COMMUNITY CONSERVATION RESILIENCE INITIATIVE

METHODOLOGY | APRIL 2014

Introduction to the Initiative

The Community Conservation Resilience Initiative was established by an informal alliance of national and international Indigenous Peoples' organisations, non-governmental organisations and social movements that shared a joint belief in community stewardship, governance and rights-based approaches to biodiversity and ecosystem conservation and restoration. The goal of the Initiative is to sustain and strengthen the resilience of community conservation practices, including Indigenous Peoples' and community conserved territories and areas (ICCAs), in light of existing or potential external and internal threats. The main objective is to perform a bottom-up assessment of a) the resilience of Indigenous Peoples' and local communities' initiatives and approaches to conservation and restoration and b) the legal, political, socio-economic, financial, technical, and capacity-building support that could assist in sustaining and strengthening such initiatives and approaches, and subsequently to secure those forms of support through strategic advocacy efforts.

It is expected that the Initiative will be undertaken in up to 20 countries, involving at least 60 communities. It will include analyses of the implications of relevant human rights instruments (including those related to the rights of Indigenous Peoples) and of the specific rights, roles, needs, and aspirations of women in this context.

The Community Conservation Resilience Initiative aims to empower Indigenous Peoples and local communities to develop strategies for building indigenous resilience, mitigating impacts of global change and strengthening the linkages between biological and cultural diversity for endogenous development, in turn supporting the implementation of the United Nations Declaration on the Rights of Indigenous Peoples.

For more information, please visit the Initiative's web page or contact Holly Jonas (holly@naturaljustice.org), Tina Rai (mrinalini_rai@yahoo.com) and Simone Lovera (simone@forestcoalition.org).

> *Further information:*
> - www.un.org/esa/socdev/unpfii/documents/DRIPS_en.pdf
> - www.intercontinentalcry.org/indigenous-resilience
> - www.iccaconsortium.org
> - www.biocultural.iied.org

GOAL: Sustain and strengthen the resilience of community conservation practices in light of existing or potential external and internal threats		
Objective 1: Develop participatory methodology for Indigenous peoples and local communities to document and analyse their own resilience	*Objective 2: Bottom-up assessment of community conservation resilience and various forms of support to sustain and strengthen them*	*Objective 3: Implement national and international advocacy campaigns in support of communities' recommendations*

Figure 1: Goal and objectives of the Initiative

Table 1: Key terms	
Resilience	Social-ecological system's ability to change, reorganise, and enhance capacity to adapt to disturbances, while retaining similar structure and functions; a property of historical processes of change and adaptation of social, cultural, spiritual, and ecological systems
Endogenous development	Development model that seeks to strengthen the internal capabilities of a region or local community to develop a society and its economy from the inside out, to be self-sustaining and sustainable over time
ICCAs	Indigenous Peoples' and local communities' conserved territories and areas include traditional and contemporary systems of stewardship that enable the conservation, restoration and connectivity of ecosystems, habitats, and species in accordance with Indigenous and local worldviews and cultural practices

Overview of the Methodology

This methodology is directed primarily towards national organisations or networks coordinating the Initiative in their countries. It was inspired by the assessment methodology of the Indigenous Peoples Biocultural Climate Change Assessment Initiative. It was further elaborated by Natural Justice based on inputs from Gloria Lentijo and Censat Agua Viva, the participants of two skill-share meetings (at the ICCA Consortium General Assembly in October 2013 and alongside a Global Forest Coalition Coordination group meeting in November 2013), and four partners who undertook initial activities between December 2013 and April 2014 in Colombia, Uganda, Samoa, and Malaysia.

The methodology intends to provide a guiding framework to be adapted to the specific national and local contexts. It does *not* intend to set a strict process or chronological steps or to homogenise the many differences between communities and countries. A common approach overall will enable mutual learning across cultures without pre-determining the details and nuances of each process.

The methodology is comprised of **5 cross-cutting principles** and **9 key components**. While some partners may have already undertaken some of the components, others may have prior experience with similar approaches or tools in a different context. The key components are closely related and will likely overlap and interact in practice. The diagram below provides an overview of the different components that could be undertaken in each country by: a) a facilitation and support team, b) Indigenous Peoples and local communities, and c) a national-level coordination body. This methodology will continue to be developed throughout the Initiative.

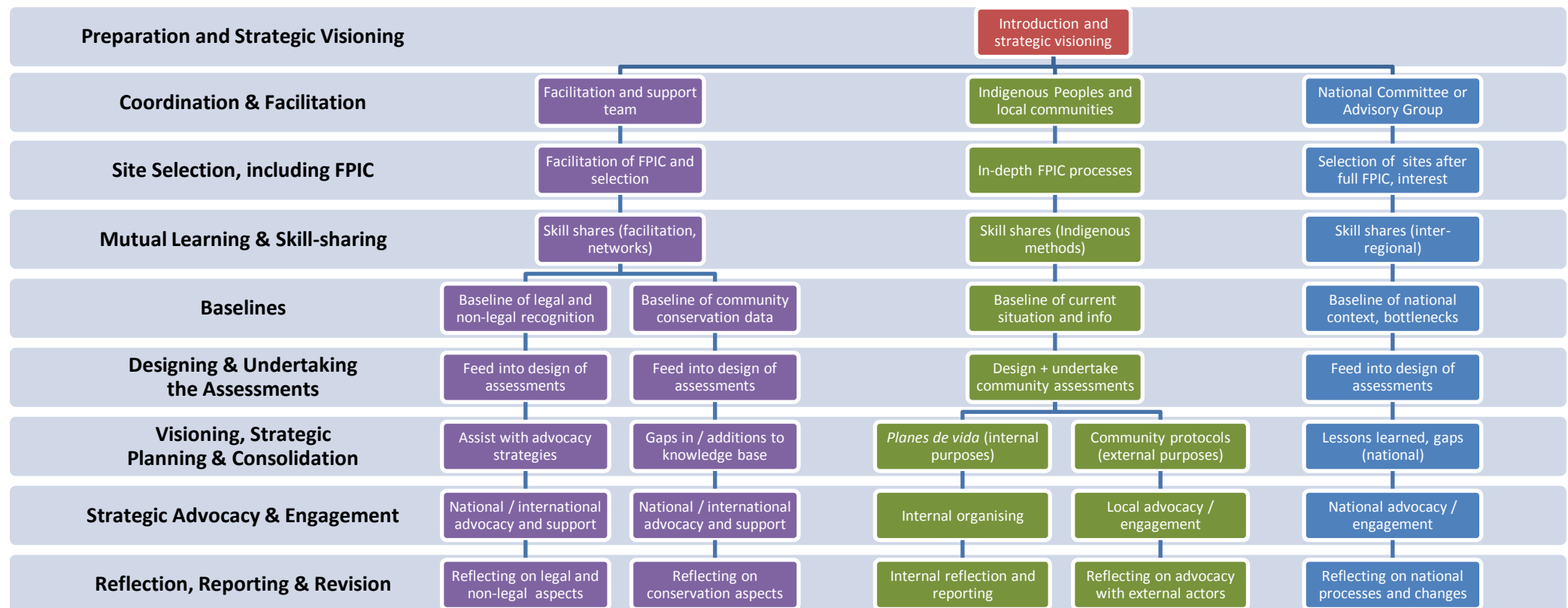|	Facilitation and support team (purple)		Communities (green)		National coordination body (blue)
Preparation and Strategic Visioning			Introduction and strategic visioning		
Coordination & Facilitation	Facilitation and support team		Indigenous Peoples and local communities		National Committee or Advisory Group
Site Selection, including FPIC	Facilitation of FPIC and selection		In-depth FPIC processes		Selection of sites after full FPIC, interest
Mutual Learning & Skill-sharing	Skill shares (facilitation, networks)		Skill shares (Indigenous methods)		Skill shares (inter-regional)
Baselines	Baseline of legal and non-legal recognition	Baseline of community conservation data	Baseline of current situation and info		Baseline of national context, bottlenecks
Designing & Undertaking the Assessments	Feed into design of assessments	Feed into design of assessments	Design + undertake community assessments		Feed into design of assessments
Visioning, Strategic Planning & Consolidation	Assist with advocacy strategies	Gaps in / additions to knowledge base	*Planes de vida* (internal purposes)	Community protocols (external purposes)	Lessons learned, gaps (national)
Strategic Advocacy & Engagement	National / international advocacy and support	National / international advocacy and support	Internal organising	Local advocacy / engagement	National advocacy / engagement
Reflection, Reporting & Revision	Reflecting on legal and non-legal aspects	Reflecting on conservation aspects	Internal reflection and reporting	Reflecting on advocacy with external actors	Reflecting on national processes and changes

Figure 2: Overview of key components of the methodology and how they relate to the facilitation and support team (purple), communities (green), and national coordination body (blue)

CROSS-CUTTING PRINCIPLES

Indigenous Peoples' and Local Communities' Rights, including the Right to Free, Prior and Informed Consent

At the heart of the Initiative is respect for and realisation of the rights of Indigenous Peoples and local communities, including their right to provide or deny free, prior and informed consent (FPIC) regarding activities that take place on their lands and territories, or otherwise affect them. The decision to provide or withhold FPIC is an ongoing process, not a single moment or one-off event. At any stage of engagement with external actors, a community has a right to seek more information, say "no", or withdraw entirely. Customary means of consensus-building or other forms of decision-making can be used as the basis for culturally appropriate FPIC processes. By definition, FPIC processes must respect the community's timelines and self-determined processes and must not be driven or influenced by project proponents. This applies to all activities undertaken in the context of this Initiative.

> *In **Samoa**, respecting Indigenous and cultural protocols is a time-consuming process, but is a pre-requisite for community engagement and building trust. It is a mark of respect for traditional values and also prevents the application of ancient taboos during the project activities.*

Indigenous & Community Ownership

The process and outcomes of this Initiative should be driven and created by Indigenous Peoples and local communities. Power relations between Indigenous and dominant societies are often highly imbalanced and inequitable. The Initiative aims to be emancipatory, participatory, and representative of local realities. It recognises that indigenous peoples' and local communities' relationships with their territories and areas are an integral source of their identities, cultures and well-being. The emphasis on Indigenous methodologies and approaches lays the foundations for bridging complementary systems of traditional indigenous and mainstream knowledge.

Adaptive Facilitation

Facilitation requires respect, reciprocity, equity, sensitivity, flexibility, trust, and adaptability. Open communication and mutual sharing and learning lie at the heart of this Initiative. Facilitators should ensure that both the process and outcomes are emancipatory. Communities and facilitators should also consider how they may wish to manage:
- Expectations (for example, through reflection and evaluation at different stages to ensure expectations are realistic and attainable)
- Timeframes (for example, by planning for necessary financial and human resources, time required to engage with communities, and adapting to circumstances such as natural disasters or changes in government)
- Information (including process documentation and safeguarding sensitive or restricted information)

Participation & Representation

A significant part of this Initiative is creating space for meaningful and culturally appropriate participation of representatives of all social groups (children, youth, women, men, elders, people with disabilities or illnesses, ethnic minorities, etc.). Some groups may seek their own spaces for more open discussion amongst peers, which can then be conveyed in an appropriate manner to the broader community. Other groups may prefer certain activities than others (for example, use of GPS units and cameras by youth), while others still may only have specific times of the day, week or season in which they can contribute to the Initiative.

Women & Gender

Women and men have different roles in many aspects of household and community life. Integrating a gender 'lens' or 'dimension' into each part of the process will better enable the facilitation and support team and other key actors to understand, accommodate and support the specific rights, roles, needs, and aspirations of more marginalised groups (which often includes women). Women should be allowed and actively encouraged to participate equally in each part of the Initiative. Please see the Annex for further guidance and tools for mainstreaming gender in this Initiative.

KEY COMPONENTS

Figure 3: Key words raised by participants of the skill-share meeting in Warsaw (November 2013) about their expectations and desired outcomes of the Initiative.

Preparation and Strategic Visioning

At the beginning of the community process, and, if possible, the in-country process, it is suggested that the facilitating organisation gather all key actors interested in being involved to discuss their strategic vision of the Initiative. They should aim to establish a basic mutual understanding of each other's visions and ambitions for the Initiative, as well as culturally appropriate agreements and mechanisms for open and fluid communication, both within and between communities. This initial process will lay the foundations for building a common interpretation and shared vision of the aim and strategic objectives of the Initiative in each country. This could include (over the course of any number of meetings):

- Mapping structural risks and bottlenecks as well as opportunities for constructive engagement
- Identifying the roles and responsibilities of different rights-holders, facilitators and advisors who may be involved in the Initiative
- Clarifying expectations for modes of participation in planning and decision-making processes (including often marginalised groups such as women and youth)
- Developing specific goals, aims and strategic objectives to realise over certain periods of time
- Identifying Indigenous Peoples and local communities who may be interested in participating in the local and national assessments
- Identifying available and potential resources and pursuing additional fundraising opportunities, where needed

In addition to customary processes for facilitating discussions, tools such as group visioning and forum theatre may help bridge different worldviews and communication styles, particularly in a multi-stakeholder setting.

Possible tools for initial preparation and visioning:
- Community Protocols Toolkit for Community Facilitators: Part II: Key Methods and Tools on Power and Multi-stakeholder Partnerships, pages 45-51 (Natural Justice)
- 'Theatre of the Oppressed' Techniques

Coordination & Facilitation

It is suggested that the following three groups are involved in the coordination and facilitation of the Initiative within each country:

1) The Indigenous Peoples and local communities undertaking the local resilience assessments
2) A facilitation and support team
3) A national steering committee or advisory group

The facilitation and support team could include one or more NGOs and individuals working in a genuinely participatory manner and with strong networks in-country and internationally; it could support communities undertaking the local assessments and facilitate the national-level assessments and steering committee.

The national steering committee or advisory group should meet at least two times to provide feedback and strategic support at certain stages of the Initiative. Criteria for membership are highly context-specific; for example, it may or may be not desirable to include government officials depending on the political situation in the country. The committee or advisory group could also include a consistent core group with additional people (such as like-minded government officials) being invited only for certain discussions such as the review of the recommendations formulated by the communities.

Particular attention should be given to ensuring Indigenous Peoples, local communities, and other groups of rights-holders like women have their own spaces for discussion and consensus-building at both local and national levels.

Possible members of the national steering committee or advisory group:
- Representatives of Indigenous Peoples and local communities
- National Indigenous Peoples' Organisations or networks
- National NGO networks and other social movements
- Women's groups and youth groups
- Non-profit or pro bono lawyers or legal practitioners
- Academics or leading public voices
- Donors and intergovernmental organisations (e.g. UNDP)
- Like-minded government officials

Site Selection, Including FPIC

An in-depth process of FPIC must be undertaken with each Indigenous or other rural community interested in being involved in the Initiative. This should include full sharing of information from the beginning of the process (for example, adapting the methodology into locally appropriate forms and languages), non-interference of the Initiative proponents or other external actors, and ensuring the communities have their own space and time to undertake internal discussion and decision-making processes. Once the communities decide whether or not, and potentially how, they wish to engage in the Initiative, a certain number of sites could be prioritised and selected on the basis of country-specific criteria. If there are more interested communities than can be included in the current phase of the Initiative, the facilitation team should aim to include them in some way and help mobilise support for them, preferably within the framework of the Initiative to further the opportunities for mutual learning and experience-sharing.

Possible selection criteria may include:
- Three or more sites of conservation or restoration initiatives driven by Indigenous Peoples and/or local communities in a diversity of cultural and ecological systems
- The sites involve a diversity of external and internal threats in order to provide a snapshot of the various issues faced in each country
- The communities concerned are truly interested to participate and willing to take the lead in the local assessment processes
- Firm basis of trust between the communities and other groups involved (facilitation team and national steering committee or advisory group), preferably based on past mutual cooperation and alliance-building

Possible resources for FPIC:
➢ Permanent Forum on Indigenous Issues Report on Methodologies Regarding FPIC and Indigenous Peoples
➢ Making Free, Prior and Informed Consent Work: Challenges and Prospects for Indigenous Peoples (FPP)
➢ Guide to Free, Prior and Informed Consent (Oxfam)

Mutual Learning & Skill-Sharing

Indigenous Peoples and local communities have sophisticated systems for governance and management and extensive knowledge of their territories, areas and resources. A significant aspect of this Initiative will be fostering mutual learning and sharing of skills within and between communities, countries, and regions. Some skills such as various forms of mapping, documentation and communication may be cross-cutting throughout the Initiative. Particular sensitivities with documenting customary practices and traditional knowledge should be accommodated, for example, by restricting access to digital or written records of confidential information.

> In **Uganda**, communities are facing many challenges with displacement and relocation by oil companies. They underscored the importance of ensuring information about their resources is protected and does not enter the public domain and become accessible to unwanted outsiders.

Other skills and experiences that might be shared through the Initiative include strategies for social mobilisation (within communities as well as with other networks and movements such as peasants and women), understanding of relevant laws and policies, engagement with mainstream and social media, and dialogue and negotiations with external actors.

Skill-sharing activities could take place multiple times and back-to-back with other ongoing activities, for example, between Peoples and communities on Indigenous methods, between supporting organisations on facilitation tools, and between regional and international networks on advocacy strategies.

> *Possible resources for mutual learning and skill-sharing:*
> - Indigenous Tracker Project (NAILSMA)
> - Developing and Implementing Community-based Monitoring and Information Systems (Tebtebba)
> - Training Kit on Participatory Spatial Information Management and Communication (CTA and IFAD)
> - Conversations with the Earth
> - Advocating for Indigenous Peoples' Rights at International and Regional Human Rights Bodies (NativeNet)

Baselines

One of the main aims of the Initiative is to ensure respect for the rights of Indigenous Peoples, local communities, and other groups like women, peasants and children, particular to lands, territories and self-determination. It is proposed that each assessment is based on a comprehensive baseline and gap analysis of current legal and institutional frameworks and (sub-)national dynamics as they relate to these rights. Certain research and technical skills required for this component should be, wherever possible, shared with and used by the communities.

> In **East Malaysia**, certain laws recognise community conservation practices. However, there is little information about how they have been implemented in practice. A methodology is being developed to assess these processes and outcomes, and to compare them with unrecognised community practices.

International and several national-level reviews of legal and non-legal recognition and support for ICCAs were undertaken in 2012 (see links below). If a review has already been done for your country, you may wish to update it; if not, the research methodology below can be adapted to your national context. Notably, not all peoples' and communities' territories and areas may be considered ICCAs (or equivalent local terms), but are still critically important for the Initiative. In addition to baselines of legal and non-legal recognition, information should also be gathered about the state of community conservation and biodiversity and related data at the national level. This may include, for example, correlations between secure land and resource tenure and conservation outcomes, and spatial overlaps between cultural and linguistic diversity and biodiversity.

> *Possible resources for establishing national-level baselines:*
> - The Living Convention (Natural Justice)
> - ICCA Recognition and Support Reviews (Kalpavriksh *et al*)
> - ICCA Legal and Institutional Reviews and research methodology (Natural Justice *et al*)
> - Independent monitoring of forest biodiversity policy (GFC)
> - The Land Matrix (International Land Coalition)

Designing & Undertaking the Assessments

The local assessment methodology (including tools and indicators) should be developed in a participatory manner by the community itself through a series of community meetings. Indigenous approaches and methods of inquiry are of central importance; foreign methods and tools should be used only in a complementary manner. The assessment methodology should include sharing of skills to use community-determined indicators to assess the historical and present status and changes and trends over time of the following aspects (among others):

- **Identity of the community**: e.g. story of origin, who and what comprises the nation or community, its core values;
- **Natural foundations of the community**: e.g. territorial boundaries, unique values and roles of the ecosystem(s) present within those boundaries, (see Table 1 below for examples of possible indicators), totem species and taboos, temporal and spatial cycles, traditional land and resource use and methods;
- **Social-cultural foundations of the community**: e.g. traditional knowledge and stewardship systems, customary institutions for cultural traditions, significant events, sites, or other activities with unique values and relations to the environment, networks);
- **Economic foundations of the community:** e.g. how livelihoods relate to different resources, relationships between customary and more recent practices, sharing or restriction of resources and knowledge;
- **Political and institutional foundations of the community**: e.g. decision-making processes and institutions, relationships with external institutions and actors, customary means of dispute resolution; and
- **Legal foundations of the community**: e.g. customary laws, norms and values, relevant local, national and international laws and policies, overlaps, gaps or conflicts between legal systems, community-defined terms and conditions for engagement of external actors.

Table 1: Possible indicators for assessing communities' natural foundations (Censat)

Management System	Factor to Evaluate	Example of Indicator
Forest	Importance of ICCAs in maintaining threatened species.	*Abundance/density of threatened tree species for the country.*
Fauna	Conservation/intervention status of natural habitats	*Presence of forest specialists birds species*
Agro-ecosystems	Contribution to the conservation of agricultural genetic diversity	*Number of varieties by species used in traditional agro-ecosystems*

Tools and other assessment methodologies could include, for example:

- Sampling, especially taking representative samples of the status of species diversity in the area (trees and plants, fauna, agro-biodiversity);
- Conducting semi-structured interviews;
- Review of relevant literature and legal documents; and
- Plenary workshops with the community allowing for traditional methodologies such as story-telling and other cultural expressions.

The assessments should conclude with a systematisation of data collected and construction of some sort of database with appropriate controls for safeguarding sensitive information. This should form the basis of an analytical process, culminating in a draft assessment and resilience report. The report should be approved by the community itself, preferably in a plenary community meeting. Depending on the size and distribution of the community, several meetings may be needed to provide feedback and revise and validate the report.

Possible resources for designing and undertaking assessments:
- Community Protocols Toolkit for Community Facilitators: Part II (Natural Justice)
- CCR Initiative: Proposal for Ecological Component (Censat)

Visioning, Strategic Planning & Consolidation

After the initial assessments, a process of visioning, strategic planning and consolidation can help identify and respond to possible future realities, prioritise key issues to address over certain timeframes, and set out clear recommendations to assist communities to gain recognition of their land, water and resource rights (e.g. property, custodianship, use) and for appropriate forms of recognition and support for community conservation and restoration initiatives.

Traditional knowledge and worldviews (particularly Indigenous concepts of time and space) and local methods should form the basis for long-term visioning and strategic planning. They could also be complemented by methodologies such as:

- Forecasting based on historical trends
- Identification of historical processes, trends or future concerns that might undermine the ICCA or community conservation or restoration initiative
- Scenarios, narratives or descriptions of possible future states and potential impacts and adaptation strategies
- Visioning of the future over particular timeframes using imaginary or physical journeys, illustrations, etc. to visualise and build consensus
- Analysis of historical and current conservation practices to identify which forms of support would be most useful and effective
- Elaboration and prioritisation of the most viable strategies based on available and potential internal and external support, resources and networks
- Development and prioritisation of specific recommendations to external actors regarding effective and appropriate forms of recognition and support

It is proposed that the community assessment, visioning and strategic planning processes are analysed and consolidated for both internal and external purposes. This could be done, for example, through the following overall approaches:

a) The development of **life plans** (*planes de vida*), comprised of comprehensive community strategies to internally enhance resilience in light of traditional approaches and future realities

b) The formulation of **community protocols** that set out community-defined terms and conditions for engagement of external actors, including clear recommendations to either cease harmful activities or engage in constructive ones (for example, regarding certain kinds of support, laws and policies, incentive measures, etc.)

These processes are a matter of bridging different knowledge systems, worldviews, and forms of communication. Life plans, community protocols and other similar approaches should be consolidated and communicated in ways and forms that are meaningful to their communities and also understood and respected by external actors. They are simply snapshots of diverse and complex communities and should not be seen as the 'ultimate' or final account upon which all subsequent decisions must be made. Overall, they are just a few of many tools that peoples and communities are using to adapt to changing circumstances on their own terms while retaining the integrity of their identities and cultures.

> *Possible resources for visioning, strategic planning and consolidation:*
> ➤ Article on Guambiano *Plan de Vida* (Plan of Life)
> ➤ Community Protocols Toolkit for Community Facilitators: Part II (Natural Justice)
> ➤ The 'Do's and 'Don'ts' of Supporting Forest Conservation and Restoration Initiatives by Local Communities and Indigenous Peoples (GFC *et al*)

Strategic Advocacy & Engagement

A significant part of the Initiative is putting the assessments, visions and strategies developed into practice. This could involve a wide range of possible activities such as:

- Engaging with external actors, including putting them on notice and establishing dialogue about key plans and priorities
- Raising awareness within the community, with other communities, and amongst the broader public about key issues and processes undertaken to date, for example, through cultural festivals, printed materials, theatre, and multimedia
- Participating actively and effectively in law- and decision-making processes at local, national, regional, and international levels to advocate for more effective and integrated implementation of existing laws and cases and improved development of new laws and jurisprudence in line with the visions and recommendations developed
- Negotiating with external actors, including upholding community-determined processes for providing or withholding FPIC
- Preventing and resolving conflict and securing redress for violations of individual and collective rights, using customary processes

Possible resources for strategic advocacy and engagement:
  - ➤ Introduction to the UN Human Rights System (English) (Español) (Natural Justice)
  - ➤ Community Protocols Toolkit for Community Facilitators: Part III (Natural Justice)
  - ➤ Negotiation and Implementation of Impact and Benefit Agreements (Gordon Foundation)
  - ➤ Video for Change (Witness)
  - ➤ Indigenous Peoples Human Rights Defenders Network

Reflection, Reporting & Revision

The process of reflecting and reporting on change over time (sometimes referred to as 'monitoring and evaluation') is an important part of adapting the methodology and overall Initiative in response to lessons learned, changing priorities and contextual factors. 'Monitoring' is a continuous process of self-assessment that can help identify important gaps or opportunities. 'Evaluation' assesses what that information means in relation to the community's goals and plans, or when compared to information collected previously (for example, the assessment baselines). It can occur periodically or at important milestones, and focuses on outcomes and impacts to identify options for revision.

This process could include, for example:

- Evaluation meetings that provide space to reflect on processes and assessing changes within the community, with external actors, and in the broader national and international contexts
- Sharing information and lessons learned both within the community and with external actors
- Revisiting the strategic visions and approaches of the three main groups involved in the Initiative coordination and facilitation
- Revising methodologies, assessments and advocacy strategies
- Discussing plans for further follow-up actions

Local and national-level processes of reflection and reporting will also contribute significantly to an external evaluation of the whole Initiative, which will likely take place after 2-3 years of activities.

Possible resources for monitoring and evaluation:
  - ➤ The 'Most Significant Change' Technique
  - ➤ Performance Story Project Evaluation (NAILSMA)
  - ➤ Participatory Monitoring and Evaluation: Field Experiences from India (Intercooperation)

ANNEX: MAINSTREAMING GENDER IN THE COMMUNITY CONSERVATION RESILIENCE INITIATIVE

Indigenous and rural women play an integral role in protecting biodiversity, transmitting traditional knowledge, and contributing to the sustainability of their families and communities. However, women represent 70% of the world's poor and are more susceptible than men to the impacts of climate change. Indigenous and rural women in particular are at a further disadvantage as they face significant barriers to securing rights to inheritance, land title, and natural resources on which their families depend. Likewise, access to education, decision-making processes, and other opportunities are often out of reach for many women.

To date, environmental frameworks have largely neglected gender considerations. National and international laws and policies on gender justice and women's rights seem to grow weaker with time. Despite the adoption of binding instruments such as the Convention on the Elimination on all forms of Discrimination against Women (CEDAW), women's rights continue to be violated worldwide. There are significant gaps between women's realities and both what should be enshrined in international standards and what is enshrined but not implemented in practice.

This Initiative thus includes a gender perspective in order to help identify and address the many forms of marginalisation of women through dialogue within communities about women's unique rights, roles, needs, and aspirations. The present guidance is aimed at civil society and grassroots organisations involved in the Initiative and intends to mainstream gender throughout the entire process. It will enable the gathering of gender-disaggregated data, including identification of women's participation in different conservation practices, existing threats to such practices and other women's traditional knowledge, and opportunities for women's empowerment in light of particular cultural contexts. As stated in the cross-cutting principles above, Indigenous and rural women should be allowed and actively encouraged to participate at an equal level in each aspect of the Initiative.

Key Aspects of Mainstreaming Gender

Women's participation and other gender considerations should be mainstreamed throughout the project in the following key aspects:

a) Equitable participation in the project coordination bodies (i.e. the facilitation and support team, national steering committee or advisory group, and global team) and in strategic advocacy activities
b) Integration into the baselines and local assessments

Equitable Participation

- Strive for 50% representation of women in each of the project coordination bodies at the local, national and international levels
- Call for expressions of interest within local and national networks in countries participating in the Initiative and identify women who could play a role in the facilitation and support team and/or the national steering committee or advisory group
- Encourage women's participation in the different local, national, regional, and international arenas where they can advocate for their own rights (see component on Strategic Advocacy and Engagement on page 9)

Integration into the Baselines and Local Assessments

It is essential that gender considerations are understood by the communities, facilitation and support team, and national coordination body, and fully integrated into the baselines and local assessments. This may entail dialogue to clarify perceptions of existing differences and inequalities between women and men, for example, in access to and control and distribution of benefits derived from natural resources, types and schedules of work, levels of participation, social systems and cultural practices, and power relations (see the component on Baselines on page 6 for further details).

Gender-related baselines and gaps analyses could include, among other things: background information on previous gender work in the communities; collection of data over a specified timeframe (e.g. daily, weekly) on the amount of time that women and men spend on different tasks (e.g. leisure, education, remunerated

work, unpaid care and house work, producing or procuring water and food, conservation and restoration activities); participation in decision-making processes and institutions; and practice of traditional knowledge systems. It could include identification of different threats (e.g. extractive industries, water pollution) with specific reference to effects on women's health and well-being. It could also include indicators for women's empowerment (e.g. improvement of certain conditions, fulfilment of expressed needs and aspirations, more effective inclusion in governance structures and decision-making processes, access to education and other opportunities, etc.).

While undertaking the local assessments (see page 7 above), each community may wish to consider the following gender-related questions:

- What is the specific role of women in the community's identity?
- What is the specific role of women in the natural, social-cultural and economic foundations of the community?
- What is the specific role of women in the political, legal and institutional foundations of the community?
- What is the current situation regarding the threats and obstacles to and opportunities for women's empowerment (including in the context of different national policies and laws)?
- How are their different roles contributing to community resilience?
- What is the impact of women on reducing and reversing deforestation and biodiversity loss in general?
- How are they contributing to community conservation practices, including ecosystem conservation and restoration strategies?

> *Additional resources for gender mainstreaming:*
> ➢ Tools For Participatory Appraisals From A Gender Equity Perspective In Protected Areas (Aguilar *et al*)
> ➢ An Advocacy Guide for Feminists (AWID)
> ➢ Gender and Climate Change: Toolkit for women on Climate Change (Isis International)

Guiding Questions on Rights, Roles, Needs, and Aspirations

The following guiding questions should primarily be addressed by the women in each community. Appropriate spaces and conditions should be provided to enable women to speak freely and to discuss and formulate questions. Ideally, someone on the facilitation and support team will have prior engagement, familiarity and a trusting relationship with the community and women therein.

Addressing the Rights of Women
- What is the human rights situation for women and girls in the community, including any evidence of discrimination, gender-based violence, or other violations of women's rights?
- To what extent do women and men consider these practices to be a regular occurrence or dynamic?
- To what extent and in what ways are women able to participate in community decision-making and management structures?

Addressing the Roles of Women
- How do women envision their own roles in their communities?
- To what extent and in what ways do they feel these roles are useful?

Addressing the Needs of Women
- To what extent do women feel their basic needs are being met?
- What can be done to address those not being met?
- How are women affected by climate change and/or over-exploitation of natural resources?

Addressing the Aspirations of Women
- Aside from their daily activities, what other activities would women in the community like to undertake?
- What are the tasks and activities they enjoy most and least?
- To what extent and in what ways do women feel that access to education or other learning opportunities would improve their lives?
- How do women and men feel that ICCAs benefit or strengthen women's participation in community governance?

Methodology of the Community Conservation Resilience Initiative

Natural Justice and Global Forest Coalition, April 2014

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Global Forest Coalition

THE CHRISTENSEN FUND