

NEW ALLIANCES FOR PEOPLE AND THE PLANET



How Unexpected Partnerships Between
Indigenous Peoples and State and Provincial
Governments are Delivering for Communities,
Conservation, and Climate



The Governors' Climate and Forests (GCF) Task Force was created in 2008 by governors from states and provinces that are leading the way in building robust jurisdictional programs to protect forests and climate while enhancing rural livelihoods. The GCF Task Force now serves 38 states and provinces from ten countries (Brazil, Colombia, Côte d'Ivoire, Ecuador, Indonesia, Mexico, Nigeria, Peru, Spain, and the United States).

This report was prepared in cooperation with the Samdhana Institute, the Yurok Tribe, and GCF Task Force delegates. The GCF Task Force wishes to thank the Climate and Land Use Alliance and Climate Advisers for their substantial contributions.

Cover: The Yurok Tribe, closing out their 2014 commercial fishing season. The Tribe has cancelled its commercial fishery for three consecutive years to protect struggling fish stocks.

INTRODUCTION

UNLIKELY ALLIES...

Governments and indigenous peoples have often been at odds, but protecting forests and responding to climate change is bringing them together in new and often unexpected ways. This report provides encouraging news from four corners of the world where these partnerships are delivering impressive results. From Mexico to Brazil, California to Indonesia, collaborations between indigenous peoples and state and provincial governments are improving local livelihoods, conserving indigenous cultures, protecting forests, and safeguarding biodiversity.

...COMING TOGETHER AROUND FORESTS

Humanity cannot win the battle against climate change without protecting forests.¹ The world's forests store more carbon than is currently contained in the atmosphere.² Deforestation is a sizeable source of climate pollution, accounting for more greenhouse gas emissions than all the world's cars, trucks, ships, trains, and airplanes combined. The annual emissions from tropical deforestation are greater than those of the European Union. The planet loses 50 football fields of rainforest *a minute* – 13 million hectares every year, or an area the

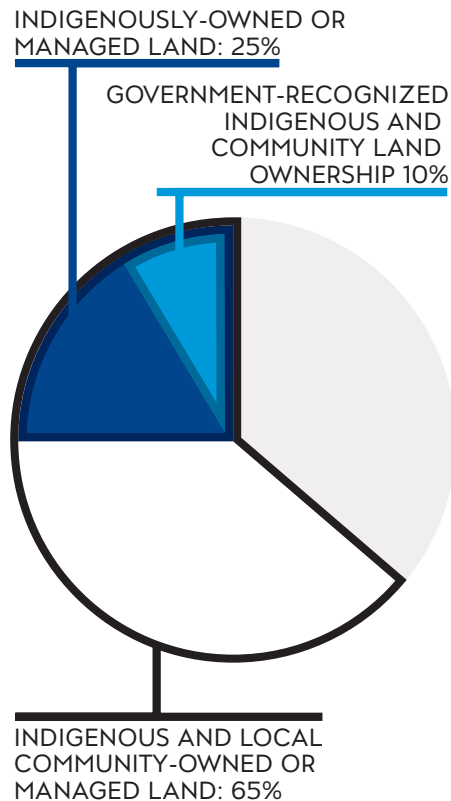
size of Greece.³ 2017 was the second worst year on record for tropical deforestation, and the rate appears to be accelerating.⁴

Reversing these trends can be a huge part of the climate solution. Forests, better land management, healthy diets, and climate-smart agriculture – collectively referred to as “natural climate solutions” – can cost-effectively provide at least 30% of the emissions reductions needed in the coming decades to meet global climate goals.⁵ Roughly two-thirds of this overall mitigation potential can come from conserving, restoring, and improving the management of tropical forests.

Compared to climate solutions in many other sectors, protecting forests can deliver a wider range of social and environmental benefits at a relatively low cost, and state and provincial governments must play a leading role in implementing policies and practices needed to curb deforestation and combat climate change. But they can't go it alone. Indigenous peoples are critical partners for maximizing the climate contributions of forests and lands. Indigenous peoples own or manage at least a quarter of the world's land, and the figure jumps as high as 65% if traditional

Indigenous agroforestry agents managing their plant seedlings in Acre, Brazil.





Indigenous peoples own or manage at least one quarter of the world's land, yet governments have only formally recognized a fraction of that as indigenously-owned.

local communities are also included.⁶ Indigenous peoples and local communities own or manage at least one-eighth of the planet's forests, and at least one-quarter of its tropical forest carbon.⁷ These communities are, in effect, the world's forest carbon guardians.

Increasingly, many governments are recognizing that when indigenous peoples' rights are recognized, they can best manage and protect their lands and ancestral homes. Where governments have formally recognized indigenous rights, deforestation rates are comparatively low. Conversely, where indigenous peoples have no or few legal rights, or where their rights are not respected and enforced,

deforestation rates and social conflict are significantly higher. The deforestation of indigenous peoples' forests in Brazil, for example, would likely have been 22 times higher without their legal recognition.⁸ In Indonesia, high deforestation rates are driven in part by no or weak legal rights for forest-dependent communities. Government approved oil palm concessions – a major source of deforestation – cover 59% of traditional indigenous community forests in portions of West Kalimantan.⁹ The best outcomes occur when governments not only formally recognize indigenous rights but also work actively and collaboratively with indigenous communities to honor and enforce those rights. We have a long way to go – only 10% of indigenous lands around the world are formally recognized.¹⁰

While land and resource rights are essential, they are not enough. Indigenous communities also need partnerships and support that is best provided by local-level governments, from forging and implementing shared development visions, to working together to provide technical assistance, capacity building, and funding for local forest conservation programs. Even if national governments play a leading role in defining land and resource rights, subnational governments – states and provinces – are especially well-placed to enable this broader set of conditions and resources that indigenous communities can put to use in managing their territories. Indigenous and local communities and subnational governments can work better – together – to solve common problems. When this happens, indigenous peoples

have the best chance of retaining control over their forests while preserving their cultures, traditions, and economies. The impacts of this sound land management practice extend far beyond indigenous territories – we all benefit.

Forging partnerships between indigenous peoples and state and provincial governments is not simple; it takes time, commitment, and tenacity. But leaders around the

world are proving it can happen. The remainder of this report highlights four success stories from Brazil, Indonesia, Mexico, and the United States, where subnational governments and indigenous peoples have partnered in innovative ways to create just and sustainable outcomes that provide hopeful pathways, and possibilities, for people and the planet.



PUYANAWA TRIBE, ACRE, BRAZIL¹¹

The Puyanawa tribe is an indigenous ethnic group in the Brazilian state of Acre. They reside deep in the Amazon, the world's largest rainforest, on a sandstone plateau nestled against neighboring Peru and Bolivia. For over two thousand years, the Puyanawa have sustainably harvested food from the lush, species-rich forests that tower over their thatch villages. Today, the Puyanawa have rights to these forests, but it wasn't always this way.

Over a century ago, white settlers in Acre began to encroach on Puyanawan and other indigenous lands. The settlers sought wealth, including that of the *Hevea brasiliensis*, the most valuable species of rubber tree. Many Puyanawa died in violent clashes with settlers or from illness when they were expelled from their lands, forced to convert to Catholicism, and enslaved on rubber plantations. Speaking the native Puyanawa language and other expressions of culture or traditional religion were forbidden. Those who did not obey the strict rules were punished by plantation managers. As a result, the Puyanawa language almost disappeared. A survey conducted in 1990 found that there were only twelve active speakers out of a population of just under four hundred.

*A climate change
and forest workshop
in Puyanawa
Indigenous Land.*

The land suffered too. In the 1970s and 1980s, newly arrived cattle ranchers burned large tracts of forest to convert them to ranchlands, accelerating the destruction of forests and indigenous lands. Land conflicts with the Puyanawa and other indigenous groups increased in Acre as indigenous communities were besieged by illegal logging, unauthorized forest clearing, and other damaging practices.

After decades of campaigning for their rights, the Puyanawa and other ethnic groups were finally able to formalize their land tenure and reclaim their cultures in the 1980s. By 2000, the Puyanawa's land was completed demarcated and they were once again teaching their language in schools.

With popular support, in 2014, the government of Acre advanced a new development strategy that concentrates economic development on existing agricultural lands while protecting remaining forests. The government began working with the Association of the Movement of Agroforestry Agents of Acre, a group that brings together the Puyanawa and other indigenous groups managing portions of Acre's forest area. Their shared vision was to significantly reduce deforestation and resulting



greenhouse gas emissions by enforcing indigenous rights, restoring environmentally degraded lands, and reintroducing traditional indigenous land management practices. The state government and the Puyanawa understood that conserving forests would benefit ranchers and urban inhabitants by controlling rainfall, reducing drought and flooding, increasing agricultural productivity, and enhancing water quality, while attracting international financial support for climate action. Once the government saw the Puyanawa as guardians of the forest in a way that benefited everyone, community demands for greater control over customary lands ceased to be at odds with government policy and started to be a means to it.

To implement their shared vision, the Acre government and the Puyanawa set up several effective programs. Villages were trained in agroforestry techniques. The partners distributed seeds and seedlings to communities to restore degraded forests. Over 35,000 trees have been planted so far. The government and local indigenous peoples established monitoring systems to guard against illegal deforestation, and have strengthened legal protections for community lands and conservation areas.

The results speak for themselves. The Puyanawa now live on the land where they first settled. Their population has almost doubled since first contact, and their culture and traditions are flourishing. Whereas they were once nearly landless, they now manage a territory of just over 24,000 hectares (60,000 acres).¹² Their incomes have grown from agroforestry, including the sale of sustainably harvested cassava, a native root vegetable.¹³

Today, the vast majority of Acre is covered by forests, and deforestation has fallen by 76% since 2003. Popular support for partnerships with the Puyanawa and other indigenous communities remains high, and the programs are beginning to gain international attention. In 2017, the German Development Bank signed a €30 million agreement to support continued reduction of emissions from deforestation. First on its list of goals is supporting subprograms on indigenous lands. Both the government and indigenous communities have high hopes for the future as education, training, and forest restoration programs scale up. Most importantly, this approach has the potential to scale across Acre and other parts of Brazil.

Today, the Puyanawa have recognized rights to these forests, but it wasn't always this way.



TAMBRAUW DISTRICT, WEST PAPUA, INDONESIA¹⁴

The Indonesian province of West Papua covers part of the western portion of the island of New Guinea in the Pacific Ocean. It is a land of extremes: rainy, steamy, and equatorial on the coasts, with snowcapped peaks at its interior. Emerald forests blanket steep mountains and swampy lowlands alike. These forests – covering 9.7 million hectares, 12% of Indonesia's total forested area – are among the most undisturbed, biologically diverse, and carbon rich places on Earth.¹⁵ Many of these forests are protected by indigenous peoples, concentrated in villages nestled under the towering canopies.

Over the past few decades, the national government of Indonesia has tried to develop West Papua and neighboring areas by tapping into the region's extraordinary natural wealth: gold, coal, natural gas, timber, and rich soils. For example, the government has authorized big agricultural companies and immigrant farmers from elsewhere in Indonesia to burn forests to convert them into palm oil plantations, ranches, and farms.

In regions of Indonesia that have embraced natural resource exploitation, economic development has come at a high cost to the environment and indigenous peoples. Too often, development schemes have pushed

local communities from their traditional lands and deprived them of the forests critical for their incomes and cultures. Many indigenous peoples have protested government policies and corporate land grabs, sometimes leading to violence and the criminalization of indigenous activism.

The social conflict, injustice, and environmental damage created by the exploitation of natural resources have given some West Papuan district governments and indigenous communities reason to look for alternative development models that emphasize sustainability, indigenous rights, local control, and natural resource conservation. One such innovator is the Tamberau District. Tamberau is roughly the size of the country of Jamaica or the state of Connecticut. Yet, while the populations of those places each exceed 2 million, Tamberau only has around 30,000 inhabitants or six people per square mile. Approximately 95% of the district is made up of intact forest.

Two decades ago, Tamberau, like so many other places in West Papua and elsewhere in the developing world, faced an enormous choice. While it remained relatively untouched by deforestation, mining, and other unsustainable natural resource exploitation,

A local facilitator works on mapping and community consolidation issues.



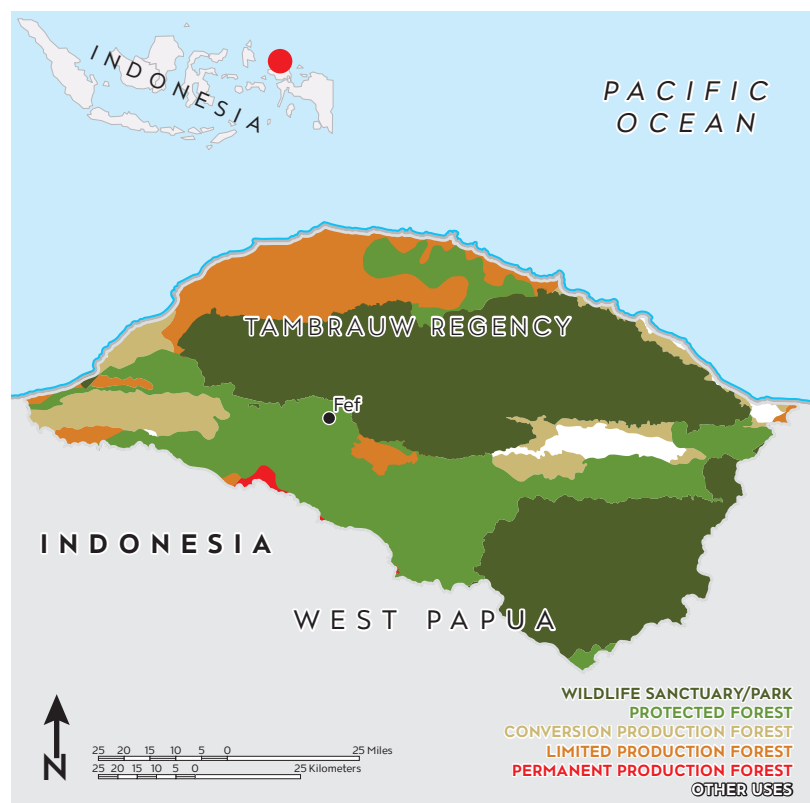
the bulldozers, road graders, and plantations were on its doorstep – and knocking loudly. Major changes in land use were starting and social conflict was on the rise. In 1998, for example, a local timber company received logging permits from the national and district governments, but the company did not receive the consent of local indigenous groups.¹⁶ This resulted in the destruction of indigenous forests and the forced displacement of local communities, as well as a great deal of anger and protest.¹⁷

Those indigenous peoples who do not have secure land tenure have even less control over extractive industry on their lands. In Indonesia, it can take communities upwards of 15 years to secure their land rights, sometimes requiring as many as 17 steps managed by 21 different government agencies. On the other hand, private companies can get a license or concession to clear forests in three years and, in some cases, they can start operating sooner.¹⁸ Many members of the five indigenous groups in Tamberauw feared that modern economic development would take away their homes and destroy their way of life. Yet they also knew that the district's poverty rate was among the highest in the country, and that economic advancement was essential. Seeing a chance to promote development on their terms, they organized and took action.

In 2012, the local Indonesian government of the Tamberauw District created a new development path, one that envisioned poverty alleviation through sustainable economic development, rather than

one-time natural resource extraction, and that placed indigenous peoples at the heart of the region's economic and political model. In the intervening years, Tamberauw's local government and indigenous communities have been working hand-in-hand to implement a three-pronged sustainable development strategy. Their first objective has been to protect indigenous rights, including land tenure. Substantial progress has been made mapping traditional indigenous lands and establishing modern cadastral registries, with the government providing support for every tribe to hold customary meetings to discuss and agree on territorial rights.¹⁹ They have taken the legal and policy measures needed to formalize indigenous control over local lands, in accordance with Indonesian law.

Indigenous Peoples who do not have secure land tenure have even less control over extractive industry on their lands.





People of Saubeba village discuss a plan with Tambrau officials to formally designate the district as a conservation zone.

As a second and related objective, the government and indigenous communities have secured legal designation and protection of Tambrau as a “conservation district.” Now, nearly 80% of the region is under some form of legal conservation protection. This protection reinforced the historical role of indigenous communities in safeguarding forests, though it required strenuous effort to ensure indigenous peoples’ access to their land and resources was not limited. The campaign to become a conservation district also required public education. Some indigenous communities in the region have never known anything except conservation and originally found the idea of becoming part of a conservation district somewhat foreign. As Bernadus Yewen, a local community leader, explains, “Many of us here still

don’t understand what conservation means. If it means protecting the forest, then we’ve been doing it since the time of our ancestors.”

Finally, the government and indigenous groups have begun forging a consensus on economic development choices. In the past few years, the government has rejected mining, logging, fossil fuel, and palm oil projects, while working with indigenous communities to identify more sustainable alternatives to embrace, including renewable energy, eco-tourism, and agroforestry.

Both the government of Tambrau and the various indigenous groups remain committed to their shared vision and partnership, which enjoys widespread public support. Deforestation rates and social conflict in Tambrau are low today and are expected to remain so in the foreseeable future, even as deforestation and violence continues in neighboring regions. Development goals, such as rural electrification, are being met with small scale hydropower and other sources of renewable energy.

Tambrau’s recipe for success is being shared widely in West Papua. Regional workshops are highlighting what the other twelve districts in West Papua can do to follow Tambrau’s example. The recently elected Governor of West Papua is keen to champion the approach taken in Tambrau, and if he is successful, West Papua may become a model for sustainable development across Indonesia and Southeast Asia.²⁰

YUROK TRIBE, CALIFORNIA, UNITED STATES²¹

The Yurok people, or the “downstream” people, have relied on the Klamath River, which runs through Northern California, since time immemorial. The Klamath once maintained over fifty Yurok villages along its shores, ranging from the river’s mouth at the Pacific Ocean to Weitchpec, which lies forty-four miles upstream. First contact with non-natives took place in 1775 and in the following decades, fur traders and trappers, prospectors, and homesteaders rushed to the natural resource-rich area the Yurok inhabited. With these new settlers came fatal conflict and disease. By the end of the gold rush era, over 75% of Yurok members had died.²²

The Yurok Reservation, established in 1855, was considerably smaller than the Yurok’s aboriginal territory. Its boundaries confined the Tribe along twenty miles of the Klamath River and up to one mile on either side.²³ However, the Yurok Reservation was reduced even further under the General Allotment Act of 1887, which divided it into parcels meant for individuals to own and farm. Any land that the government deemed unsuitable for farming was sold, often to timber companies. As a result, almost half of the Yurok’s reservation land left their control. Today,

timber companies and non-tribal entities still own large portions of the Yurok Reservation and Yurok aboriginal territory. “At one point, we only had 3,000 acres in ownership on our 58,000-acre reservation,” Yurok tribal leader Susan Masten says. “Reacquiring our lands is imperative to us, and it’s mandated by our constitution.”

In the hands of non-native owners who were focused on extracting natural resources, the ecosystem of the former Yurok Reservation suffered, and so did the Yurok people. The Tribe relied heavily on its salmon fishery for subsistence and economic needs. Yet, dams built throughout the twentieth century blocked the spawning salmon habitat, reduced river flows, and raised water temperatures – decimating the salmon population and the Tribe’s main source of food and income. In the early 2000s, the poverty rate on Yurok tribal lands was over 80%, and more than 70% of the people living there had no access to basic phone service or electricity.²⁴ Wildlife, too, suffered from the destruction of forest habitat. “We have lost most of our old trees because of historical logging practices performed by others on our land, and our native fish and wildlife species are struggling because of it,”

Indigenous leaders from around the world: Front Row: Arildo Gapame Surui (Brazil), Javier I. Kinney (Director of the Office of Self Governance, Yurok Tribe), Larry Hendrix (Yurok Councilmember), Edwin Vasquez (Peru), Jennrri Foor (Peru), Rukka Sombolinggi (Indonesia), Jack Mattz (Yurok Councilmember), and Mateo Estrada (Colombia) Back Row: Thomas Wilson (Yurok Councilmember), Bemoro Metuktire (Brazil), Francisca Oliveira de Lima (Brazil), Cándido Mezúa (Panama), and Orlando Manuel (Honduras).



explained Thomas P. O'Rourke Sr., Chairman of the Yurok Tribe.

For many years, reclaiming these lands did not seem possible. However, the Yurok tribal government saw an opportunity to enter into the California "cap-and-trade" program regulating greenhouse gases. This program allows companies to meet a small percentage of their greenhouse gas emission reduction obligation through the purchase of approved offset credits. These credits can be generated in a variety of ways, including through approved forest conservation projects. The process is relatively straightforward: when a person or group that owns forests commits to preserving or increasing their forest's carbon storage for 100 years, the State of

California can issue offset credits to the owners, which they can then sell to regulated companies. This arrangement can lower compliance costs for companies, create new revenue for forest projects and communities, and ensure that the state's greenhouse gas goals are met.

In 2010, the Tribe partnered with the California Air Resources Board (CARB) to draft regulations that allowed tribal forest projects to qualify for the carbon credit program. The Yurok negotiated to secure the Tribe's ability to participate in the program, while respecting the sovereign nature of the Tribe and its lands. As a result, the Yurok Tribe became the first to receive carbon credits and external financing for protecting forests.

To date, the Tribe has purchased 47,000 acres of land, more than doubling their land holdings.



With the revenue they have received from their commitment to protect their forests and increase carbon stocks, the Tribe has begun reacquiring their ancestral territory – land that has not been in their ownership in over a century. Not only does the Tribe have funds to reclaim much of their territory, they have the resources to manage these lands under traditional Yurok forest management practices, enhancing wildlife and fish habitats for both subsistence and economic development and creating economic opportunities for tribal members.

The carbon credit program “enables the Tribe to help transition thousands of acres back into a tribally managed, old-growth forest ecosystem, where wildlife and cultural resources such as elk, tanoak acorns, and medicinal plants will thrive,”



says Yurok Chairman O'Rourke. "On an area covering thousands of acres, the Tribe is able to boost biodiversity, accelerate watershed restoration, and increase the abundance of important cultural resources."

To date, the Tribe has purchased 47,000 acres of land with revenue from California's "cap-and-trade" program, more than doubling their land holdings.²⁵ Based on the success of this program, CARB is

now partnering with seven Native American tribes from six states across the United States, using the Yurok partnership as a model. Over 41 million offset credits have been issued to these projects, valued at approximately \$432 million. Currently, CARB is gathering information on expanding the forest offset program internationally, where it could benefit indigenous peoples and tropical forests in other parts of the world.

The Yurok village of Wehl-kwew, Brush Dance ceremonial lands at the mouth of the Klamath River, Yurok Ancestral Territory.

THE MAYA ZONE, QUINTANA ROO, MEXICO²⁶

The Mayan empire once stretched from Southern Mexico to Honduras. Bustling cities dotted the rainforest, and glimmering step pyramids cut through the tree canopy. When European settlers conquered the region, the descendants of the ancient Mayans – the Maya people – were subjugated under a legal caste system. After a violent indigenous uprising in the 1850s, many Maya settled in the modern Mexican state of Quintana Roo, in a region known locally as the Maya Zone.²⁷

In 1920, the Mexican government implemented agrarian reforms and established collective, communally-managed land grants called *ejidos*. Increased demand for sapodilla latex, the base for chewing gum, contributed to population and economic growth. In the 1950s, logging began, spurring a stream of migration from other parts of Mexico. By the 1970s, the government began sponsoring cattle ranching in the region. Today, some *ejidos* are inhabited primarily by Mayans, while others are governed by more recent settlers.

Many *ejidos* experienced significant environmental degradation, particularly the destruction of forests. However, *ejidos* managed by Mayan communities practicing

sustainable forest management were able to keep their forests, cultures, and communities largely intact. As the benefits of this long-term approach became apparent, popular support for the more sustainable Mayan method grew in Quintana Roo.

This gave rise to new thinking and untraditional alliances. This year, the Maya and the government of Quintana Roo formed a partnership, the Emissions Reduction Initiative (IRE), aimed at reducing emissions from deforestation while promoting local control, sustainable development, and natural resource management. The state government is working with 118 *ejidos*, with a total territory of nearly 1.4 million hectares (3.4 million acres). They hope to incorporate 106 additional *ejidos* and reach over 350,000 people. The partnership encourages local people to continue sustainable forest management and agricultural production in Quintana Roo, providing a viable, long-term economic option in the Maya Zone.

This partnership builds on a long history of community forest management, while responding to more recent threats. In the 1980s, some *ejidos*, with support from

An agroforestry module in Quintana Roo State.



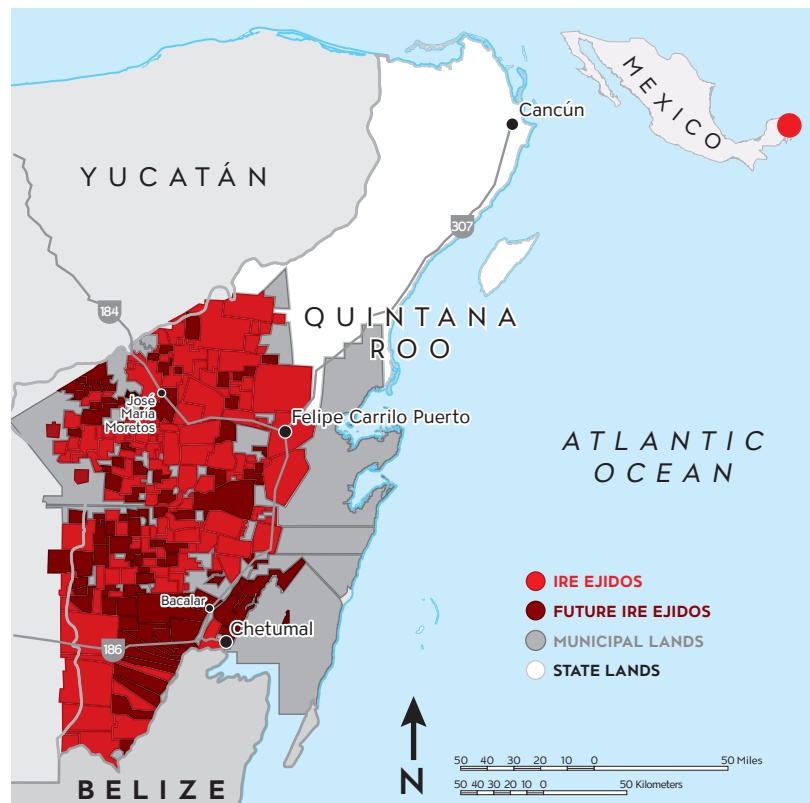
development funds, established permanent protected forest areas to prevent these forests from being converted for other land use. This allowed the ejido members to produce timber commercially while keeping deforestation low. As a result, overall forest loss during the 1990s in the Mayan Zone was almost imperceptible.²⁸

However, in the early 2000s, local people began moving to urban centers. With fewer people to work the land, some *ejidos* were sold to commercial farms and ranches.²⁹ Today, large scale industrial agriculture and livestock production pose the biggest threats to Quintana Roo's forests.³⁰

In response, the Quintana Roo government partnered with its two neighboring states to combat climate change and deforestation in 2010.³¹ They proposed ambitious goals including net zero deforestation in the region by 2030, something near impossible without help from the *ejidos*.³² Mayan farming systems are being revived and transformed to intensify production on existing agricultural land without the need to clear additional forests. This provides farmers with higher, more stable yields and income, reduces deforestation, and helps mitigate the effects of climate change by creating a more resilient natural environment for people and wildlife alike.³³

The new IRE partnership accelerates these efforts. Now, the local government and people of Quintana Roo are containing forest loss and environmental degradation. They are working to conserve and connect local mountain ranges to maintain wildlife corridors. Innovative partnerships with *ejidos* in the foothills of the mountains are contributing to ambitious sustainable natural resource management programs, thereby creating a buffer between industrial agriculture on the plains and the mountainous wilderness areas.

This partnership builds on a long history of community forest management by the Maya, while responding to more recent threats.



CONCLUSION

These case studies illuminate the emerging, and heartening, global trend of unexpected but productive partnerships between subnational governments and indigenous peoples. Progressive state and provincial governments on several continents are making commitments to reduce deforestation, increase benefit sharing with local communities, and promote sustainable, low-emissions economic development. These governments understand that indigenous peoples and local, forest-based communities often lead the way when it comes to truly sustainable management of natural resources. For their part, indigenous and local communities increasingly understand that working with governments remains essential to securing their territorial claims and human rights, as well as to benefiting economically from their forest conservation and sustainable natural resource management. These partnerships are producing results that benefit local communities, regional and national governments, and the international community.

These success stories also share certain attributes that other governments and indigenous peoples should consider incorporating when creating their own partnerships in other regions of the world. For these governmental-indigenous partnerships to work effectively:

1. National and sub-national governments need to recognize and enforce indigenous rights through strong legal

protections and governance institutions, especially with respect to land tenure, self-determination, culture, language, and religion.

2. Indigenous peoples and local governments need to draw up and implement a shared vision and blueprint for low emissions development in indigenous regions. These plans are likely to emphasize renewable energy, agroforestry, and other low-impact economic development strategies.
3. In addition, local governments and indigenous peoples need to work jointly to create the culturally appropriate education, training, and monitoring systems needed for programs to work in communities and villages in the real world.
4. The international community must support partnerships like these that advance global sustainable development, climate and biodiversity goals, as well as indigenous human rights. Donor nations are called on to provide both political and economic support, including through traditional development assistance and international climate finance.

With this support, the potential to scale-up these successful partnerships across the world is enormous. Doing so would produce significant benefits for people and the planet.

UNEXPECTED PARTNERSHIPS

NATIONAL GOVERNMENTS

IMPROVED GOVERNANCE
SECURE AND ENFORCED INDIGENOUS RIGHTS
ECONOMIC INCENTIVES FOR LOW EMISSIONS DEVELOPMENT

STATE AND PROVINCIAL GOVERNMENTS

FINANCIAL MECHANISMS THAT BENEFIT COMMUNITIES
JURISDICTIONAL APPROACHES TO LOW EMISSIONS DEVELOPMENT
CAPACITY-BUILDING PROGRAMS
LINKAGE WITH NATIONAL GOVERNMENT
INDIGENOUS AND LOCAL COMMUNITY RIGHTS RECOGNITION

INDIGENOUS PEOPLES

TRADITIONAL KNOWLEDGE, WORLDVIEWS, AND CULTURE
EFFECTIVE LAND AND FOREST MANAGEMENT
TERRITORIAL GOVERNANCE

INNOVATIVE PARTNERSHIPS

SHARED DEVELOPMENT AND ENVIRONMENTAL OBJECTIVES
COMMON VISION INNOVATION SYNERGIES MUTUAL RESPECT

BENEFITS

INCLUSIVE AND PARTICIPATORY PROCESSES
IMPROVED LIVELIHOODS
RESPECT FOR INDIGENOUS CULTURES AND RIGHTS
FOREST, SOIL, WATER, AND BIODIVERSITY CONSERVATION
GREENHOUSE GAS EMISSIONS REDUCTIONS
SOCIAL JUSTICE AND HARMONY

INDIGENOUS RIGHTS RECOGNITION
POLITICAL AND ECONOMIC ASSISTANCE
INTERNATIONAL COMMUNITY

These partnerships are producing results that benefit local communities, regional and national governments, and the international community.

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