has been promoted as the medium that makes possible not only the existence of protected areas in the country, but also "territories of life" for communities. We have been working to consolidate work spaces such as the Uramba Agreement, Mesa de Pesca, Agreement of Use. All of these have been created with the intention of enabling recognition of the importance of the area. The partnership between the park and the Guapi Community is articulated through a local board, created on the basis of the Yanaconas Agreement (2002), which was evaluated in 2009. The Uramba Agreement was also signed, reaffirming the strategy of engagement with black communities of the Pacific, with the aim of uniting efforts for conservation of the natural and cultural heritage of the Colombian Pacific. The Uramba agreement defines a common agenda among all levels of planning and implementation represented in sub-regional and regional platforms, including an operating crew formed with community and park representatives.

3 Education and awareness

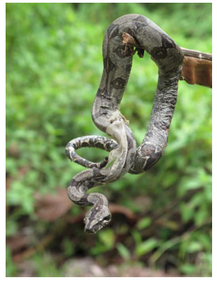
The environmental education program promotes social awareness about the importance of ecosystem goods and environmental services. The educational project in the village school integrates an emphasis on ethno-hydro-biological resources.

4 Prevention, control and surveillance

Surveillance of all conducted activities and monitoring actions in the Agreement framework control possible illegal fishing. These activities are discussed and analysed by the coordination committee (community and park members).

5 Strategy and plan – Contribution to the system of the region

The implementation process contributes to environmental regulation of the sub-region and reinforces the inter-institutional and community work by bringing together more than 35 participating stakeholders from various government agencies, NGOs and community organisations to advocate for good-management of hydro-biological and fisheries resources, where ecosystem conservation and welfare of local communities would be beneficial.



Establishing a Traditional Owner, rights-based approach for Budj Bim Cultural Landscape and 'two-way' knowledge management system, Australia

Solution Provider: Damein Bell, Gunditj Mirring Traditional Owners Aboriginal Corporation

Summary Text: The Budj Bim Cultural Landscape lies within the Country of the Gunditjmara and is comprehensively managed and protected under a system comprising Gunditjmara customary knowledge and practices in conjunction with national and state legislation, management plans and associated policies and programs. The management system combines Traditional Owner and adaptive management approaches, in which governance and decision-making is shared.
In the early 19th century, Gunditjmara Country was occupied by British colonists and access to Country became increasingly denied to Traditional Owners until the late 20th century. The Gunditjmara retained connections to the aquaculture system through knowledge of the stories of Budj Bim and associated land-use practices. In recent years, the work of the Gunditjmara within Budj Bim has increasingly turned to the renewal and transmission of cultural traditions and practices through the access to and control of those parts of Country owned and managed by them.

Location: Lake Condah, Victoria, Australia | Budj Bim Cultural Landscape is located in the Gunditjmara Country. The boundaries of the serial nominated property are those of Budj Bim National Park, Budj Bim Indigenous Protected Area, Tyrendarra Indigenous Protected Area and Lake Condah Mission.

Organisations Involved: Gunditj Mirring Traditional Owners Aboriginal Corporation

Impacts: The solution stresses the importance of Indigenous ownership and offers a direct example of the reason why World Heritage properties whose outstanding values are associated with lands, waters and cultures of First Nations should be managed through Traditional Owner ownership and/or joint management arrangements.

- **Environmental**: Sustainable management of aquaculture systems and natural resources based on an adaptive management framework based on traditional and Western knowledge and practices.
- **Cultural and social**: Gunditjmara ownership, along with rights and obligations to Country, has seen a resurgence and flourishing of creative expression through art, craft (including weaving, possum skin cloak making), dance, song and sculpture that reinforces Gunditjmara spirituality and connection to Country. Land ownership and active management enable the Gunditjmara to continue to care for the Budj Bim Cultural Landscape. Today, Gunditjmara cultural traditions, knowledge and practices continue to be part of the six-millennia long connection with Budj Bim.
- **Economic:** The engineered aquaculture wetlands of the Gunditjmara have historically provided the economic basis to sustain large groups of people living in the vicinity of Tai Rak (Lake Condah). Today, Budj Bim offers an opportunity for the development of a sustainable and inclusive tourism industry that is led and managed by Gunditjmara.

GUNDITJ MIRRING
Traditional Owners
Aboriginal Corporation
RNTBC

Building blocks

1 Land ownership

Ownership is a key element for the effective protection and management of the Budj Bim Cultural Landscape. However, access to and ownership of the land was denied to Gunditjmara during great parts of the 19th century when, after the arrival of British colonial invaders, Gunditjmara Country was occupied and access to the land became increasingly denied to Gunditjmara Traditional Owners until the 1980s. Nevertheless, and throughout the period of colonisation, the Gunditjmara retained connections to the aquaculture system through knowledge of the stories of Budj Bim and associated land-use practices.

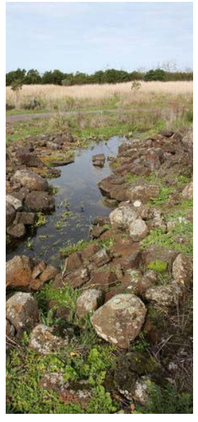
From 1984, land was increasingly returned to and purchased by Gunditjmara Traditional Owners. In 2007, with the recognition of the native title rights of Gunditjmara, some parts of Country were returned to Gunditjmara. Today, Aboriginal organisations own and manage the World Heritage site of Budj Bim, with the exception of Budj Bim National Park, which is co-operatively managed by the Gunditjmara Traditional Owners and the Victorian Government.

The ownership of the land enables Gunditjmara cultural traditions, knowledge and practices to be expressed in the present and into the future as a consequence of the recognition of both Gunditjmara custodial and native title rights and obligations.

2 Gunditjmara Traditional Owner customary rights and obligations

The Budj Bim Cultural Landscape is located within the traditional Country of Gunditjmara. As such, Gunditjmara have long-held rights, responsibilities and obligations to care for Country based on continuing traditional Gunditjmara knowledge and practices.

Gunditjmara cultural traditions, knowledge and practices are evident in Gunditjmara aquaculture, as manifest in the changing practices of kooyang (eel) management, storage, harvesting and the associated manipulation, modification and management of water flows. Gunditjmara aquaculture knowledge and practices are also inclusive of sourcing grasses for the weaving of gnarraban (kooyang baskets), traditional representations of Gunditjmara aquaculture (for example, the complex designs produced on possum skin cloaks), adaptation of traditional catching techniques (for example, use of wire mesh baskets and wood crates for holding kooyang) and contemporary, creative artistic expressions of Gunditjmara aquaculture – evidenced in story-telling, dance, song, crafted objects and sculpture.



3 Application of continuing traditional practices through customary and recorded knowledge

The colonisation and occupation of Gunditjmara Country led to the loss of some traditional knowledge concerning the functioning of the Gunditjmara aquaculture system and particularly when access to such places was restricted because of private ownership by non-Aboriginal people. Starting from 1984, parts of the land were gradually returned to and purchased by Traditional Owners and with the return of lands to the Gunditjmara following the 2007 native title determination, the Gunditjmara's focus turned to restoring the water flows and the revitalisation of the aquaculture system. Contemporary Gunditjmara knowledge and practices are renewed and revitalised through inherited customary knowledge. The continuation of traditional expertise (both as knowledge and practices) of Gunditjmara Traditional Owners, in combination with the protected area management expertise of government agencies, have allowed for the establishment of an enhanced adaptive management model through 'two-way learning'. Gunditjmara customary knowledge concerning cultural water flows extends back more than 6,700 years.

4 Budj Bim Ranger Programme

Budj Bim Ranger Programme is a key component of the institutional arrangements for the management and conservation of Budj Bim Cultural Landscape. The programme is funded by the Australian government (through its Indigenous Protected Areas program) and managed through the Winda-Mara Aboriginal Corporation and employs full-time rangers mentored by Gunditjmara Elders to provide them with traditional and cultural knowledge and support. The Budj Bim Rangers are responsible for the management of the Budj Bim and Tyrendarra Protected Areas. The Rangers are responsible for a wide range of management activities including native flora and fauna management, building and maintaining walking tracks, providing guided tours and monitoring.

The Budj Bim Rangers have a key role in ensuring the cultural continuity and the ongoing transmission of traditional and contemporary Gunditjmara knowledge and practices across generations.

5 Integrated and shared governance

The customary and legislative protection of Budj Bim Cultural Landscape is enabled and implemented through an established system of governance. At the local level, the governance, decision-making and administrative bodies that oversee and cooperate in the protection and management of the place are the Budj Bim Council, the Gunditj Mirring Traditional Owners Aboriginal Corporation (GMTOAC) and the Winda-Mara Aboriginal Corporation.

- The Budj Bim Council comprises representatives of Gunditjmara Traditional Owners (the majority of Council members) and the Victorian Government. Its role is to oversee the cooperative management of the ecocultural landscape of the Budj Bim National Park to achieve both cultural and ecological objectives through joint decision-making. It demonstrates the 'two-way' sharing of expertise between Gunditjmara Traditional Owners and Victorian Government agencies.
- The GMTOAC manages the native title rights of the Gunditjmara and promotes continuing connection to Gundijmara Country through its Caring for Country programmes and projects. The GMTOAC owns and manages the Budj Bim Indigenous Protected Area and Lake Condah Mission.
- The Winda-Mara Aboriginal Corporation is the owner and manager of the Tyrendarra Indigenous Protected Area.

6 Adaptive management framework

Safeguarding the values of the Budj Bim Cultural Landscape – especially as climate changes - is based on Gunditjmara traditional knowledge and an adaptive management framework focused on enabling ongoing learning and adaptation by continually assessing the success of actions in meeting management objectives and allowing for adjustment of management actions in the future to best achieve the management goals. Adaptive management aims to integrate specific components of management to provide a framework that systematically tests assumptions, promotes learning and continuous improvement, as well as providing timely information to support management decisions. It includes the use of monitoring, evaluation, reporting and improvement to enhance Gunditjmara learnings, implement a risk assessment approach, store and manage information and use technology to assist in land management activities.

Lastly, this framework seeks to reinforce and encourage the connections between a healthy environment and a healthy society, which are highlighted in the Gunditjmara principle of Ngootyoong Gunditj, Ngootyoong Mara (Healthy Country, Healthy People) which is closely aligned with that of Parks Victoria (Healthy Parks, Healthy People).

Conservation of Delacour's Langur in Van Long Wetland Nature Reserve, Vietnam

Solution Provider: Duc Le, Center for Nature Conservation and Development (CCD)

Summary Text: Van Long Wetland Nature Reserve (NR) is located in Ninh Binh province, Vietnam. Van Long NR claims to be the largest semi-natural inland wetland in the Northern Plain. The Nature Reserve is also home of the world's largest population of the primate Delacour's langurs (Trachypithecus delacouri). Recent counts confirmed c. 150-160 individuals of this langur, a significant increase compared to the number at the time of NR establishment in 2001, which was 60-67 individuals. Delacour's langur is an endemic species to Northern Vietnam and is listed as critical endangered globally by IUCN. This species is now legally protected by the Government of Vietnam. This solution is about one of the most successful efforts of species conservation in Vietnam. Van Long received Green List certification in 2020.

Location: Gia Vân, 432200, Huyện Gia Viễn, Ninh Bình, Vietnam

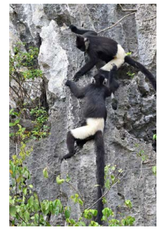
Organisations Involved: Center for Nature Conservation and Development (CCD), IUCN Vietnam, Endangered Primate Rescue Center (EPRC), Van Long Wetland Nature Reserve

Impacts: The successful recovery of Delacour's langur population in Van Long NR is a great story in itself. It has inspired other protected areas (PA), as it provides an effective PA-based conservation approach. With good management and protection, as well as better law enforcement, introduced by the establishment of the Nature Reserve, the karst and wetland ecosystems in the area were well maintained and rehabilitated. In the last 20 years, the limestone forest cover has rapidly increased by up to 30%. While habitats improved, the number of wintering waterbirds has significantly increased, making Van Long an interesting birdwatching site that is attracting significant bird-watchers every year. Local communities have new livelihoods from eco-tourism. Being aware of the benefits from conservation of the NR, many of the local people now actively participate in conservation work, such as patrolling and environmental education activities.

IUCN Green List Protected | Conserved Areas

ENDANGERED PRIMATE RESCUE CENTER EPRC

KHU BẢO TỒN THIÊN NHIÊN ĐẤT NGẬP NƯỚC VAN LONG VAN LONG WETLAND NATURE RESERVE



Building blocks

1 Effectiveness in Conserving Biodiversity:

Although Van Long NR is small compared to other protected areas in Vietnam, the core area of biodiversity conservation in Van Long is proving very effective in conserving biodiversity. Van Long NR is the biggest inland wetland in the Northern Plain. The Nature Reserve is also the place with the biggest community of Delacour langur, at present about 150-160 individuals, a very big increase (238%) compared to the number recorded at the time of its establishment, which was 60-67individuals. Delacour langur population is reproducing well. Besides that, water birds are increasing in numbers that have made Van Long became an interesting bird watching site. In addition, as a result of good management and protection of the limestone ecosystem and karst landscape, the limestone forest has rapidly recovered, contributing to increased forest cover of up to 30%. The Nature Reserve also provides good protection of the biggest inland wetland in the Northern Plain, which contributes to the preservation of valuable genetic sources for aquatic species.

2 Local Commitment and Participation:

Van Long NR was created at the request of the local communities themselves, and they have maintained a strong commitment in their participation of protecting and maintaining ecological and cultural values of Van Long.

3 Multistakeholder management board:

The Van Long Management Board has the mandate to make decisions in VLNR. It is a multistakeholder Management Board and was established in 2001.

4 Governance assessment under the IUCN Green List Process:

Governance assessment processes led by the site engaged local stakeholders and developed action plans on key governance principles on participation, accountability and benefit-sharing.

Amarakaeri Communal Reserve - – Trust is the key to success in shared governance between the government and indigenous communities, Peru

Solution Provider: Sandra Isola- ECA Amarakaeri

Summary Text: REDD + is a mechanism for reducing emissions from deforestation and forest degradation, which promotes the inclusion of environmental and social safeguards, with attention to the full and effective participation of indigenous peoples and local communities. In Peru, there were REDD initiatives that did not consider indigenous organizations. This is how Amazon Indigenous REDD+ (known as RIA) was born as a climate change strategy that contributes to the conservation of forests in indigenous territories (60% of the Peruvian territory is covered by forests). Native communities own 11.5M hectares where 16.5% of deforestation occurs. Communal Reserves have emerged as a strategy for the conservation of biodiversity for the benefit of local populations. In 2012, COICA and AIDESEP proposed a pilot in area where the Harakmbut, Yine and Machiguenga ethnic groups live, to strengthen governance, channel climate funds and contribute to reducing emissions from deforestation.

Location: Madre de Dios Departament, Perú

Organisations Involved: ECA Amarakaeri, Pronaturaleza,Dris, Servicio Nacional de Áreas Naturales Protegidas por el Estado (SERNANP), Asociación Nacional de Ejecutores de Contrato de Administración (ANECAP)

Impacts: RIA defines three central elements related to REDDIntegral management of indigenous territories: guarantees the conservation and management of forests in indigenous territories, providing legal security through the recognition, demarcation and titling of its territories.

Reduction of the global ecological footprint: promotes the effective reduction in the emission of greenhouse gases from all sources and in all countries. Recognising the need for compensation mechanisms consistent with the indigenous vision.

Reducing and controlling deforestation and degradation drivers in the Amazon: consider a national and regional strategy to reduce and control the pressure on forests by different industries and livestock.

Among the benefits or potentialities are:

- It favours an integral vision that incorporates other goods and services that forests provide, not just carbon capture.
- Attracts alternative financing mechanisms that recognise biodiversity and ecosystem conservation status.
- Contributes to strengthening the governance of indigenous territories.
- Represents an opportunity to improve the status of indigenous communities and local populations in forest management.
- Contributes to the fulfilment of the country's national commitments related to emission reduction (NDC).
- Encourages a model to support the application of free, prior and informed consultation.

Building blocks

1 Amazon Indigenous REDD+ (RIA) under an indigenous administration contract:

RIA is the climate change strategy that contributes to the conservation of forests in indigenous territories. With the support of indigenous organisations, SERNANP and partner NGOs, in 2012 a pilot was proposed in the site. Led by ECA-RCA, SERNANP and indigenous organisations, the bases for its implementation were built in a participatory manner. Thus, they gathered contributions from actors regarding mitigation, adaptation and resilience actions to climate change, through the implementation of Planes de Vida (strategic planning of native communities), articulated to the Protected Area Management Plan and the RIA guidelines: security of the integral and collective territory; Planes de Vida and Management Plan with a RIA approach; governance, institutional arrangements and financial sustainability. RIA in the RCA is consolidated through: the agreement between SERNANP and the ECA-RCA, COHARYIMA, FENAMAD and AIDESEP; the addendum to the ECA-RCA Administration Contract to facilitate the implementation of payment for ecosystem services projects; and its incorporation into their Management Plan, the National Climate Change Strategy, and the implementation of climate funds. It'sa up-scaling in other Communal Reserves and Native Communities (4.5M ha) gives it great importance.

2 Innovating the co-management model with native communities:

Co-management in a Communal Reserve implies a distribution of functions and responsibilities for a participatory management in an area. Within the RCA, SERNANP, ECA-RCA and the communities established agreements to implement their Planes de Vida (strategic planning of native communities) articulated to the Management Plan. The Agreements considered a conservation and development strategy that is implemented through sustainable economic activities in benefit of the indigenous communities, while they undertake to collaborate with community surveillance and improve the distribution of conservation benefits. The Agreements also support five communities that maintain an agreement signed with the National Forest Conservation Program for Climate Change Mitigation of the Ministry of the Environment, which promotes forest conservation through Direct Conditional Transfers with native communities (S /. 10 x ha conserved for implementation of sustainable economic activities and community surveillance). The ECA-RCA works together with the Forest Conservation Program to support the implementation of the National Strategy on Forests and Climate Change, and contribute to national commitments (NDC).

Lewa, from a Rhino Sanctuary to a Renowned Conservancy: Conservation for People and Wildlife, Kenya

Solution provider: Chege Geoffrey, Lewa Wildlife Conservancy

Summary text: Endangered species, particularly rhinos, continue to face pressure from poaching and loss of habitat across the continent. The Lewa Wildlife Conservancy's solution to these challenges is to adopt a community-centric conservation model that recognises that conservation efforts can only be successful and long-term if the local people are involved, participate and derive value that supports their day-to-day livelihoods. Over the years, Lewa has used conservation as a platform to protect and grow populations of endangered and threatened wildlife species, carry out research and monitoring programmes, promote a safer landscape by providing security for both people and wildlife, initiate and support livelihood programmes, run low-impact tourism and catalyse conservation across northern Kenya. As a result of its successes, Lewa has become one of the learning grounds of integrated private-community conservation practices, and how conservation can benefit both people and wildlife.

Location: Meru, Eastern Province, Kenya

Organisations involved: Lewa Wildlife Conservancy, Borana Conservancy, The Northern Rangelands Trust, Kenya Wildlife Service.

Impacts:

Our management processes have enabled us to achieve the following impacts:

- Growth in the rhino population from a founder population of 15 animals in 1984 to the current 93 black and 84 southern white rhinos.
- We've had zero poaching of rhino on Lewa since 2013.
- We have been at the forefront of the establishment of new rhino conservation areas, including providing founder populations to other regions, most recently Sera Community Conservancy and Borana Conservancy.
- Working with partners, we have helped provide security for elephants in northern Kenya and promoted landscape connectivity, leading to the growth in elephant numbers at the rate of 2.4% p.a and the reduction of PIKE (Proportion of Illegally Killed Elephants) from a high of 81% in 2012 to 34% in 2017.
- Lewa supports 23 government schools, with close to 11,000 children, by providing infrastructure and curriculum support. In 2017 alone, the Conservancy invested $1.1m in education.
- Lewa's four clinics provide health care services to at least 40,000 people annually.
- 1,800 women receive loans through Lewa's micro-enterprise programme to run enterprises and improve their livelihoods.
- More than 4,000 children visit every year to participate in conservation education, which empowers them to be stewards of the environment.
- We run and support 13 water projects, which provide clean and safe water for 20,000 people.

IUCN Green List Protected | Conserved Areas

KENYA WILDLIFE SERVICE

LEWA WILDLIFE CONSERVANCY
A UNESCO World Heritage Site inscribed in 2013

Building blocks

1 Community-focused Conservation Approach

We work with local communities to make our conservation efforts inclusive, participatory and beneficial to their livelihoods. This is in recognition that conservation can only be successful and sustainable if there is participation from the local people, where their views and thoughts are integrated into the planning and execution process. Each community surrounding Lewa has a development committee that is linked to the community development programme here on Lewa. Through these committees, we are able to establish what the communities' greatest needs are, how we can help to best address them and how conservation can generally uplift their livelihoods. As a result, we continue to enjoy a close working relationship with our neighbours, in recognition that the future for both people and wildlife in this ecosystem are intertwined.

2 Establishing broad partnerships with national and county governments and other conservation agencies and local communities

Most conservation organisations cannot flourish in isolation. For us, we recognise the importance of establishing mutually beneficial partnerships that cut across national and county governments, local and international conservation and research agencies, as well as individual and institutional philanthropic organisations. In our landscape, partnerships have enabled us to scale the impact of our work across northern Kenya and beyond. Together with our partners, we have been able to connect wildlife landscapes previously isolated by human activities, protect wildlife beyond our borders, as well as participate in the formulation and implementation of strategies for the conservation of key species.

We mainly establish partnerships that will directly feed into our strategic goals or where we find we will add the greatest value. However, for the local and national government partnerships, these are critical institutions as our work feeds directly into the national goals. Among others, our partnerships are maintained through implementing joint action plans, joint planning and implementation meetings, face to face meetings, publications etc.

3 Governance and management practices through participatory planning and delivery

Over the years, Lewa has set up an elaborate and effective governance and management structure, which has greatly contributed to the organisation's effectiveness and efficiency. The Conservancy is headed by a board of directors with a well stipulated mandate, which is to drive Lewa's strategy through the management team. This has ensured that Lewa has the right strategic direction and practices accountability to stakeholders and beneficiaries. The communities working with Lewa are clustered within their geographic locations, and each one has a development committee, i.e. a platform for the communities to identify, discuss and agree on their needs, which then, together with the Lewa team, are prioritised. Lewa's management is informed by its Strategic Plan updated every 5 years. The Plan is aligned to national and local conservation and livelihood goals. It is prepared consultatively with our stakeholders through participatory planning. Implementation is through various departments, supported by a Monitoring, Evaluation and Learning framework. Additionally, we have the Lewa Standard, a set of ethos and principles that ensures the Conservancy is managed to the highest standards in the context of defined objectives.

Creation and Planning of the Yaigojé Apaporis Indigenous Reserve and Natural National Park from an Indigenous Cosmovision, Colombia

Solution Provider: Martín von Hildebrand, Fundación GAIA Amazonas

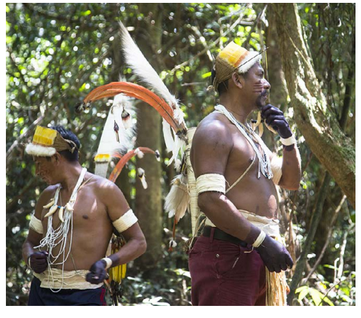
Summary Text: Seven indigenous peoples make up the Yaigojé Apaporis Indigenous Reserve in an area of great cultural diversity in the Colombian Amazon. Due to the fact that mining activities jeopardise its complex of sacred sites, the Indigenous Traditional Authorities requested the Colombian National Natural Parks (PNNC) to create a protected area overlapping the Reserve. In this context, the GAIA Amazonas Foundation developed a methodology for the indigenous communities themselves to manage the creation, planning and zoning of the Yaigojé Apaporis Indigenous Reserve and Natural National Park.

Location: Yaigojé Apaporis, Colombia

Organisations Involved: GAIA Amazonas Foundation, Parques Nacionales Naturales de Colombia, Minambiente, Conservación Internacional Colombia, Gordon and Betty Moore Foundation.

Impacts:

- The process of creating the protected area and designing its Special Management Regime (REM) was based on the principles of social participation and collective construction between the PNNC, the Indigenous Authorities and the Yaigojé Apaporis Reserve Captains.
- The public function of conservation and environmental management in the area was coordinated, based on the cultural systems of regulation and management of the territory of indigenous peoples.
- Through a process of free, prior and informed consent (FPIC), agreements were established between the government and the Indigenous Authorities so that the area management is based on traditional knowledge and respecting their autonomy and rights over their communal lands, sacred sites and cultural values.
- Through the creation of the National Park, the Yaigojé Apaporis Indigenous Captains Association (ACIYA) protected over a million hectares of tropical rainforest and arranged with the government a model of environmental management based on their traditional knowledge.
- The application of an endogenous research methodology in the design of the REM enabled the rescue of ancestral values, stimulated the participation of young people, increased connection between the PNNC personnel and the indigenous people and fostered an understanding of the biological and cultural values of the area to generate management strategies.



Building blocks

1 Local social organisation and national governmental support for the creation of the protected area

The Yaigojé Apaporis Indigenous Reserve was created in 1998 through a request of the indigenous Tanimuca, Yucana, Letuama, Matapí, Cabayari, Macuna, Barazano and Yujup-Macú peoples. In 2008, through a consensus in an extraordinary session of the Traditional Authorities and the Indigenous Captains (ATCI), these communities decided to request the creation of a national park overlapping the limits of the Reserve. The request was based on the consideration that this would eliminate the development of mining operations and other natural resources exploitation that might endanger biodiversity, their sacred sites and, as a consequence, their customs, social composition and environmental context. The creation of the Yaigojé Apaporis Indigenous Reserve and Natural National Park has a long process of working with the GAIA Amazonas Foundation, which had the technical and financial support of the Gordon & Betty Moore Foundation. The decision to move to a Special Management Regime (REM) needed to have full local support, ensure the autonomy of the indigenous communities and strengthen their traditional systems. In addition, it was necessary for them to have negotiation and coordination skills to establish an agreement with the state.

2 Planning the management of the Yaigojé Apaporis Indigenous Reserve and Natural National Park from an indigenous cosmovision

The creation of the Yaigojé Apaporis Indigenous Reserve and Natural National Park marked the beginning of a new relationship model between indigenous peoples and the Colombian Government. It was necessary to seek mechanisms to ensure the governance and integral conservation of their life systems, without interfering with their rights to their territorial autonomy and to the cultural management that they have traditionally carried out. Once the park was created, the process of formulating its Special Management Regime (REM) was initiated. This regime was the instrument through which the joint administration of the park was shared by the Colombian Natural National Parks (PNNC) and the Yaigojé Apaporis Indigenous Captains Association (ACIYA). Establishing the REM required an internal (or endogenous) research methodology, proposed by the indigenous communities and supported by the experience of the GAIA Amazonas Foundation. This methodology was based on the guidelines issued by an Amazon Indigenous Congress that identified the topics to be collected in each of the communities, in order to guide the design of the REM. This approach helped promote the participation of indigenous communities with three representatives and a shaman.

The Good Life Recovered Through Conservation, Kawawana ICCA, Senegal

Solution provider: Salatou Sambou, KAWAWANA

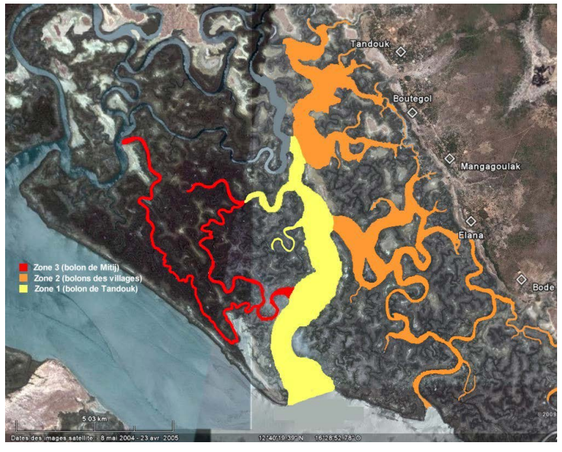
Summary text: Kawawana ("our local heritage to be preserved by us all") is an estuarine territory where the ancient governance and management rules – renovated and agreed upon also by the municipal and regional governments – are finally again respected. With not a cent of outside support, the local fishermen govern, manage and provide much needed surveillance operations for their own Kawawana, which has dramatically recovered in quantity and quality of biodiversity (fish, dolphins, crocodiles, birds and more).

Location: Senegal

Organisations involved: APCRM (Association des pêcheurs de la Communauté rurale de Mangagoulack) of Kawawana

Impacts:

The "good life" is back in the villages: fish are available in good quality and quantity to households at an affordable price. The ingenious three zone management plan has fostered local food sovereignty (better diet and prosperity) and in part reversed the urban exodus. The practice of collective governance has consolidated local solidarity. The community has learned sophisticated methodologies and regularly monitors fishery and socio-economic results. Local interactive radio programmes allow dialogue with all who need to know and respect the rules. Traditional anti-salt dikes were restored, allowing for the recovery of land for rice cultivation. The environment (spaces, species, ecosystems) has recovered and now better plays its role as an ecosystem services provider. Local conflicts have diminished and attempts to exploit resources, which presented potential sources of conflict, were kept under control. For example, the burning of the Mangagoulack forest was avoided thanks to the influence of the initiators of the Kawawana ICCA, supported by the entire population of the 8 villages. In Senegal, 6 ICCAs are currently being set up and seeking legal recognition, following the example of Kawawana.



Building blocks

1 Community organisation

The ICCA was created by the community itself, through the association of fishermen from the rural community of Mangagoulack (APCRM).

2 Rehabilitation and strengthening of traditional rules

The assertion of community collective rights and capacity to govern (decide and implement decisions) and manage (provide surveillance, monitor) its heritage territory. The re-establishment of ancient rules (for instance, no entry in the zones where the spirits live).

3 Broad discussion of the community rules with the community

Strong communication efforts (exchanges, meetings, popular debates, interactive radio in local languages) throughout the process of establishing and operating Kawawana. This has borne fruits, as today other community conserved areas have been created close to Kawawana and more are in progress.

4 Declaration of an Indigenous Community Conserved Area

The Fishermen Association of the Rural Municipality of Mangagoulack (Casamance, Senegal) was informed that – following international Convention on Biological Diversity (CBD) decisions and IUCN recommendations – Senegal was promoting and respecting locally established "community conserved areas". The association thus mobilised the community to create Kawawana ("our local heritage to be preserved by us all") in its ancient estuarine territory. In Kawawana, the ancient governance and management rules – renovated and agreed upon also by the municipal and regional governments – are finally again respected.

5 Monitoring of the comeback of the "good life"

From the beginning of the creation of the ICCA, the local community engaged in monitoring the quality and quantity of fish catch, socio-economic change and ecosystem health.

Community Marine Conservation. The start of the Locally Managed Marine Area movement in Kenya in response to the decline of fish in Kuruwitu, on the North Kenya coast.

Solution Provider: Des Bowden, Kuruwitu Conservation and Welfare Association

Summary Text: Kuruwitu Conservation and Welfare Association (KCWA) was set up in 2003 by members of the community concerned about the degradation of their seas. Over-fishing and effects of climate change needed to be addressed before the marine ecosystem was damaged beyond repair. Fishers and concerned residents who remembered how healthy and productive the sea had been in the past felt it necessary to act before it was too late. In 2005, they took the unprecedented step of setting aside a 30-hectare Marine Protected Area (MPA). This was the first coral-based Locally Managed Marine Area (LMMA) in Kenya. Twelve years on, the area has made a remarkable recovery. With fishing prohibited within the MPA, fish have grown in abundance, size and diversity. Fish catches in the area have improved and alternative income generating enterprises have been introduced. Kuruwitu has become a model for sustainable marine conservation. The KCWA share their knowledge with other local and regional coastal communities.

Location: Kilifi, Coast Province, Kenya

Organisations involved: United Nations Development Programme (UNDP), Kuruwitu Conservation and Welfare Association, Oceans Alive Trust, Coastal Oceans Research and Development – Indian Ocean (CORDIO) East Africa, Wildlife Conservation Society (WCS), Western Indian Marine Science Association (WIOMSA), Watamu Marine Association (WMA)

Impacts:

The development of sustainable non-fishing based initiatives has shifted dependence on subsistence fishing, taking pressure off the fishing grounds. Fish stocks have improved dramatically within the LMMA and an independent report shows a considerable increase in fish biomass and biodiversity of all marine life in the area. This has increased fish catches in the neighbouring fishing grounds, improving livelihoods. Turtles and nests in the area are protected through a community compensation scheme. Communities from along the coast and from other neighbouring countries visit Kuruwitu to see our living classroom. At least 20 other similar projects have started by other coastal communities inspired by KCWA. KCWA demonstrated the importance of community involvement in natural resource management plans – a principle that has influenced a change of policy away from the state to the local communities. Kuruwitu has been chosen to pilot a co-management initiative, working with various stakeholders covering an area of approximately 100 square kilometres. This is one of the first collaborative management schemes of its kind on the Kenyan coast and will set a precedent in the future.

Building blocks

1 Marine protected area (MPA)

Community recognition that action was needed to improve dwindling fish stocks was followed by the identification of various stakeholders to help us achieve our goals. Communication, outreach and awareness building programmes were set up and a visit to a similar project in Tanzania went ahead in 2004 and encouraged the community to use local marine resources sustainably.

A democratic decision to close an agreed lagoon area was agreed. Legal and policy frameworks were put in place, and the first LMMA in Kenya was approved in 2006 under the National Environmental Management Authority. Following this, a collaborative governance model has emerged under Beach Management Units (BMUs), where fishers and government work together towards sustainable fishing and improved livelihoods. In setting up the MPA, we went through various phases: conceptualisation, inception, implementation, monitoring, management and ongoing adaptive management.

2 Institutional framework, legal requirements and management

Since KCWA initiated the first MPA in Kenya, the policy that regulates the recognition of a Locally Managed Marine Area was not clear. KCWA engaged other stakeholders like the East African Wildlife Society, who helped with legal frameworks and policy advocacy. The recognition of this area under the National Environmental Management Authority (NEMA) secured fishers rights to manage their area and paved the way for the 20 other community projects that have sprung up following the KCWA movement.

This new legislation recognised the fishers' effort for a collaborative governance model for the management of the marine territory. A 5-year adaptive management plan was drawn up, drawing from local knowledge of the area with the help of other strategic partners. Rules and governance of the project were set out in a constitution document.

3 Community welfare

Although the MPA quickly recovered and livelihoods began to improve, part of the management plan was to introduce other non-fishing-based enterprises in an attempt to achieve a self-sustainable solution. Initially, outside funding had to be sourced to enable this to happen, and various grants were forthcoming. Initially, a tourism business taking advantage of the improvement of coral and biodiversity within the MPA attracted visitors. This produced training opportunities, created steady employment to fishers, improving their livelihood and taking pressure off the marine resource. The youth were trained in furniture making from old dhows, honey was produced, sustainably caught fish sold to restaurants, vegetables and crops grown and sold, various aquaculture projects are underway, and the women's group has various enterprises, including tailoring and a craft shop selling products made from driftwood and natural soaps. A loan scheme allows the members to finance other projects. A portion of the profit goes towards community welfare needs like water, health and sanitation. Beach waste is collected and sold to recycling companies. A school education programme educates the children on the importance of sustainable use of resources, and we provide trips within the MPA.

4 Importance of conservation

Scientists, who have been monitoring the area since before it was closed, estimate a 500% increase in biomass within the area since the closure. The area, previously covered with sea urchins, is now a thriving biodiversity hotspot with the balance restored. The elders report new species in the MPA that have not been seen in living memory. The coral, previously destroyed by human feet, has recovered quickly and the lagoon area is now known as one of the best snorkelling destinations on the Kenyan coast. Local and international students come and learn in our living marine classroom. Turtles feed on the seagrass beds undisturbed and the number of nests has increased significantly. The area has returned from being a marine desert to a marine paradise and a critical model globally that shows how a poor community can help conserve nature and benefit from it too. Bigger and better catches outside the MPA have ensured support for the permanent closure.

Valuing the interlinkages between nature and culture in the planning and management of Pimachiowin Aki World Heritage Site, Canada

Solution Provider: Pimachiowin Aki, Pimachiowin Aki Corporation

Summary Text: Pimachiowin Aki (the Land That Gives Life) was inscribed in 2018 on the World Heritage List as Mixed Cultural and Natural Heritage under criteria (iii), (vi) and (ix). Composed of Atikaki Provincial Park, Woodland Caribou Provincial Park, the Eagle-Snowshoe Conservation Reserve and four First Nations' Traditional Use Planning Areas, Pimachiowin Aki is an exceptional example of the global boreal biome and a cultural landscape that provides testimony to the tradition of Ji-ganawendamang Gidakiiminaan (Keeping the Land). Anishinaabe First Nations signed an Accord in 2002 to protect and care for ancestral lands and way of life and to seek inscription of a World Heritage site. In 2006, First Nations and provincial governments created the Pimachiowin Aki Corporation, a not-for-profit charitable organisation to prepare the nomination and develop a management plan according to principles of mutual respect and collaboration.

Location: Little Grands Rapids, Manitoba, Canada

Organisations involved: Province of Manitoba; Province of Ontario; Parks Canada; Poplar River First Nation; Pauingassi First Nation, Little Grand Rapids First Nation; Bloodvein River First Nation; Government of Canada

Impacts:

- An integrated and adaptive management plan for the site, unifying nine regional management plans, integrating customary governance, legal prescriptions and institutional arrangements across the World Heritage site to safeguard the integrity, authenticity and attributes that convey its Outstanding Universal Value.
- International recognition of the Anishinaabe cultural tradition of caring for nature and the intergenerational transmission of knowledge, beliefs and practices.
- Reinforcement of Anishinaabe cultural identity and empowerment of Indigenous youth and women.
- Renewed and strengthened dialogue among First Nations communities and provincial governments.
- Influence in the World Heritage system towards interlinking natural and cultural values in evaluation processes and acknowledging Indigenous peoples' voices and ways of knowing in accordance with the principle of free, prior and informed consent.
- Request of advice by other State Parties to the World Heritage Convention.

PIMACHIOWIN AKI WORLD HERITAGE SITE The Land that Gives Life ᐊᑭ ᑲᐱᒋᐅᐧᐃᑲᐣ

Little Grand Rapids First Nation

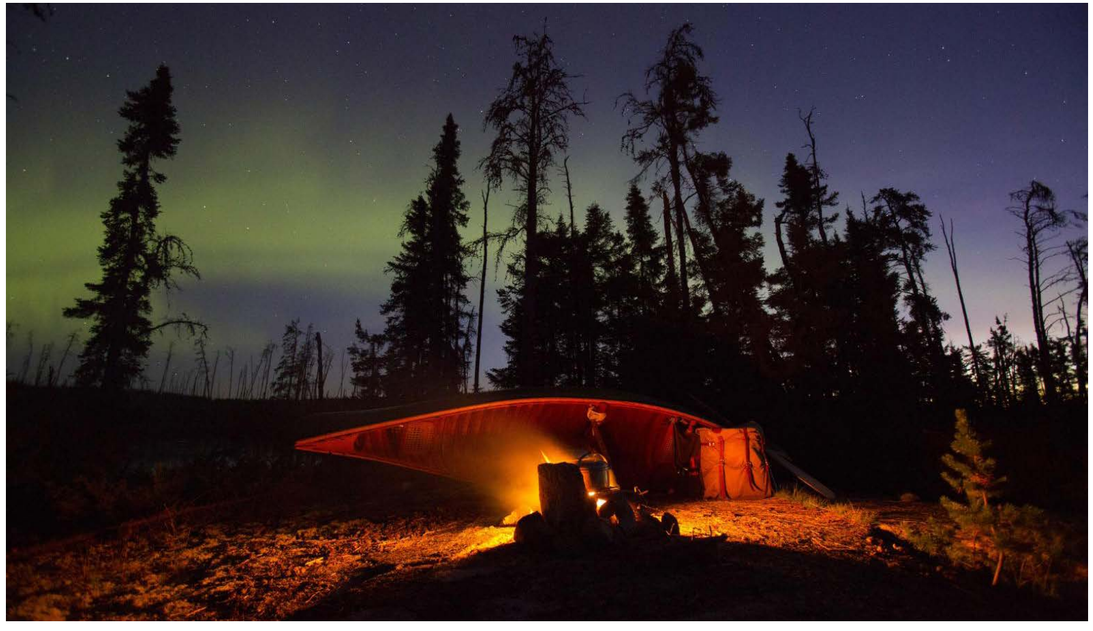
Parks Canada Parcs Canada

Ontario

Manitoba

Poplar River First Nation

Bloodvein First Nation



Building blocks

1 Creation of Pimachiowin Aki Corporation: A multi-level and multi-stakeholder partnership

First Nations started a process to define Ancestral Lands by completing land use and occupancy studies, archaeological research, moose habitat studies, historical documentation and community-based land management plans. From 1999, they started the dialogue on the importance of Ancestral Lands, way of life, industrial threats and how they could work together and help each other. In 2002, the First Nations Accord was signed, a historical document describing the commitment to work together to protect Ancestral Lands. The impetus for creating a not-for-profit charitable corporation with a board of directors was to have a forum for continued and regular dialogue and consensus-based, non-hierarchical decision-making and a legal entity that could make contracts, raise funds and develop a World Heritage nomination dossier. The Corporation was established in 2006 with a board consisting of one representative from each First Nation and provincial government. An executive director oversees operations and provides support and advice. The mission is to acknowledge and support Anishinaabe culture and safeguard the boreal forest, preserving a living cultural landscape to ensure the well-being of Anishinaabeg and for the benefit and enjoyment of all people.

2 Honouring the wisdom, vision and ki ki no mah gay win (teachings) of the Elders to guide use of the land and respectful relationship between each other and with the land

Elders and others with land-based knowledge (*ki ki no mah gay win*) are important for their role in guiding decision-making in personal, family and community matters related to use of the land. Knowledgeable Elders are respected for their role in ensuring continuity of *Ji-ganawendamang Gidakiiminaan* (keeping the land). Elders advocated for the community voice to be heard in defining the strategic direction for Ancestral Lands and in the nomination dossier and all communications and decisions about Pimachiowin Aki. Elders are part of Annual General Meetings, regular and special meetings of the Corporation, planning team meetings, and community-based lands working group meetings to guide protection and management of Pimachiowin Aki in accordance with the principles of *Ji-ganawendamang Gidakiiminaan*. Adherence to these principles requires local community authority in protection and management and a continued presence on the land. Those with the greatest experience on the land (e.g. Elders, head trappers, trapline helpers and others with personal and family ties to specific family harvesting areas) are leaders in sharing *Akiiwi-gikendamowining* and ensuring compliance with the principles of *Ji-ganawendamang Gidakiiminaan*.

3 Establishing knowledge systems dialogue between Indigenous peoples and Western scientists in land management and planning

The Anishinaabe knowledge system carried and shared by the Elders has always led community life and land decisions. Through the First Nations Accord, land management and planning and the World Heritage nomination processes, the Pimachiowin Aki First Nations' knowledge keepers began to work with scientists who were adding their system of knowledge to traditional area plans and the nomination. The only process for success was to set up a regular dialogue between both knowledge systems, and the engagement at the community level of Elders and other knowledge keepers, to ensure the community voice was heard and documented in the plans, the nomination dossier and in all communications, through community-based land working group meetings, meetings of the Pimachiowin Aki Corporation, and meetings of First Nations and government representatives on land management planning and plan implementation teams. The community knowledge keepers and scientists learned to understand each other. This was a long process and with mutual respect and patience, we were able to agree on the information provided in the documents. This process is still in place today, with the engagement of communities when provincial governments, universities and organisations carry out research projects in Pimachiowin Aki.

4 Intergenerational and inclusive approaches to participation in communities' dialogue

The voices and perspectives of youth must be acknowledged as well as those of adults and Elders to ensure the whole community is part of the dialogue. Youth participated in the development of community-based land management plans and the Pimachiowin Aki nomination dossier. We will need the youth to understand and carry on this work after the Elders are gone. For this, presentations and dialogue sessions with Elders took place at community schools and youth forums. The communities carry out ongoing Elders and Youth Anishinaabe Language, Knowledge and Lands Teaching camps to ensure children and youth understand the importance of the land and continue to support this work in the future. These camps are held outside the communities, throughout the summer.

In parallel, Pimachiowin Aki Corporation held two regional women's forums: the Pimachiowin Aki Women's Forum on January 18, 2017, and the *Ikwewak Gikendasowinan* on January 23, 2018, where Elders and young women participated in making recommendations to the Pimachiowin Aki partners, which were included in the nomination dossier. Ongoing participation and leadership of women in governance is an important feature of the site management framework.

5 Building a participatory monitoring and reporting system on the state of conservation in the World Heritage Site

Pimachiowin Aki First Nations and the Pimachiowin Aki Corporation developed a Guardians Program in 2016 to implement the strategic direction set out in approved management plans for ensuring community well-being, raising funds, supporting local economic development, creating opportunities for Elders and youth to work together, maintaining/enhancing our cultural tradition and ensuring compliance with customary laws and policies. Capacity and skills have been built among community members in communication, record-keeping, survival, good health and use of GPS to collect and record geographic information. Guardians are community members that observe, record and report on the health of ecosystems and cultural sites; educate the public about how to be good stewards of the cultural landscape; work with provincial government land and resource managers; and conserve pictographs, petroforms, archaeological sites, cultural sites and intangible values shaping Anishinaabe connections with the Site, including oral traditions central to the expression and intergenerational transmission of *Akiiwi-gikendamowining* (land-based knowledge), customary laws and geographical names.

A participatory management system in the Laponian Area World Heritage, Sweden

Solution Provider: Åsa Nordin Jonsson, Laponia

Summary Text: The Laponian Area was inscribed in 1996 in the World Heritage List under criteria (iii), (v), (vii), (viii) and (ix). It is composed of four national parks and two nature reserves containing two dominant landscape types: an eastern lowland comprising marshlands, hundreds of lakes and mixed woodlands; and a western mountainous landscape with steep valleys and powerful rivers, which contains about 100 glaciers. This mosaic of protected areas is situated in Sápmi, a region settled about 7,000-8,000 years ago and used by Sámi people as summer-grazing areas for their reindeers for many generations. This culture has shaped the landscape in a smooth way. In 2012, Laponiatjuottjudus was established to be in charge of the management of the property and the implementation of the management plan adopted in 2011, allowing an integrated management of cultural and natural values. This management board, composed in its majority by Sámi representatives, functions by consensus decision-making.

Location: Norrbotten, Sweden

Organisations involved: Laponia, Swedish Environmental Protection Agency (SEPA); Municipality of Gällivare; Municipality of Jokkmokk; Mijá Ednam – Sámi villages' organisation; County of Norrbotten.

Impacts:

- Laponian Area World Heritage Participatory Management Plan, including Sámi and local values.
- The different parts in Laponiatjuottjudus have agreed that they do not have a common opinion regarding the ownership of the area inside the World Heritage property.
- More people feel included in the management of Laponia and that they have a possibility to influence what Laponiatjuottjudus should be working on – the World Heritage property is theirs.
- Strong decision-making process involving people, learning by doing and the possibility to try new solutions based upon local and traditional knowledge.
- A system that is working with values and questions that are closely connected to the people, and that sees the people and what they are interested in (not as bureaucratic as an ordinary authority).
- Decision-making that is close to the local people.

LAPONIA
WORLD HERITAGE IN SWEDISH LAPLAND

Building blocks

1 Establishment of an inclusive dialogue process: the Laponia Process

The *Laponia Process* was an approach to dialogue created and developed by a diversity of stakeholders in the Laponian Area World Heritage property. Since Laponia is a large area which consists of several protected areas, to establish a coordinated management system as a whole has been very challenging since its inscription in the World Heritage List. The County Administrative Board of Norbotten and the Sámi communities and municipalities of Jokkmokk and Gällivare started originally to prepare their conservation programs independently. The *Laponia Process* started by the initiative of the Governor of Norrbotten in 2005, including all stakeholders in a process of dialogue based on a set of common values, which would lead the parties to agree on crucial issues and the terms on which the Laponian Area should be managed. All decisions were to be taken by consensus, and new regulations for the national parks and nature reserves were requested. In 2006, the parties signed a common agreement which they sent to the government, which contained:

- A set of common basic values.
- Common intentions for a number of efforts.
- The establishment of a temporary Laponia delegation.
- Preparations for the start of a World Heritage management group with a Sámi majority on the committee.

2 Integration of traditional working methods as a base for dialogue

The Laponia Process has used several traditional governance working methods. For instance, Rádedibme or councils have a central function in the management. These are open meetings held on important issues with the local population and diverse stakeholders, where local viewpoints and knowledge are expressed and taken into consideration for management. Searvelatnja means "learning arena" and is based on dialogue and learning. On a conceptual level, this means that Laponia should be an arena where everyone can participate, a meeting place for several generations, cultures, languages and perspectives. By working together, we learn from each other and share each other's knowledge. How Laponia is to be managed is an ongoing process, where an unpretentious approach is adopted, in order to create a local management that integrates the interests of all parties concerned. Oassebielráde or Council of the Parties is the annual meeting for all the entities that manage the World Heritage property. This meeting does not appoint a committee: the parties themselves decide who will represent them in Laponiatjuottjudus. However, consensus is required when electing the chairperson. Consensus is sought as a process of joint decision-making where everyone must be in agreement before any decision is made.

3 Adopting an enabling legal framework

In order to grant the management responsibility to a local entity, a new legal framework had to be created. The Laponia Ordinance is the only legislation applying to a World Heritage Site in Sweden. It enables the County Administrative Board and the Environmental Protection Agency to hand over responsibilities to Laponiatjuottjudus. In normal cases it is the municipalities or the County Administrative Board that administrate a new World Heritage Site.

4 Development of a participatory management plan

The parties of the Laponia Process envisioned to create a new management plan for the property using the values within three areas: the natural environment and its high values; the living Sámi culture and reindeer industry; and the historical heritage arising from previous usage of the land. This participatory management plan is based on a shared understanding of the World Heritage property by all stakeholders involved in the process and the implementation of the plan. Besides the governing institutions (municipalities, county, governmental agencies in charge of heritage conservation), important stakeholders to be considered and integrated in this participatory process are the Sámi villages, which are organisations responsible for the reindeer husbandry within a specific area. It is a legal entity and they are organised through village meetings.

Integrating religious and traditional stewardship in the management of the Sacred Sites and Pilgrimage Routes in the Kii Mountain Range World Heritage, Japan

Solution Provider: Fumihiko Ito, Mie Prefectural Government Board of Education

Summary Text: The Sacred Sites and Pilgrimage Routes of the Kii Mountain Range in Japan were inscribed as a cultural landscape in the World Heritage List in 2004, under criteria (ii), (iii), (iv) and (vi). The inscribed property includes parts of the Yoshino-Kumano National Park, IUCN Protected Area Category II and core of the Mount Odaigahara, Mount Omine and Osugidani UNESCO Biosphere Reserve, and places of scenic beauty, historic sites, national treasures and natural monuments, which are protected under the Japanese Law for the Protection of Cultural Property. It is composed of the core areas of three of the most significant religions in Japan - Shintoism in Kumano-Sanzan, Shingon Buddhism in Koyasan and Shugendo in Yoshino and Omine - and the pilgrimage routes connecting them. The management of such a complex property, where natural and cultural values and protection systems interrelate, relies on its sacred value and the continuous stewardship of the religious and local communities present in the area.

Location: Mie, Nara Prefecture and Wakayama Prefecture

Organisations involved: Cultural Heritage Department, Wakayama Prefectural Board of Education; Nara Prefectural Government Department of Culture, Education and Life Creation, Cultural Resources Division; Social Education and Cultural Properties Protection Division, Mie Prefectural Board of Education; Agency for Cultural Affairs, Japan; Ministry of the Environment, Japan; Yoshino-Kumano National Park; and The Three Prefectures Council for the World Heritage Sacred Sites and Pilgrimage Routes.

Impacts:

1. Environmental impacts:

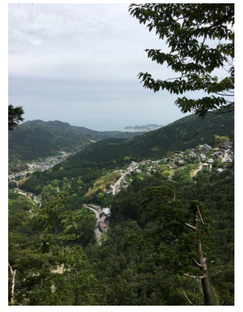
Effective and continuous conservation of primeval forests. For example, the Nachi Primeval Forest is one of the most representative laurel forests within this region, covering an area of 32 hectares. It is a valuable forest not only because of the dense layer of tall trees, such as Japanese cypress (hinoki-*Chamaecyparis obtusa*), Japanese chinquapin (tsuburaji-*Castanopsis cuspidata*) and Japanese oak blue (urajirogashi- *Arhopala japonica* or *Quercus salicina)*, but also because of the abundance of forest floor plants, such as ferns and vines. Another example is the Bukkyogatake Primeval Forest, one of the highest peaks of the Omine Mountains, covering an area of 9 hectares, composed of evergreen coniferous trees, such as Veitch forest of subalpine origin.

2. Economic and environmental impacts:

- Sustainable use of secondary forests
- Sustainable tourism development

3. Social impacts:

- Community cohesion
- Traditional knowledge safeguarded
- Local and traditional cultural and religious practices safeguarded



Building blocks

1 Transboundary governing structure for the World Heritage Property

Besides containing cultural heritage designated under the Law for the Protection of Cultural Property enforced by the Agency for Cultural Affairs, the property contains areas that include the Yoshino-Kumano National Park, which administration is in charge of the Ministry of the Environment and the three prefectures that are related to it: Wakayama, Nara and Mie, and their local authorities. The *Three Prefectures' Council for the World Heritage Sacred Sites and Pilgrimage Routes in the Kii Mountain Range* was first established to pursue the nomination to the World Heritage List and, following the inscription, it is in charge of coordinating conservation actions and developing the management plan. The governors of the three prefectures serve as chairpersons and vice chairpersons, while the mayors and heads of education of the municipalities serve as members of the council. The Agency for Cultural Affairs participates as an observer. The protection of cultural properties is carried out in cooperation with the department of cultural property protection and regional development of each prefecture and the person in charge of the municipality. In addition, the Council is advised by a scientific committee consisting of experts from several fields.

2 Granting autonomy to religious bodies in the management of their sacred places (forests and temples)

Through the whole process that the sacred places in the Kii Mountains were being designated as cultural heritage and natural heritage (as part of a national park), and later included in the Biosphere Reserve, to finally be part of the World Heritage property, the religious bodies were officially granted their protection and management, following the traditional knowledge carried for centuries, based on religious beliefs and sacred values. For instance, due to their sacred character, primeval forests have been conserved under strict felling prohibitions by the different religious communities. The mountain landscapes are interpreted as materialised "mandalas" by Shingon Buddhists, and Shugendo practitioners reproduce "mandalas" by doing pilgrimage and performing their ascetic practices in these natural environments. For pilgrims, the Kii Mountains represent the paradise on earth. Another example is the Nachi sacred forest that has been designated as a "Natural monument" under the Law for the Protection of Cultural Property. It is managed by the Kumano Nachi Shinto shrine, as part of their sacred place. The Nachi waterfall is regarded as sacred. This means that the sacred waters cannot be touched or diverted.

3 *Continuation of the traditional community-based conservation of secondary forests*

Most of the forested areas of the Kii mountains have been planted because this area has traditionally been a place for logging. Trees are cut down every 50 to 100 years, and after the logging, people plant small trees. This traditional logging strategy has been done since the 16th century under traditional techniques, such as seed collection, planting, planting density, thinning and felling, especially in Yoshino County, Nara Prefecture, where cherries are characteristic. Nara Prefecture has also introduced a tax for the conservation of the forest environment and is working with volunteers and private organisations through its municipalities to cut down abandoned forests. The abandoned forests have been replanted with broad-leaved trees instead of coniferous trees, such as cedar and cypress, which are suitable for forestry. Further, mixed forests of coniferous and broad-leaved trees are being converted to forests that are to be free of human intervention in the future. In parallel with traditional tree-planting and harvesting, we are trying to maintain the forests and forest landscape in the Kii Mountains in a sustainable manner.

4 Participatory conservation of pilgrimage paths

Depending on their location, pilgrimage routes are owned by individuals or local or national governments who take care of their maintenance. Local inhabitants and non-profit organisations (NPOs) participate as well in the restoration, conservation and maintenance of some of the pilgrimage routes. For example, many preservation societies are active on the Iseji pilgrimage route, where they conduct daily cleaning activities on the mountain passes where old roads remain. They also collaborate with patrolling after typhoons and heavy rains. These activities are recorded in a report and submitted to the respective Prefectural Board of Education via the respective Municipal Board of Education.

Collective Impact: Fisheries and Inter-Sectoral Collaboration, Quintana Roo, Mexico

Solution Provider: Inés López, Kanan Kay Alliance

Summary Text: Quintana Roo (Mexico) has high marine productivity, but over-fishing and coastal development are leading to a decline of key ecosystems due to pollution and habitat loss. Climate change is an additional stress factor to this already impacted environment. Lack of artisanal fishermen's participation in fisheries management has resulted in unsustainable species extraction. To enable change and facilitate collaboration for conservation, the Kanan Kay Alliance was founded as an inter-sectorial coalition promoting shared responsibility through collective action. Its goal is to protect 20% of the territorial sea through a network of fish refuges, fostering fishermen's participation in fisheries management.

Location: Quintana Roo, Mexico

Organisations Involved: Kanan Kay Alliance

Impacts:

1. A network of 16 fish refuges that protect more than 18,000 hectares of coral reefs, seagrass meadows and coastal wetlands has been established since 2012.
2. The first generation of fish refuges (no-take fishing areas) has been renewed for a period of five more years, as an initiative of the fishermen.
3. Fishermen conduct scientific monitoring and community surveillance, participate in capacity-building workshops and are key stakeholders in the decision-making.
4. The Kanan Kay Alliance has been active for more than five years as a collaborative network promoting agreement upon a common agenda, establishing shared measurements and fostering cross-collaboration.

   The Kanan Kay Alliance is a voluntary member-based initiative that aims to act as the backbone organisation to achieve collective impact. It involves around 40 members from the government, fishing cooperatives, civil society organisations, academic researchers and private donors. Work is being done to improve governance whilst strengthening the role of the fishing organisations in this network.

Alianza KANAN KAY

Building blocks

1 Empowerment of fishermen

In order to start a capacity building strategy, a diagnosis of the fishing organisation is first conducted. Fishermen are trained in different topics, such as leadership skills, scientific monitoring, community surveillance, administration of fishing organisations and human development. Training is provided by members of the Alliance, such as civil society organisations, other fishermen, academia and governmental agencies.

2 Design and implementation of fish refuges

Based on a participatory bottom-up process, an effective, legally recognised and locally respected network of fish refuges is established. Sixteen fish refuges have been created since 2012, covering more than 18,000 hectares.

3 Inter-sectorial collaboration

The Alliance unites a diverse group of stakeholders and serves as a dialogue board and facilitates the exchange of ideas, capacities and experiences, generating synergies and mutually beneficial solutions.

4 Financial compensation

A combination of public and private funds helps to partially compensate fishermen for their participation in, e.g. biological monitoring activities or general assemblies.

5 Legal and institutional framework

The existing legal framework for the formation of fish refuges is analysed and reviewed. Tools for participatory managed fish refuges are identified, as well as for inspection and surveillance activities.

An incentivised, participatory approach to mangrove conservation in Velondriake LMMA, Madagascar

Solution Provider: Lalao Aigrette, Blue Ventures

Summary Text: Blue Ventures is employing a participatory monitoring and management approach as a solution to address degradation and deforestation of mangroves in Bay of Assassins, in the south of the Velondriake Locally Managed Marine Area (LMMA). This approach uses the generation of carbon credits, which can in turn generate sustainable financing to both residents of the Bay of Assassin and the Velondriake Management committee.

Location: Velondriake LMMA, Andavadoaka, Madagascar

Organisations Involved: Blue Ventures; Plan Vivo Association; Velondriake Association; MacArthur Foundation; UN Environment Programme; Global Environment Facility; GEF Blue Forest Project; Darwin Initiative.

Impacts:

- Participatory mangrove zoning has placed 830 ha under strict protection against mangrove logging to enhance carbon stocks.
- 1877 ha of mangrove are harvested by the community under a controlled harvesting regime.
- 1095 ha of mangrove are designated for replantation by community groups in the project area. Community groups (seaweed farmers, youth club, school children and women's association) have replanted 12 ha of degraded mangrove to date.

Building blocks

1 Participatory mapping for management

Participatory mapping is undertaken with communities to understand spatial patterns (land use, land tenure, land cover type and historical change and trend) and the state and use of mangrove resources in the project area. The participatory mapping creates maps which will later support the management planning/zoning. Google Earth imagery covering the whole area of interest (AOI), combined with questionnaires, is used to assess community perceptions of resource use. All stakeholders (farmers, loggers, fuel wood collectors, charcoal producers, lime makers, elders and fishers), identified through interviews with key informant(s), are involved in this exercise and create a resource use map of the AOI. They are divided according to activity groups and the number of people per each group should be at least five. Only one person is designated by the group to draw the boundary of each land use type on the map. Ideally, each group should be assisted by one staff member from the support organisation. Each group comprises people from a range of sexes and ages (male and female/young and old) who are already active in the respective activities (usually over 15 years old).

2 Participatory theory of change

The participatory concept model and strategy development exercise aims to identify the drivers and underlying causes of mangrove loss and to identify potential strategies/solutions that could be implemented to reduce threats to the mangrove and promote sustainable mangrove use.

At the end of the exercise, the community has developed a concept model. This model depicts the drivers of mangrove loss in their community and the additional factors which contribute to this loss. They identify a/many solution(s) and work through the activities they need to implement to reach their desired results through a theory of change (ToC). The exercise is carried out with community members in a focus group format. Development of the concept model and ToC is completed using different coloured paper and chalk. Following the participatory meetings, the final concept model with threat ratings and ToC models are digitized using MiradiTM (2013) software.

3 Participatory forest management plan

The participatory management plan aims to support the local community to sustainably manage mangrove forests within the LMMA. Using a printed, high-resolution Google Earth map, a first draft management plan is created by each concerned (proposed project area for the mangrove carbon project) village with the boundary of the mangrove zoning (core zone, reforestation area and sustainable logging area). When all the concerned villages within the LMMA have completed the zoning, the data from the Google Earth map are digitalised and projected on a big screen for validation. Delegates from each village are invited to attend a workshop for the validation of the mangrove zoning. For the validation, at least four people from each concerned village must attend. Ideally both men and women are elected by villagers who they feel may best reflect their opinions (elders, village chief). Each community determines, agrees on and implements the rules and regulations governing each mangrove zone. This is conducted through a large village meeting. The support organisation facilitates the process until the local law is ratified at the court.

4 Participatory monitoring

The participatory monitoring aims to develop a greater understanding of natural resource health and the impacts of anthropogenic activities within local communities through a socially integrated resource assessment. The participatory ecological monitoring process begins with an initial village meeting to inform the purpose of the activities and select indicator species, monitoring sites and a local monitoring team. The local monitoring teams are either designated or elected by community members at the village level or can be volunteers. However, they should at least be able to read/write and count. A local monitoring team consists of five people per village and contains men and women. The monitoring method is developed by the support organisation and the monitoring has a simple design and method to be accessible to anyone, irrespective of educational level (using simple count of cut stumps to assess the amount of carbon loss; measuring the tree height with graduated pole wood to measure tree biomass and carbon). Local monitors were trained by the technical staff from the support organisation on the method before conducting the fieldwork.

5 Mangrove reforestation by communities

Reforestation of mangroves in previously deforested or degraded areas helps to improve the health of mangroves and increases the services provided by mangrove ecosystems. The area for reforestation is identified by the local community during the participatory mangrove zoning. For the viviparous (producing seeds that germinate on the plant) mangrove species (e.g. Rhizophora spp), replanting is undertaken through propagules and for non-viviparous (e.g. Avicennia marina, Sonneratia alba) mangrove species through nursery establishment. The density should be one propagule/plant per square meter to ensure that they have enough space to grow properly.

The monitoring of the replanting takes place within three to four months after the replanting. The number of plants alive/dead within the sample plot is assessed. The number of sample plots (5mx5m) depends on the size of the area replanted but at least three replicates should be done. Community members are involved in the monitoring activities.

Sacred Headwaters of the Amazon, Ecuador and Peru

Solution Provider: Fundación Pachamama

Summary Text: With a rights-based approach and working in close partnership with the region's indigenous peoples and federations, the Amazon Sacred Headwaters Initiative seeks to establish a bio-cultural sanctuary in the heart of the Napo-Marañon watersheds. In Ecuador and Peru, indigenous organizations have declared their territories as "No-Go Zones" for industrial-scale resource extraction and where indigenous co-governance, alternative well-being indicators, and all activities are judged by the extent to which they foster a mutually enhancing human-Earth relationship.

Here, the ancestral territories of more than a dozen indigenous nations are adjoined by a number of protected areas, together forming a vast contiguous mosaic containing the most biologically diverse terrestrial ecosystem on Earth. These rainforests are critical carbon sinks and help to stabilize our global climate and rainfall and yet, they are facing a chronic and ever-increasing risk from extractive industries.

Location: Pastaza, Pastaza Province, Ecuador | Provincias de Orellana, Pastaza, Napo, y Morona Santiago en Ecuador y Departamentos de Loreto y Amazonas en Peru

Organisations involved: Fundación Pachamama, Pachamama Alliance, Amazon Watch, CONFENIAE (Confederation of Indigenous Nationalities of the Ecuadorian Amazon) and AIDESEP (Interethnic Association for the Development of the Peruvian Rainforest)

Impacts:

Fundación Pachamama, since 1997, has worked together with indigenous organizations of Ecuador's Amazon to defend their rights and their homelands. Millions of acres of pristine rainforest have been protected from oil development and deforestation. We have supported the mapping, titling and participatory census of indigenous territories, and have worked with these communities on natural resource management planning and climate change policies. We also have promoted the implementation of natural resource plans, created through collaborative decision-making, and provide tools for self-governance and participatory management that harnesses the collective wisdom of the community.

Currently, Amazonian indigenous organizations CONFENIAE (Ecuador) and AIDESEP (Peru) together with Amazon Watch, Pachamama Alliance and Fundación Pachamama are implementing an initiative aimed at permanently protecting 60 million acres of tropical rainforests in the Napo, Pastaza and Marañon River Basins.

FUNDACIÓN PACHAMAMA

AIDESEP

AMAZON WATCH

CONFENIAE UNIDAD TERRITORIO JUSTICIA Y LIBERTAD

Building blocks

1 Bioregional Alliance of Indigenous Peoples

The Initiative aims to support ecosystem-based and indigenous-led governance of this vast region and to secure stronger territorial rights. While historically, indigenous peoples had conflicts over territorial boundaries and still do at times, in the past two decades the region's indigenous peoples have formed strong alliances to confront outside threats. This initiative seeks to unite indigenous peoples and strengthen alliances throughout the entire Napo-Marañon River Basins, expanding their collective purview to the larger bioregion. Viewing the strategy for protecting this region from the perspective of the entire river basin presents compelling and strategic opportunities to more effectively address regional threats brought by oil projects, dams, mining and roads, as well as to enhance the ecological and landscape connectivity.

As co-facilitators of this planning and alliance building process, Amazon Watch, Pachamama Alliance and Terra Mater will work to ensure meaningful participation of affected indigenous peoples at all stages of this initiative.

2 Sustainable territorial planning for the region

The Ecological Planning Working Group of the Initiative will conduct research, analysis and surveys, and facilitate indigenous peoples' own bio-cultural mapping. Mapping provides geospatial analysis for planning at the larger landscape scales. Compiling and integrating layers of information such as pending indigenous lands claims, industrial threats, wildlife corridors, hunting grounds, protection status, ecosystem types and biodiversity data, population data, access routes, and fluvial links helps the alliance establish priorities and make sound governance decisions. In addition, such biocultural mapping is a key aspect of storytelling.

Work will be carried out and guided by indigenous leaders and technical teams to weave together a tapestry of indigenous life plans, further flesh out implementation and find emergent threads. Examples of potential emergent threads include developing capacity for implementing self-reliant renewable energy and/or transportation systems; training and coordination for watershed restoration and water quality management; and establishing a regional hub for incubating and innovating solutions.

3 Visibility of the Amazon Sacred Headwaters

The purpose of the communications group is to make the Initiative favourably viewed in public opinion polls in Ecuador and Peru; to have opinion leaders, scientists, ministers and key political leaders in both countries publicly declare their support for the Initiative and their opposition to expanding mining and oil activities; to obtain significant stories in both countries' mainstream media and on social media; and to achieve international visibility in social media and conservation/environmental publications and networks, and among private and public conservation foundations and funding institutions.

4 Engagement of key stakeholders

Through a participatory multi-stakeholder regional planning process that includes government and civil society, the Amazon Sacred Headwaters Initiative will develop and publicly present a compelling plan backed with rigorous analysis for protecting the region's unparalleled biological and cultural wealth as a pathway for Ecuador and Peru to meet their countries' development needs while also leading the inevitable economic transition beyond dependence on fossil fuels and towards an ecological civilization.

5 Respond to imminent territorial threats

Intervene to stop imminent industrial extraction threats, including existing and proposed oil and mining concessions, and territorial rights rollbacks, via both legal and policy arenas and an international markets campaign. Given immediate threats from the current round of oil and mining leases, we will continue to scale up existing work to address urgent threats while developing this longer-term strategy.

Recovering the administration of ancestral land: The establishment of the Indigenous Community Ma'u Henua as stewards of Rapa Nui National Park, Chile

Solution Provider: Comunidad Indígena Ma'u Henua Rapa Nui

Summary Text: Famous for the Moai colossal stone figures, Rapa Nui island is fully protected as a Historical Monument, combining archaeological and natural values in a complex ecosystem subject to hazards and vulnerable to climate change. Approximately 40% of the island is within Rapa Nui National Park, which has been in the World Heritage List since 1995 under criteria (i), (iii) and (v). Until 1995, the regulatory system, developed in the mainland of Chile, had not sufficiently addressed the fragile island ecosystem, the significance of its archaeological heritage or the uniqueness of the Rapa Nui people's cultural identity and way of life. This led to negative impacts conservation and a progressive disassociation from the community. To change this, community-based management was proposed by the Rapa Nui community to the Government of Chile. In 2017, the Polynesian Indigenous Community Ma'u Henua was granted the park administration, assuming the challenges that internal management involves.

Location: Rapa Nui, Chile

Organisations involved: Comunidad Indígena Ma'u Henua Rapa Nui, HONUI, Autoridad ancestral Rapa Nui; World Heritage Sites National Centre – Ministry of Culture, Arts and Heritage (Chile); STP Rapa Nui – National Monuments Council; Corporación Nacional Forestal, CONAF; Comisión de Desarollo de Isla de Pascua.

Impacts:

1. ***Ma'u Henua*** is responsible for the administration of Rapa Nui National Park and all decision-making is validated through its exposure to the entire Indigenous Community. A participatory decision-making process has been implemented, which involves all the community, mainly the ***Honui***, an ancestral and customary authority integrated by representatives of each Rapa Nui family, who are informed permanently and with whom actions with the Community are coordinated.
2. Formation of 20 new official visitation sites, counting with a total of 25 currently, showing areas of the island with natural and cultural values, allowing reduced tourism impact in the old trails.
3. Increase in national park revenues.
4. Creation of 300 jobs, among others, involving locals as park-rangers, allowing an increase in the number of park rangers from 15 to 115.
5. Implementation of a diagnosis and monitoring methodology based on laser scanner records in a number of sites.
6. Development of a visitation plan promoting the sustainable use, both traditional and contemporary, of the entire national park, with sustainability criteria for the arrangement of equipment and infrastructure of visiting sites.
7. Management plan including not only the national park, but also the knowledge of a culture of Polynesian origin which developed a unique culture in the world, marked by complex events that have transformed their existence.

Building blocks

1 Institutionalisation of the Indigenous administration

In order to develop an enabling environment for the establishment of an Indigenous institution in charge of the administration of the national park, it was necessary to develop a number of legal, administrative and financial instruments. This institutionalisation process required the study of references and the generation of a regulatory and representative framework for the operations of the new management entity. This framework is based on coordination with governmental institutions to enable administrative transfer and the establishment of legal instruments that ratify the new administrative entity. The most important steps in this process were:

- Indigenous consultation in October 2015, consistent with ILO Convention 169.
- Creation of statutes for the Indigenous Community *Ma'u Henua*, including its structure, operation, composition and Honui (clan representatives).
- Operational plan in which CONAF and *Ma'u Henua* managed the park together between 2016-2017.
- Framework that could regulate the internal processes of economic audits and public management accounts in order to contribute to transparent management.
- Enactment of a Ministry of National Assets Decree, which granted the administration of the territory of the park to the Indigenous Community.

2 Strengthening community capacity to become park managers

To prepare for taking on the responsibilities of managing the national park, the community needed enhanced legal, administrative and technical capacities. This approach also addressed the capacity building needs of the local park rangers in charge of transmitting, promoting and safeguarding their heritage's cultural value. *Ma'u Henua* has become a space where diverse fields of technical and academic specialisation and local experts can develop activities in a complementary and joint manner. This is one of the most important spaces for the application of cultural and technical methodologies that dialogue with the tangible and intangible heritage.

3 Incorporating Indigenous understanding and values of nature and culture in the heritage management system

A fundamental step in transferring management was recognising the Indigenous worldview of Rapa Nui People and their understanding of nature, as well as their relationship with their cultural heritage, in the management of the protected area. This enabled the consideration of place-specific needs and opportunities. This process involved:

- Recovery of the Indigenous language, e.g. for creating documents and materials for the management of the national park.

- Consideration of the ancestral organisation system, based on clans, through which the Honui participates in the decision-making process in the national park.
- A survey of the sacred places.
- A prospective recovery of Rapa Nui as the name of the island, instead of Easter Island (*Isla de Pascua*).
- Reconnection with Rapa Nui traditional knowledge, festivities and cultural expressions.
- Development of a public use plan in which the community's traditional uses dialogue with the tourist and heritage uses
- Recognition and promotion of ancestral use of medicinal plants, based on the generation of projects and programmes for the enhancement and recovery of the natural component and ancestral medicine of Rapa Nui.
- A plan for the return of Tupuna (ancestors) and cultural elements that are outside of the island.

4 Strengthening the Department of Archaeology and Conservation in the national park

The national park contains exceptional archaeological components. Yet, it only had one specialist among its staff. With approximately 20,000 archaeological sites located within the park boundaries, from which 1,000 Moai and 300 Ahu or ceremonial structures stand out, as well as dwelling structures, rock art and caves, the current administration has prioritised safeguarding archaeological values as highly significant for the living community. The strengthening of the special department for the research and study of the preservation of this important cultural heritage enables the development of conservation strategies specific for this type of heritage, as well as the reconnection of the community with their cultural assets. The majority of these assets are exposed to the island climate conditions, as well as to decay due to the touristic use and the anthropic and livestock impacts. Among other activities, this new unit has developed:

- Capacity building and acquisition of digital recording tools for assessing archaeological heritage.
- Conservation projects based on a portfolio of sites in emergency and a methodology that collects traditional Rapanui knowledge, linking it to scientific knowledge.
- Partnerships and networking on climate change impacts.

Integrated protection of the cultural and natural heritage of the Sacred Mijikenda Kaya Forests, Kenya

Solution Provider: Jimbi Katana, National Museums of Kenya

Summary Text: The Kayas and the sacred forests of the Mijikenda community are a unique place for the conservation of botanical species endemic of the East African coastal forests and they considered as the carriers of group identity due to their status as sacred places and home to the Mijikenda.
The solution focuses on preserving the natural environment surrounding the Kayas through the continuation of a management approach based on the traditional knowledge of the Mijikenda and the principles of self-restrain supervised by spiritual leaders and the Council of Elders (Kambi). The protection of these outstanding sites is further supported by the National Museums of Kenya which protects the sites at the institutional and legal levels.
This unique connection of nature, culture and sacredness has led to the inscription of the Sacred Mijikenda Kaya Forests in the World Heritage List and the Mijikenda traditions and practices on the list of Intangible Cultural Heritage in Need of Urgent Safeguarding.

Location: Kilifi, Kenya

Organisations Involved: National Museums of Kenya, Okello Abungu Heritage Consultant

Impacts:

Environmental and natural conservation is strengthened by the recognition of the forests as sacred places that cannot be exploited for economic purposes; strengthening ecosystem-services.

The conservation of the nature and culture are interdependent: on one side the recognition of nature as sacred is key to the conservation of the forests and the environment of the Kayas and on the other hand the conservation of nature is necessary to retain the cultural and spiritual values associated to the Kayas and the sacred forests of the Mijikenda. These places are maintained as sacred places and burial grounds by the local communities led by their elders. Access to the Kaya forests is controlled and entry is only allowed to the initiated elders (and in some cases not even them). Non-initiated members and visitors can only access these places with permission from the elders. Special rituals and resource utilization can be granted via special authorizations.

The spiritual connection between the memories of ancestors who lived and were buried in these places and the natural reinforces the sacredness, and justifies the need for their protection and negative exploitation.

The sustainability of local livelihoods and communities. The local inhabitants depend on these forests for food security, water sources and "storehouse" for traditional medicine and herbs for community health care.

NATIONAL MUSEUMS OF KENYA
WHERE HERITAGE LIVES ON

Building blocks

1 Sacred and cultural values of the Mijikenda Kaya Forest

The Mijikenda Kaya Forest are small patches of forest land that extend between 10 and 400 ha on the coastal plains of Kenya. They were originally created in the 16th century as places of settlement but after their abandonment in the 1940s these places have been defined mostly for their spiritual and religious values. The Kaya forests play a key role in the Mijikenda religious sphere, their beliefs and practices as they are regarded as the ancestral and sacred homes of the Mijikenda peoples.

The protection of the Mijikenda Kaya Forests require an holistic and integrated approach based on both natural and cultural values as well as the recognition of the role of the Mijikenda in the conservation of the site through traditional knowledge systems and the recognition of the sacredness of these places. This multilayered identification and protection of values is fundamental for the protection of the site and its people in their wholeness: from the safeguarding of their sacredness to the conservation of their bio-cultural diversity.

2 The custodianship of the Mijikenda

The protection of the Kaya forests of coastal Kenya is a primary matter of the Mijikenda, nine Bantu-speaking ethnic groups (Chonyi, Duruma, Digo, Giriama, Jibana, Kambe, Kauma, Rabai and Ribe). The Mijikenda peoples recognize their origins in the Kaya forests and they have established traditional regulatory systems and codes of ethics based on the sacredness of the Kaya forests and the practice of spiritual and sacred traditional performances like prayers, oath taking, burials, charms, naming of newly born, initiations, reconciliations, coronations and others. The use of natural resources within the Kaya forests is regulated through the traditional knowledge and practices of the Mijikeda. These practices forbid any active and commercial exploitation of natural resources, and they allow only for the collection of dead logs and plants used for spiritual and medicinal purposes. These traditional practices contribute to the conservation of the biodiversity of these forests.

The observation of these codes of ethics is supervised by the Council of Elders (Kambi) and the spiritual leaders of the Mijikenda people, which are in charge of ensuring that traditional regulatory systems are not breached and the forest is respected.

3 Traditional knowledge and supporting regulatory systems: institutional and regulatory partnerships for the protection of the kaya forests

The protection of the Sacred Mijikenda Kaya forests is ensured through a double set of traditional and legal measures that interact with each other to protect the place and ensure the livelihood of communities and peoples. On top of the existing traditional regulatory framework of the Mijikenda and the Council of Elders (Kambi), all the 10 Kaya forests inscribed on the World Heritage List and many of these sacred forests have also been registered as national monuments under the provisions of the National Museums and Heritage Act, which mandates the Kenyan government to support the kaya elders in the protection of the Kayas. The original registration of 22 kaya forests in 1992 has sparked the need to establish a new dedicated unit – the Coastal Forest Conservation Unit - within the National Museums of Kenya whose work is still today focused on working in partnership with the kaya elders for the protection of these places.

4 Synergetic protection under UNESCO's Conventions: World Heritage and Intangible Cultural Heritage

The protection of the Kayas is directly dependent to the protection of both the natural and the cultural – both tangible and intangible – attributes/elements of the site and its traditional knowledge system and practices. This need for integrated protection is not only reflected at the local level though the recognition of custodianship, sacredness and the important bio-cultural role of the Kayas but it is also recognized and protected internationally through the inscription of the site on the list of the Convention Concerning the Protection of the World Cultural and Natural Heritage (inscribed as the *Sacred Mijikenda Kaya Forests*) and the inclusion of the *Traditions and practices associated with the Kayas in the sacred forests of the Mijikenda* in the list of elements in Need of Urgent Safeguarding of the UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage.

The double inscription offers an added international framework to tackle both the protection of the natural and cultural heritage as well as the Outstanding Universal Value of the Sacred Mijikenda Kaya Forests. Additionally, it supports efforts made in directly addressing the need to urgently and proactively engage with the safeguarding of traditions that are facing significant challenges and might one day disappear.

Additional local manpower improves protected area management effectiveness, Laos

Solution Provider: Mirjam de Koning, Prespa Ohrid Nature Trust

Summary Text: A management unit and co-management structures were set-up involving 244 people from multiple groups of stakeholders managing the Hin Nam No (HNN) National Protected Area (NPA) in Lao PDR. Previously, only 9-12 people worked on the management of the site of 82,000 hectares. Through the additional contributions and knowledge of local villagers, the total good governance and management effectiveness scores of Hin Nam No NPA increased by 15% and 13%, respectively, in two years. The solution was upscaled in other areas in Laos by the local organisation Agriculture and Forestry Consultants (AFC).

Location: Khammouane Province, Laos

Organisations Involved: Prespa Ohrid Nature Trust, GIZ

Impacts:

Species conservation: Village rangers are established, trained and capable of working independently in patrolling and biodiversity monitoring.

Number of wildlife sighted: 2,561 (1,844 indicator animals). A constant wildlife population and a decline in illegal activities (poaching, illegal logging) could be observed.

Financial benefits for village service providers: 793.000 LAK (baseline) plus 8.8% (37% for women) additional monthly household (HH) income from eco-tourism services for all involved households (35 HH in 4 villages). There was an increase from 465 visitors in the dry season (2013/14) to 2,520 visitors in the dry season (2015/16). In 2015, a total of 110 trained village rangers patrolled 1,523 km, covering 60% of the park. For this, a cost-effective total of 12,000 US$ was paid to the village rangers.

Improved governance and management: There was an increase of 15% in the good governance score and 13% in the management effectiveness score between 2014 and 2016, based on a self-assessment and questionnaire. Co-management agreements have been drafted through participatory processes for 19 villages and 5 village clusters and have been agreed upon and signed during a district follow-up. Thus, park management tasks are officially delegated to the members of 19 villages. The local organisation Agriculture and Forestry Consultants (AFC) supported three civil society organizations to implement the model elsewhere in Laos (an additional 21 officially approved village co-management agreements, covering 204,747 ha of village forests).

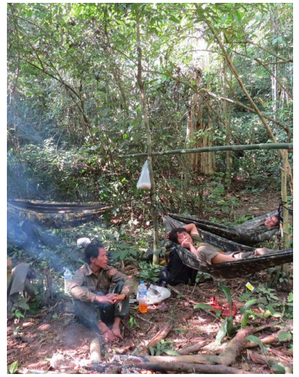
Building blocks

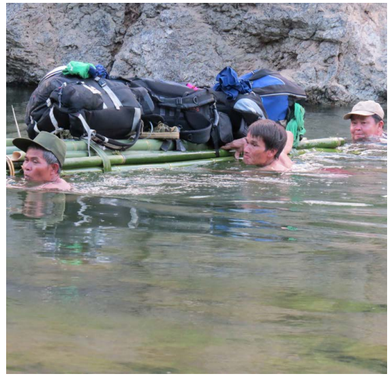
1 Participatory zonation using customary rights and knowledge

Lao law requires zonation inside national protected areas, in order to identify Total Protected Zones (TPZ) to protect biodiversity and regulate limited access and use to Controlled Use Zones (CUZ). Participatory zonation based on local knowledge and existing customary rights is an essential tool for local communities to engage in co-management. In order to divide the work between the 19 villages surrounding the park, it was necessary to clarify which area should be monitored and used by which village. Boundaries were determined based on used trails and customary rights of villages. Trail mapping and data collection on important features, biodiversity and threats was done by village rangers. Based on the trail maps produced, villagers were asked to define areas they need for collecting non-timber forest products (NTFPs) and aquatic products. They were also asked to define areas which are inaccessible and areas that should be left alone to protect wildlife. In total, the villages that control land inside the HNN NPA proposed 87% of the area to be TPZ and 13% to be CUZ.

2 Local people as additional PA management manpower

The approach aims at actively involving local villagers in the management of the park due to their willingness and availability to participate and the limitation of resources provided by the government. In total, there are 96 elected co-management committee members divided over 19 villages and 5 village clusters involved in participatory planning and reporting. Another key strategy is paying village rangers for making regular trips into the park to record wildlife sightings and threats and to become involved in patrolling for law enforcement. The payment for biodiversity monitoring and patrolling was agreed through negotiations and based on fair compensation for the hard and dangerous work of climbing in the mountains. A team of 77 village rangers has been trained in using GPS equipment and recording sightings in coded booklets. All data and information from the field are inserted into the SMART system. There are also 35 households in four villages involved in the provision of eco-tourism services, such as guiding, boating and offering guesthouse and home-stays. Village service providers have been trained to provide good services.





3 Governance assessment through participatory consultation

A governance baseline assessment was implemented in February 2014 at village, village cluster, district and provincial levels to collect data on the governance and management of the Hin Nam No NPA. This participatory exercise gave a platform to voice disappointment and problems and it gave ideas on the direction and strategic vision of the Hin Nam No PA by bringing various stakeholders together. The governance baseline assessment also included an exercise of measuring management effectiveness and good governance based on a self-assessment method developed by the ASEAN Centre for Biodiversity (Mardiastuti et al. 2013) and a questionnaire developed by the Hin Nam No project and based on annex 3 of the IUCN publication "Governance of Protected Areas" (Borrini-Feyerabend et al. 2013).

4 Setting up a vertically coordinated management structure

The management structure of the Hin Nam No PA and its six technical units was set-up in 2013 with the help of the National University of Laos. Draft Terms of Reference were developed for each unit and tasks to be delegated to villagers were identified. After a piloting phase, it will be important to officially approve the structure. At village level, villagers formed democratically elected village co-management committees (VCMC) and village cluster co-management committees (VCCMC), which are mandated to protect and manage natural resources via official agreements. At district level, a district co-management committee (DCMC) brings together government authorities and stakeholders mainly from district level as well as members from village cluster level. Bottom-up, villages report to village cluster level, which then report to higher level. Top-down, strategic decisions made at higher levels take the inputs of village levels into account and measurements to be implemented are communicated back to the operational levels. This process ensures that all stakeholders are able to articulate their needs and participate in decision-making.

5 Co-management agreements

The co-management agreements were drafted in facilitated village meetings with the help of a neutral facilitator by the first 9 villages that were setting-up village co-management committees. Based on the first participatory draft agreements, the local authorities decided to generate one uniform co-management agreement in the form of a district by-law. As differences between the 9 proposed agreements were small, a compromise was found during a workshop held in July 2014 and chaired by the vice-district governor. The proposed consensus document coming out of this meeting was also presented to the 10 villages that created their village co-management committees later in 2014. Further, at the request of the local authorities, the document went through several meetings and due diligence processes involving legal government offices before it was officially approved by the district governor. The final version was disseminated to all 19 villages and also over the border in Vietnam, to the protected area authorities and rangers of Phong Nha-Ke Bang National Park.

6 Upscaling of the model

AFC scaled up a model for communities to participate in protected area management developed with GIZ between 2013-2016 in the Hin Nam No NPA. AFC supported three civil society organizations to implement the model elsewhere, including through co-management training modules, national-level awareness raising, exchange visits to Hin Nam No, local capacity building and policy advocacy. There are now 21 officially approved village co-management agreements, covering 204,747 ha of village forests.

Forest protection and Livelihoods improvement in Ekuri, Nigeria

Solution Provider: Edwin Ogar, Wise Administration of Terrestrial Environment and Resources (WATER)

Summary Text: Through an inclusive approach, involving the community in land use planning and natural resource governance, supporting agro-forestry, equitable benefits sharing and poverty reduction, the Ekuri Initiative has addressed problems caused by deforestation and forest degradation, such as exacerbated climate change including drought, fire and flood, as well as food insecurity, illiteracy and poverty in Ekuri community in Cross River State, Nigeria.

Location: Cross River State, Nigeria

Organisations Involved: Wise Administration of Terrestrial Environment and Resources (WATER)

Impacts:

The Ekuri forest continues to re-seed the forest floor, resulting in enhanced regeneration of deforested/ degraded areas, thus increasing the number of hectares under forest cover. It has also increased wildlife populations with attendant distribution of seeds, ensured natural regeneration and maintenance of the forest. The solution has improved the livelihoods of the Ekuri people through the creation of jobs in sustainable harvesting of timber and non-timber forest products (NTFPs) as well as in agriculture and adding value to farm/forest products. Also, the Ekuri community has enhanced incomes from timber, annual registration fees by dealers of various NTFPs, sales taxes and gate fees, which enabled the construction of 40km dirt road to the community and construction of a school, heath centre and town hall. The solution has improved literacy through the awarding of scholarships and skills training. Indirect impacts of the solution are mitigation of climate change impacts, e.g. increased purification of air by plants, production of oxygen, and increased capture and storage of carbon, water purification, soil fertility and food production.

Building blocks

1 Awareness education on the values of the forest.

Sensitization: The various social groups (chiefs/elders, men, women, youths) are sensitized on the values of the forest and threats posed to its conservation. The sensitization was implemented at the social group levels, which consisted of men, women and youth including the vulnerable. Thereafter, sensitization was also carried out in each Ekuri village, which ended in a plenary session of the Ekuri community.

Mobilization of the community and resources: The community is mobilized as well as resources to implement actions that respond to identified threats.

Exchange visits to other communities: Visitation to success story sites by Ekuri community or vice-versa allows knowledge gains to enhance success of the solution.

2 Review and improvement of governance structure

The purpose is to enable active participation of the stakeholders in the governance of the forest to ensure community ownership of decisions and sustainability of programs.

Data Collection: This entails gathering of information on current governance structure and the roles of the various social groups - men, women, youth, age grade and cultural groups (obon, ikpe and Oforoma) in the governance of the community, forest and enforcement of local bye-laws.

Review: Information gathered is reviewed at social group's levels and then discussed during general assembly meetings (okwa) to develop optimal governance structures, roles and responsibilities. Okwa is an urgent meeting at the Village Square, usually convened by the Paramount Chief on matters of urgent importance. The turn up for the Okwa Call by the community stakeholders is swift and decisions are taken immediately, as the situation dictates, rather than waiting for a formal meeting which may take time. During general meetings and okwa, the community makes inputs into draft policies of the Board, which they integrate into approved policies, to enhance community ownership of policies.

3 Land use plan in Ekuri for conservation and livelihoods

The purpose of the building block is to facilitate participatory creation of land use zones to boost conservation and sustainable use of the Ekuri community forest. Several consultations with the community members were held on the importance of a land use plan, and answers to questions were provided, which allayed fears of possible exclusion from the forest. With the situation clarified, the communities' comments and consent were obtained. Some community members were selected and other members who were involved in timber inventory and perimeter surveys of the Ekuri community forest. The group was trained in land use planning prior to the implementation of the activity. Progress activities of the land-use plan were presented twice at the plenary and further inputs gathered to finalize the plan. Topography, vegetation and forest reserve maps were obtained from the Forestry Commission, a governmental agency, which is one of the local partners. Nine (9) land use zones were created based on the topography and needs of the community. Rules and regulations for the land use plan were established and enforced.

4 Community-based benefits sharing

The purpose of this building block is to enhance equitable benefit sharing among the local stakeholders and increase forest protection. Consultation with the people on the prevailing benefit sharing in the community identified its successes and drawbacks. Data was collected from various resources, incomes and facilities in the community, which include forest and farm resources, types of incomes earned by the community members and rural facilities which were non-existent. This formed the baseline for planning how benefits can be fairly shared among the people through training, capacity development, scholarship, health and housing subsidy, empowerment of farmers, hunters and forest gatherers, and provision of rural facilities for the overall benefit to all. Implementation of benefits sharing was then implemented in the form of skills development, supply of improved drought resistance crops, scholarships, training in agro-forestry, sustainable agriculture, health/housing subsidy, micro-credit, alternative livelihoods in goat and snake farming and building of rural facilities.

5 Training and support for agro-forestry

The purpose is to regenerate deforested areas, restore ecosystems, and improve soil fertility and food security for the people. Data is being collected on current agricultural practices to determine the expanse of deforested lands in Ekuri community and approximate affected area and the number of people suffering from food insecurity, malnutrition and diseases. Information is also collected on the number of people stricken with poverty, in a gender disaggregated manner, causes and effects of poverty and which social group (men, women or youth) is most affected by poverty and for which reasons. Planning was implemented with the farmers on agro-forestry practices to reduce these problems. Training of farmers in identified needs followed, followed by the distribution of drought resistant crops to the farmers. Land preparation, cultivation and management of the farms by the beneficiary farmers was supported by the Ekuri Initiative. The harvested crops ensured food security of the beneficiaries, and the marketing of products enhanced and generated needed incomes. Monitoring and evaluation of the farms was carried out to check if activities are on track.

SOLUTION 19

Promoting a gender approach in the conservation of Rwanda's protected areas

Solution Provider: Dancilla Mukakamari

Summary Text: To ensure the participation of women in conservation, a gender-based approach is being utilised in Rwanda. The Rwandan government has started to mainstream gender in protected area management and natural resource use. Association Rwandaise des Ecologistes (ARECO) is a member of IUCN and supports community-based initiatives which focus on women's participation in conservation, and lobbies for integrating specific participation of women in national policies.

Location: Volcanoes National Park, Musanze, Northern Province, Rwanda

Organisations Involved: Association Rwandaise des Ecologistes (ARECO), Volcanoes National Park, Rwanda

Impacts:

Originally a pilot scheme, this initiative has been extended to cover a wider area and includes activities like campaigns to encourage women to participate with PAs conservation and training for women in natural resource management • In Rwanda, despite 70% of women in the country being involved with agriculture and other areas related to natural resource management, major inequalities are evident when considering women's benefits from natural resources. However, since the full implementation of this scheme, there has been a 65% increase in the amount of women involved with these projects. An example of the success of the project can be observed in Volcanoes National Park, where ARECO currently facilitates 12 women-based cooperatives, and the legal status of registered cooperatives enables members the right to access funding, as well as benefit from other revenues such as tourism and conservation activities.

SOLUTION 20

National Recognition of Local Traditions: Recognising ICCAs in DRC

Solution Provider: Joseph Itongwa

Summary Text: This project seeks to demonstrate the local and global benefits of legally recognising indigenous peoples' and community conserved territories and areas (ICCAs) in natural resource management. ICCAs combine biodiversity conservation, sustainable development and the pacification of conflicts around existing protected areas and this initiative seeks to lobby for their legal recognition within the national law.

Location: Democratic Republic of the Congo

Organisations Involved:

Impacts:

Following a detailed road map outlining the steps that will lead to the identification of ICCAs, appropriate strategies are developed for each site to ensure effective management. The identification of 3 ICCAs denotes a step towards diversification of governance systems of PAs, in line with traditional knowledge of local stakeholders. These sites are now fully recognized by the national institution in charge of nature conservation in DRC, the ICCN, and as a result can be included in DRC's future national biodiversity conservation strategies.

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