

CONSERVATION AND HUMAN RIGHTS

BUILDING A COMMON VISION TO ADDRESS THE
CLIMATE, BIODIVERSITY, AND PUBLIC HEALTH CRISES

14-15 FEBRUARY 2023

WCS GLOBAL BUILDING AT THE BRONX ZOO, NEW YORK

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INTRODUCTION

The meeting took place with in-person and online participants who brought different perspectives to the discussion. This summary does not reflect the institutional views of all participants. Discussions were guided by the following objectives:

1. A small gathering to initiate the start of what will be multiple conversations ahead, that can hopefully build trust and initiate broader discussions within the conservation and human rights sectors.
2. Have a discussion that is honest, robust, delves into various details and challenges of improving equitable governance within the conservation sector, and seeks to identify areas that can be improved with the support of key actors in the human rights space.
3. The meeting was not designed to endorse or validate any of WCS's views but to open a conversation based on Chatham House style discussions that can meaningfully get into the depths of the challenges we confront in the conservation sector.

The ultimate hope is not just to have 'improved conservation' or a 'rights-based approach to conservation' (although both should be outcomes) but to create a trans-sectoral discipline of individuals committed to a process of constant refinement and improvement to how we collectively protect and restore nature: both for its cultural and natural heritage. Rather than this being about one sector that simply has to improve (which it does), thus maintaining an antagonistic and isolationist approach, we explicitly recognise that our collective experiences, perspectives and approaches – even when they differ from each other – could have far more impact when we are working together. This would move us from just being responsive to failures to pre-emptive by designing far more ambitious approaches for nature that are effective, equitable, and just.

ROLES AND RESPONSIBILITIES OF THE CONSERVATION SECTOR

The meeting started with a special acknowledgement by Roberto Múkaro Agüeibaná Borrero from the Guainía Taíno Tribe who have a treaty of unity with the Ramapo Lenape Indigenous Peoples (the Bronx Zoo stands on the lands of the Lenape). Following this acknowledgement, the first day of discussions focused on:

- The roles and responsibilities of the conservation sector
- Presentation of different models of conservation
- Accompanying good practices, as well as challenges

Foremost was the recognition that the intimate relationship between human beings and nature and biodiversity has been broken when nature is seen as an object, and this has brought us to where we are today with compounding climate, biodiversity, and health in crises.

However, there are ample examples from Indigenous Peoples territories and ways of life for us to heal our relationship with nature because it is about indivisibility and interconnectedness of humans and other life on earth. Our approach should therefore be holistic and not siloed as we have often seen in practice.

The meeting was recognized as an important and necessary one for multiple reasons, including the need to decolonize conservation practices and indigenize. Conservation should not be seen as a “business” or solely be about “protected areas”. Furthermore, the perception that traditional knowledge systems is about ancestral lands or old systems needs to shift by recognizing that such systems also encompass modern science and contemporary practice. Conservation should therefore be about shifting our understanding and practice to look at vibrant living systems and earth, with conservation tied into relationships of both biodiversity and social identities. Nature and people cannot be separated.





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It is also important to acknowledge that the concept of human rights is a new one in human history and has its own churn emerging from colonial and post-colonial histories. The disconnect with the land, and individual ownership or concept of “property” is a common feature in our modern world. Indigenous Peoples' values and principles prior to colonization provide a guiding path as these values were based on the relationship with their environment. More specifically this was in relationship with and responsibility to the land. The conservation sector should keep this in mind when thinking of new paradigms of operating and the rights of nature.

- **The conservation sector must therefore revisit and reconceptualize the practice and purpose of protecting and restoring nature to build trust and move forward collectively. In this reconceptualization, far greater guidance should be taken from Indigenous Peoples' ways of being, living and doing.**
- **Conservation organizations can integrate Indigenous values of Relationship, Reciprocity, Reconciliation, Return of Culture; and other values of Indigenous Peoples to guide the sector.**
- **The values and institutional self-examination point to a path of capacity building which turns inwards for conservation organizations and leadership, with a distinct responsibility to internalize understandings of the ways in which conservation can and is practiced differently, led differently, and conceived as linked to other purposes.**

Of course, conservation organizations, like human right organizations, are invariably only one actor in a complex mix of groups influencing the success or failure of any approach or initiative. Most notably, governments, the dominant sectors of any society (often in urban centers), corporates and business, military and others have enormous influence which we need to recognize when we discuss any conservation approaches.



PHOTO CREDIT: BOLORTSETSEG SANJAA, WCS MONGOLIA & NOMADIC NATURE TRUNKS PROGRAM

Discussions on capacity building also highlighted the importance of focusing on government partners with whom conservation actors often engage. This relationship with government came up several times in the meeting, most significantly in relation to spaces and areas where the internationally articulated rights of indigenous peoples are denied and restricted on a national level.

- **In contexts where rights are denied or restricted, active support needs to be given to reforming and changing laws to provide greater recognition of the rights of Indigenous Peoples. Remaining quiet on these foundational problems will mean that the communities concerned are not getting the support that they need to assert their rights and will be unable to protect precious biodiversity.**
- **Application of a rights-based approach to conservation requires at a minimum two elements: 1) a do no harm commitment that does not violate rights in the activities that conservation organizations are involved in; and 2) working to actively realize rights in the activities that conservation organizations are involved in.**
- **“Indigenize the implementation of Indigenous Peoples rights” - it is not enough to implement rights consecrated by states but also through the lens of Indigenous Peoples value systems. It is also about understanding these world views for effective and durable conservation.**
- **The curriculum of conservation education can be adapted to include Indigenous world views for conservationists and for state-led conservation agencies and models to help them decolonize systems inherited from colonial legacies.**

Significant challenges came up in discussions about decades or generations of discrimination, prejudice, marginalization, and exclusion by dominant societies, ethnic groups, political and other power holders. Participants heard examples of rights violations such as mercury contamination in Indigenous territories, efforts to overcome past legacies of displacement, injustice, and violations that create barriers to equitable conservation. The importance of participation and representation and a close look at the intersection of gender and Indigenous Peoples were underscored. Commonalities that exist across regions for Indigenous Peoples were observed.



In the context of conservation these link to a variety of rights: the right to hold, practice and transmit Indigenous knowledge, innovations, and practices; the right to participate in decision making impacting on both collective and individual rights; the importance of free, prior, and informed consent for any change in land status; and the centrality of rights over lands, territories, and resources as an essential basis for the survival of Indigenous Peoples.

Participants presented conservation models ranging from Indigenous-led to state-led. The example of WCS co-management with the state in the context of Kahuzi-Biega National Park to build human rights-based equitable governance fell within this spectrum, as did WCS providing technical support to Indigenous communities on collective land titling in Cambodia.

On establishing dialogues and processes of reconciliation and agreement seeking, the Kahuzi-Biega National Park context was discussed at some length. The violent and long history of interactions between the Park authorities and the Batwa Indigenous Peoples, including the original evictions from the Park area in the colonial and post-colonial period, mean that the context is steeped in suspicion and lack of trust in process and outcome. Organizations such as the Forest Peoples Program were involved in working with some of the Batwa communities around and within the Park, since before the 2014 Whakatane process. The continued failure to implement the outcome of the Whakatane process and the subsequent Panorama dialogues led to the 2019 Bukavu Roadmap which also underscored the challenges of establishing a trusted dialogue.


- **These power imbalances need to be confronted head-on. The marginalization of local communities living on the edges of a Park, and the Batwa in particular, is such that any dialogue must actively seek to create trust in the process and actors, and include organizations or entities who can attempt to play a mediating role between Park authorities, WCS and the Batwa.**



Power and ownership over land combined with historically and ongoing discriminatory and exclusionary treatment by governments is often at the heart of many serious challenges within the conservation space across regions.

- **Conservation actors can play a role in supporting and calling for restitution for equitable, just, and durable support for the Batwa communities. Land can be returned or purchased in private areas with specific intent for the Batwa.**
- **Analysis of land laws, securing land tenure, and land titling are important. However, these are not enough because even with Indigenous territories secured it costs to manage and maintain them. Support is needed for this.**
- **The conservation sector could be doing more in terms of thought leadership and finding ways to politically engage governments.**
- **And the sector should ask the question: Are there red lines that we should not cross? Are there places where conservation organizations should not go and get involved? If so, what and where are they?**
- **The conservation sector should also be more transparent, and should examine its conservation failures – be they ideological, practical, or self-interested.**

WCS Cambodia presented on many years of efforts in securing land rights for the Indigenous Bunong Community in Keo Seima Wildlife Sanctuary who number around 12,000 people. Some of the tenure issues have been around non-Indigenous immigrants occupying areas and cultivating cash crops, government officials occupying land, private companies occupying land, and Indigenous persons growing cash crops. WCS looked at rights from the perspective of what these mean to the members of the community. They identified rights to land, livelihoods, culture, and religion. WCS built on this perspective and supported the Indigenous Bunong community in securing communal land titling; a community zone for agricultural and residential areas; and upholding culture through a permit to the conservation core zone.



To resolve any conflicts within residential and agricultural land, WCS supported a land inventory process, with a detailed stakeholder mapping and collection of data which linked spatial knowledge with on the ground evidence of occupation. With the land inventory document, the actual situation on the ground was revealed and necessitated additional community discussions on membership rights, usufructuary rights, and membership. It also provided a good understanding of where there was elite capture, as well as greater understanding amongst local authorities to respect traditional lands and resources, and support respect for decisions by traditional structures at the higher level of government. With this local authorities are also able to deal with land conflicts by respecting the rights of Indigenous communities.

Following a presentation of the WCS global strategy on Rights and Communities there was acknowledgement that WCS is responding to multiple challenges by championing Indigenous-led conservation, ensuring the voices of Indigenous leaders are present at and heard in global policy arenas, and working with governments to improve rights-based and build equitable governance in difficult contexts with legacy issues. Questions were also asked about WCS' gender policy, application of the rights-based approach with respect to staff, how it implements safeguards, grievance redress mechanisms, and operates with Indigenous Peoples where governments do not recognize them. These were answered, namely, a gender policy is currently under development; a global grievance redress mechanism is in place and various site based grievance redress mechanisms are being rolled out through a detailed safeguards implementation plan and oversight structure.

For the broader conservation sector and other institutions, the following was suggested:

- **More attention is needed at the national level where conservation actors can play roles in mediating or supporting communities in their interactions with other actors to advance rights.**
- **International organizations can establish mechanisms of dialogue between Indigenous Peoples and authorities because most Indigenous Peoples do not have the same views as or vehemently disagree with their governments in an atmosphere of distrust, corruption, and models of conservation that have not and are not inclusive.**
- **In addition to big International Conservation NGOs, it is also important to look at multilateral funds such as the Global Environmental Facility, Green Climate Fund, and Private Sector entities working on carbon offsets and other related issues.**
- **A collective voice on important issues at the national level can make a significant difference.**



PHOTO CREDIT: DIDIER MULUMEODERHWA | WCS DRC

BUILDING TRUST, COMMON VISION, AND PURPOSE

Participants started to examine how we can overcome the challenges identified on the first day and start to build trust, common vision, and purpose.

It was acknowledged that common vision and purpose cannot be built without first building trust which takes time, is not immediate, and is earned with consistency. In some Indigenous cultures and languages there are no words for the environment or conservation. There are words that signify a state of being, state of self, and the environment around that signifies unity and non-separation between the human and the environment. Therefore, the mindset, attitudes, and behaviors towards self and the environment are inseparable and interdependent and based on the concept of complementarity and non-duality. This is one form of traditional knowledge that shifts the focus from the individual or human-centric approach towards wholistic approaches of both human and non-human kin.

- **Trust is embedded in understanding and respecting such worldviews and not perceiving them as primitive or subservient to Western science.**
- **Trust is also embedded in implementing commitments based on dialogue and agreement. If these are not honored, then trust erodes.**
- **Truth and reconciliation processes are complex but focusing on the truth can help parties who mistrust come to a shared understanding about truth and where we come from.**
- **In building towards common purpose, we should start by considering maps of place and who are the people in these spaces versus political maps of boundaries or biodiversity maps alone. This will enable us to start realizing common purpose and begin a call for common vision.**



SPECIFIC AREAS WHERE TRUST AND COMMON VISION CAN BE BUILT

POLICY AND ADVOCACY

Many referenced the newly adopted Kunming-Montreal Global Biodiversity Framework (GBF) as a new standard and a reference for future work in achieving conservation targets. There are 20 references to Indigenous Peoples, including 8 references to Traditional Knowledge; 2 references to Free, Prior and Informed Consent; and 1 reference to the UN Declaration on the Rights of Indigenous Peoples (UNDRIP) throughout the text of the Global Biodiversity Framework. However, the Framework does not say enough to protect Indigenous Peoples' rights and territories, and particularly, the final text of Target 3 falls short of fully recognizing Indigenous territories as a separate third category of area-based conservation. The text refers to "...well-connected and equitably governed systems of protected areas and other effective area-based conservation measures, recognizing indigenous and traditional territories, where applicable." At a glance, it would appear that Indigenous Peoples have been recognized in this target. However, the language adopted in the text of the target opens room for interpretation at national levels in ways that could be detrimental for Indigenous Peoples.

- **Regardless of how the text is written, in the newly adopted GBF, an opinion in the meeting focused on the importance of relating to it as a separate category and treating it as such.**

To address the historical violence and imbalance caused by fortress conservation, conservation organizations could, in partnership with governments, recognize Indigenous and traditional territories as a third system of conservation that requires its own management, relational, and placed-based approaches rooted in Indigenous and local knowledge.

The WCS Terms of Reference for the Advisory Committee of Indigenous Peoples and Local Communities to the WCS proposal for a High Ambition Fund for Nature, Climate, and People is a welcome step as it considers Protected areas, Other effective area-based conservation measures (OECMs), and Indigenous and traditional territories (ITT) to meet the 30X30 global targets.

- **Conservation sector colleagues should go above and beyond the basic minimum in terms of meeting the targets and indicators of the GBF.**

PROGRAMMING

There were extensive discussions about the implementation of proper safeguards in conservation programming. Free, prior, and informed consent is often seen as an afterthought when designing programs or applied as a checklist in proposal development. For it to be implemented meaningfully, FPIC should be deeply understood and continuously implemented.

- **Rights-based approaches are about recognizing Indigenous sovereignty and self-determination. They are about moving beyond paternalism and having deeper discussions on best ways to support their leadership.**
- **Conservation initiatives need to abide by the full spectrum of human rights instruments, including the Universal Declaration of Human Rights, ILO Convention 169 on Indigenous and Tribal Peoples (ILO 169), and respect Indigenous Peoples' right to Free Prior and Informed Consent (FPIC)**
- **FPIC is both a substantive and procedural right of Indigenous Peoples to give or withhold consent on projects that impact or potentially impact them. FPIC flows from Indigenous self-determination as articulated in UNDRIP and should be honored as such.**
- **In contexts where Indigenous communities and cultures have been destroyed, it is about restoring self-esteem, helping overcome intergenerational trauma, and rebuilding cultural rights and integrity through their own institutions.**
- **Conservation organizations can play a major role through supportive programming that helps communities who have been displaced and where their social fabric has been destroyed or attempted to be destroyed in pre and post-colonial history.**





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It is also important to keep in mind that Indigenous Peoples and Local Communities are two distinct groups. The conflation of these two different terms disregards the collective rights to which Indigenous Peoples are entitled to as distinct, self-determining Peoples. It has the potential to distort the representation of the cultures and practices of Indigenous Peoples in conservation spheres, as this terminology does not acknowledge the complexity and uniqueness of the meaning of land and territory to Indigenous Peoples.

AT COP15 in Montreal, French President Emmanuel Macron proposed a new biodiversity credit scheme, which will open natural resources, cultural heritage, and traditional knowledge of Indigenous Peoples to privatization and monetization.

- **It is important for all to carefully acknowledge and respect the internal deliberations of Indigenous Peoples on this issue.**
- **It is important to note that Indigenous Peoples are not a homogenous group, and there may be different opinions and stances on certain issues. It is therefore important for non-Indigenous groups not to interfere in these processes and deliberations and let Indigenous Peoples arrive at their own decisions on their own terms.**



FUNDING

Some participants raised the importance of unrestricted, general support, multi-year and wholistic funding that goes directly to Indigenous communities, Indigenous-led funds and Indigenous-led organizations. When funding partners support Indigenous communities, Indigenous-led funds, and Indigenous-led organizations with general unrestricted and multi-year funding, they help to strengthen and grow capacities to meet the priorities of communities. When funding partners provide unrestricted funding, they allow organizations to be strategic, build capacity, pivot when necessary, and strengthen and exercise self-determination as Indigenous Peoples and organizations.

Although the recent multi-billion-dollar pledge made by philanthropies in partnership with governments is a positive signal, studies done by Forest Tenure Funders Group mentioned that only 7% of funds from the \$1.7 billion pledge made in Glasgow have gone directly to Indigenous Peoples and Local Community groups.

Keeping in mind other modalities of funding, and specifically when such funding is not able to go directly to Indigenous-led funds or groups, there is a role to be played by international conservation organizations through their own relationships with Indigenous Peoples and site level work on the ground. Organizations like WCS have the power and ability to leverage funding from bi-lateral and multilateral funds for such purpose.

- **It is important that while applying for larger funding from such institutions on behalf of Indigenous Peoples, that Indigenous Peoples are being fully consulted regarding the scope, goals, and implementation of the projects.**
- **Conservation leaders should advocate within their own institutions and among other institutions to break the silos, implement best practices, and create opportunities for Indigenous Peoples and Indigenous Peoples' organizations.**



There is frequent exclusion of Indigenous Peoples from the Russian Arctic, and the Central and Eastern Europe, Russian Federation, Central Asia and Transcaucasia (Indigenous Socio-cultural region) in funding efforts and opportunities. Indigenous Peoples' lives, issues and solutions transcend geopolitical boundaries and with the current geopolitical order a biome or a landscape cannot be divided without considering a wholistic approach. For example, salmon ecosystems of the Pacific North transcend boundaries of Russia, Canada, and US, and are indivisible. Funding to Caribbean and other Small Island Developing States is also essential as these are often overlooked.

- **To address this issue, providing a scale of opportunities is important instead of leaving some regions off the funding list entirely. This scale could contain information regarding the opportunities and barriers facing conservation efforts, as well as urgency and need.**

The current state, successes and achievements of the modern Indigenous Peoples movement would not be possible without the fact that Indigenous Peoples from all 7 socio-cultural regions have worked together and in solidarity with each other. Leaving important regions from funding dockets of the conservation sector, climate, or multilateral funds would work to the detriment to Indigenous Peoples' solidarity.

- **If opportunities for deep engagement and work arise in the Arctic and Central and Eastern Europe, Russian Federation, Central Asia, and Transcaucasia, and if the political climate in currently non-favorable countries improves, the international community should be ready to step in to support conservation efforts by Indigenous Peoples and Local Communities in these regions.**

NETWORKING

Networking is part of capacity building that involves investing in capacities of Indigenous Peoples. Partners should be with the capital “P”. This means truly engaging with Indigenous Peoples, providing opportunities through networking and introductions, and simultaneously approaching with humility and respect within networks.

- **Sharing networks is a form of giving from the place of abundance. It is important that Indigenous-led organizations can connect with and be introduced to other potential Partners and supporters that can also engage and support their causes.**

This also means providing more spaces and opportunities to share stories and educating the wider conservation, philanthropic, and climate communities about the important role that Indigenous Peoples play in climate change mitigation and adaptation, biodiversity conservation, protection of lands and livelihoods.

- **The sector must highlight the roles of Indigenous women and youth in all efforts.**

Some parts of the conservation sector, funders, and governments often come with outcomes in mind rather than a meaningful and open-ended dialogue that could lead to joint design and outcomes. And instead of viewing engagement purely as a form of institutional implementation followed by exit, the sector should think about the evolution of strategy in the form of a relationship with Indigenous Peoples and organizations.

- **Partnerships should be seen through this evolutionary and relational lens where it is not merely about hand over and exit. With this perspective and dimension international NGOs will always have a role but it will evolve with their Indigenous and local partners.**

PHOTO CREDIT: EMILY DARLING, WCS | FIJI





2022 UN BIODIVERSITY CONFERENCE COP 15 - CP/MOP 10 - NP/MOP 4

Ecological Civilization-Building a Shared Future for All Life on Earth

KUNMING – MONTRÉAL



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NEXT STEPS

The following next steps were suggested by the participants which could be taken up as a group, both within and across different networks:

1. Circulate the summary to conservation NGOs in the Conservation Initiative on Human Rights and their respective organizational CEOs to kickstart a discussion. Invite people around a table to discuss advances and setbacks in rights-based models.
2. Articulate what is meant by the human rights-based approach to conservation through the perspective of Indigenous Peoples' rights – this could be through curriculum development and/or the development of a set of guidelines. The Inclusive Conservation Foundation can be tapped, and the IUCN and CEESP promotion campaign on reimagining conservation would also be an important platform to coordinate with.
3. Leverage the human rights language in the the Kunming-Montreal Global Biodiversity Framework, and incorporate human rights more effectively in relation to Target 3 and its relationship to other targets.
4. Undertake some groundwork to champion human rights and conduct advocacy at the next World Conservation Congress which may include a side event, messaging, and sharing of guidelines.
5. Continue this conversation online and convene with a broader set of actors.

If you would like to be part of this conversation please contact Sushil Raj (sraj@wcs.org) and Dawa Sherpa (dsherpa@wcs.org).

LIST OF RESOURCES SHARED BY PARTICIPANTS

1. Cultural Survival's Statement Regarding COP 15 Decisions
2. Cultural Survival – Indigenizing Philanthropy
3. Cristina Mormorunni and Ervin Carlson's Presentation on INDIGENOUS-LED [Available upon request]
4. Diel Mochire's presentation on Reflection on the challenges and opportunities for conservation and the rights of indigenous Pygmy peoples and local communities in the Democratic Republic of Congo [Available upon request]
5. WCS Presentations on Rights + Communities Global Strategy, Kahuzi Biega National Park, and WCS Cambodia supporting Indigenous Bunong Communal Land Titles. [Available upon request]
6. EMRIP Study on Free, Prior and Informed Consent and Expert Advice 11



Conservation and Human Rights: Building a common vision to address the biodiversity, climate change, and health crises

14-15 February 2023

WCS Global Building at the Bronx Zoo, New York

Context and rationale for the meeting

The conservation and human rights sectors, as well as Indigenous Peoples and local communities have, at times, been divided and at cross purposes with each other. This has stemmed from both an actual and perceived history of conservation linked to a history of colonization, entrenched in racist doctrines, displacement and forced assimilation, with ongoing impacts that Indigenous Peoples and many local communities face across modern nation states.

Terra Nullius and the Doctrine of Discovery were deeply problematic and racist frameworks that gave legitimacy to the discovery of the “New World” by European colonists. Colonial legacies were also experienced through historical acts of cultural and ethnic genocide, and assimilation in Latin America. In Africa and Asia, both colonial and post-colonial regimes created structures of discrimination and exclusion in many countries based on racism and legacy laws that frequently did not recognize Indigenous Peoples and the local community way of life in a bid to modernize and adopt western methods. Subsequently many post-colonial states across continents violated and continue to violate the rights of Indigenous Peoples and local communities much after the departure of colonial regimes due to elite capture of power, as well as narrow political and economic interests frequently geared towards the benefit of a few to the detriment of other groups and broader society.

Furthermore, the history of science and research in many places also shaped the conservation sector’s historical approach of excluding traditional knowledge/Indigenous science systems. Consequently, the close relationship with the natural world was often disregarded, even as Indigenous Peoples and many local

communities drew on nature for their spiritual well-being, culture, livelihoods, and economies while guarding and sustaining it.

The historical creation of many conservation reserves and national parks without free, prior, and informed consent of Indigenous Peoples and local communities were an intrinsic feature of conservation history, and continue in some contexts, thereby creating many grievances and a deep distrust of the conservation sector by those directly or indirectly affected. Such experiences have shaped discussions and narratives about fortress conservation.

While the conservation sector has had a complex and checkered history, it has also seen many conservationists dedicate their careers to advancing the rights of Indigenous Peoples and local communities. Many have spent years living with communities in remote areas, serving as important allies, and supporting communities in their struggles for land tenure, equity, and well-being. The positive gains made within the conservation sector have been due the tireless advocacy and struggles of Indigenous Peoples and local communities supported by these champions underscoring the necessity of why it is important to work collectively towards a common vision.

Based on the internal advocacy of these champions, conservation organizations have increasingly examined their past records at the highest levels, incorporated a human rights-based approach, and are looking to build a new way forward. In 2020 WCS publicly acknowledged the necessity to ["cast a necessary light on our past, examine our present, and commit WCS to doing its part to help the long arc of the moral universe bend further toward justice."](#) [Critical self-reflection](#) and recognition of past harm are foundational elements for the conservation sector to move forward in a way that can change the legacies of fortress conservation, and challenge other conservation stakeholders to give up fortress conservation paradigms. It is also important to examine complex and nuanced situations with legacy issues carefully in order to find openings to push forward the rights of Indigenous Peoples and local communities, as well as to build on the many [good practices and close partnerships](#) with Indigenous Peoples and local communities that exist. In doing so we also have to continue to learn from the Indigenous and local community-led models as they are part of the conservation sector but may not self-identify as such, nor be recognized by some state-led conservation efforts.

At the Wildlife Conservation Society, we premise our work on the understanding that biological and cultural diversity are interconnected, mutually reinforcing, interdependent, and often co-evolved. This is based on reflections from Indigenous research and science, as well as increased evidence generated by other forms of science. Furthermore, our values demand that we [center](#), respect and protect the rights of the Indigenous Peoples and local communities who live in the places where we choose to and have been invited to work. We not only have a moral and ethical

duty but an [obligation to respect rights](#) under the UN Declaration on the Rights of Indigenous Peoples and international human rights treaties.

As one of the founding members of the Conservation Initiative on Human Rights we must not only ensure that we do no harm and respect rights but also push the boundaries of the conservation space to build new [paradigms](#). This means the [incorporation of Indigenous ways of knowing and doing in our work](#), and finding ways to open spaces in government-led models of conservation that have historically excluded communities.

Developing a deep understanding of self-determination of Indigenous Peoples and local communities, their spiritual perspectives on nature, and building equity, justice, inclusion, transparency, and accountability are important to engage respectfully and effectively with Indigenous Peoples and local communities. And it is important for human rights organizations to better understand and learn how some conservation organizations are operating in complex circumstances to advance human rights. Such an approach is essential to developing a shared vision for a more secure and resilient future for our planet and succeeding generations.

As we confront biodiversity loss, global warming, and the climate crisis we need transformative change in the way we restore and protect nature. The scale and existential characteristics of these crises require us to work together and build a common vision that have shared goals with the human rights sector. We therefore believe that an essential first step is to have a discussion that is honest, delves into various details and challenges of improving equitable governance within the conservation sector, and seeks to identify areas that can be improved with the support of key actors.

This will be a small gathering to initiate the start of what will be multiple conversations ahead with a larger set of stakeholders that can hopefully build trust and initiate broader discussions within the conservation and human rights sectors on how to move forward together in a world confronting climate, biodiversity, and pandemic related crises with existential implications.

The meeting is not designed to endorse or validate any of WCS's views but to open a conversation based on Chatham House style discussions that can meaningfully get into the depths of the challenges we confront and work towards solutions.

AGENDA

8:30 to 9:00am	Arrivals/Breakfast
9:00 to 9:30am	Introductions
9:30 to 9:45am	Welcome and remarks by Sushil Raj , Executive Director of Rights and Communities
9:45 to 10:30am	<p>Discussion question: What are the roles and responsibilities of the conservation sector more broadly in supporting rights-based conservation?</p> <p>Brief reflections from Myrna Cunningham and Levi Sucre</p> <p>Open discussion</p>
10:30 to 10:45am	Coffee Break
10:45 to 11:05am	Presentation of WCS Rights + Communities Global Strategy
11:05 to 11:45am	<p>Reactions</p> <p>Open Discussion</p>
11:45am to 1:00pm	<p>Presentation of different conservation governance models:</p> <p>Rocky Mountain/INDIGENOUS-LED: Ervin Carlson and Cristina Mormorunni</p> <p>Reflections from Diel Mochire on conservation challenges and opportunities in Ituri/North Kivu, Indigenous Peoples, and Local Communities in the DRC</p> <p>Challenging conservation governance models with legacy issues:</p> <p>Kahuzi Biega National Park: The challenge and what we are doing: Sushil Raj</p> <p>Reflections on other conservation models Central De Pueblos Indigenas De La Paz CPILAP - Lino Ilimuri</p> <p>Open Discussion facilitated by Albert Barume</p>
1:00pm to 2:15pm	Lunch provided on site and walking tour of the Zoo for those interested
2:30 to 2:45pm	Self-reflection from WCS - Joe Walston , Executive Vice President, WCS Global
2:30 to 3:15pm	Discussion and Reactions

	Land Rights and Indigenous Peoples in Africa; challenges from his experience Views from MesoAmerica Open discussion
3:15 to 3:30pm	Coffee/Tea Break
3:30 to 5:30pm	The Conservation, Human Rights, Indigenous Peoples, and Local Communities: Open discussion on acute and systemic failures/issues and how do we reimagine and build a common future? Open Discussion
6:00 - 8:00pm	Dinner in the Bronx for participants who are available (Restaurant in Little Italy to be confirmed)

Day 2

8:30 to 9:00am	Arrivals/Breakfast
9 to 9:20am	Sushil Raj - General Recap of Day 1 discussions - 5 minutes Reflections from WCS Cambodia
9:20 to 10:45am	Discussion on challenges identified in Day 1: How do we begin to overcome them? Open Discussion
10:45 to 11:00am	Coffee/Tea break
11:00 to 1:00pm	Are there specific areas that can be identified to start building trust/common vision and purpose? <ul style="list-style-type: none"> ➤ On policy ➤ Programming ➤ Funding ➤ Networking ➤ Advocacy Reflections Open discussion
1:00 - 1:30pm	Closing by Joe Walston and Sushil Raj
1:30 to 2:30pm	Lunch and Departure
2:30 to 5:00pm	WCS Global premises available for bilateral meetings/catch up



Conservation and Human Rights: Building a common vision to address the biodiversity, climate change, and health crises

14-15 February 2023

WCS Global Building at the Bronx Zoo, New York

PARTICIPANTS' BIOS



Dr. Albert K. Barume specializes in issues at the junction of conflict, natural resources, local communities, the environment and security. He undertakes independent assessments, provides policy advice and assists country-based actors, including the private sector. He has held senior positions as Coordinator of the the United Nations Security Council Panel of Experts on Mali, Chairperson of the United Nations Human Rights Council Expert Mechanism on the rights of indigenous peoples, expert for the African Union, Coordinator and Senior specialist for the International Labour Organisation (ILO) and other international organizations. Dr Barume is also known for his global work and expertise on indigenous peoples rights, on which he has published extensively. In addition to a PhD, he holds a master in Environmental Management, from Yale forestry school, in the USA. Email: nmkra@hotmail.com



Ashish Joshia Ingty John: Ashish has over 20 years' experience in community-based natural resource management (CBNRM) and decentralized governance in Cambodia. Piloted linking CBNRM to community-based conservation incentive schemes like community-based ecotourism and wildlife friendly initiatives in Cambodia and Myanmar resulting in agreements with local communities explicitly linking the income received to improved conservation outcomes and active community management of habitat and protection of key conservation species. He strongly believes that conservation needs to be coupled to customary land use. Email: aJohn@wcs.org



Chea Phalla has 26 years working experience in Indigenous Land Titling in Cambodia including legal and policy support to relevant Ministries. He has been working with WCS to include Indigenous Land titling in protected areas and has been central to policy dialogue regarding zoning and indigenous land registration. Capacity building of indigenous communities to manage, develop rules and regulations and negotiate their rights is part of this work. He is deeply interested and committed to biodiversity conservation and linking this to customary rights and traditional land use. Email: cphalla@wcs.org



Chris Filardi, Nia Tero, Co-Founder and Chief Program Officer
Dr. Chris Filardi is a research scientist by training with over 30 years of experience building grassroots partnerships with Indigenous peoples who sustain thriving homelands and waters. Before overseeing Nia Tero's programs globally, Chris established Pacific Programs at the American Museum of Natural History – a regional network of research and area-based conservation initiatives – and directed and grew that effort across the tropical Pacific for over a decade. Alongside and interwoven with his conservation work, Chris has maintained a collaborative research program investigating the evolution and ecology of island ecosystems. He has worked with Round River Conservation Studies, Conservation International, the Nature Conservancy, and the Wildlife Conservation Society to foster Indigenous-led biodiversity science and inclusion of Indigenous peoples' care for collectively-held territory in area-based conservation efforts. Email: cfilardi@niatero.org



Cristina Mormorunni (Métis/Blackfoot/Sardo): Cristina is the co-founder of INDIGENOUS LED and currently serves as its director, with responsibility for strategic leadership & creative direction. She has 30 years of applied experience from the Arctic to the Antarctic leading conservation campaigns & designing biocultural conservation strategies for non-profits, foundations & individual donors. She is vaguely obsessed with Buffalo and her dog, Oberon. Email: cristina@terramarconsulting.com



Diel Mochire Mwenge, Pygmy Batwa Bambuti from the province of North Kivu, born in Lukando, in the Democratic Republic of Congo (DRC). I am a graduate of the University in International Relations. Defender of the rights of indigenous pygmy peoples. As such, I am an activist within the Integrated Program for the Development of the Pygmy People - PIDP/SHIRIKA LA BAMBUTI, where I hold the position of Provincial Director for North Kivu. I am a former fellow of the Office of the High Commissioner for Human Rights, I attended the training dedicated to indigenous peoples in 2011, in Geneva. In 2015, I did a one-year internship at DOCIP in Geneva/Switzerland as part of the capacity transfer program. Through DOCIP, I am involved in advocacy on the legal recognition of indigenous pygmy peoples, advocating for the securing of land and territorial rights of indigenous pygmy peoples while fighting against the criminalization of defenders of the rights of indigenous pygmy peoples in the Democratic Republic of Congo. In January 2018, I was appointed by the UN Secretary General as an Expert to the United Nations Voluntary Fund for Indigenous Peoples where I serve as a member and Honorary Chair (fiscal year 2020). Since 2020, I have served as the National Coordinator of Indigenous Peoples Rights International (IPRI). Email: diel.mochire@bambutidrc.org



Ervin Carlson (Blackfeet Nation): Ervin is the co-founder of INDIGENOUS LED and currently serves as President of the InterTribal Buffalo Council (ITBC) and the Director of the Blackfeet Nation Buffalo Program. The Blackfeet herd is managed to a conservation and cultural vision. Ervin has worked for decades to bring into reality a vision of bison ranging freely once again across Blackfoot Traditional Territory. ITBC was formed in 1990 to coordinate and assist tribes in returning buffalo to Indian country and has grown to represent 79 Tribal Nations. Ervin holds intimate knowledge of bison restoration from an Indigenous perspective, is an active cattle rancher, and has previously served on the Blackfeet Tribal Council. Email: ecarlsonsr@yahoo.com



Fergus MacKay is Senior Legal Counsel at Indigenous Peoples' Rights International. IPRI is a global indigenous peoples' organization that works to protect defenders of Indigenous peoples' rights and to amplify the call for respect for Indigenous peoples' rights. IPRI was established in 2019 to lead and coordinate the Global Initiative to Address and Prevent Criminalization, Violence, and Impunity against Indigenous Peoples. Prior to that he was Senior Counsel at the UK-based NGO, the Forest Peoples Programme. He has litigated various cases before United Nations treaty bodies and the Inter-American Commission and Court of Human Rights, including the *Saramaka People* (2007) and *Kaliña and Lokono Peoples* (2016) cases. Email: fergus@iprights.org



Galina Angarova (Buryat), Executive Director, comes to Cultural Survival after serving as Program Officer at the Swift Foundation, and prior to that, as Policy and Communications Advisor for Tebtebba. She has represented the Indigenous Peoples' Major Group at the UN on issues such as the Sustainable Development Goals and the Post-2015 Development Agenda and has led Indigenous experts to review safeguards for Indigenous Peoples for the UN Framework Convention on Climate Change's Green Climate Fund. Previously, Galina was the Russia Program Director at Pacific Environment, where she organized direct actions to block pipeline construction in the Altai region of Siberia, to close a toxic paper mill on Lake Baikal, and to stop a hydro-dam from flooding Evenk Peoples' lands. Galina holds a Master's degree in Public Administration from the University of New Mexico and served on the board of International Funders for Indigenous Peoples for seven years. Galina is currently the Chair of the Executive Committee of the Securing Indigenous Peoples' Rights in the Green Economy Coalition. Email: gangarova@culturalsurvival.org



Helen Tugendhat coordinates the Environmental Governance programme at the Forest Peoples Programme, a human rights organization based out of the United Kingdom that works to create political space for indigenous and forest peoples to secure their rights, control their lands and decide their own futures. Helen has worked for over 20 years providing policy advice to indigenous peoples and communities on conservation policy and practice, from preparations for the 2003 World Parks Congress in Durban onwards, and on the

application of international and regional human rights frameworks to defend local and national recognition of rights. She has a particular interest in supporting indigenous-led conservation initiatives based on secure tenure, in addition to rights-based approaches to other forms of biodiversity protection. Before joining FPP, Helen was the regional advisor on indigenous peoples' rights for UNDP in the Asia Pacific. Prior to this, she worked for a variety of local human rights and indigenous organisations in Southeast Asia, and for a global indigenous alliance. Email: helen@forestpeoples.org



Iniquilipi Chiari Lombardo: Born in the indigenous region of Gunayala in Panama, Iniquilipi has collaborated with the Guna General Congress since 2007. He was the founder and first President of the General Congress of the Guna Youth and maintains close and strong ties of trust with all the leaders and peoples of the indigenous nations of Panama. His previous positions and experience include but are not limited to Head of the Office of Indigenous Peoples (2021-2022) and Protected Areas and Indigenous Peoples' Affairs Technician (2012-2020) at the Ministry of Environment of Panama, Iniquilipi has represented Panama and indigenous peoples in forums in the Americas and Europe as part of the Global Indigenous Peoples' Caucus on Climate Change (COP 25 and COP 26) and is a representative of the Guna People in the Human Rights Council at the United Nations. He is also co-founder of TvIndigena, a digital platform that showcases the contributions and positive activities of the indigenous peoples of Panama and Abia Yala (America). Iniquilipi graduated in Switzerland and today is the Project Coordinator at Geoversity. Email: inick.chiari@gmail.com



Janet Edmond is the Senior Director for Inclusive Partnerships for Sustainable Conservation in the Center for Communities and Conservation at Conservation International (CI). I have more than 25 years' experience in integrated health, development and rights-based conservation program management (technical and financial) in developing countries in Africa and Asia. I manage CI's role serving as the Secretariat for the Conservation Initiative on Human Rights (CIHR). I have fostered effective cross-cutting teams with multisectoral stakeholders and partners and have worked extensively on gender and social dimensions of conservation.

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Dr. Jeremy Radachowsky is Regional Director for the Wildlife Conservation Society's Mesoamerica and Western Caribbean Program. He has worked in Central America for two decades on issues ranging from ecological monitoring, conservation planning, community conservation, adaptive management, environmental governance, and multi-stakeholder negotiation. His passion lies in tackling complex conservation issues, seeking practical and grounded actions to effect real impact.

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Joe Walston is the Executive Vice President for WCS Global which operates across over 60 countries, in 13 regions worldwide where most of its +3,000 staff are based. These programs are aligned with five Thematic Programs: Marine, Health, Forests & Climate Change, Rights & Communities, and Counter Wildlife Trafficking, as well as WCS's International Policy, Markets and Species Programs. The position also oversees the Science Council which, through WCS Global's 200+ PhDs, drives the science underpinning WCS's conservation strategies across its global portfolio. WCS Global also operates a Europe program, currently in Germany, France, Brussels (EU) and the U.K. Joe has worked for WCS for over 20 years, beginning when he helped establish the WCS Cambodia Program, leading the first nationwide wildlife surveys of Cambodian forests since the Khmer Rouge, which resulted in him being awarded the country's highest civilian honor. He went on to lead conservation programs in the Congo Basin and Southern Africa before moving to New York to become the Director of the Asia Program and then the Senior Vice President for WCS's Global Field Programs. Joe's scientific publications have included topics such as describing new species, conservation effectiveness, the global future of conservation, forests and climate change, prioritization of investments and species strategies. Joe also has a specific interest in bats and, in 2012, a new species of tube-nosed bat was named *Murina walstonii* in recognition of his conservation efforts.

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Kevin Currey is a program officer with the Natural Resources and Climate Change team. His work focuses on helping indigenous peoples and local communities secure their land and resource rights and on realizing the potential of tropical forests and land use to mitigate climate change and benefit low-income rural communities. He also leads the Global Initiative of the Climate and Land Use Alliance (CLUA), whose other members include the ClimateWorks, David and Lucile Packard, and Gordon and Betty Moore Foundations. Kevin first joined Ford in 2013 as a program analyst with the Natural Resources and Climate Change team. He went on to serve as a program officer at the ClimateWorks Foundation, focusing on CLUA's Global and Mexico and Central America Initiative, before returning to his current role at Ford in 2019. Kevin has also consulted for the United Nations Development Programme, advising on the creation of its biodiversity strategic plan, and for United Nations Volunteers, developing new work on sustainable development in the Amazon. He began his career in rural Kenya, working with communities to address conflicts with large carnivores. Kevin holds a master of environmental management degree from the Yale School of Forestry and Environmental Studies, where he studied the anthropology of development and conservation, and an undergraduate degree from Yale University in environmental studies.

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Kristen Walker Painemilla is Senior Vice President and Managing Director of the Center for Communities and Conservation at Conservation International, where she leads efforts to ensure that the organization and the broader conservation community implement a people-centered approach to conservation. Effective conservation can only occur with and through the cooperation of Indigenous peoples and local communities living in and around protected areas – and elsewhere. The center’s support of women as conservation stewards and decision-makers is central to this work. To further Conservation International’s mission, Kristen provides institutional leadership and comprehensive technical assistance on a range of social and international policies related to Indigenous peoples and local communities, gender, human rights-based approaches and social safeguards, as well as engagements with the peace and development community. Kristen has also led efforts on behalf of Conservation International to form the Conservation Initiative on Human Rights, a consortium of international conservation NGOs that seek to integrate human rights in conservation policy and practice. She is the author of the book “Indigenous Peoples and Conservation: From Rights to Resource Management,” which draws from her years of experience working with Indigenous peoples. Kristen holds a degree in Latin American Studies and Anthropology from George Washington University. She was a Cotlow Scholar in 1996, a Fulbright Scholar in 1997-1998 and is a Senior Fellow with the Environmental Leadership Program. She serves on several boards, including the Equator Initiative, the Bushmeat Crisis Task Force and the Chol-Chol Foundation.

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Levi Sucre Romero, from Costa Rica (AMPB): a farmer and specialist in indigenous organizations, cultures and the environment of Central America. He comes from the Bribri Talamanca indigenous community of Costa Rica and has more than 20 years of experience in rural development and community organization, and 15 years of experience in design, implementation and evaluation of projects in indigenous territories and local communities. Levi is Coordinator of the AMPB.

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Lino Illimuri Apana is an Indigenous leader of the Uchupiamona Nation. He was born on August 3rd, 1989 in the heart of the Amazon Rainforest of the Madidi National Park in the indigenous community of San Jose de Uchupiamonas, La Paz, Bolivia. In his career as an Indigenous leader, he has been Vice President of the Board of Directors of Chalalán Eco Lodge, Vice President of the Bolivian Network of Community Social Tourism Red Tusoco, and Co-Founder of the Santa Rosa del Madidi Lodge. He is currently Vice President of the Central de Pueblos Indígenas de La Paz (CPILAP) which represents the Concejo Indígena del Pueblo Tacana (CIPTA), the Organización del Pueblo Indígena Mositén (OPIM), the Pueblo Indígena Leco y Comunidades Originarias de Larecaja (PILCOL), the Central Indígena del Pueblo Leco de Apolo (CIPLA), the Consejo

Regional T'simane-Mosetén de Pilón Lajas (CRTM-PL), the Pueblo Indígena San José de Uchupiamonas (PI-SJU), the Comunidad Esse Ejja de Eyiyuquibo (CEEE), the Comunidad Agroecológica Originaria de Palos Blancos, Comunidades Indígenas Tacanas Río Madre de Dios (CITRMD) and the Capitanía del Pueblo Indígena Araona. Email: cpilap.nortelapaz@gmail.com



Dr. Myrna Kay Cunningham Kain, of the indigenous Miskito community of Waspam, is a teacher and physician working for over two decades to advance the rights of indigenous women and knowledge on indigenous peoples and the impacts of climate change, serving as FAO Special Ambassador for the International Year of Family Farming, adviser to the President of the UN World Conference of Indigenous People, and on boards of the Global Fund for Women, Permanent UN Forum on Indigenous Issues, the Association for Women's Rights in Development (AWID), and The Hunger Project. She is currently Chairperson of the Center for Autonomy and Development of Indigenous People (CADPI) and Vice President of the board of the Latin American and Caribbean Indigenous People Development Fund. Email: myrna.cunningham.kain@gmail.com



Maria DiGiano, PhD, Program Officer, Andes-Amazon Initiative, Gordon and Betty Moore Foundation
Maria is a Program Officer in the Gordon and Betty Moore Foundation's Andes-Amazon Initiative, where she leads strategic grantmaking related to conservation within Indigenous territories and community lands. She is an environmental anthropologist with over two decades of experience as a researcher and practitioner at the intersection of environmental conservation, sustainable development, and human well-being. Maria DiGiano holds a M.S. and Ph.D. in interdisciplinary ecology with a concentration in anthropology from the University of Florida. She also has a B.A. in history from the University of North Carolina, Chapel Hill. Email: maria.digiano@moore.org



Patrick KIPALU, Director, Africa Program, Rights and Resources Initiative (RRI) Pronoun (He, Him, His)
Patrick KIPALU is the Director of the Africa Program at RRI. He coordinates and leads RRI's engagement in the continent of Africa. He has a strong background in forestlands management and human rights in Africa with experience supporting civil society organizations and local and indigenous communities. Prior to joining RRI, Patrick worked as Country Director for Forest Peoples Programme (FPP) in the Democratic Republic of Congo (DRC). Before that, he worked for the Africa Program at the Bank Information Center (BIC), and at the World Resources Institute (WRI). Patrick has a master's degree in Global Environmental Policy from the American University (AU) in Washington DC, and a bachelors' degree in Environmental Sciences from the University of Kinshasa in DRC. Email: pkipalu@rightsandresources.org



Roberto Múkaro Borrero has a distinguished and diverse background in policy & program development, and human rights advocacy, including a specialization on the rights of Indigenous Peoples. He retains over 25 years of experience actively engaging the United Nations system in thematic areas such as Sustainable Development; Climate Change; the Information Society; and the Organization of American States; among others. He has served on the staff of the International Indian Treaty Council and the American Museum of Natural History, as well as an independent contracting consultant for UNESCO, UNDP, UN Permanent Forum on Indigenous Issues, PBS, and other notable institutions. A published writer, an accomplished artist, and musician, Borrero is a member of the Taíno Tribal Nation, an Indigenous Peoples whose traditional homelands extend through the Greater & Lesser Antilles to the Southern tip of Florida in the U.S. In 2012, he was traditionally sanctioned a kasike (chief) of the Guainía Taíno tribal community. He has an educational background in communications and cultural studies. In 2013, Borrero was awarded an honorary Doctorate Degree, Philosophy in Humanities, from Kayiwa International University, Kampala, Uganda. Email: oirrc@uctp.org



Sara Omi is President of the Coordinator of Territorial Women Leaders of Mesoamerica and an Embera leader from the General Embera Congress of Alto Bayano in the Darien forests of Panama. Indigenous Embera and Wounan communities number about 15,000 people in Panama, and most of the territory is rainforest which the communities have managed for centuries. Two communities in Alto Bayano recently won their land titles, as a result of a precedent-setting ruling from the Inter-American Court of Human Rights. Sara is an expert in human rights, especially in the rights of indigenous peoples, indigenous women, and youth, and she has worked with the Organization of Young Emberá and Wounaan of Panamá (OJEWP). Email: omicasama@gmail.com



Sushil Raj is the Executive Director of the Rights & Communities Program, bringing to the position more than 22 years of social justice and human rights experience. Sushil has worked extensively in international affairs with specific expertise in Indigenous Peoples and minority rights, social justice, conflict prevention, mediation, as well as on diversity, equity and inclusion initiatives. Some of his previous engagements were with human rights funds, the United Nations Department of Political Affairs, Office of the High Commissioner for Human Rights (based in Geneva, Kathmandu, and New York); the UN Stabilization Organization in the Democratic Republic of Congo; the Asia Foundation in India; and the Ford Foundation's global Peace and Social Justice program. Sushil Raj is the former Asia Pacific Member of the UN Working Group of Experts on People of African Descent, a Special Rapporteur mechanism of the UN Human Rights Council. Sushil also volunteers his time mediating disputes through the New York Peace Institute and serves on its Board of Directors. Sushil has a BA (hons) in Philosophy from St. Stephen's College, University of

Delhi; a postgraduate Diploma in Public International Law from the Indian Academy of International Law and Diplomacy; an MA in International Political Economy and Development from Fordham University; and an MSc in Management of International Public Service Organizations from the New York University Wagner School of Public Service. Email: sraj@wcs.org



Anthony "Tony" Bebbington is the international program director for Natural Resources and Climate Change at the Ford Foundation. Anthony "Tony" Bebbington leads the team that works to ensure natural resource governance serves the public interest and reflects the aspirations of rural, low-income, and indigenous communities who claim customary rights to their land or have secured land rights. He also serves as the foundation's representative on the Board of the Climate and Land Use Alliance. With over 35 years of experience, Tony's work has addressed the impacts of extractive industries on community rights and territories, the role of social movements and NGOs in social and political change, and the factors driving inclusive rural development in Latin America and Indonesia.

Before joining the foundation in 2021, Tony was Higgins Professor of Environment and Society and Director of the Graduate School of Geography at Clark University, and an Australia Laureate Professor at the University of Melbourne. In addition to holding academic positions, he has worked for non-profit think tanks in the United Kingdom, as a social scientist at the World Bank, and as a research associate with NGOs in Peru and Chile. He is a member of the National Academy of Sciences and the American Academy of Arts and Sciences, was a Fellow of the John Simon Guggenheim Foundation and sits on the board of Oxfam America. Tony holds a PhD in geography from Clark University in the USA, and a bachelor's degree in geography and land economy from Cambridge University in the UK. Email: a.bebbington@fordfoundation.org



Dr. Youssef Mahmoud is Senior Adviser at the International Peace Institute supporting the sustainable development and peace operations programs and serving as a focal point on mediation and prevention policies and practices. He is a former UN Under-Secretary-General and has headed peace operations in Burundi, the Central African Republic and Chad. Prior to these assignments, he held other senior United Nations positions, notably as UN Resident Coordinator in Guyana, Director in the UN Department of Political Affairs, and Head of the Office of the Undersecretary-Secretary-General for Political Affairs. In 2015, he served as a member of the UN Secretary-General High-Level Panel on Peace Operations (HIPPO) and simultaneously a member of the High-Level Advisory Group for the Global Study on Security Council Resolution 1325 on Women, Peace and Security. In 2019, he led an independent strategic review of the UN peace operation in the Democratic Republic of Congo (MONUSCO), pursuant to UN Security Council resolution 2463. He periodically writes on the theory and practice of the evolving concept of sustaining peace and on political transitions in Africa, with a

particular focus on Tunisia. He is currently a Visiting Professor at the African Leadership Centre, King's College London, and serves on the Boards of several non-profit organizations in the US and Tunisia. Dr. Mahmoud has a Ph.D. in Linguistics from Georgetown University, Washington, D.C. Email: ymahmoud47@gmail.com