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**IUCN Conservation Services Division  
Social Policy Service**

# **Indigenous Peoples and Strategies for Sustainability**

**Inter-Commission Task Force  
on Indigenous Peoples**

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**Indigenous Peoples Symposium:  
Summary Report  
28 - 30 July, 1993  
Zuni, New Mexico, USA**

October, 1993

**IUCN**  
The World Conservation Union

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*We are most grateful to the Zuni Tribal Council, which hosted the Symposium, to Jim Enote, of the Zuni Conservation Project, and to the people of Zuni, who warmly welcomed symposium participants*

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*The views of the contributors expressed in this report do not necessarily reflect those of IUCN or other participating organizations.*

## Table of Contents

<b>Introduction</b>	
<b>Objectives</b>	<b>1</b>
<b>The Setting</b>	<b>2</b>
<b>Broadening Viewpoints with Case Studies     from Less Developed Countries</b>	<b>2</b>
<b>The Guide to the Involvement of Indigenous Peoples in Strategies for Sustainability</b>	<b>4</b>
<b>Some Emerging Issues</b>	<b>5</b>
<b>Conflicts between local communities and the nation/state</b>	<b>5</b>
<b>Migration, competition, and the destruction of traditional management</b>	<b>6</b>
<b>The indigenous world view and conservation</b>	<b>6</b>
<b>The importance of traditional decision-making structures</b>	<b>7</b>
<b>Links with other IUCN Initiatives</b>	<b>8</b>
<b>Resolutions proposed by Symposium Participants</b>	<b>9</b>
<b>Conclusions and Next Steps</b>	<b>9</b>
<b>Annexes:</b>	
<b>I List of Symposium Participants</b>	
<b>II Agenda of the Symposium</b>	
<b>III Abstracts of case studies (Symposium)</b>	
<b>IV List of case studies and authors (Workshop &amp; Symposium)</b>	
<b>V Statement signed by participants in support of the     Zuni Conservation Project</b>	

## Summary Report

### Indigenous Peoples Symposium Zuni, New Mexico, 28-30 July, 1993

The Indigenous Peoples Symposium was hosted by the Zuni Tribal Council, and the Zuni Conservation Project, in Zuni, New Mexico. It marked the second stage of activities by the IUCN Task Force on Indigenous Peoples as proposed in IUCN Social Policy Service's *Workplan for Indigenous Peoples and Strategies for Sustainability*. These activities centre on the IUCN Inter-Commission Task Force on Indigenous Peoples, which was convened both in response to a resolution of IUCN's 18th General Assembly and as a contribution toward the implementation of Agenda 21, Chapter 26, on Recognizing and Strengthening the Role of Indigenous People and their Communities in Sustainable Development.

The first stage of activities brought together the members of the IUCN Inter-Commission Task Force on Indigenous Peoples for a three-day Workshop on "Indigenous Peoples and Strategies for Sustainability" at IUCN Headquarters in early April 1993. The summary report of this meeting is available upon request to the Social Policy Service.

The International Institute for Sustainable Development contributed to the success of the Indigenous Peoples Symposium through its support in the development of the *Revised Draft Guide for the Involvement of Indigenous Peoples in Strategies for Sustainability*. The Social Policy Service of IUCN and Indigenous Survival International contributed staff time and logistical support for the symposium from its core funds, on the basis of the continuing relevance of the activity to the broader community development goals of IUCN.

### Objectives

The purpose of the symposium was to bring together representatives of indigenous communities from developing nations and members of the Task Force for consultations, so as to ensure that the *Indigenous Peoples, Governance and Natural Resources: Case Studies in Sustainability* volume and the *Guide to the Involvement of Indigenous Peoples in Strategies for Sustainability* effectively represent indigenous concerns and aspirations while simultaneously providing support in the development process. Specific objectives for the symposium included:

- Broadening the participation of indigenous peoples, particularly those from developing nations, in the development of the *Guide to the Involvement of Indigenous Peoples in Strategies for Sustainability*;
- Presenting, and discussions on, case-studies for inclusion in the *Indigenous Peoples, Governance and Natural Resources: Case Studies in Sustainability* volume;
- Consolidating IUCN's network on indigenous peoples;
- Determining both the strategy and means to be effective contributors at IUCN's General Assembly;
- Finalizing recommendations on an increased integration of indigenous perspectives in IUCN's programmes; and
- Developing an agreed Action Programme associated with the strategy guide.

## The Setting

The meeting was held on the Zuni reservation. The town of Zuni, surrounded by the colourful mesas of desert New Mexico, is located just west of the Continental Divide. The Zuni Conservation Project, which coordinated all local arrangements, is working to more effectively involve the community in local environmental management (see Annex V).

For many of the participants, Zuni was their first view of United States culture. The first evening, they attended a rain dance (it had not rained since March), with members of the Zuni tribe in traditional dance regalia: great hooded costumes, with feathers, animal horns, animal skins, flowers, and other vegetation, dancing and singing at sunset to the accompaniment of drums. The symbolic importance of the dependence upon the local natural world was in keeping with other themes of the conference. Two twilights later, the rain dances took place with the massing of dark clouds; crowning the performance was a magnificent rainbow, marking rain falling on the reservation to the east of town. At the closing of the symposium, participants joined in a ceremonial dance led by a medicine man from Costa Rica, the ending of which was marked by a downpour!

During the evenings, members of tribal dancing groups provided traditional dance and music, as part of the tribal welcome of the IUCN symposium.

The chair of the Task Force was instrumental in making the arrangements for the collaboration with the Zuni Tribal Council in settling the location for the symposium meetings. The setting was conducive to the deliberations of the symposium; as a precedent, meetings held in such locations have a number of advantages over those held in hotel and urban settings. The setting gave a sense of immediacy to the symposium deliberations which would not have been present in an urban setting. Participants stayed in the homes of Zuni residents, which provided a very warm reception to visitors, and helped to reduce symposium costs. (A list of participants and the symposium agenda appear as Annexes I and II).

## Broadening Viewpoints with Case Studies from Less Developed Countries

The Task Force emerged within IUCN with leadership that came from indigenous groups in highly developed countries. Therefore, the symposium served a number of very useful functions for both IUCN and the Task Force. Firstly, it brought together indigenous representatives from both developed and developing countries; secondly, issues that emerged in the case studies enlarged the perspective of the Task Force. It also provided the opportunity for participants from developing countries to see aboriginal people from developed countries leading an international symposium dealing with indigenous issues. Thirdly, the participants contributed to strengthening the strategies guide; and finally, the case studies and discussion brought out similarities of the conditions and experience of indigenous and other disadvantaged rural communities.

The case studies for the symposium came mostly from less developed countries of Latin America, Asia, and Africa. Only one came from the more developed countries: the Zuni case study. And the concerns raised in the developing world case studies were somewhat different from those raised by representatives coming from developed countries. Possibilities for financial compensation for past impositions of the dominant society and current land use conflicts and alienation formed a major part of the legal strategy of indigenous groups in more prosperous countries. In the developing world, the economic interest of the nation states has greatly conflicted with the traditional patterns of use of the traditional communities. And it is with these communities that IUCN focuses much of its support.

Many common threads weave through the case studies, tying together all parts of the globe. Indigenous societies have a common concern in maintaining cultural, linguistic, religious, and traditional aspects of their societies, in the face of rapidly changing economic and social forces. How to select cultural elements from the outside world while maintaining the cultural identity and integrity is a common theme. The communities represented have much to learn from each other, and the ties that developed between participants from different cultures is seen as a very positive development.

The participants addressed issues of changing patterns of consumption and lifestyle. The developed world has much to learn from indigenous communities in developing a higher quality of life within a structure not dependent upon waste and excess consumption. (Abstracts of each case study appear as Annex III, while Annex IV is comprised of a list of authors and case studies presented during the April workshop and July symposium.)

## The Guide to the Involvement of Indigenous Peoples in Strategies for Sustainability

The second draft of the guide was presented to the Symposium, and was a major focus of discussions. The symposium broke into three smaller working groups to promote fuller participation in discussing the guide. The discussions focused primarily upon three questions:

- How to develop participatory approaches that are adapted to the many contexts of indigenous peoples, including both those in the developing world and in the more developed countries? Settings with different types of resources, communities of different scales and sizes, and the organizational structures of local communities needed to be addressed.

It was felt that the guide, although presented in the context of indigenous peoples, should have broad applicability, and that the methods and mechanisms in the guide could well be applied in the context of working with any traditional rural community, to more effectively include and empower them to care for their local environments.

- How to address the question of indigenous knowledge systems that reflect their holistic nature, and that need to be framed within the broader issue of intellectual property rights and culturally appropriate institutions? A number of the case studies addressed the traditional knowledge of local people, based on centuries of learning about the local environment, and conflicts that developed between these knowledge systems and more narrowly focused scientific systems. A major point that emerged, particularly from the Africa session, was that resources (knowledge as well as natural resources) must be valued: what is seen as free is abused and undervalued.

Indigenous intellectual property includes many different elements, such as sacred property (deemed sacred, thereby, not economic), knowledge of use and potential use of different plants, animal species, and soils; knowledge of preparation and processing of useful products; knowledge of species (location and prevalence); and knowledge of ecosystem development and preservation. There was considerable discussion of the need for a Covenant to address the protection of indigenous intellectual property.

- If the goal of the Guide is to evolve new processes, should these be framed within the framework of indigenous rights, or from a set of techniques which includes participatory methods, conflict resolution techniques, and negotiation skills? How can one frame the subject of indigenous rights in such a manner that the result will both reflect the aspirations and requirements of indigenous peoples and capture the interest of government agencies to more effectively work with Indigenous communities?

The concern was expressed that the document presented was not so much a guide as a background paper giving a summary of indigenous rights that have emerged from a variety of treaties and international agreements, with some approaches as to how to address these rights. Addressing the problem from the perspective of human rights was seen as not the best approach from the IUCN context. While the rights of Indigenous Peoples is basic to any negotiation process, there were those who felt that the current draft was too advocacy-oriented toward rights issues, whereas what is needed is a more technical guide emphasising principles, structures, methods, and mechanisms. There were those who thought that the guide did not effectively address the rights issues. One solution suggested is that there should be a very forthright statement of the ethical underpinning from which the guide's principles are derived.

It was agreed that while the IUCN Task Force on Indigenous Peoples would author the strategy guide and related publications; that these and other associated materials would be IUCN publications, and

would need approval of the Director General prior to publication. It was agreed that the strategy guide would be published in English and Spanish using Secretariat funds in time for the General Assembly, even if this publication was not in the form of a glossy brochure.

## Some Emerging Issues

Reference is made to the Summary Report of the workshop of the IUCN Indigenous Task Force held in Gland,<sup>1</sup> which highlighted the major issues that emerged from the case studies in the April workshop. Many interesting variants of these particular issues also came up within the Symposium, but there were some new ones as well.

### Conflicts between local communities and the nation/state

Within the less developed world, emerging nation states have tended to appropriate all resources as belonging to the nation and for the benefit of all citizens, rather than to the local communities that have had historic access to these resources. In practice, this has generally meant the expropriation of all natural resources other than agricultural produce, including forests, rivers, fisheries, and minerals. Rights to these resource have often then been given to private or corporate interests who profit from the resources while the local people are excluded from benefits. Even where lands have been set aside as "protected", the rationale behind the protection has been for the generation of tourism, the benefits of which rarely reach local people.

In these cases, the intruding corporate or private interests end up with rights to resources provided under laws and governance of the new state, which ignore the vested rights of traditional peoples. The fact that the traditional ownership and rights are not recorded according to the nation's emerging property laws gives those traditional access and use no standing.

The Zapotec community in Mexico maintained a "commons" which in the community was "a form of life which governs every aspect of the relationship between man and nature." In 1947, the Mexican government reformed forest legislation naming all forest as the property of the state. Forest lands of the Zapotec were then given to large companies for their exclusive exploitation, concessions that lasted for 25 years. The companies could then "rent" parcels of the forest back to the communities which had traditionally had sole use. In 1982, the forest concessions were renewed by decree of the Mexican government, which was followed by considerable conflict between the communities, the companies, and the government. Similar cases were reported in Columbia, Costa Rica, and Venezuela.

Even in the exceptional case when government took land from local people with the justification that such taking was for the "benefit" of local people, the benefits were not realized, and the local people were by law restricted from their traditional hunting and gathering practices. In the case study in Ghana, an area was taken from the Abutia people to make into a game reserve, with the stated purpose of producing bushmeat for sale to local people and Ghanians in general. This objective has not been realized in 18 years.

The taking of the traditional lands from local communities, indigenous or other, has led directly to impoverishment and enormous hardship. There is a need to respect traditional forms of land use and land tenure, and to properly compensate local people for any taking, under forms of negotiation in

<sup>1</sup> Workshop Summary Report. *Indigenous Peoples and Strategies for Sustainability. Report of the Workshop of the IUCN Inter-Commission Task Force on Indigenous Peoples, 31 March - 2 April 1993. IUCN Conservation Services Division, Social Policy Service. Gland: 1993.*

which local people are equal partners. The future of the protection of natural resources lies increasingly in the ability of local communities to a determinative say in the management and use of the natural resources to which they have had traditional access. The communities also have duties: to use these resources in ways that are sustainable, to preserve biodiversity, and to work with both members of the community and with agencies of the state to ensure that the responsibilities are effectively implemented. This then becomes the basis for strategic negotiation.

#### **Migration, competition and the destruction of traditional management**

Migrants or refugees coming into indigenous areas place increasing competition on the use of local resources. Traditional management systems of the indigenous "commons" are not oriented toward exclusive control or a "keep out" policy. Migrants coming in are unfamiliar with the traditional cultural restrictions that have for centuries governed local resource consumption, and are further unaware of the limits of local soil, water, and ecology. The migrations are often associated with an increase in pressure of populations, whereby traditional management forms break down.

An example in Barotseland (Zambia) illustrated a set of traditional laws and practices that were very strict. The Barotse people's tradition was to avoid the catch of very small fishes. Newcomers to the area have upset the traditional balance, by ignoring traditional practice, and using new mosquito nets to catch very young fish, resulting in a rapid decline in the fishery. Also, within the Barotse territories, it was a serious offence to kill a female animal. New national laws have been established which have enabled people to have license to kill what before had been forbidden; and introduced safari hunting into game preserves disrupting the traditional hunting practice. Zambia passed a Natural Resource Management Act to protect wildlife, but its consequences in fact have been just the reverse. The Act taught citizens to disobey the traditional management system. Once licensed, people killed animals and cut trees with no reservation and no replacement.

#### **The Indigenous World View and Conservation**

The indigenous world view was not focused upon conservation, it was rather focused upon the sacred quality of ancestral land. Indigenous and traditional communities derive both their socio-cultural and spiritual identity from the land. The respect for the land was built into the use of the land; indigenous practice was based on a sense of harmony with the natural environment, which resulted in sustainable practice and sustainable use. Conservation practice has often made indigenous practice illegal, having a multiplicity of consequences. Loss of regular access to resources has led to impoverishment. The making illegal of traditional practice, and the taking of land, has resulted in a loss of responsibility on the parts of local community and an weakening of traditional controls. And the abuses of the land associated with intrusions of all kinds: from the state, from migrants, from industries, has defiled the spiritual values as a people. The sustainable use of natural resources was based on traditional order and traditional values.

To the extent that conservation is imposed from outside as a protectionist measure, which precludes utilization, it is likely to encounter resistance from indigenous groups. Conservation and management must include the right to sustainably harvest wild plants and animals. For many indigenous societies, the use of wildlife is necessary for the well-being of their people. The sustainable use of some wildlife can provide an alternative or supplementary means of productive land-use and serve to support the conservation of biodiversity.

In Zambia, game reserves have been set aside for the exclusive use of the hunting safari companies, disregarding the importance of the wildlife resources for the economic well-being of the local people. Benefits are taken from the local people and appropriated by outsiders, who cater to the tourists. Continuation of hunting by local people is made a crime, and hunting is made to become poaching, outside of both governmental and traditional controls. The taking of the resource serves not only to deny local people a resource, it further serves to undermine traditional management systems.

In Sri Lanka, the government has not only set aside large tracts as forest lands closed to indigenous peoples, it has further taken steps to stop traditional chena cultivation, a form of land rotation which is considered "slash and burn" agriculture by government specialists. However, this form of cultivation was the most important subsistence agricultural system in the dry zone, which has long well-established traditions, resulted in a diversity of crops, and has produced a practical knowledge of farming methods that has been sustainable for many centuries. Problems with chena cultivation have now arisen due in part to population pressure, but also due to the removal of forest lands from possible cultivation by government intervention. Villages used to clear only mature vegetation before planting; now succession vegetation will be cleared after only 5 or 10 years. The influx of migrants has led to clearing of large blocks, formerly forested, for mono-cropping, and lands available to the villages to practice the age old cultivation are shrinking, threatening the sustainability of the age old system. Yet the old system was based on a world view. The diversity of crops served to minimize risks of total crop failure. The multiplicity of foods enriched the diet. There was no perceived need to grow ever larger surpluses. In this sense, the older system was less economic, but nevertheless was the source of considerable benefits.

In Ghana, indigenous people see the land taken by government for reserves as exclusively for government. In some cases, the taking of land by the government was accompanied by payments to the land owners, who were often different from those living on the land. Attempts to eject the local people after the "purchase" have often failed. Management plans have been set up to essentially restrict all traditional uses of natural resources in the area, leading to mistrust and conflict between the local people and the Department of Game and Wildlife. Only now is the department moving to give access and rights to use some of the resources on the basis whereby the Indigenous people would be held responsible for the resources that are within the jurisdiction of their various communities. In order that the local communities can derive greater when they are integrated into the management system, it has been suggested that the name Game Production Reserve should be changed to Resource Reserve. This is in view of the insight that the areas produce other wild products than bushmeat for harvesting.

#### **The importance of traditional decision-making structures**

A characteristic expressed in many of the case studies has been the weakening and dissolution of traditional management controls and practices. When central government enters into competition for local resources, it is usually at the expense of traditional systems of controls. New laws, leaders, enforcement structures, may weaken traditional structures, as in the Barotse example noted above. One strategy for working with communities is to attempt to rebuild older structures, or to develop new structures which evolve quite naturally out of the old ones.

Traditional decision-making structures in Nepal were developed by the indigenous inhabitants to solve the scarcity of resources and to uphold religious practices. When the modern political system was introduced in 1951, the village headmen were replaced by government employees and elected political leaders causing the indigenous system to erode. Though the modern system was theoretically more democratic, the extent of autonomy of the indigenous people in local resources planning and management was considerably reduced. Locally collected taxes were not reinvested locally, and as a result, the areas became impoverished. The case study makes the point that the non-indigenous political system can be regarded as a major factor in the modern day impoverishment of the Nepalese rural areas. The strategy developed to work with local areas involved an attempt to reconstitute key elements of the traditional management system. For example, external agents (such as a conservation project) worked with local communities to develop a local committee, similar to traditional ones, to protect and manage the local forest. In some cases, the system of employing a *chaukidar* (watchman) was also revitalized. The local informal committee was able to implement a control over the practices of forest utilization, restrict use to those from the village, and ensure that forest products are harvested in a sustainable manner, often in line with age old practice.

### Links with other IUCN Initiatives

The Indigenous Peoples initiative and the task force activities are to a considerable extent linked with a number of IUCN programmes and projects. These include the following:

- the Strategy Guide series and work of the Service on Strategies for Sustainability
- the Ethics Working Group, including the IUCN General Assembly workshop on ethics (to take place January, 1994) and the draft of the Covenant discussions in Bonn
- the Biodiversity Programme
- Wetlands Programme work on the Zambezi Management Plan
- Field programmes in Zimbabwe, Nepal, Sri Lanka, Ghana, Panama, and Costa Rica
- Ties to the Commissions on Environmental Law and Environmental Strategy and Planning
- A close tie-in to the Social Policy Service focus on local community care for the environment, and the in role of women in resource management
- General Assembly (GA) preparations, including for i) a special plenary session on indigenous peoples, ii) an evening session to debate and draft operational guidelines for implementing the strategy guide on indigenous peoples and natural resources management, iii) GA workshops, including preparing papers for the workshops on Ethics, and on Strategies for Sustainability; and iv) consensus-building for relevant GA resolutions
- Follow-up to UNCED, Biodiversity Convention etc.

This list suggests a measure of success in increasing awareness and support for indigenous peoples perspectives throughout IUCN's programmes. The greater participation of indigenous representatives in sustainable development can be a support for IUCN's mission.

Of the series of guides being prepared by Conservation Services Division, the guide of most immediate relevance to the indigenous peoples guide is the guide for local strategies. Initial discussions on the means to link and promote multiplier effects between the Indigenous Peoples and local guides are being held.

The Biodiversity Programme is currently finalizing a proposal for a Beazley Atlas on the Diversity of Human Life. The Task Force will be associated with the production of this guide, serving in an advisory and editorial capacity. Case-studies materials produced to-date in association with Task Force initiatives will also be incorporated in the atlas. A second link to the Biodiversity Programme is through Darrell Posey, who is collaborating with both the Biodiversity Programme and Social Policy Service on indigenous perspectives of Intellectual Property Rights.

Finn Lynge, Task Force member representing Greenland and Denmark, has expressed a high degree of interest and knowledge on the ethical dimensions of sustainable natural resource use. Finn Lynge has now become a participant with the Ethics Working Group, and is expected to present a paper at the workshop on Ethics at the IUCN General Assembly.

Participants at the symposium included Mr Wamulwange, an indigenous representative from the Barotse Royal Establishment of Zambia's Western Province. The Wetlands Programme is currently finalizing a proposal for an Upper Zambezi Management Plan, and The Barotse Royal Establishment would be likely to play an important role in related community-based strategy work carried out in Western Province Zambezi floodplain.

IUCN staff and counterparts from four IUCN field offices (Nepal, Zimbabwe, Sri Lanka, and Ghana) have contributed case studies and participated in Task Force meetings, a strong initial influence on field perspectives within IUCN. It is noted that staff from the Social Policy Service has had missions to three of these countries during the last year. Regional SPS staff in regional offices in Southern Africa and Middle America are identifying opportunities to implement the guide.

### Resolutions proposed by symposium participants

On the final day of the meeting (July 30), The Task Force met, following the close of the Symposium, and agreed that a resolution should be put to the General Assembly of IUCN: components of the resolution were to include:

- (a) that there should be a continuation of an indigenous peoples representative on the IUCN Council for the next triennium.
- (b) that an IUCN Task Force on Indigenous Peoples should be continued for the next triennium.
- (c) that the IUCN should consult with the Task Force, and have reference to the Guide, in the development of IUCN policies and programmes.
- (d) that IUCN should provide resources as required by the proposed programme of work and budget prepared by the Task Force.

The future constitution of the Task Force membership was raised by the IUCN. Although this issue was not on the Agenda, it was discussed at the symposium and the accompanying Task Force Meeting. It was decided that the Task Force should consider its constitution after a clearer definition of its objectives and work programmes. It was suggested that the future constitution to the Task Force might be improved with a higher proportion of representation from developing countries

### Conclusions and Next Steps

The symposium succeeded in considerably advancing the process through which IUCN and indigenous peoples are collaborating. IUCN's network of expertise on indigenous peoples was strengthened while the symposium also allowed for considerable input to both the strategy guide and case-study volume.

#### Strategy Guide

The working groups at the symposium focused on the contents of the Guide. Participants were asked to follow-up on these discussions with the preparation of written comments to be sent directly to Gabriel Régallet, IUCN's consultant in preparing the Guide. In general, the view was expressed that the use of the guide by government and non-governmental agencies would serve the interests of indigenous communities, and could further address issues of traditional communities in the less developed countries. While the guide will be an official IUCN publication, the guide is a product of the Task Force, which expressed a sense of ownership in its contents.

The guide will be re-drafted and, upon reception by SPS, reviewed internally prior to a broader review by key field staff. The guide will then be revised as necessary and submitted to the Inter-Commission Task Force on Indigenous Peoples Chair and IUCN Director General for approval. Upon approval, the strategy guide will be translated into Spanish, and both the English and Spanish versions will be available for IUCN's General Assembly.

#### Case-Study Volume

The case-study volume presents some problems for IUCN. Extensive editing of existing manuscripts materials is needed. SPS is currently reviewing all case-study materials to derive an estimate of the level of effort needed to prepare the volume's manuscript. A budget covering consulting fees to edit case-study materials, printing and distribution costs of the volume as an IUCN publication has been

prepared. However, Social Policy Service does not have the funds needed, and a donor to finance publication must be found.

#### *IUCN General Assembly*

Several Task Force members have found funding support to cover travel to the IUCN General Assembly, and the process through which the resolution will be generated is under way. The initiatives SPS proposed in working with indigenous peoples are now at a critical juncture and upcoming months will determine if the process IUCN has undertaken in working with indigenous peoples is to be productive and successful. A committee consisting of Diane Crengle and Sterling Grogan was set up to draft a work programme for the Task Force. Another committee consisting of Ros Sultan and Donna Craig is seeking support in Australia for a meeting of the Task Force prior to the IUCN General Assembly in January, 1994. The resolution to be submitted to the General Assembly was to be refined by Donna Craig and Finn Lyngge.

General Assembly (GA) preparations are currently under way, including for i) a special plenary session on indigenous peoples, ii) an evening session on operational guidelines for implementing the strategy guide on indigenous peoples, iii) GA workshops, including preparing papers for the workshops on Ethics, and on Strategies for Sustainability; and iv) consensus-building for indigenous peoples-related GA resolutions.

While some of the indigenous organizations from Latin America can be expected to be represented in Buenos Aires, funds to enable all members of the task force and key indigenous representatives from the developing world (particularly from Asia and Africa) to participate in the General Assembly are still needed. Successful fund-raising would result in a more effective capitalization of the investment made during the first two stages of the proposed *Workplan for Indigenous Peoples and Strategies for Sustainability* and maintain momentum going into post-General Assembly field operations.

#### **Annexes**

- Annex I - List of symposium participants
- Annex II - Agenda of the symposium
- Annex III - Abstracts of case studies (Symposium)
- Annex IV - List of case studies and authors (Workshop & Symposium)
- Annex V - Statement signed by participants in support of the Zuni Conservation Project

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## ANNEX II

27 July 1993

## Symposium Agenda

## WEDNESDAY, JULY 28

Welcoming Ceremony

- 9:00            Opening prayer  
                 Welcome by the Zuni Nation - Jim Enote  
                 Welcome by Cindy Gilday, Chair of Task Force  
                 Welcome by Angela Cropper, on behalf of IUCN
- 9:15            Introduction of Participants
- 9:30            Why an Indigenous Peoples Task Force and  
                 What we hope to accomplish - Cindy Gilday  
                 Purpose of the Symposium - Jim Ypsilantis  
                 What was learned in April Workshop - John Williams  
                 Discussion and Questions
- 10:15-10:30      Break**

Guide to Indigenous Peoples and Strategies for Sustainability

- 10:30-11:00    Presentation on features of Revised Guide (Gabriel Régallet)
- 11:00-12:00    The symposium will break into three working groups of 8-10 people each, that will discuss the three or four major issues, practical approaches, and solutions that the "Guide" should address, and the degree to which the present draft of the guide succeeds in so doing.

The objective is that all participants have a chance to focus upon the way that the guide supports the interests of indigenous peoples. The discussion on the guide is intended to focus the afternoon discussion on the case studies along the lines of certain major issues.

- 12:00-12:30    Rapporteur from each group reports back each groups' perceptions
- 12:30-1:30      Lunch**

Case Study PresentationsCase studies from the Americas

Chair for session: Nelly Arvello-Jimenez

- 1:30-1:40 The Zuni Experience in Indigenous Management and Self-Determination -- Jim Enoté  
 1:40-2:00 Discussion
- 2:00-2:10 The Struggle of the Chinanteca Community for the Defense of Their Natural Resources (Mexico) -- Fernando Guadarrama  
 2:10-2:30 Discussion
- 2:30-2:40 Indigenous Peoples, Natural Resources Management and Governmental Policy in Costa Rica -- Ulysses Hernandez Nerci  
 2:40-3:00 Discussion
- 3:00-3:30 Lessons learned from the Americas
- 3:30-4:00 **Break**

Case Studies from Africa

Chair for Session: Darrell Posey

- 4:00-4:10 Traditional governance, resource use, and development in West Province, Zambia --- Godfrey Lieto Wamulwange  
 4:10-4:30 Discussion
- 4:30-4:40 Wildlife Conservation and the Marginalization of Pastoralist: The Case of Kajiado District of Kenya -- Naomi N. Kipuri  
 4:40-5:00 Discussion
- 5:00-5:10 Partnership with Indigenous Peoples in Sustainable Natural Resource Uses: A Case in Ghana -- Andrew Kyei Agyare  
 5:10-5:30 Discussion
- 5:30-6:00 Lessons learned from the African Region
- 6:00-7:20 Individual discussions on case-studies and working group on resolutions to meet
- 7:30 **Dinner**

**THURSDAY, JULY 29**Case studies from Asia

Chair for session: Diane Crengle

- 9:00-9:10 Traditional Local Decision-Making Processes and Their Adoption for Sustainable Resource Management in the Hills and Mountains of Nepal: Seven Case Studies -- Krishna Pd. Oli  
 9:10-9:30 Discussion
- 9:30-9:40 Shifting Cultivation and Medicinal Plant Collections: Traditional Forest Uses and Activities -- Senevi Epitawatte  
 9:40-10:00 Discussion
- 10:00-10:10 Rural Women in Search of Sustainable Development (A Case Study of Grassroots Women's Organization in India) -- Anila R. Dholokia  
 10:10-10:30 Discussion
- 10:30-11:00 Lessons Learned from the Asian Region
- 11:00-11:20 **Break**
- 11:20-11:30 Indigenous Peoples and Strategies for Sustainability in Columbia -- Adalberto Villafañá  
 11:30-12:00 Discussion
- 12:00-2:00 **Lunch**

Discussion Afternoon

Chair for Session Finn Lyngé

- 2:00-4:30 Indigenous Peoples and Strategies for Sustainability: Working group to re-visit the guide in the light of case studies presented.
- 4:30-4:45 **Break**
- 4:45-5:30 Plenary session: Reports from working groups, initial conclusions.
- 7:00 **Dinner**

During the evening, there will be small relatively informal regional groupings to discuss the case studies, and changes and edits to case studies

**FRIDAY JULY 30****9:00**      *The General Assembly*

Chair for session: Cindy Gilday

9:00-10:30      Discussion of Resolution for General Assembly: Follow-up to Resolution 18:16 -- Finn Lynge and Donna Craig, Task Force Mandate and Future -- Diane Crengle and Angela Cropper

**10:30-10:45**      **Break**

10:45-11:00      Next steps: How to Apply and Use the Guide (Jim Ypsilantis/John Williams)

11:00-12:30      Discussion: Development and Objectives of Action Programme  
What, where, why, and how? Guidelines for field operations.

**12:30-2:00**      **Lunch**

*Afternoon Session: Other Task Force Business*

Chair for Session: Angela Cropper

2:00-2:30      Discussion on Case Studies: Publication of Volume (Donna Craig)

2:30-3:30      Other business: Task force activities and role of IUCN Secretariat.

3:30-4:00      Prayer of thanks and closing of Symposium -- to be arranged

**Task force meeting**

4:00-5:00      Planning Session for Task Force Members: General Assembly Workshops

**ANNEX III****Abstracts of Case Studies Presented at Symposium****Asia**

**Gujarat zone of India**

**Dry zone of Sri Lanka**

**Hills and mountains of Nepal**

**Africa**

**Barotseland, Zambia**

**The Ewe people in Southeast Ghana**

**The Maasai in the Kajiado District of Kenya**

**Americas**

**Oaxaca, Mexico**

**Pueblo of Zuni, USA**

**Southern mountains of Costa Rica**

**Mountains of Colombia**

## Abstracts of Case Studies Presented at the Symposium

*During the symposium, case studies were presented on issues of indigenous management of natural resources in Asia, Africa, and the Americas. A brief abstract of each of the case studies is provided below.*

### Asia

#### Gujarat zone of India

*Rural Women in Search of Sustainable Development.* Anila Rasesh Dholakia, Gramashakti Shramajeevini Sangathana (GRASS).

Anila Dholakia explores issues relating to rural women in search of sustainable development through a case study of grassroots women's experience of in a voluntary organization for the empowerment of rural women workers in the arid and the semi-arid zones of Gujarat in Western India. Rural women's problems can be tackled, not through charity and short term measures of drought relief, but through long term, carefully planned programmes of sustainable drought-resistant and drought proofing actions. Women of the indigenous communities are not only the victims of environmental degradation, but also the prime users of their surrounding natural resources, and they must be integrated in decision-making, for the conservation of nature, equally and democratically. The project has succeeded in organising rural women's groups around their issues, needs, priorities, and concerns. It was based upon empowerment through training and technology transfer. Women have been trained in drip irrigation, wind mills, bio-gas plants, and nursery/plantation raising.

#### Dry zone of Sri Lanka

*Lessons to be learnt from traditional ways of Chena cultivation.* Senevi Epitawatte, National Consultant on Traditional Uses of Forests.

Dr Epitawatte explores the major socio-economic aspects of chena cultivation of village communities in the rural dry zone of Sri Lanka. Chena cultivation, maligned by the central government as slash and burn agriculture, is a highly developed means of agriculture involving rotation and laying fallow. This case study describes the process by which the community determines what is to be planted where, who plays what role, and how the system has worked for centuries based on traditions and local knowledge. Despite the various steps taken by the government to put a stop to chena cultivation, it is still in operation, and continues to make a valuable contribution to food production. Chena cultivation is a necessity, and life without it in the dry zones would be bleak indeed. In fact, it appears to be the best adapted agricultural method given prevailing conditions.

#### Hills and mountains of Nepal

*Traditional local decision-making processes and their adoption for sustainable resource management in the hills and mountains of Nepal.* Krishna Prasad Oli, Senior Environmental Planner, IUCN - Nepal.

Indigenous people of Nepal developed decision making processes as practical tools for resource management. These decision-making processes evolved over a period of time in response to changing political and socio-economic conditions and have been integral to the conservation and management of resources. It is therefore important to understand these traditional processes and their relationship with national policies and institutions and how they can be harmonised to establish a more effective system for resource conservation. Mr Oli presents a brief history of traditional decision-making systems and mechanisms for environmental management in the hills and mountains of Nepal. The strength and limitations of traditional systems of resource management are also identified.

## Africa

## Barotseland, Zambia

*Traditional management system of natural resources: a case for Western province (Barotseland) of Zambia.* G. L. Wamulwange & Induna Ingangwana, Barotse Royal Establishment

The Barotse Kingdom, established about 1600, is in the heart of the Barotse plain, well known for its abundance in water. The Zambezi river floodplain, inundated during the months of January to April, is the main source of water. Barotseland has vast forests with a wide range of species. The forests provide the indigenous people with timber, wild fruits, firewood, and bee-keeping industry, as well as wildlife.

The Barotse's system of traditional management is based upon the yearly water cycle. The Barotse have their staple food (fish) from water; their cattle depend on pastures irrigated by water, and they mostly depend on waterways for transport and management of waterways. The traditional rules governing fisheries are very strict, serving to protect the resource through the centuries. The traditional practices prevent the catching of small fish and serve to let many fish escape. Newcomers to the area are beginning to introduce destructive fishing techniques, such as the use of mosquito nets.

In general, there has been a breakdown of traditional systems of authority, related to a number of national government decisions, including the introduction of hunting safari companies to the Barotse game reserves, in disregard for ongoing traditional practices, the poaching activities of outsiders and newcomers. Influences related to the development of the National Resource Management act taught citizens to disobey the traditional management system, and once licensed under the act, citizens have begun to cut wood trees and even saplings with no reservation and no replacement, in contradiction to traditional practice.

## The Ewe people in Southeast Ghana

*Partnership with indigenous people in sustainable natural resource use; a case in Ghana.* Andrew Agyare, Department of Game and Wildlife, Ghana.

In Southeast Ghana, two groups of Ewe speaking people live next to a Game Production Reserve, which is supposed to be managed to produce wild animals for bushmeat for local people. The Ewe people own land as families, practice shifting cultivation, hunting, beekeeping, and gathering of non-timber forest products.

Traditions of sustainable natural resource management have been lost due to demographic pressure, drought, and mass unemployment, leading to environmental degradation. There has been pressure on the Game Production Reserve lands and conflict between the local people and the Department of Game and Wildlife, responsible for the management of the reserve.

Mr Agyare discusses some of the issues arising out of traditional uses of the resources in the area, the changes that have occurred over the years, and conflicts concerning the management of the protected area. Ways of involving the indigenous people in the management of the reserve are thoroughly studied.

## The Maasai in the Kajiado District of Kenya

*Wildlife conservation and the marginalization of pastoralists: the case of Kajiado District of Kenya.* Naomi Kipuri.

The success of the Maasai's traditional, environmentally friendly management practices is attested by the numerous species of fauna and flora that still abound in their territories. Their indigenous knowledge systems and ethical traditions were conducive to the preservation of these resources. Despite this success, the Maasai have not gained much benefit from the lucrative tourist industry which is based on the presence of wildlife. The income obtained from Park fees goes to the state treasury, out of which only slight benefits may trickle through to the Maasai through the benevolence of the state.

Other interventions contribute to increased competition for range resources. These include a combination of a high rate of in-migration of newcomers, competition for land between pastoralists and sedentary agricultural settlers, inappropriate technology, and restrictions on access to water and other resources. These result in undermining the productivity of pastoralism, and threaten the very existence of the pastoralists' way of life.

Ms Kipuri analyses the dynamics of this process from both an historical and socio-economic perspective and assesses the implications of the interventions in light of the marginalization of pastoralists residing with wildlife and the consequences for the preservation of biodiversity in the region.

## Americas

## Oaxaca, Mexico

*The Battle of Zapotec and Chinantec Communities for the defense of their natural resources in the Sierra Juarez, Oaxaca, Mexico.* Fernando Guadarrama Olivera, Trova Serrana, A.C.

The indigenous Zapotec and Chinantec communities are found in the region called the Sierra Juarez, which has an impressive array of ecological zones, ranging from 300 to 3000 meters above sea level. For these people, the "Commons" is something more than a form of property recognized by the state, it is a form of life which governs every aspect of the relationship between man and nature. Traditional practices have permitted the farmers of the pueblos to work the earth at different altitudes for centuries; a profound depth of knowledge has accumulated over the years about the different ecosystems in the region and their diversification.

Up until the 1950's, the great majority of the pueblos were practically out of touch with the outside world. The lack of roads permitted the strong preservation of traditional means of production and self-sufficiency. In 1947, the Mexican government reformed forest legislation, declaring that forest was the property of the entire nation. Vast tracts of land of the Zapotec and Chinantec were, without consultation, given to large state companies for their exclusive exploitation. Mr Guadarrama describes how the local communities attempted to regain control over their lands and to develop their own forest management plans. The communities are now further faced with the arrival of foreign timber companies.

**Pueblo of Zuni, USA**

*Saving the land and preserving the culture: Environmentalism at the Pueblo of Zuni.* James Enote, Project Leader, Zuni Conservation Project.

The Zuni people in New Mexico are currently developing management plans designed to preserve both their physical and cultural environments, and to recover from past environmental damages, through the use of more traditional philosophies of nature and more traditional farming practices. The majority of tribal lands are situated in very remote areas that were once considered inhospitable by "civilized" standards. Raw materials (timber, coal, oil, and gas) needed by the national economy have brought some cash benefits, but the result has been that some local residents grow dependent upon a lifestyle that requires these materials, but is not locally sustainable. There are short term gains for both national and local populations at the expense of the lands owned by native peoples.

After 12 years of litigation between the Zuni Tribe and the United States government over damages to Zuni resources, a legal settlement resulted in the payment of some \$25 million which serves as the basis for a trust fund to implement the Zuni sustainable resource development plan. This plan seeks the widespread rehabilitation of tribal lands and to identify those resources which may sustain Zuni development and culture. It includes programs to involve the local community, its women and youth, in environmental education, training, and in the development of management plans for local lands and resources.

**Southern mountains of Costa Rica**

*Indigenous knowledge and the management and utilization of natural resources by the indigenous pueblos of Costa Rica.* Ulises Hernandez Nersis, Asociacion Cultural Sejekto.

The management of indigenous resources, such as the river resources and medicinal plants, has a long tradition based upon the indigenous knowledge of the pueblos. However, the laws of Costa Rica do not recognize indigenous rights. Lands appropriated from the pueblos have become national parks and attract a tourism from which the local people do not benefit. Even the grants from the development agencies must go to the government, and cannot go directly to the local communities to support their development activities. Foreign money ostensibly given for the benefit of the pueblos, has gone to the Costa Rican government, which was likened to arming the enemy.

The taking of the local resources from the people has had a devastating effect on the local people, leading to increasing impoverishment. One major manifestation has been the departure of many residents, who have been forced to leave for urban areas.

**Mountains of Colombia**

*Indigenous management, externalities, and deforestation in the mountains of Colombia.* Adalberto Villafaña, Delegado Concejo Nacional de Politica Indigenista.

The religious belief systems of the indigenous people of the mountain areas are based on an approach of caring for the earth. The laws and takings of the Colombian government have served to sever the ability of the indigenous people to use their traditional sacred culture in caring for their resources. The systems imposed by government act in ignorance of traditional knowledge and beliefs. The area has attracted newcomers, campesinos, who are often in conflict with the indigenous people. For plantations of coffee and marijuana, large areas of forest have been cleared. Subsequently, in order to control the planting of Marijuana, the government sprayed large areas with herbicides, with additional harmful consequences to the beneficial crops of the indigenous peoples.

The area is now the site of three different warring factions. After six years, there is only 18 percent of the forest remaining. Future protection of the remaining forest is dependent upon a respect for and recognition of indigenous rights and indigenous belief systems.

**Indigenous Peoples Workshop and Symposium****List of Case Studies and Authors****1. April Workshop**

- |                              |  |
|------------------------------|--|
| Nelly Arvelo-Jiménez         | <i>The Use of Natural Resources by the Ye'kuana People of Amazonas.</i> Instituto venezolano de Investigaciones Cientificas. (Venezuela)                     |
| Darrell Posey                | <i>The Kayapo: Integrated Natural Resource Management in the Brazilian Amazon.</i> The Foundation for Ethnobiology. (Brazil)                                 |
| Cindy Gilday                 | <i>Traditional Knowledge and Sustainable Practices among the Dene</i> Dept. of Renewable Resources, Northwest Territories. (Canada)                          |
| Finn Lynge                   | <i>Greenland: The Home Rule Natural Resource Management and Environmental Protection Programme.</i> Danish Ministry of Foreign Affairs. (Greenland)          |
| Mary Simon & Lorraine Brooke | <i>The Role of Nunavik Inuit Environmental and Ecological Knowledge in the Follow-up to Agenda 21.</i> Inuit Circumpolar Conference (Canada)                 |
| Donna Craig & Ros Sultan     | <i>Aboriginal Joint Management of Australian National Parks: Uluru - Kata Tjuta.</i> Australian Conservation Foundation (Australia)                          |
| Diane Crengle                | <i>Perspectives on Indigenous Participation under the Resource Management Act 1991.</i> Ministry for the Environment. (New Zealand)                          |
| Joseph Matowanyika           | <i>Exploration of some elements of Indigenous Resource Management: Illustration for Rural Zimbabwe.</i> IUCN Regional Office for Southern Africa. (Zimbabwe) |

**2. July Symposium**

- |                       |   |
|-----------------------|---|
| Anila Rasesh Dholakia | <i>Rural Women in Search of Sustainable Development.</i> Grass. (India)   |
| Senevi Epittawatte    | <i>Lessons to be learnt from traditional ways of Chena cultivation.</i> National Consultant on traditional Uses of Forests. (Sri Lanka)   |
| Krishna Prasad Oli    | <i>Traditional local decision-making processes and their adoption for sustainable resource management in the hills and mountains of Nepal.</i> Senior Environmental Planner, IUCN (Nepal) |
| G. L. Wamulwange      | <i>Traditional management system of natural resources: a case for Western province (Barotseland) of Zambia.</i> Barotse Royal Establishment (Zambia)                                      |
| Andrew Agyare         | <i>Partnership with indigenous people in sustainable natural resource use; a case in Ghana.</i> Department of Game and Wildlife. (Ghana)  |

- Naomi Kipuri *Wildlife conservation and the marginalization of pastoralists: the case of Kajiado District. (Kenya)*
- Fernando Guadarrama Olivera *The Battle of Zapotec and Chinantec Communities for the defense of their natural resources in the Sierra Juarez. Oaxaca. Trova Serrana, A.C. (Mexico)*
- James Enote *Saving the land and preserving the culture: Environmentalism at the Pueblo of Zuni. Zuni Conservation Project. (USA)*
- Ulises Hernandez Nersis *Indigenous knowledge and the management and utilization of natural resources by the indigenous pueblos of Costa Rica. Asociacion Cultural Sejekto. (Costa Rica)*
- Adalberto Villafaña *Indigenous management, externalities, and deforestation in the mountains of Colombia. Concejo Nacional de Politica Indigenista.*

**Indigenous Peoples Symposium  
IUCN - The World Conservation Union**

**Resolution on Zuni Conservation Project**

We, the participants of the IUCN Indigenous Peoples Symposium, meeting in Zuni, New Mexico, July 28-30, 1993, would like to hereby declare our backing for the innovative work of the Zuni Conservation Project, which is succeeding in putting into practice the concepts and approaches towards sustainable development and advancing the spirit of participatory involvement of members of the community in accomplishing its objectives.

We particularly note that the program weaves a number of different elements into an overall approach that seeks the support of all segments of the community in improving and caring for the local environment. This includes public participation in planning, a program that accommodates both present needs and future expected growth, an educational program with a strong focus on youth, and an overall program that fully reflects the cultural and economic values of Zuni.

Therefore be it resolved that this symposium considers the Zuni Conservation Project an outstanding model globally for planning and implementing sustainable development. The project reflects the spirit of Agenda 21, Chapter 26, and exemplifies the IUCN philosophy of enabling communities to better care for their environment.

July 30, 1993

Signatures \_\_\_\_\_

Country \_\_\_\_\_

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## **IUCN - The World Conservation Union**

Founded in 1948, IUCN - The World Conservation Union brings together States, government agencies and a diverse range of non-governmental organizations in a unique world partnership : some 720 members in all, spread across 118 countries.

As a union, IUCN exists to serve its members - to represent their views on the world stage and to provide them with the concepts, strategies and technical support they need to achieve their goals. Through its six Commissions, IUCN draws together over 5000 expert volunteers in project teams and action groups. A central secretariat coordinates the IUCN Programme and leads initiatives on the conservation and sustainable use of the world's biological diversity and the management of habitats and natural resources, as well as providing a range of services. The Union has helped many countries to prepare National Conservation Strategies, and demonstrates the application of its knowledge through the field projects it supervises. Operations are increasingly decentralized and are carried forward by an expanding network of regional and country offices, located principally in developing countries.

IUCN - The World Conservation Union seeks above all to work with its members to achieve development that is sustainable and that provides a lasting improvement in the quality of life for people all over the world.

### **IUCN Social Policy Service**

The Social Policy Service brings social science and policy expertise to support the development of community-based resource management. It focuses particularly on participatory, demographic, economic, and gender dimensions. Major activities for 1993 include:

- \* To support local capacity building at the level of local institutions that want to apply social science and social policy to conservation programmes;
- \* To provide guidance and technical backstopping to IUCN theme and regional programmes, particularly at the field level;
- \* To prepare a guide to population issues in the development of strategies for sustainability and to bring this guide to the United Nations 1994 International Conference on Population and Development;
- \* In support of the Inter-Commission Task Force on Indigenous Peoples, to prepare a guide to the inclusion of indigenous concerns and knowledge in the development of strategies for sustainability; and
- \* To reflect upon IUCN's experiences in its programmes with regard to the human dimensions of conservation so as to promote information exchange between regional and country programmes and to consolidate and disseminate the knowledge base.

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