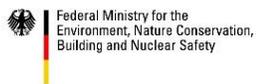


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The Global Support Initiative to Indigenous Peoples and Community-Conserved Territories and Areas (ICCA-GSI)

Title of Workshop:

Supporting Indigenous and Local Community
Conservation Territories and Areas (ICCAs) In
Zambia: Setting Cornerstones

Level: National

Place: Lusaka, ZAMBIA

Date: 31 March 2017



Background

In preparation for implementing projects in Zambia, the Global Support Initiative to Indigenous Peoples and Community-Conserved Territories and Areas (ICCA-GSI), organized a national workshop to involve various experts in indigenous knowledge on local governance and nature conservation and identify the different types of ICCAs in the country and opportunities to enhance their overall recognition and effectiveness.

The Zambia Community-Based Natural Resource Management Forum (ZCBNRMF), launched in 2005 by the Ministry of Tourism, Environment and Natural Resources with the support of the World Wildlife Fund (WWF), will be implementing the ICCA-GSI projects. ZCBNRMF is an umbrella of community-based organizations (CBOs) and institutions with common interests including the government and private sector. In particular, five NGOs will be involved in the ICCA-GSI projects including, World Wide Fund for Nature (WWF), The Nature Conservancy (TNC), Zambia Land Alliance, Alliance for Nutrition and Reconstruction (ANR).

Workshop Participation and Activities

The ICCA-GSI partners, the GEF Small Grants Programme (SGP) and ICCA Consortium co-organized the 1-day workshop with ZCBNRMF. Participants included the representatives of the Royal Establishments, government officials from the Ministry of Lands and Natural Resources as well as the Ministry of Chiefs and Traditional Affairs, House of Chiefs, NGOs, academia, research institutions and national archives, the Lusaka Museum, National Heritage Conservation Commission and local communities.

The participatory workshop opened with a keynote presentation from the ICCA Consortium covering several insightful aspects of ICCA such as (i.) the importance of understanding socio-ecological history and (ii.) customary governance, management and conservation. Thereafter, several plenary sessions were held to share the common threats to ICCAs, the corresponding multi-level responses and to evaluate the status of Zambia's ICCAs, its threats and opportunities. Consecutively, participants were divided into groups to delve on the threats of four (4) emblematic ICCAs in Zambia and identify opportunities and practical action points.

Workshop Discussion Points

I. Common Threats to ICCAs

In the recent decades, many ICCAs have been destroyed and many are still under threat today. The nature of these threats are internal and external. Internal threats include the erosion of local knowledge as expressed by a culture connected to sustainable utilization of natural resources. This may imply loss of language, cultural practices and more importantly, institutions that are capable of sustaining the commons. External threats include the destruction of ICCAs through the (i.) expropriation of commons by national governments; (ii.) development projects mainly through extractive activities e.g. mining, industrial agriculture; (iii.) land encroachment such illegal settlement and resource extraction e.g. poaching and logging; (iv.) armed conflict through direct destruction and indirectly through settlement for refugees; (v.) active acculturation (cultural modification) of ICCA communities into more consumeristic societies; (vi.) natural disasters and climate change; and (vii.) inappropriate recognition by governments.

Additionally, indigenous Natural Resource Governance and Management Systems (NRGM) have been and continue to be replaced by a Global Agro-Industrial Market System. While indigenous peoples and local communities have been in charge of in-situ conservation of natural resources for a millennia, this shift has been occurring in historical proportions in the last several centuries and has been accelerating in the last two. Local communities have been disenfranchised of their roles of governing and managing the natural resources that they depend on for their livelihoods and their capacities and interest in the governance and management of these resources has been waning. A comparison of indigenous NRGM systems and Global Agro-Industrial Market System is provided in Table 1.

Moreover, these changes have been paralleled by changes in economic development and population dynamics as well as by an enormous widening power gap in and between countries. All these changes lead to the loss, some of which are irreversible, of (i.) abiotic and biotic productivity such as soil productivity and fresh water quantity and quality; (ii.) environmental wealth through biodiversity and agro-biodiversity loss; (iii.) indigenous knowledge of local communities about their resources and the inherent interplay between these resources and their culture.

Table 1: Indigenous NRGMs and Global Agro-Industrial Market Systems

| Indigenous NRGM Systems | Global Agro-Industrial Market System |
|---|---|
| Governance of natural resources based on common property regimes; regulated by customary laws | Governance of natural resources based on private and state property regimes; regulated by written law |
| Focus on securing community livelihoods | Focus on the generation of private, corporate or state wealth |
| Subsistence-oriented | Market-oriented |
| Based on local knowledge and skills, local experimentation and adaptation | Based on "objective science" and the reduction of local decisions and uncertainties |
| Aimed at long-term sustainable livelihoods, defined in a general sense | Aimed at relatively short-term, precisely measurable production results |
| Important religious and symbolic value attached to nature | Nature is matter - to be controlled and dominated |
| Integration of conservation and use, focus on sustainable use | Separation between conservation and use, focus on strict conservation and maximum use |

II. Responses to Threats faced by ICCAs

Responses to the threats faced by ICCAs can be addressed at the global, national and local levels. At the global level, recognition and support to ICCAs have been addressed at several international conferences such as the World Parks Congress of Durban (2003), the Convention of Biological Diversity's (CBD) Programme of Work on Protected Areas (PoWPA,2004), numerous IUCN Resolutions (2004, 2008, 2012), the UN Declaration on the Rights of Indigenous Peoples (2007), the CBD decisions in Japan (2010), India (2012), South Korea (2014) and Mexico (2016), the Aichi Targets (2010), the ICCA Registry at UNEP WCMC and the World Parks Congress of Sydney 2014.

At the national level, responses vary from country to country. While countries such as Australia, Colombia, Senegal and the Philippines, to name a few, offer very good forms of recognition and support to ICCAs, there are countries who do not offer any support and countries who misguidedly and forcefully transform ICCAs into "protected areas" in guise of enhancing their protection.

At the local level, there are responses that have proven to entail greater community assertiveness on safeguarding their rights and ensuring that their institutions are recognized as rightful governing institutions for resource access and use. Such responses include (i.) internal organizing/analyses; (ii.) information dissemination and transparency; (iii.) diplomatic action; (iv.) legal action; and (v.) resistance, demonstration and civil disobedience.

III. History of Zambia and its diverse peoples and its present status on access rules, use rules and customary institutions for the sound governance and management of nature.

- a. Kafue Flats: Customary use rights and law enforcement amongst the *Ila* people with regards to fishing and grazing has persisted over 100 years although recently such systems are slowly being disrupted by central government policies.
- b. Baroste flood Plains-Western Province (Misha Milabo Yabu Lozi): Prescribes access and use rules (Kuloba Sikaka) for hunting, fishing and grazing. Moreover, Indunas (the King's advisors) are allocated (by the King) a particular resource to take charge of e.g. forest, fisheries, wildlife etc. Similarly here, these customary institutions are being weakened by the central government policies.
- c. In Northern Province among the Bemba people, there are hunting rules where no women and children are allowed to hunt. There are also myths that prohibit women who have never given birth to a child from eating chicken eggs as a way of conserving chicken populations.
- d. Among the *Ila* of Chief Kaingu in Central Province, there was practice of old women collecting crocodile eggs from identified breeding sites. This controlled crocodile populations through removal of eggs. However, with the coming of development, this practice has been discontinued and these breeding areas disrupted. As a consequence, presently 30-50 fishermen are reportedly killed by crocodiles every year.
- e. Among the Ngoni people in Eastern province, there is the Ncwala Ceremony to celebrate the first fruits.

IV. Identification of Zambia's ICCAs

- a. The Kaimbwe salt pan in Western Province where communities harvest salt. Extraction is governed by local communities through the Chief and Indunas. Modernizing the extraction of salt is prohibited. Surrounding forests and hot springs are also managed by communities through the Chief and headmen.

- b. Barotse Flood Plains in Western Province: Includes Royal hunting ground for the Litunga (the King). The communities have strong connection with the flood plains and value it for a number of effects including ceremonies, soil fertility, fisheries, communication (canals).The Paramount Chief or King called the Litunga is believed to be “He who brings the people together”. The ceremony called the Kuomboka is a flagship ceremony that has strong conservation significance.
- c. Kafue Flats in Mazabuka: As the year progresses when upper lands become drier, a ceremony is carried out to signify the time for movement of cattle from drier areas to the Kafue flats or wetlands. Movement of cattle is also subject to a number of rules such as movement of cattle in groups to prevent for example cattle rustling among others
- d. Simwami Mountain in Choma of Southern province is believed to symbolize a god where people went to pray or pay homage
- e. A shrine within Nakambala Sugar Estate. It is believed that efforts to disrupt this shrine proved futile as whenever the forest was cleared, it would rapidly regenerate within a day to its pristine state. This shrine has been fenced off within the estate.

V. Threats to Zambia’s ICCAs and Identification of Opportunities

The participants were divided into four groups to delineate the ICCAs in (i.) North Western and Western Provinces; (ii) Copper Belt, Central and Southern Provinces; (iii.) Lusaka, Eastern and Muchinga Provinces; and (iv.) Northern and Luapula Provinces. The groups were asked to name these ICCAs using a generic or local name and categorize the ICCAs according to the following categories: Defined ICCAs, Disrupted ICCAs and Desired ICCAs. Thereafter, they envisaged the threats, opportunities and practical results.



a. Group 1: ICCAs in Western and Northwestern Provinces



Figure 1: Representation of ICCAs in the Western and Northwestern Provinces

| No | ICCA | ICCA Category | Local Name |
|----|----------------------------|---------------|-------------------|
| 1 | Zambezi Source | Disrupted | Nsulu Iya Yambezi |
| 2 | Chibwika Ntambu | Desired | Nsulu Iya Yambezi |
| 3 | Musele Matebo | Disrupted | Nsulu Iya Yambezi |
| 4 | Liuwa Plain | Disrupted | |
| 5 | Zambezi Flooded grasslands | Defined | Baroste ICCA |
| 6 | Mufunta GMA | Disrupted | Nsulu Iya Yambezi |
| 7 | Lunga Luswishi | Defined | Nsulu Iya Yambezi |
| 8 | Sioma Ngwezi National Park | Disrupted | |

Threats faced by ICCAs in the Western and Northwestern Province (in order of importance)

- Corruption
- Poverty of indigenous people
- Poor recognition of customary rights and collective access to land and natural resources
- Infrastructure development/Mining (Copper, gas and oil)
- Agriculture (Tobacco, industrial fishing, unsustainable practices)
- Illegal logging/land grabbing

Opportunities

- Opportunities to recognize and protect indigenous protected areas
- Creating awareness and consciousness among local communities

Practical Results envisaged

- A strong ICCA movement established
- Increased community assertiveness, e.g. world heritage site recognition

| | |
|--|---|
| <ul style="list-style-type: none"> ▪ Strengthening indigenous community institutions ▪ Advocacy and dialogue ▪ Promote community-driven initiatives | <ul style="list-style-type: none"> ▪ Enhanced conservation of resources ▪ Improved livelihoods of local communities |
|--|---|

b. Group 2: ICCAs in Copper Belt, Central and Southern Provinces¹

| ICCA | ICCA Category |
|---|---------------|
| Kanchomba/Choomba: a shrine praying for rain and the sick | Disrupted |
| Hot springs in Chinyunyu | Disrupted |
| Ancient mines at Kaindu | Disrupted |
| Lukanga Swamps | Disrupted |
| Kafue flats | Defined |
| Pemba hot springs with salty water- believed to have healing properties. There is a myth that a child must never be taken to these hot springs or else the teeth will be yellow | Defined |
| Community Park at Kaindu | Defined |
| Itezhi-Tezhi hot springs | Defined |
| Dundumwenzi hot springs | Defined |
| Nakambala Estate shrine- well fenced off | Defined |
| Lusitu Hotsprings | Desired |
| Ingombe Ilede | Desired |
| Munali Hills: There is a well with hot water and live fish. It is believed that when fished out, the fish will never cook however long you boil it. | Desired |

| Threats faced by ICCAs in the Copper Belt, Central and Southern Provinces |
|--|
| <ul style="list-style-type: none"> ▪ Lack of recognition of ICCAs ▪ Lack of awareness on ICCAs in the traditional domains ▪ Settlement and encroachment ▪ Lack of dialogue among stakeholders ▪ High demand for natural resources |

| Opportunities | Practical Results envisaged |
|--|---|
| <ul style="list-style-type: none"> ▪ Development of a legal framework ▪ Capacity building ▪ Stakeholder dialogue ▪ Mapping of disrupted, defined and desired ICCAs | <ul style="list-style-type: none"> ▪ Increased community demand for ICCA recognition ▪ Legal framework for identification and recognition of ICCAs established ▪ Natural resources restoration and conservation ▪ Improved livelihoods of local communities |

¹ This group was not able to delineate the ICCAs on the map, and thus, no map is featured in this report.

c. Group 3: Lusaka and Eastern Provinces

| | ICCA | ICCA Category |
|--|----------------|----------------------|
| | Katete/Patauke | Defined |
| | Nyimba | Defied and Disrupted |
| | Mambwe | Defined |
| | Chipata | Disrupted |
| | Lundazi | Disrupted |

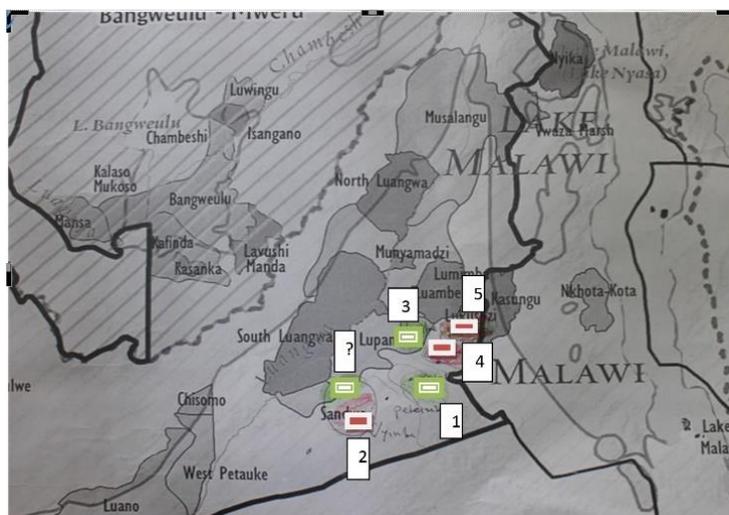


Figure 2: Representation of ICCAs in Lusaka and Eastern Provinces

| ICCA | ICCA Category |
|--|---------------|
| Lutembwe River: supports livelihoods, spiritual needs, source of life and inspiration | Disrupted |
| Dambwa areas: serve as burial sites and for conducting of initiation ceremonies for boys entering the state of adulthood | Defined |
| <u>Chief hunting grounds</u> (Chief Nsefu): only Chiefs are authorized to hunt and considered well protected | Defined |
| Chief Nyangwe: <u>Njovu dam</u> , an area where communities are in close association with large population of elephants and reputed for best hunting skills and sustainable harvesting. Areas in Chieftainess Mwape are examples | Disrupted |
| <u>Burial sites of Chiefs</u> have been preserved and remained untempered | Defined |
| <u>Msoro tree, Baobab tree</u> : protected and used to undertake traditional rites and worship including praying for the rain. | Disrupted |

Threats faced by ICCAs in the Lusaka and Eastern Southern Provinces

- Spread of Christianity - Missionary influence, intrusion and declaration of Zambia as a Christian Nation
- Commercialization of natural resources including agriculture extension, mining activities, infrastructure development
- Centralized/top-down developmental decisions that are devoid of local consultation and participation

Opportunities

- Forestry Act of 2015 has given rights to local communities in resource management and use

- Resuscitation of traditional ceremonies which were banned in the earlier regimes
- Establishment of Ministry of Chiefs and traditional affairs

d. Group 4: Northern, Muchinga and Luapula Provinces

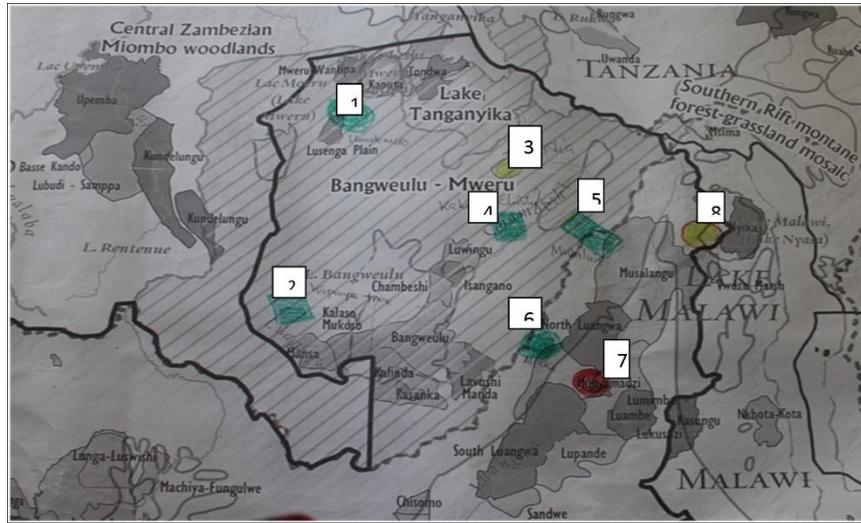


Figure 3: Representation of ICCAs in Northern, Muchinga and Luapula Provinces

| No | ICCA | ICCA Category |
|----|--|---------------|
| 1 | Lusenga Plains (Umutomboko ceremony) | Defined |
| 2 | Kapempe Tree Forest: Kapempe tree is only cut to build a fence for grave site for the chief. | Defined |
| 3 | Akapislia | Desired |
| 4 | Kakwela Chishitu: a burial site for subordinate chiefs and queen mothers | Defined |
| 5 | Mwalwe | Defined |
| 6 | Salt pans (Mpika): Harvest and trade governed by traditional systems | Defined |
| 7 | Munyamadzi | Disrupted |
| 8 | Nyika Plateau | Desired |

Threats faced by ICCAs in the Northern, Muchinga and Luapula Provinces

- Traditional are systems are weakened by government policies and legislation
- Corruption within the traditional institutions
- Commercial agriculture
- High influx of investors with compromised customary institutions

Opportunities

- Legislation that recognizes ICCAs developed
- Relatively intact ecosystems

Outcomes

As a result of the increased awareness and understanding among the multi-level participants from this interactive workshop, they have agreed upon on strategies and action points go forward. These include (i.) forming a National ICCA Working Group; (ii.) exploring ways to represent ICCAs in Regional Integrated Plans that feed into the National Development Plans; (iii.) integrating ICCA discussions at the district level through District Development Coordination Committees (DDCC); (iv.) using provisions of by-laws in the new urban and regional planning act to facilitate recognition of council- or municipal-wide territories as opposed to mini territories within larger territories (e.g. grave sites); and (v.) holding awareness-raising sessions for policymakers (e.g. parliamentarians).

With the identification and preliminary assessment of country-wide location of ICCAs, ZCBNRM will take all discussion points and lessons learned forward as it prepares to implement four emblematic ICCA projects.

The [ICCA-GSI](#) is a multi-partnership initiative that is delivered by the UNDP-implemented Small Grants Programme ([SGP](#)) and funded by the Government of Germany, through its Federal Ministry for the Environment, nature Conservation, Building and Nuclear Safety ([BMUB](#)). Key partners include the United Nations Environment Programme's World Conservation Monitoring Centre ([UNEP WCMC](#)), the International Union for the Conservation of Nature's Global Programme on Protected Areas ([IUCN GPAP](#)), the [ICCA Consortium](#) and the Secretariat of the Convention of Biological Diversity ([CBD](#)).

