

# The Territories of Life Hold the Master Key

**Results of the Call for Proposals:  
Global ICCA Support Initiative in  
Response to Covid-19**



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Federal Ministry  
for the Environment, Nature Conservation,  
Nuclear Safety and Consumer Protection



INTERNATIONAL  
CLIMATE  
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based on a decision of  
the German Bundestag



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## Global ICCA Support Initiative in Response to Covid-19

GEF Small Grants Programme - UNDP

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# Introduction

Indigenous Peoples, Afro-descendant and rural local communities are key actors in the sustainable conservation of the diversity of life on Earth. Through the intimate connection between their cultures, governance systems, and their collective lands and territories, they contribute to maintaining a healthier planet.

The Covid-19 pandemic provided an opportunity for Indigenous Peoples and local communities to reaffirm their commitment to “Buen Vivir” (Good Living). Exercising self-determined governance within their territories, supported by their local knowledge systems and organizational processes, is essential for a transformative post-Covid-19 recovery.

In 2021, [the Global ICCA Support Initiative](#) (GSI) and the [Global Environment Facility Small Grants Programme](#) (GEF-SGP), in collaboration

with [the United Nations Development Programme](#) (UNDP), launched a call for proposals for the Global ICCA Support Initiative in Response to Covid-19. This initiative aimed to assist Indigenous Peoples and local communities in developing and enhancing local capacities and actions to address and mitigate the impacts of Covid-19.

This report presents the results of the call for proposals and their contributions to the “Buen Vivir” of the Indigenous Peoples and local communities that participated in it, as well as their contributions to the conservation of the territories and fulfillment of the Global Biodiversity Framework

The Territories of Life Hold the Master Key

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# 1. Global ICCA Support Initiative

In 2021 the call for proposals regarding the Global ICCA Support Initiative in Response to Covid-19 was launched to enhance the local capacity of ICCA-Territories of Life, developing measures to address and recover from the Covid-19 crisis, and continuing to promote networking efforts.

Since 2017, the GEF-SGP-UNDP has been part of the GSI, providing financial and technical support to projects led by Indigenous Peoples and local communities. These projects aim to i) contribute to the conservation of culture and nature, ii) develop and strengthen community capacities for governing their territories, and iii) enhance the livelihoods of their communities. Additionally, it supports the community process of self-identification and ICCA registration.

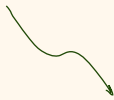
The GSI is the result of a partnership between the government of Germany, GEF-SGP and UNDP. The initiative aims to support the recognition, dissemination, and strengthening of ICCAs. This partnership also involves [the Secretariat of the Convention on Biological Diversity](#), [the ICCA Consortium](#), [the International Union for Conservation of Nature](#), and the UN Environment Programme World Conservation Monitoring Centre



*!Amazing!... the pathways traveled  
from donors to communities.*

**ICCA–Territories of Life is a term that refers to territories and areas conserved by Indigenous Peoples and local communities worldwide.**

*!Yes!... for the Initiative, the community is a must*



**The ICCA–Territories of Life share the following characteristics:**

[Red TICCAs Colombia](#)

-The community has a close connection with its territory or a specific, delimited area.

- The community has its own form of organization and rules for the management and care of the territory or area.

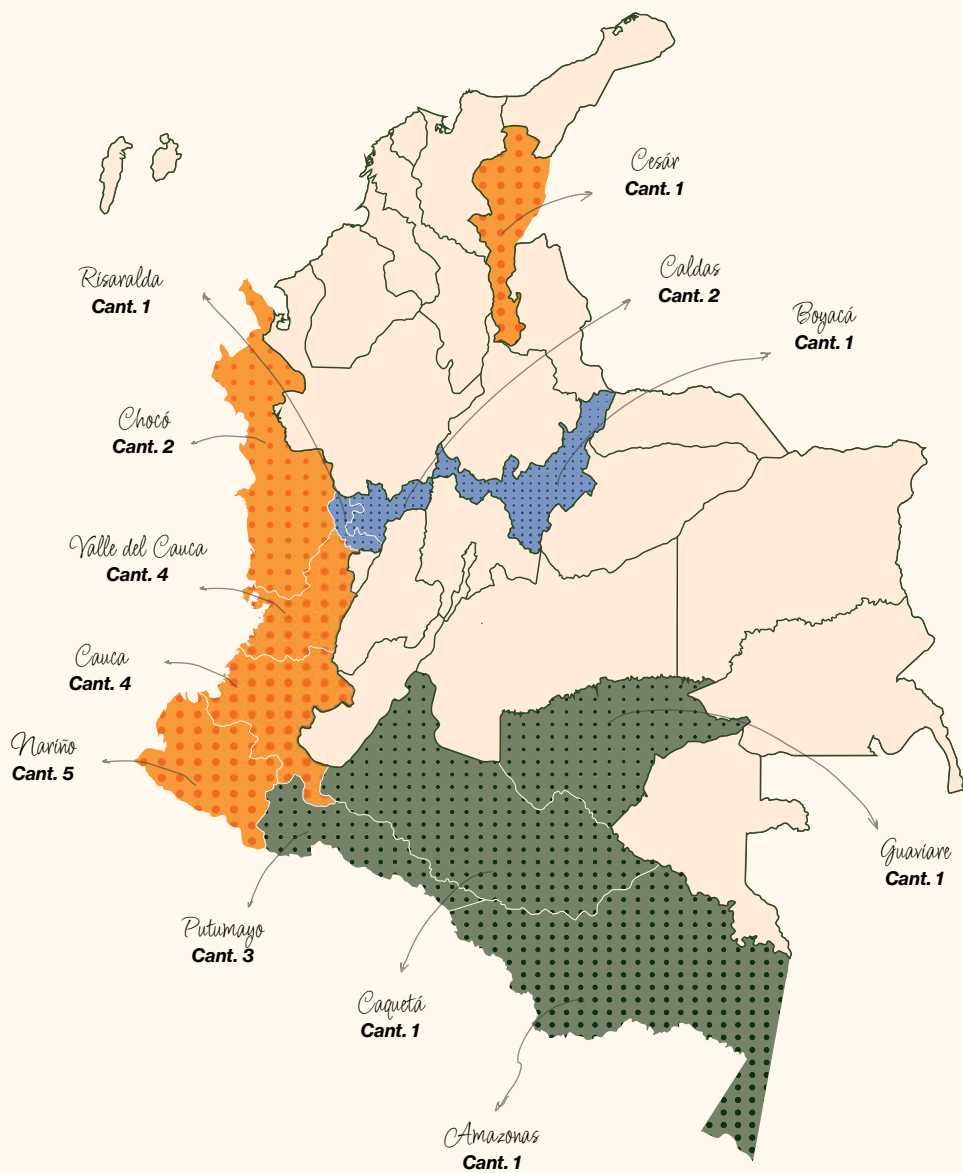
-The form of organization and rules have been effective because they allow people to preserve their own culture, provide livelihood opportunities, and ensure the conservation of nature for future generations.



*The importance / relevance  
of women!*



*How we would like to know that this joy  
and vibrancy could be maintained amidst that  
biodiversity*



The selected projects are geographically distributed across various regions of the country, representing a diversity of ecosystems: tropical rainforests, high Andean forests, savannahs, marine and coastal ecosystems, and high-altitude moorlands..

## Location of the ICCA



## 12 Afro-descendant Communities Organizations

- Asociación Cazadores de El Valle Chocó
- CC comunidad negra Llanobajo
- CC Río Guajuí
- CC comunidades negras de La Plata Bahía Málaga
- CC comunidad negra de Citronela
- CC comunidad negra de Santa Cecilia
- CC comunidad negra La Soledad
- CC Rescate Las Varas
- CC Integración del Telembí
- CC comunidad negra cuenca baja del río Calima
- CC ACAPA
- CC Unión del Río Chagui

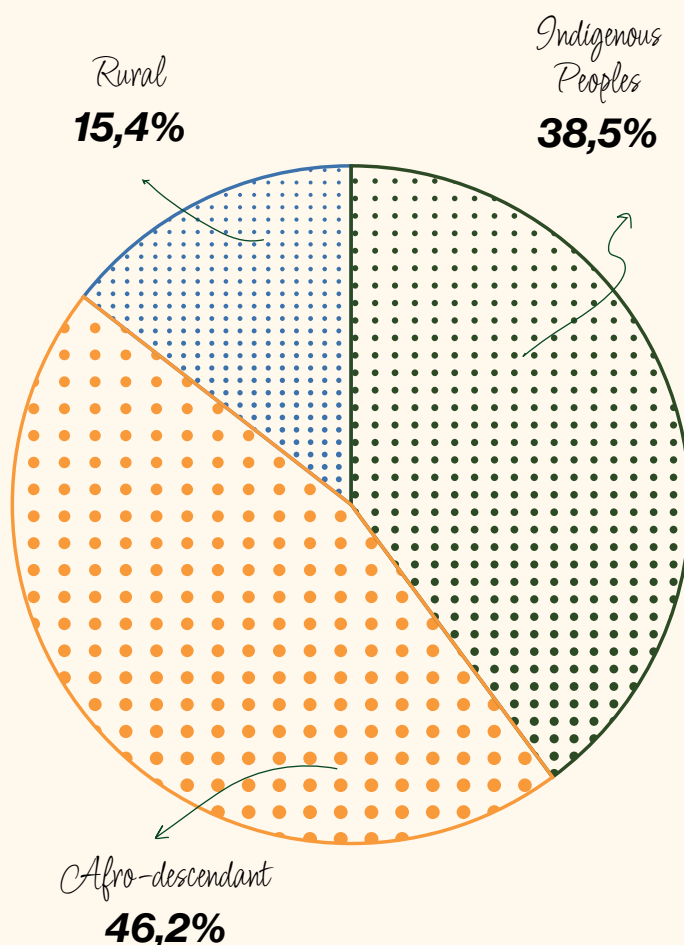
## 10 Indigenous Peoples Organizations:

- Resguardo indígena Cañamomo y Lomapieta
- Cabildo indígena San Martín de Amayacu
- Cabildo indígena del resguardo San Pedro
- Cabildo indígena Camentsa Biya
- Cabildo indígena López Adentro-JAC vereda Guabito
- Cabildo indígena San Lorenzo
- Cabildo indígena Gran Tescual
- Resguardo indígena Yanacona Santa Marta
- Resguardo indígena Mana+Ye El Quince
- Asociación autoridades tradicionales y cabildos U'wa

## 4 Rural Communities Organizations

- ASOPAAP
- JAC vereda Tierra Grata Manure Cesar
- Colectivo ambiental. Corredor del Jaguar
- Asociación Agroambiental Santa Clara Serranía El Plinche

# 26 26 projects supported



Funds	USD	COLP\$
GSI	299.792	1.117.024.992
Core OP7 SGP Col	272.450	1.105.149.830
<b>Total</b>	<b>572.242</b>	<b>2.132.174.822</b>

For Indigenous Peoples, Afro-descendant and rural communities, the Covid-19 pandemic provided an opportunity to reaffirm that their ancestral knowledge, sustainable use management of their territories, and the strength of their own governance are key elements in facing any adverse situation

2.

Starting  
Point



The Covid-19 pandemic impacted all aspects of everyday life in the ICCA–Territories of Life. Lockdowns, mandatory mask-wearing, and social distancing became restrictive practices that limited community participation and the exercise of self-governance, negatively affecting product trade networks and local businesses. This led to a loss of economic income for families and challenges in accessing state healthcare services, among other difficulties.

However, the Covid-19 pandemic also presented an opportunity for the ICCA–Territories of Life. Firstly, it reaffirmed that local knowledge systems have been fundamental in maintaining the overall health of the community and the territory. Secondly, it was understood that the territory plays a crucial role in ensuring the community's persistence over time in the face of adverse situations. Lastly, it reaffirmed that they have community processes in place to make their ICCA-Territory of Life more sustainable and resilient.

The challenges and opportunities identified by the communities during the project kick-off workshop are as follows:



# Challenges and Opportunities

## GSI Thematic Focuses

### Challenges

#### Food Security

- Decrease in income sources
- External dependence on food
- Rise in the cost of living
- Inability to access local and regional markets
- Insufficient or absent local agricultural systems

#### Strengthening of Traditional Knowledge and Health

- Lack of recognition of traditional health knowledge and healers
- Loss of traditional health knowledge and associated ethnobotanical resources
- Loss of traditional healers

#### Strengthening of Self-Governance

- Difficulty in controlling and monitoring the territory
- Overexploitation of natural resources (wood, hunting, mining)
- Limited access to and opportunity for state healthcare services

Cartography and Territorial Demarcation

Traditional Knowledge and Health

Environmentally and Culturally Sustainable Agri-Food Systems

## GSI Thematic Focuses

Opportunities		
Environmentally and Culturally Sustainable Agri-Food Systems	Traditional Knowledge and Health	Cartography and Territorial Demarcation
Environmentally and Culturally Sustainable Agri-Food Systems	Traditional Knowledge and Health	Cartography and Territorial Demarcation
Environmentally and Culturally Sustainable Agri-Food Systems	Traditional Knowledge and Health	Cartography and Territorial Demarcation

## Challenge 1: Ensuring [Food Security]

The pandemic highlighted what has always been a concern for communities: food security. Thirteen communities made this challenge the central focus of their projects and proposed actions related to:

- Diversification of agricultural plots
- Agroforestry systems
- Exchange of native and heirloom seeds
- Recovery of agricultural traditional knowledge and practices
- Raising minor species
- Strengthening livelihoods: selling surplus agricultural production, transforming agricultural products, forming producer associations, establishing exchange networks, engaging in ecotourism, or nature tourism



## Challenge 2.

# Strengthening Traditional [Knowledge] and Health

The global health crisis led communities to further value their own healthcare systems, viewing health from the perspective of the territory's overall well-being. Thirteen predominantly indigenous communities proposed actions related to:

- Diversification of agricultural plots and medicinal rooftops
- Exchange of medical seeds
- Compilation and transmission of traditional health knowledge and practices
- Strengthening traditional healers



## Challenge 3.

# Strengthening [Self-Governance]

None of the above is possible without governance agreements based on detailed knowledge of the territory shared by everyone, rooted in traditional knowledge. Seven communities proposed actions related to:

- Recognizing the richness and potential of the Territory of Life to face any crisis: mapping the territory with sacred sites, production areas, water sources, forests, settlement patterns, public services, and degraded areas
- Recognizing the strength of the community: communal agreements to establish conservation and restoration zones, ecological corridors, regulated use of fauna and flora, harmonizing the territory, and strengthening cultural practices
- Linking their own authority with other authorities: strengthening self-care and biosecurity measures to prevent Covid-19 infection

*The ICCA brochure to  
promote the initiative..*



*Moments in time of reflection  
for leadership. .*

**3.**

**Results**

# Environmentally and Culturally Sustainable Agri-Food Systems

“

*Seeing and feeling the benefits of growing your own food is the key to ensuring sustainability: Did it make a difference? Absolutely! We've gone three months without buying food from outside.”*

**CCN Santa Cecilia**

At the behest of the projects, communities are now more aware of the importance of cultivating food and have become more committed to ensuring food security.

Food cultivation provided an opportunity for young people, women, families, and the community at large to reconnect with their ancestral territories and rediscover their knowledge and practices, recognizing their inherent value for community's persistence over time.



“

***The pandemic and its restrictions taught us the need to not rely on external markets. Setting up 15 plots with native and heirloom seeds helped strengthen and promote the food sovereignty recovery strategy. It showed us that it's possible and necessary to go back to the time when families produced their own food, free from chemicals, to improve family living conditions.”*** Asociación Agroambiental Santa Clara Serranía El Pinche

Communities acknowledged that their traditional knowledge underpins their diverse agro-food production systems, rooted in sustainable agroecological principles such as:



- Absence of agrochemicals
- Good soil management practices
- Crop diversification
- Agro-food systems in line with the zonation and environmental planning of the territory
- Protection, recovery, and exchange of native and heirloom seeds

Today, communities are aware that food cultivation is a strategy to ensure their presence in the territory, strengthen their cultural identity, explore economic alternatives, and improve the quality of life for families.



***Agroforestry systems bring social changes by offering more products in plots, increasing knowledge about the species involved, involving family's participation, changing attitudes toward forest and timber management, and promoting knowledge exchange. Agroforestry plots become a territorial model for sustainable use of natural resources.*** CCN Integración del Telembí

The projects' overarching impact extends beyond addressing hunger; supporting traditional food production methods directly enhances community ties, local organizations, and governance structures. Moreover, appreciating local knowledge and the territory contributes to advancing the recognition of the territory's potential and needs, especially for the new generations. Simultaneously, as stated by the Consejo Comunitario de Comunidades Negras Integración del Telembí, these projects serve as a territorial benchmark with the potential to increase the number of families and hectares within communities.

“

***The importance of our land, rivers, seas, beaches, trails, forests, jungles, and more... it's understood that our territory is one of our most vital assets and attractions. Let's keep thinking about the efforts we put in to maintain it as an asset and attraction. Preserving and taking care of it is way better than cutting down and destroying”*** ACAPA



Ultimately, communities have reinforced their connection to the territory by recognizing and valuing its material and immaterial wealth. The Territory of Life ensures food sovereignty and provides other means of livelihood. Consequently, communities are aware of the importance of managing and utilizing the territory sustainably. Some communities, for instance, have focused on alternative livelihoods such as nature tourism and have expressed the need to engage with the market economy responsibly while simultaneously considering their biocultural values.



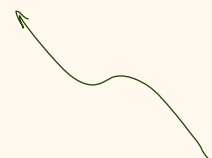
*Water, and always  
water first...*



*and these are always  
sacred places*







*So much knowledge  
and wisdom  
accumulated in daily  
work*



## **Women Exercise Governance from the Chagra**

**Seventy women from the Inga Community in San Pedro, Alto Putumayo, diversified their chagras to ensure the food security of their families and the community.**

**In the chagra, they have revitalized ancestral knowledge and practices passed down by their mothers and grandmothers, particularly related to farming and food. They exchanged and planted native and heirloom seeds, valuing family and community work and the spirit of sharing. They learned new agroecological techniques and were trained to transform and market surplus production.**

**In this manner, they diversified 35 hectares of chagras with seeds of passion fruit, tomatoes, chilacúan, carrots, Swiss chard, cabbage, lettuces, peas, cilantro, beans, and corn. They also complemented their cultivation with smaller species like chickens and Guinea pigs. They also reintroduced medicinal plants for women's and family self-care.**

**By managing the territory through their own knowledge, Inga women recognize that their work is crucial to achieving food sovereignty and generating economic alternatives for themselves and their families. With this renewed authority, they have established goals that include the acquisition and preservation of seeds, planning chagras, and participating in necessary community work. This effective governance has begun to realize the aspiration of food sovereignty, which is an integral part of their Life Plan.**



## **Monitoring Agroforest Diversity in San Martín de Amacayacu, Amazonas**

A group of women from the Ticuna community in San Martín de Amacayacu surveyed the agroforests of 50 families to establish a baseline regarding the variety of cultivated plants. They identified 29 varieties of cassava, 35 of plantains, 14 of pineapples, and 15 timber species, among others.

They devised strategies to enrich their diversity and ensure the community's food security, including the exchange of knowledge and practices associated with planting, harvesting, management, and maintenance of traditional seeds among various communities residing in Ticuna territory.

In addition to ensuring the diversity of native seeds to enhance food security and developing capabilities for monitoring agroforest diversity, this project has also contributed to the care and protection of the Amazon rainforest. The chagra serves as a space for sharing knowledge related to the sustainable management of 35,000 hectares of tropical rainforest and floodplain forest overseen by the cabildo of San Martín de Amacayacu. These women also play a vital role in territorial planning.

## Youth Leading at the Forefront of the Dialogue of Knowledge to Promote the Cultivation of Tulpa Wasa Kwe



Quimberlyn Conda Quiguampumbo, a 21-year-old leader, and Anderson Ramírez, a 28-year-old leader, promoted the production of native seeds in traditional gardens (tules) and in school nurseries within the López Adentro Resguardo in Caloto, Cauca, home to the Nasa Indigenous People.

They conducted practical training sessions for boys and girls in educational centers on organic fertilizer production and traditional care strategies, aiming to enhance the quality of production. One pedagogical approach involved planting Tulpa Wasa Kwe (native corn), which allowed children to experience the process of planting and caring for communal tules. They also facilitated dialogue and exchanged experiences to guide the daily practice of tule care, strengthen family economies, and enhance food security.

All these actions reinforced traditional agricultural knowledge and essential ancestral knowledge to ensure comprehensive health and a deeper connection to the territory.





# Traditional Knowledge and Health

“

*The project has allowed us to understand the importance of physical, mental and spiritual health through the protection and care of our territory in its ecosystemic balance with all the beings that inhabit it.”* Resguardo Gran Tescual

In the perspective of these communities, health encompasses not only the biological well-being of individuals but also everything that exists within the realm of their Territories of Life, as defined by their traditional and local knowledge systems. These insights have been effective in preserving and promoting the health of their territories. A community is deemed healthy when:

- It has access to pure air and water
- It fosters an environment with a unified mindset
- It is guided by knowledgeable individuals who spiritually steward the territory
- It can cultivate and produce sufficient food resources
- It appreciates and sustainably utilizes the diversity of fauna and flora
- Its inhabitants can and wish to reside within the territory

Elders wisdom...



connection with  
spirituality



“

***Using our own health practices means families don't get tied up in the commercialism of big pharmaceuticals companies... The cure for diseases is found in our territory, so we need to grow medicinal plants in our chagras.”*** Marcial Magin Quinayas, pueblo Yanacona

Therefore, the supported projects encompass various aspects of individual, familial, communal, territorial, and self-governance life.

The development of these projects involved dialogues concerning agricultural knowledge, cultivation techniques, the use of medicinal plants, self-healthcare, cartography, gender equity, biosafety, and territory. Throughout these dialogues, cross-cutting elements were emphasized, such as the loss of traditional knowledge, its lack of recognition by younger generations, and the passing away of knowledgeable individuals.



“

*This project starts from local knowledge, not from external experts... This had led families and young people to recognize the experts in the territory, their techniques, and workspaces, as well as the teaching and learning strategies that have allowed the transmission of this knowledge to new generations.”CCN Santa Cecilia*

Hence, the proposed strategies encompassed the conduct of ceremonies to harmonize the territory, compile, transmit, and disseminate traditional medical knowledge and practices, diversify medicinal gardens, and exchange medicinal seeds.





***Creating communal and family medicinal plant gardens and tules not only enhances food security for children, youth, and adults but also preserves our traditional customs for managing various diseases still prevalent in the territory. It helps mitigate the effects of illness and strengthen the cultural identity of the Nasa People.”JAC Guabito***

Practical efforts aimed at the recovery and strengthening of knowledge related to the health of the territory were documented through various means:

- Medicinal plant books
- Crop production plan
- Audiovisual memory of the territory
- Historical documents of the territory
- Life stories of knowledgeable individuals
- Community monitoring results documents
- Birdwatching routes
- Maps and thematic plans of the territory
- Websites

In this context, communities recalled stories about the origin and care of their territories, always linking them to their identity as a community. They also documented ancestral knowledge at risk of extinction, as well as regulations for the use and preservation of the territory produced by various self-governance bodies. Finally, they compiled local practices and knowledge related to everyday aspects of their ways of life, such as farming, gastronomy, hunting, and fishing. These processes had an impact on the ability to exercise control and monitor the use of the territory.





## Traditional Knowledge Strengthens Self- Governance

The Yanacona community of Santa Marta, located in the municipality of Santa Rosa, Cauca, has recognized the necessity of enhancing their own health knowledge and practices for the self-care of individuals, families, the community, and the territory.

Gathered around the fire, they engaged in dialogues about the significance of traditional medicine for the health of the Territory of Life, its transmission to new generations, and the availability and utilization of medicinal plants.

In collaboration with the yachas (traditional healers), they organized mingas of thought, dialogues of wisdom, explorations of the territory, and harmonization rituals to organize the Territory of Life. Additionally, they reconstructed the Ñawpa Yachay (ancestral wisdom), built the Yachay Wasi (house of knowledge), drafted regulations for the use of traditional medicine, developed the intercultural indigenous local health plan, and established a communal medicinal garden.

By recognizing and valuing the yachas and their traditional knowledge, they have reinforced self-governance over the territory in the everyday life of the Runa Yanakuna.

The path forward involves constructing an intercultural indigenous health model that ensures harmonious conditions between the community and nature. In this manner, the Yanacona People can contribute to the conservation and care of Mother Nature.



*Collaboration in networks*



*personified by its  
actors*



# Self-Governance

## Cartography and Territorial

## Demarcation



***The mapping of a territory speaks to our social, political, geographical, environmental, and even spiritual processes” Jose Jajoy Resguardo  
San Pedro Inga***

While the lack of information and/or cartographic documentation is a challenge faced by many indigenous and local communities, the pandemic exacerbated this issue. They encountered difficulties in exercising control, managing, and protecting the territory without access to maps or inventories that could provide details about the extent and characteristics of the territory.

Cartography serves as a participatory tool for self-identification and comprehensive understanding of the territory, facilitating effective management and interaction with institutions. The following applications were highlighted:

- Making decisions regarding land use planning: delineating areas of importance such as conservation zones, production areas, or sacred sites
- Conducting assessments of the territory: identifying land uses, housing locations, etc.
- It can be employed at various scales and themes for land use planning



***The Territory is the Life of families. To stay in the territory, it's essential to rethink how it's being used. By defining areas for use and conservation, we ensure clean water, pure air, and sustainable production. This reduces the effects of the pandemic and lowers the risk for the territory. Biodiversity is at the heart of family development"*** Asociación Agroambiental Santa Clara Serranía El Pinche

The conducted cartographies documented the presence of sacred and productive sites, water sources, forests, settlement patterns, public services, and degraded areas.

The cartographies created by communities using their own knowledge and tours provide greater legitimacy and recognition for traditional and political-administrative authorities within their communities. They also foster increased commitment among individuals to community-based land-use planning processes and a heightened community awareness of both the material and immaterial wealth, as well as the care and protection of the Territory of Life.

“

***Boundary tours have helped us recognize, secure, and protect our territory. They've also strengthened our identity and sense of belonging to the Territory of Life. Identifying the boundaries and reserve zones enables us to take internal and institutional actions to mitigate threats. Rituals and harmonizations have enhanced our spiritual connection, fostering a stronger bond between the community and the territory".*** Resguardo San Lorenzo

Furthermore, in conjunction with community monitoring and the enactment of community agreements for biocultural conservation, cartographies serve as a mechanism for surveillance, control, and monitoring of the territory.

“

***Mapping is a management tool that provides various perspectives on the territory and its relationships. Communities understand their surroundings and recognize the***



***importance of protecting their natural resources. There's a greater awareness of their significant value, knowing that there are areas or zones that can be exclusively dedicated to their care, restoration, conservation, and protection..."***

**CCN Las Varas**



# Community Biocultural Monitoring

“

*We conducted diagnosis, characterization, and an action guide. It was a collective endeavor utilizing traditional knowledge in dialogue with ecological insights. The guide is a proposal stemming from the notion of deconstructing our perspectives and ways of interacting with other species of wildlife, the “other,” in addressing problematic situations from a humble, respectful, reflective, caring, and responsible stance”.*

**Resguardo Indígena Cañamomo y Lomaprieta**

From the perspective of territorial health, the GSI supported initiatives that explored the relationships among nature, culture, and health. Studies were conducted on interactions with the diversity of seeds and species in agroecological practices, the condition of mangroves and piangua, and the relationship involving their use, consumption, and conservation. The research also focused on issues associated with various species of fauna and flora of cultural significance, as well as the community's interactions with fauna species in conflict.

“

***One of the most important aspects has been achieving the implementation of monitoring based on hunters' knowledge (local expertise and involvement of local experts) and research through collective analysis.”***

**Asociación de Cazadores**





# Community Agreements for Biocultural Conservation



***“In a self-governance initiative, we mapped the rural areas using a Geographical Information System (GIS), enabling us to establish clear boundaries and understand the territory. Through environmental education, we worked on agreements with the rural communities and landowners to identify and demarcate potential conservation areas and sites crucial for the connectivity of the ecosystem within the territory”*** Asociación Agroambiental Santa Clara Serranía El Pinche

The tours through the territory enabled the delineation, characterization, and zoning of areas through social cartographies, mappings, and biocultural characterizations, aligning conservation with various community interests ranging from preserving cultural and spiritual values to biological conservation in the strictest sense.

The outcome involved the delineation of conservation zones, ecological corridors, and the development of proposals for regulated use of fauna and flora..



*How can we not feel just  
a part of this whole?*





*Nature, Culture...*



*, and Health*



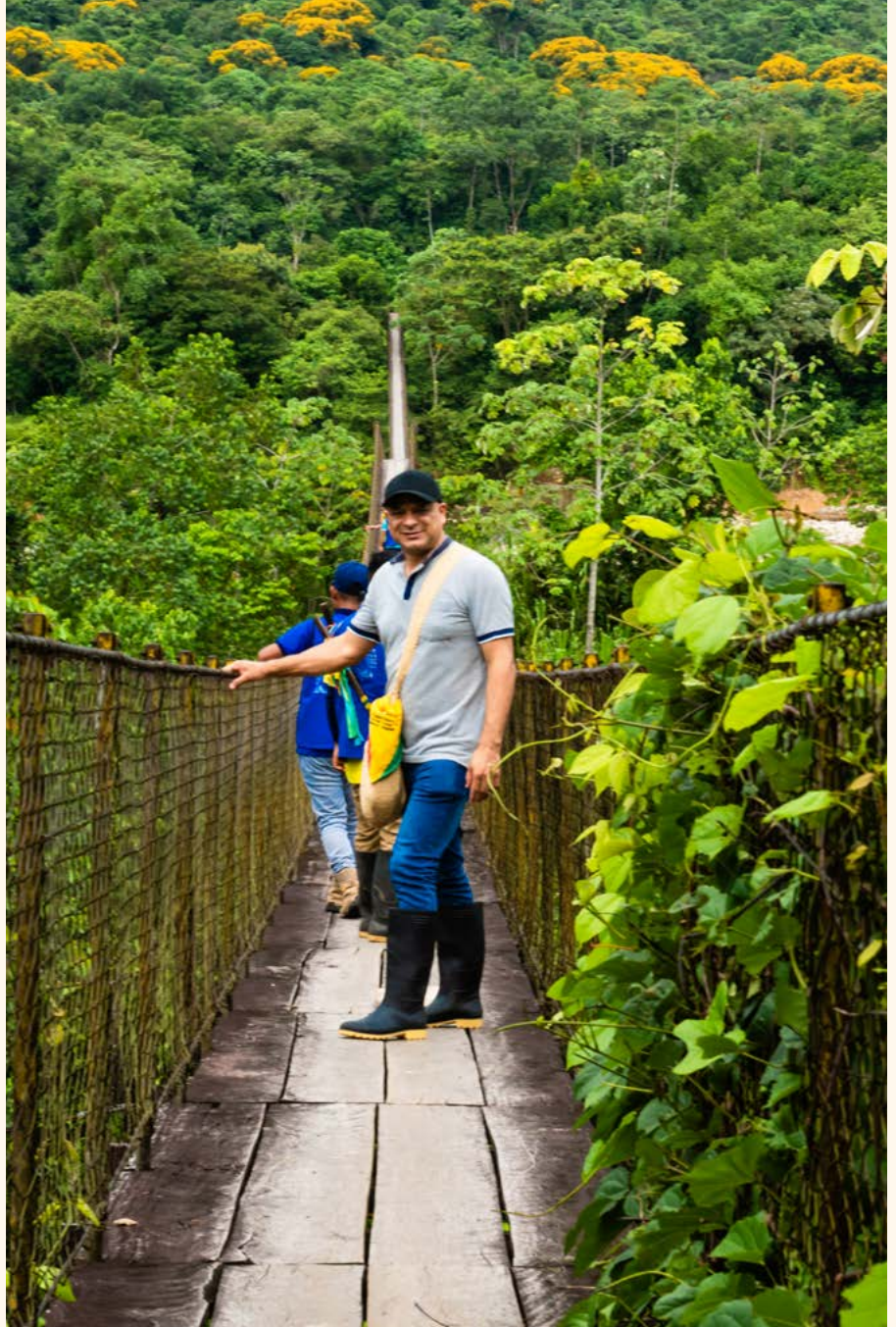
## **[Strengthening] Self-Governance Impacts State Territorial Planning Entities.**

The Cañamomo Lomaprieta Resguardo focused on enhancing the environmental governance of its territory. To achieve this, they reinforced the environmental committees of the 24 communities within the Resguardo, conducted the General Environmental Assembly, and documented and registered their territory in the International ICCA database.

The leaders of the Resguardo shared their experiences and lessons learned about the care, conservation, and defense of the territory with the local municipalities of Riosucio, Supia, and the Corporación Autónoma Regional de Caldas.

As a result, these entities acknowledged the biocultural conservation efforts made by Indigenous Peoples and rural communities in the Caldas province, allocating technical and financial resources to support and strengthen these initiatives.

*These conservation  
efforts for the present  
and the future still  
pose a risk...*



*don't you think,  
Hector Jaime*



# Rural Association Advances in the Development of Voluntary Agreements for Conservation.

The Asociación Santa Clara Serranía El Pinche, located in the municipality of Argelia, Cauca, has led a community conservation process since 1980, despite the challenges faced by the territory due to irregular warfare, illicit economies, and the absence of state institutions. Community leaders have autonomously organized to care for and conserve the territory, developing their own methodology based on awareness-raising processes, environmental education, and environmental agreements within rural lands. This approach has allowed them to secure communal conservation areas and halt the expansion of agricultural frontiers and illicit crops.

The process began with two communities establishing a self-governance exercise to develop voluntary community agreements aimed at conserving forests, water, preventing deforestation, and regulating the sustainable use of the territory. Through a process of land and community zoning, each landowner identifies and defines conservation areas that contribute to the formation of ecological corridors between lands and the Serranía El Pinche forest reserve protected area.

To date, voluntary conservation agreements have been established among 24 rural communities, covering 23.832 hectares of Andean forests and moors. These areas play a crucial role in regulating climatic conditions, promoting biodiversity conservation, and ensuring environmental services that enhance the health and water availability for 489 families.



# Contributions to the Targets of the Global Biodiversity Framework

**The Call for Proposals for the Global ICCA Support Initiative in Response to Covid-19 recognized, respected, valued, and promoted community processes, as well as the autonomy and self-determination of Indigenous Peoples and local communities, allowing them to define their own strategies and activities in response to the challenges posed by the pandemic.**

The actions proposed and the results of the projects contribute to several of the goals established in the Kumming-Montreal Global Biodiversity Framework of the Convention on Biological Diversity (CBD) in 2022.

The establishment of environmental guards and resolutions, the conduct of territorial reconnaissance, monitoring and mapping activities, and the development of community conservation agreements have reinforced self-governance and environmental authority. This empowerment has facilitated the delineation of new terrestrial conservation areas (2,395 hectares) and the sustainable management of existing conserved land areas (15,361 hectares). The 26 supported communities also reported 55.5 hectares of terrestrial areas in undergoing restoration.

These conserved and under restored areas strengthen the



communities' culture and enhance biodiversity and ecological connectivity, availability of ecosystem services, and food security. These outcomes contribute to GBF Goals 2 and 3.

Most communities working to enhance their food security allocated areas for agriculture (182 hectares). These areas are sustainably managed with an agroecological approach, and some with an agroforestry approach. These forms of management contribute to the resilience, efficiency, and productivity of agri-food systems, as well as food security, conservation, and restoration of biological (native and heirloom seeds) and cultural diversity. These results contribute to GBF Goal 10.

The various strategies and activities implemented by the projects contributed to GBF Goal 22 of the CBD. For example, most projects incorporated mechanisms to increase the participation of women and youth to recognize their effective contributions to the care, conservation, and defense of the territory. Thus, nine projects were led by women, and a total of 3,759 women and 6,743 youth participated.

Similarly, all supported projects strengthened traditional knowledge systems essential for self-governance and biocultural conservation. This was evident in the participation of 218 local experts in agroecology and traditional medicine who shared and transmitted their knowledge to guide the sustainable management and use of the territory in 220 community meetings.

The technical support strategy of the GEF-SGP-PUND to promote community action and commitment to the conservation of biocultural diversity is based on recognizing, respecting, valuing, and promoting the knowledge, skills, and rights of Indigenous Peoples and local communities. This approach also contributes to fulfilling the GBF Goals.



### Global ICCA Support Initiative in Response to Covid-19 Contributions to the Targets of the GDF

	INDICATOR		RESULT		GOAL
	New Conserved areas	Terrestrial	2,395 Ha	3	
	Conserved Areas with Enhance Management	Terrestrial	15.361,3Ha		
	Areas under Restoration	Terrestrial	55,5 Ha	2	
	Sustainable Production Area	Terrestrial	182 Ha	10	
	Alternative Subsistence Practices	Agroecological Diversification Agroforestry	16 Proyectos 6 Proyectos 3 Proyectos		
	Traditional Knowledge	Knowledge holders Community Meetings	218 220		
	Gender Perspective and Youth	Women's participation Youth's participation	3,759 6,743	22	





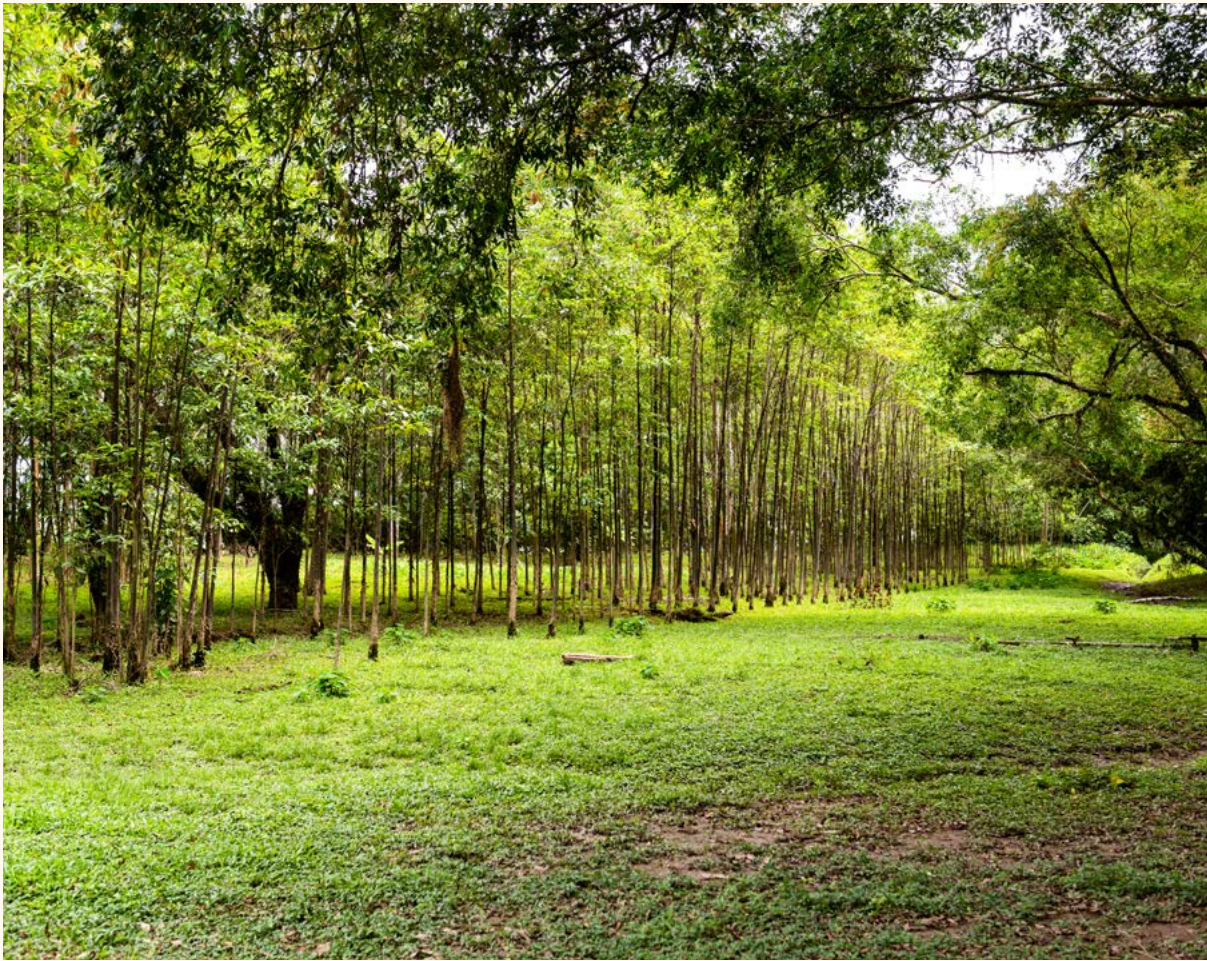
# 4.

## **Strengthening the ICCA–Territories of Life**

The proposals implemented by the 26 projects were strategic in strengthening the ICCA–Territories of Life in each of their fundamental features.



*It might seem  
ordinary in these  
territories... ..*



*but we witnessed the  
planting of this forest and  
have been following its  
growth*



Global ICCA Support Initiative in Response to Covid-19 Strengthening the ICCA	
Features	Strengthening
Community	Identity and cultural values
	Sense of cultural and territorial belonging
Connection with the territory	Awareness of material and immaterial richness of the territory
	Awareness of caring for, conserving, and defending the territory
Self-Governance	Legitimacy and recognition of traditional authorities
	Youth commitment to community processes of care, conservation, and defense of the territory
	Organizational capacity to address challenges using traditional knowledge and local resources
	Development and strengthening of environmental and territorial leadership skills
Biocultural Conservation	Recovery and transmission of traditional knowledge in health and agroecology
	Recovery of fauna and flora resources: medicinal plants, native and heirloom seeds, culturally significant animal species
Livelihoods and Buen Vivir	Ecosystem services
	Food security
	Economic alternatives


**Global ICCA Support Initiative in Response to Covid-19**  
**Strengthening the ICCA**

**Strategies and actions**

- Diversification of chagras
- Construction of agroforestry arrangements
- Community participation practices (mingas, ceremonies, rituals)
- Exchange of medicinal and agroecological knowledge
- Exchange of native and heirloom medicinal and food seeds
- Local research on traditional knowledge and practices
- Cartography, monitoring, territory tours
- Community agreements for usage and conservation  
Mercados campesinos
- Restoration of ecosystems, water sources, and sacred sites
- Farmers market's
- Nature or community-based tourism

“

The members of the coordinating committee have progressed in understanding the ICCA–Territories of Life initiative; we have gained power and autonomy... we have also strengthened our commitment to the mission of the Network and have taken on leadership roles to implement the action plan.”



## 5. Red TICCA Colombia

The GSI supports and accompanies the [Red TICCA Colombia](#) contributing to the recognition, support and strengthening of ICCA–Territories of Life

## Advances of the Red TICCA Colombia

### Peer Tutor Program

- Accompanying and supporting ICCAs in their process of self-identification and ICCA registry
- 33 organizations accompanied and supported

### Peer Support and Review Mechanism

- 19 organizations submitted documents to review

### ICCA Registry

- 9 organizations registered

### Creation of the Amazon Node

- 5 members and a 2023 work plan established

### Exchange and Dissemination of Territories of Life: Reflections and Perspectives

- COP15, Stockholm +50 National Consultation, etc.

### Reflection Documents

- Territorios de vida y OMEC. Reflexiones de la Red TICCA Colombia. Noviembre 2022
- Video territorios de vida-TICCA Noviembre 2022 financiado por política internacional consorcio TICCA

### Visual identity, website, and media platforms

- Redticcacol.org

The Network has shared its learnings on national and international platforms regarding its formation and consolidation process. Additionally, it has provided accompaniment and support for community reflection to indigenous, Afro-descendant, and rural organizations in their processes of self-identification and ICCA registry.

Moreover, the Network has presented reflections and perspectives on topics related to ICCA–Territories of Life in Colombia, which have been documented in publications such as “Territorios de vida-TICCA y OMEC: Reflexiones de la Red TICCA Colombia,” as well as in videos like “Los territorios de vida son realidades.”

One of the strategies to support community processes for self-identification and ICCA registry is the creation of the Peer Tutors Program. The program aims to: promote the Territories of Life initiative within the communities themselves; provide accompaniment and support in the process of reflection and dialogue for self-identification and ICCA registry; and encourage and strengthen collaborative networks within ICCA–Territories of Life.



*We also need to  
know how to harness  
technology*



*!That's how we  
build a network!*



*What we manage to  
build now should inspire  
the dreams of the new  
generations...*



*... so they will want to care  
for and enrich it tomorrow*

# Peers Tutors from the Red TICCAs Colombia Promote Community Interactions

[The Peer Tutor Program](#) provided support and guidance to 22 indigenous, Afro-descendant, and rural organizations in the community reflection process for self-identification and ICCA registry as part of the call for proposals.

The support and guidance strategy allowed for the demonstration that leaders, elder members, knowledge holders, and the community fully identify with the ICCA–Territories of Life initiative, understanding its benefits and potential commitments. Peers managed to build trust and credibility, facilitating the recognition and appreciation of the initiative due to their belonging to indigenous, Afro-descendant, or rural organizations, where they have led community processes of care, biocultural conservation, and defense of territories.

Dialogue between peers and communities highlighted the aspects that need to be addressed to facilitate understanding of the ICCA registry process and the different forms of participation in networking with national and international ICCA–Territories of Life.

They concluded that networking is of utmost importance to advance in the mission of caring for conserving, and defending ICCA–Territories of Life, thus ensuring the persistent over time of Indigenous Peoples and local communities.

Global ICCA Support Initiative in Response to Covid-19 Self-Identification and ICCA Registry	
<b>Self-Identification</b>	<b>21/22</b>
<b>Registered Territories of Life in the ICCA Database</b>	<b>7</b>
<a href="#">Cabildo Indígena Gran Tescual</a> <a href="#">Cabildo Indígena Cañamomo Lomaprieta</a> <a href="#">Resguardo de Cañomochuelo</a> Seykun Pueblo Arhuaco de la SNSM <a href="#">ASATRIZY</a> <a href="#">Cabildo Indígena Musuiui</a> <a href="#">AATIAM</a>	
<b>Territories of Life submitted documents</b>	<b>2</b>
Cabildo Indígena San Pedro Consejo Comunitario La Soledad	
<b>Territories of Life in the registration process</b>	<b>5</b>
ASOPAAP JAC Tierra Grata Cabildo Indígena San Martín de Amacayacu Consejo Comunitario Santa Cecilia Consejo Comunitario Llanobajo	





→ *It even provides us with umbrellas*



**6.**

**The Territories  
of Life Hold the  
Master Key**

Indigenous, Afro-descendant, and rural communities that participated in the call for proposals demonstrated their resilience, resistance, and creativity. They autonomously and self-determinedly defined their own strategies to address the challenges and leverage the opportunities within their territories to mitigate the impacts of the pandemic.

This was reflected in the strengthening of community and participatory processes of self-governance, rendering them more functional, effective, and vital. It also led to the development of communities with greater awareness and knowledge of the material and immaterial wealth of their territories.

Consequently, they promoted biocultural conservation processes rooted in traditional and local knowledge to favor better preserved Territories of Life, greater ecological integrity, and sustainability. This, in turn, resulted in increased means of livelihood to ensure the Buena Vida.

Indigenous Peoples and local Afro-descendant and rural communities, as voluntary custodians of biological and cultural diversity, play a significant role in conserving, restoring, and using nature sustainably. Therefore, it is essential that any support and guidance is based on recognizing, respecting, valuing, and promoting collective knowledge, capabilities, and rights. This approach contributes to the well-being of the custodians and the achievement of the Kuming-Montreal Global Biodiversity Framework Goals of the CBD in 2022.

The challenges we face in the immediate future require us to find ways to live in harmony with nature. Indigenous Peoples and local communities hold the master key to building these solutions, as articulated in the Territories of Life Consortium's document "[Territories of Life: 2021 report](#)." To achieve this goal, society at large must continue and increase its support, guidance, and collaborative work with such communities to attain a healthy and sustainable planet.











# Indigenous, Afro-descendant, and rural organizations supported by the “Global ICCA Support Initiative in Response to Covid-19.” call for proposals.

## Amazonas

Cabildo indígena San Martín de Amacayacu

## Boyacá

Asociación de Autoridades Tradicionales y Cabildos U'wa

## Caldas

Resguardo indígena Cañamomo Lomapieta

Cabildo indígena San Lorenzo

## Caquetá

Resguardo indígena Mana-Ye El Quince

## Cauca

Asociación Agroambiental Santa Clara Serranía El Pinche

Resguardo indígena Yanacona Santa Marta

Cabildo indígena López Adentro-JAC Guabito

Consejo comunitario de comunidades negras Río Guajú

## Cesar

Junta de Acción Comunal Tierra Grata Manaure

## Chocó

Asociación de Cazadores de El Valle

Consejo comunitario de comunidades negras de La Soledad



### **Guaviare**

Colectivo Ambiental Corredor del Jaguar

### **Nariño**

Cabildo indígena Gran Tescual

Consejo comunitario de comunidades negras Rescate Las Varas

Consejo comunitario de comunidades negras Integración del Telembí

Consejo comunitario de comunidades negras ACAPA

Consejo comunitario de comunidades negras del Río Chagüí

### **Putumayo**

Cabildo indígena del resguardo San Pedro Inga

Cabildo indígena Camentsa Biya Orito

Asociación de Pescadores Artesanales y Productores de la vereda de Playa Rica

### **Risaralda**

Consejo comunitario de comunidades negras de Santa Cecilia

### **Valle del Cauca**

Consejo comunitario de comunidades negras Llanobajo

Consejo comunitario de comunidades negras de La Plata Bahía Málaga

Consejo comunitario de comunidades negras de Citronela

Consejo comunitario de comunidades negras Cuenca Baja del Río Calima

### **Red TICCA Colombia**

