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PROTECTING ECOSYSTEMS, CULTURE, AND HUMAN RIGHTS IN CHILE THROUGH INDIGENOUS AND COMMUNITY-CONSERVED TERRITORIES AND AREAS

William G. Crowley

PIM 73

A Capstone Paper submitted in partial fulfillment of the requirements for a Master of Arts in Sustainable Development at SIT Graduate Institute in Brattleboro, Vermont, USA.

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Advisor: Nikoi Kote-Nikoi

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LIST OF ABBREVIATIONS

CONADI	National Corporation for Indigenous Development (acronym in Spanish)
CONAF	National Forest Corporation (acronym in Spanish)
FAO	United Nations Food and Agriculture Organization
FPIC	Free, Prior, and Informed Consent
IACHR	Inter-American Commission on Human Rights
ICCAs	Indigenous and Community-Conserved Territories and Areas
ILO 169	International Labour Organization Convention No. 169 (Indigenous & Tribal Peoples Convention)
IUCN	International Union for Conservation of Nature
SBAP	Biodiversity and Protected Areas Service (acronym in Spanish)
UNCBD (or CBD)	United Nations Convention on Biological Diversity
UNDRIP	United Nations Declaration on the Rights of Indigenous People
WWF	World Wildlife Fund

MEANINGS OF MAPUCHE WORDS

Nguillatún **–** ("gee-ya-TOON"). A very significant Mapuche religious ceremony that happens once every four years. Each community, or a group of communities, holds its own ceremony. It includes praying, dancing, giving of offerings, and feasting. Normally lasting 2 to 4 days, it is an opportunity to renew community ties and collectively discuss relevant issues.

Huilliche – The name of the Mapuche peoples who inhabit the southern parts of the Mapuche's ancestral territories. "Huilli", or "willi", is the Mapuche word for "South".

Lonko **–** The traditional head or leader of a Mapuche community. Typically, the lonko is a man.

Machi **–** The traditional Mapuche "shaman". Usually a woman, the machi acts as a spiritual leader and a preserver of Mapuche culture.

Mapuche **–** The name of the indigenous ethnic group that has historically inhabited the central and southern parts of Chile and Argentina. In their native language, the word *Mapuche* means "People of the Land" (*Mapu* = land; *Che* = people).

Mapudunqun **–** The name of the Mapuche's native language. It is also sometimes referred to as "Mapuzungun".

Pewenche **–** Also spelled "Pehuenche". The name of the Mapuche peoples who inhabit the mountainous regions in the eastern parts of Chile. Their name is derived from their historic reliance on the *pewen*, the fruit of the araucaria tree, which is a staple of their diet and local economy.

Wallmapu **–** The word given to the concept of the entire "Mapuche world". It encompasses all of the North, South, East, and West regions of the Mapuche's ancestral territories.

ABSTRACT

In environmental conservation circles around the world, the contributions of indigenous peoples and local communities to the sustainable maintenance of ecosystems and natural resources are being given increased attention. Whether for cultural, spiritual, economic, or other purposes, the use of traditional and local knowledge of habitat and resource management is slowly making its way into the modern environmental movement, and is being incorporated into the dominant conservation paradigms. These managed areas, known as *Indigenous and Community-Conserved Territories and Areas*, or ICCAs, are defined by the International Union for Conservation of Nature as "natural and/or modified ecosystems containing significant biodiversity values, ecological services and cultural values, voluntarily conserved by Indigenous peoples and local communities, through customary laws or other effective means".

The ICCA concept constitutes a new way of thinking about environmental protection, which also incorporates preserving the human rights of indigenous peoples, which are explicitly enshrined in international law. After spending eight months working with a human rights NGO in Temuco, Chile, the author has focused on the ICCA concept for his capstone project, as it provides a solid combination of his practicum work and personal passions. Through participatory research and collaborative efforts of his Chilean and indigenous Mapuche colleagues, the author answers the research question, "What are the major benefits of ICCAs, and what are the principal barriers to their broader support and effective legal recognition in Chile?" Based on his findings, the author outlines a comprehensive project proposal that seeks to address the underlying issues that have served to marginalize indigenous peoples in Chile. Furthermore, the proposal also supports the appropriate legal mechanisms required to give ICCAs – and their indigenous and local stewards – formal recognition under Chilean law.

PART I – PRACTICUM & PROJECT OVERVIEW

Introduction & Personal Reflections

This capstone essay is a Course-Linked Capstone (CLC) that follows the syllabus for SIT Graduate Institute's course in Program Planning and Management. It is based on the experiences and observations that I was exposed to while working as a Project Development Associate in Temuco, Chile for the Observatorio Ciudadano (Citizens' Watch), a Chilean non-governmental organization that focuses on human rights, governance, and democratic participation, with an emphasis on the inclusion of the indigenous Mapuche people. Before arriving in Chile, I had known almost nothing about the country, its history, its culture, or its people. Even after living there for several months, I still very often felt like I had yet to really learn anything, simply because of the simultaneous challenges that I faced. I was living in an entirely new country, trying to familiarize myself with not one, but two new cultures (Chilean and Mapuche), and attempting to learn an entirely new field of work; all within the context of a strong language barrier. I often had to remind myself that I was the one who sought this opportunity out in the first place, because I wanted my practicum work to be challenging and rewarding. Although the process of becoming accustomed to new surroundings was certainly difficult at times, it did not detract from the fact that the experience benefitted me greatly. I took some very valuable lessons away from it, improved upon important skills, gained a substantial amount of self-confidence, and was able to finally zero in on some specific ideas and types of work that I can see myself devoting a career to.

Indigenous culture, knowledge, and practices have always been very interesting to me, particularly because of how strongly rooted many of those customs are in respectful, responsible

use of the natural world. This practicum opportunity presented me with a chance to be exposed to the customs of the Mapuche people, one of the largest indigenous groups that once inhabited vast stretches of land in present-day Chile and Argentina. Working at an organization that focuses on preserving and advancing the human rights of indigenous peoples in today's modern society, also meant significant attention being paid to human rights abuses that have been continually committed against the Mapuche – typically by trans-national corporations, and the Chilean government.

Much of the work that the Observatorio conducts involves advocacy and legal support for Mapuche communities struggling to protect their land and resource usage rights against harmful exploitation by extractive industries, hydroelectric companies, and other large commercial interests. These issues are particularly relevant in Chile because the country is endowed with an abundance of natural resources. Furthermore, the Chilean government has been pursuing strong free market-oriented economic policies for the last several decades – a defining characteristic of the 17-year dictatorship of Augusto Pinochet in the 1970's and 1980's. As is often the case in many parts of the world, much of Chile's resource-rich areas are located within indigenous peoples' territories. As such, the Mapuche have witnessed their ancestral lands being taken over by large corporate interests without their consent, and often without any meaningful prior consultation. This constitutes not only a violation of their rights to their lands (which are owned through ancestral right as well as legal registration and titling), but it also irreparably damages critical ecosystems and biodiversity throughout the country.

It is because of these issues though, that I ultimately became interested in the concept of *Indigenous and Community-Conserved Territories and Areas* (ICCAs). Through reports and publications, conversations with colleagues, visiting Mapuche communities, and participating in

community meetings, it became clear to me that there is a serious lack of recognition for the rights of the Mapuche to their own ancestral territories, and to the resources within them – upon which many communities still base their entire livelihoods and local economies. Not only that, but there has arguably been insufficient priority placed on implementing national and international regulations that protect biodiversity and human rights. The regulations and government agencies that do exist are marked by insufficient funding and disjointed, overlapping legal frameworks, which "have been permanent features in Chile's protected areas system" (Sierralta et al., 2011, as cited in Aylwin & Arce, 2012).

Where, then, could the ICCA concept find space in the Chilean context? What sort of measures need to be undertaken in order for indigenous peoples in Chile to be able to effectively manage their own territories, thereby preserving important biodiversity, as well as their legal rights to land, water, environment, autonomy, and self-determination? These are the overarching questions that needed to be answered, and that ultimately have helped me to craft my main research question: What are the major benefits of ICCAs, and what are the principal barriers to their broader support and effective legal recognition in Chile? To answer this question, I have created a comprehensive, evidence-based project proposal. This project's ultimate goal is to increase public awareness and support for the ICCA concept, and to support advocacy efforts for proper legal recognition and protection of indigenous lands, as well as for the inclusion and participation of indigenous peoples in any decision-making processes that would affect their access to them. To provide context, the following section details the history between the State of Chile and the Mapuche, and follows with information on the relevant organizations that will eventually implement the project proposed in this essay.

Context

The ICCA Concept

Stretching back for thousands of years into human history, indigenous peoples and local communities have maintained a strong, intimate, and often co-dependent relationship with their natural surroundings. The physical, cultural, and spiritual identities of indigenous peoples across the world are often closely linked to the particular lands and ecosystems in which they live, and to their corresponding natural resources. Livelihoods, social and religious practices, local economies, and community development among indigenous groups differ greatly from region to region. However, they are almost always directly correlated with the natural ecosystem which that group of people inhabits. It logically follows then, that if a group relies on the specific resources of their territories, they have a vested interest in managing them in a sustainable manner. In today's modern conservation movement, Stevens notes that the contributions of indigenous and local communities to the sustainable management of ecosystems have only recently been given more significant attention, but have nonetheless revolutionized the global discourse on protected areas (Stevens, 2010, p. 182).

Indigenous and Community-Conserved Territories and Areas, or ICCAs, have been defined by the IUCN[1] as, "natural and/or modified ecosystems containing significant biodiversity values, ecological services and cultural values, voluntarily conserved by indigenous peoples and local communities, through customary laws or other effective means".[2] Based on this definition, ICCAs can be identified across an enormous spectrum, ranging from community maintenance of

[1] The International Union for Conservation of Nature (IUCN) is the world's oldest and largest global environmental organization, and one of the leading international institutions working to advance scientific research and field projects to conserve biodiversity throughout the world (http://www.iucn.org/about).
[2] For further information, see: http://www.iucn.org/about/union/commissions/ceesp/topics/governance/.

sacred natural sites or local species, collective governance of common hunting grounds, or institutional arrangements that allow for co-management of state-protected areas by indigenous and local communities. ICCAs can range significantly in size as well, from a relatively small stand of forest or grassland area, to an indigenous group's entire ancestral territory. It can be posited that although the specific ICCA concept is a relatively new idea, ICCAs themselves have existed for millennia in Chile and around the world, even though they may not have explicit legal recognition or protection as "ICCAs", and the community that is maintaining the area may not be doing it specifically for conservation purposes. Despite scarce formal documentation of "ICCAs", indigenous and local communities have been sustainably managing lands and resources for as long as they have existed on earth (Aylwin & Arce, 2012, p. 8).

The key consideration behind the ICCA concept is that indigenous people and local communities are utilizing their customary knowledge, values, and practices to manage their lands and resources in a respectful, sustainable manner. Furthermore, those values and practices are respected by governments and civil society, by being reflected in public policies that pertain to conservation and rights. In this sense, ICCAs can be thought of as a multi-faceted form of conservation that extends beyond simply protecting the environment. It certainly helps to preserve bio-cultural diversity, and therefore can encourage the development of local economies that depend on healthy ecosystems. Equally important, it also encourages the mainstreaming of sustainable natural resource management practices through customary local and indigenous knowledge. This is a crucial element to the preservation of essential aspects of the cultures, spirituality, and identities of those communities and peoples. When these elements of knowledge are sustained and successfully passed down to subsequent generations, it constitutes the passing down of values that embody the fundamental human rights to life, resources, and

self-determination, according to one's own notion of development. These rights are particularly endowed to indigenous peoples through several international mechanisms such as UNDRIP[3], ILO 169[4], and the CBD[5]. In short, ICCAs are the manifestation of a powerful idea that simultaneously supports environmental conservation, cultural preservation, economic advancement, and the protection of human and indigenous rights.

Chile & the Mapuche

Of the nine major indigenous groups in Chile[6], the Mapuche are by far the most numerous, and their ancestral roots go back thousands of years. In their native language, *Mapudungun*, the word "Mapuche" literally translates to "People of the Land" (*Mapu* = land, *che* = people) (Ray, 2007, p. 10). The Mapuche have historically occupied an enormous expanse of today's Chile and Argentina, and have thrived in numerous different climates and environments within that region. Stretching from Chile's Pacific coast to Argentina's Atlantic coast, sub-populations of Mapuche have inhabited coastal areas, temperate rainforests, and the mountainous regions where the Andes Mountains cut through the Southern Cone of South America. According to Chile's 2012 Census[7], almost 9% of the country's population, or approximately 1.5 million people, currently self-identify as Mapuche (Censo de Población, 2012). The majority of Mapuches are concentrated in four of Chile's South-Central regions: Los Lagos, Los Ríos, Bío

[3] UNDRIP – United Nations Declaration on the Rights of Indigenous People. Adopted at the 107th plenary meeting, October 2, 2007. See: http://www.un.org/esa/socdev/unpfii/documents/DRIPS_en.pdf.
[4] ILO 169 – International Labour Organization C169 – Indigenous & Tribal Peoples Convention, 1989 (No.169). See: http://www.ilo.org/indigenous/Conventions/no169/lang--en/index.htm.
[5] CBD – United Nations Convention on Biological Diversity. See: http://www.cbd.int.
[6] Aside from the Mapuche, other indigenous peoples include the Aymara, Atacameña, Diaguita, Quechua, Colla, Rapa Nui, Kaweskar, and Yagan (Lovera et al., 2012, p. 8).
[7] There has been major criticism of Chile's 2012 Census – accusations of omitted information, biased data gathering, etc. The difference between indigenous population numbers from the 2002 Census to the 2012 Census is especially substantial, with many indigenous leaders in 2002 accusing the Chilean government of purposefully making it look like the Indigenous population was dwindling. An investigative report on Chile's 2012 Census can be found here (in English): http://www.censo.cl/documentos/informe-final-censo2012-eng.pdf.

Bío, and La Araucanía. The remainder of the Mapuche population is mostly located farther north, in the Santiago Metropolitano region, where they have been continually migrating to seek economic opportunities that are no longer available in other parts of the country.

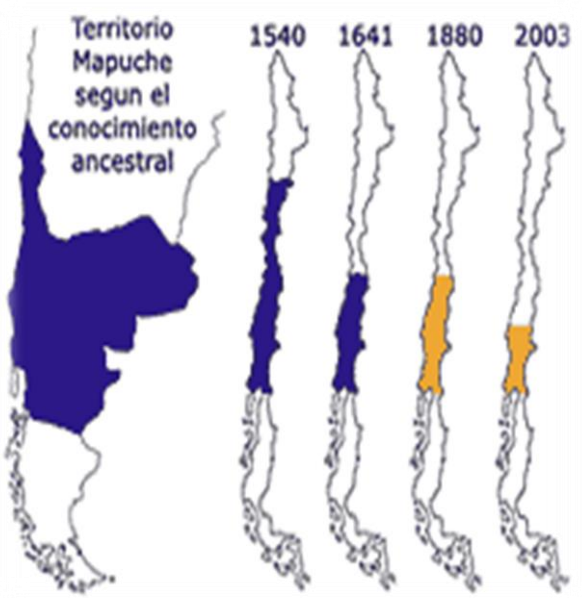

Figure 1.1: *Green indicates Mapuche Territory.* ***Figure 1.2:*** *Gradual Decline of Mapuche Territory in Chile.*

The history and relationship between the State of Chile and the Mapuche people is a story that has been similarly played out in almost all cases where European settlers claimed and colonized different regions throughout the Americas, creating the sovereign nations that exist today. The Spanish were the first to colonize and establish settlements in what would become present-day Chile, albeit at a very slow progression. The Mapuche resisted Spanish colonization for over 300 years, and were legendary for their ferocity and aggressiveness in the defense of their territories. It is worth noting that consequently, that reputation still follows them in regards to their modern-day defense of their lands. This time, however, it is certain Chilean media

outlets that have portrayed indigenous social protests as nothing but senseless violence, and the Mapuche themselves as domestic terrorists (Observatorio Ciudadano et al., 2013).

Since Chile's official recognition as a sovereign nation in 1840, development and expansion have taken a massive toll on the Mapuche's territorial range, as seen in Figure 1.2. However, for the purposes of this Capstone research project, the dynamics of the post-1973 Chile-Mapuche relationship will be the primary focus, specifically because that is when General Augusto Pinochet assumed dictatorial power in Chile – and set the country's economy on the free-market path that it is still generally following today. What has this meant for the Mapuche people? As was mentioned earlier, much of Chile's resource-rich areas are located within traditional indigenous lands. These include countless rivers and streams, long stretches of coastline, vast forests, and large mineral deposits. Consequently, in a neoliberal environment of economic growth through privatization, deregulation, and industrial development, Mapuche communities throughout the country have increasingly been faced with the encroachment of large, mostly foreign-owned corporations onto their ancestral territories, in order to take advantage of natural resources through mining, logging, hydroelectric dams, and large-scale farming and agriculture. Furthermore, the new constitution that General Pinochet and his administration created allowed for these types of actions to legally take place. This is the same constitution that Chile is still governed under to this day. Although I argued in my second Reflective Practice Question essay that many of its more undemocratic aspects have since been amended, the general framework – and more importantly, some of the fundamental ideologies – are still very visible in Chilean society (Crowley, 2015). These issues will be expanded upon in the Problem Statement below.

The Implementing Organizations

El Observatorio Ciudadano (Citizens' Watch)

Originally founded in 2004 as the *Observatorio de Derechos de los Pueblos Indígenas* (Indigenous Peoples' Rights Watch), the mission of the Observatorio Ciudadano is "to contribute to the social, cultural and institutional transformations in Chile and the region by promoting active citizenship and interculturalism, so as to allow peoples, local communities and individuals to exercise their human rights in a context of diversity, reciprocity, and respect" (www.observatorio.cl, translated from Spanish). Although the Observatorio has become one of the main reference organizations working for the rights of indigenous peoples both in Chile and in Latin America, in recent years its expertise and engagement has grown to encompass the entire range of human rights issues of significance in Chile and the broader region. It has litigated cases at the Inter-American Court of Human Rights, has worked closely with several U.N. Special Rapporteurs on Human Rights, and has participated as an observer in the U.N. Universal Periodic Review of Chile, as well as in numerous U.N. treaty-body review processes.

The Observatorio Ciudadano is a non-governmental, non-profit, and non-partisan organization, and currently conducts its work within a framework of three mutually-reinforcing programmatic pillars. *The Programme on Human Rights of Indigenous Peoples* aims to strengthen the protection of, and legal mechanisms for, the human rights of indigenous peoples and communities in Chile; *The Programme on Citizenship and Interculturalism* aims to introduce institutional transformations, which are necessary for deepening democracy and promoting citizen participation in the governance of Chile at all levels; and *The Programme on Globalization and Human Rights* aims to increase the protections against abuses of human rights

by non-state actors in Chile – particularly by corporations that impact indigenous peoples' rights – and to increase Chile's compliance with its obligations under international law.

The ICCA Consortium

The ICCA Consortium was informally founded in October of 2008, at the 4th World Conservation Congress in Barcelona, Spain. It was formally founded under Swiss Law in 2010 in Geneva, Switzerland. Several non-governmental organizations that represent indigenous community interests from around the world (including the Observatorio Ciudadano) established the ICCA Consortium "to promote the appropriate recognition of, and support to, ICCAs in the regional, national and global arena" (www.iccaconsortium.org). Since its inception, the Consortium has grown rapidly. Beginning with only a small handful of founding member organizations, it now enjoys a membership of 80 different organizations from around the world, as well as over 170 honorary member individuals, many of whom are experts in such fields as indigenous and human rights, conservation, and development economics. It is also important to note that the organizational membership is comprised of both civil society organizations that work with indigenous constituencies, as well as indigenous-led associations.

The Consortium works to advance its mission in several ways. Its members conduct and publish research reports that are made publically available via the internet, it maintains a global ICCA registry, and generally provides a common platform for member organizations to network, strategize, and share information. Being the global institution that it is, the ICCA Consortium also works closely with the Secretariat of the CBD (Convention on Biological Diversity), the UNEP (United Nations Environment Programme), the IUCN (International Union for Conservation of Nature), and numerous research institutes and advocacy organizations around the world.

Needs Assessment & Research Methodologies

Through my work and research efforts during my eight months in Chile, I have concluded that indigenous people – the Mapuche in particular – have been systematically and continuously marginalized on several levels, including legally, politically, and economically. This marginalization has manifested itself on the social level as well, in terms of the Chilean public's perspective on the Mapuche people's place in society, which has been unjustly influenced by those legal, political, and economic biases. Furthermore, the legal mechanisms that currently exist in Chile regarding protected areas are insufficient in providing the Mapuche people with a realistic role in decision-making processes that affect the lands in which they reside, and which they voluntarily manage to sustain their livelihoods. Therefore, the underlying needs of the Mapuche people in Chile are such that, in order to utilize the ICCA concept to sustainably preserve biodiversity, natural resources, and fundamental human rights, the following three points of need are identified:

- *Broader awareness among the Chilean public about the ICCA concept in general, including the benefits ICCAs provide to sustainable conservation efforts, and how they relate to the Chilean government's legal obligations to protect the human rights of its citizens.*
- *More comprehensive and formal documentation of ICCAs in Chile, including areas identified for potential ICCA designation, and areas of overlap between indigenous lands and state-protected areas, such as national parks and reserves.*
- *A higher degree of knowledge and understanding within indigenous and local communities about the legal and political mechanisms relevant to ICCAs, as well as better access to appropriate decision makers and authorities within the Chilean government.*

I have come to these conclusions based on the conversations that I had while visiting Mapuche communities and speaking with key informants, and observing community meetings.

These conclusions are also based on the ongoing qualitative and quantitative research that the Observatorio Ciudadano and other organizations have conducted, which were shared with me, and which I critically analyzed. Taking into account the circumstances present during the time that I collected the pertinent research material, it is important to note that a sizeable percentage of my overall research is based on analysis of secondary data, or already-existing information. This includes prior reports, publications, studies, and essays written by Chilean and non-Chilean organizations and individuals. The circumstance that played a principal role in the manner in which I collected and analyzed the data, is the language barrier between Spanish or Mapudungun and English. This barrier occasionally served as a limitation to my detailed understanding of the complicated topics being discussed. Additionally, the simple fact that I am neither Chilean nor Mapuche must be noted when considering limitations, because that also intrinsically hinders my complete understanding of the cultural, social, and political nuances that Chileans and Mapuches alike are obviously much more aware of. Despite these unavoidable limitations, there is abundant information to support the claims made in this project proposal.

Primary stakeholder participation is also built into the data used for this project, as all of the organizations which produced the relevant information are indigenous community-based organizations, employ Mapuche individuals in key positions within the organizations, or directly work face to face with Mapuche communities and leaders.

Problem Statement

In order to create a successful project that accurately identifies and targets the underlying needs of a population, the root causes that factor into those needs must be uncovered. In the case

of the Mapuche people in Chile, those causes can generally be grouped into three categories: *legal/political*; *economic*; and *social*. I have placed the categories in that particular order, because I believe that they stem from each other in that general order. However, a key consideration in understanding the overall picture is that it must be analyzed as a complex system...not as separate challenges to be tackled individually. Consequently, the interdependency of these categories makes them inherently difficult to alleviate. Each is a separately functioning component of a larger system of marginalization, and they need to be thought of as such. Stevens succinctly encapsulates the resilience of this system when he highlights that "[...] achieving appropriate and effective recognition of ICCAs involves challenging entrenched political, social, economic, and conservation relationships and interests" (2010, p. 185). This project has the potential to target all three categories simultaneously, both directly and indirectly. This will open the door to reducing the systemic marginalization of the Mapuche, and will provide an avenue for economic and social advancement for indigenous and local communities.

Legal/Political Marginalization

For the Mapuche people, the sphere of legal and political marginalization encompasses issues that span a wide spectrum. Among other concerns, it includes inappropriate or biased use of certain Chilean laws, such as the Counter-Terrorism Law; non-implementation of several international human rights agreements that have been ratified by Chile; and a lack of consideration for FPIC[8] processes for affected indigenous and local communities, when designating state-protected areas or planning development initiatives. Additionally, certain

[8] FPIC – Free, Prior, and Informed Consent.

bodies of law such as the Water Code and Mining Code act as legal foundations that allow these problems to often go relatively unchallenged.

National Law No. 18,314: Counter-Terrorism Law:

Because of the frequency and consistency of land disputes between Mapuche communities and private or government entities, physical conflicts do arise between community members and the *Carabineros* (Chilean police force). Although it is sometimes the case that legitimate criminal acts have been committed by Mapuche individuals in the name of social protest, there is clear and mounting evidence that the particular legal mechanism used to prosecute those individuals, has been used in a discriminatory and inappropriate manner. This constitutes a systemic criminalization of indigenous social protests, and indeed the Ministry of the Interior and Public Security has taken an active role in charging Mapuche protestors under Law No. 18,314, known as the "Counter-Terrorism Law" of 1984[9] (Observatorio Ciudadano et al., 2014). Its use is significant because of how much the legislation deviates from ordinary criminal court procedures, thereby threatening rights to due process and a fair trial. Among other aspects, it allows for the use of protected identity witnesses, grants the judge broad powers of investigation, including wiretaps, and makes prolonged pre-trial detention possible. Additionally, the law arguably contains very broad, and often vague definitions of what sort of crimes constitute an "act of terrorism" (Catriman, Saravia, & Llaupe et al., 2010). This leaves the door open for different interpretations of the law, depending on its desired use in different situations by prosecutors and law enforcement.

[9] It should be mentioned that the Counter-Terrorism Law has since been amended by Laws No. 20,467 and 20,519 to more accurately reflect international human rights standards. However, the UN Special Rapporteur still noted in his 2014 report on Chile that, "parts of [Law No. 18,314] are still not in compliance with international human rights norms, and a number of inconsistencies exist between the law and the guarantee of respect for the principle of legality and the right to due process" (Emmerson, 2014, p. 20).

The recurring use of this exceptional legislation has been viewed by many, including the UNHCHR[10] and IACHR[11], as excessive, unnecessary, and a violation of constitutional liberties. The UN Special Rapporteur on Counter-Terrorism and Human Rights, Mr. Ben Emmerson, conducted a two-week visit to Chile from July 17th to 30th, 2013. His official report from that visit states, "statistics demonstrate that Mapuche protests account for the vast majority of prosecutions under the anti-terrorism legislation" (Emmerson, 2014, p. 12). It also notes that between 2008 and 2012, there have been a total of 843 cases brought to court in relation to Mapuche social protests in the Araucanía region alone, many of which had the Counter-Terrorism Law invoked at various stages of prosecution (p. 12-13). Additionally, The Observatorio Ciudadano – in collaboration with other civil society and indigenous organizations – highlights in its 2014 report to the UN Human Rights Commission concerning the Sixth Periodic Review of Chile, the fact that "for almost a decade, this legislation has been almost exclusively applied to Mapuche people, while it has not been applied to non-indigenous people on charges of crimes more serious than those charged against the Mapuche..." (2014, p. 19).

Relevant International Agreements & Declarations:

There are several international agreements and declarations that are relevant to this discussion, which have all been ratified by Chile. However, their incorporation and implementation into Chilean public policies have arguably been neglected by lawmakers. Three in particular bear specific applicability: the United Nations Declaration on the Rights of Indigenous People (UNDRIP); the International Labour Organization's Convention No. 169 on Indigenous and Tribal Peoples (ILO 169); and the United Nations Convention on Biological Diversity (CBD).

[10] UNHCHR – United Nations High Commissioner for Human Rights.
[11] IACHR – Inter-American Commission on Human Rights.

Chile supported and ratified UNDRIP when it was adopted in September of 2007. Chile also ratified the CBD in 1994, and ILO 169 in 2009 (Aylwin & Arce, 2012). UNDRIP and ILO 169 are similar in their goals of mainstreaming indigenous rights, according to their own customary notions of development and decision-making. They are pertinent to the recognition of ICCAs across four broad sets of rights: 1) rights to self-determination and autonomy; 2) rights to ownership, control, management, and use of land and natural resources; 3) rights to culture; and 4) rights to self-governance and participation in decision-making (Stevens, 2010). However, they differ in that ILO 169 is a legally-binding treaty, while UNDRIP is not. Even so, UNDRIP nonetheless still holds "normative weight that is grounded in the international human rights system" (Anaya, 2009, as cited in Stevens, 2010, p. 185).

The CBD was created in 1992, and almost every country in the world[12] is currently party to it, including Chile. It is also specifically crucial to the ICCA concept, because it explicitly highlights the importance of states to recognize and incorporate indigenous and local knowledge and practices. Pursuant to the recognition and respect of ICCAs, Article 8(j) of the CBD requires states to "respect, preserve, and maintain knowledge, innovations, and practices of indigenous and local communities embodying traditional lifestyles relevant for the conservation and sustainable use of biological diversity [...]". In addition, Article 10(c) encourages states to "protect and encourage customary use of biological resources in accordance with traditional cultural practices that are compatible with conservation or sustainable use requirements". An official Working Group on Article 8(j) was also established in 1998 at the fourth meeting of the Conference of the Parties to the Convention, and a Programme of Work relating to Article 8(j) was adopted at its fifth meeting in 2000.

[12] For a full list of countries that are party to the Convention, see: https://www.cbd.int/information/parties.shtml.

Among these international agreements, a clear commonality is the effort to not only encourage stronger protection mechanisms for indigenous territories, but also to allow for increased participation of indigenous and local communities in land and resource management decisions, while respecting their customary knowledge and practices. Chile's performance to date on implementing these treaties, however, has been sorely lacking. This is particularly visible in the way certain government initiatives have been negotiated, such as the current debate over a bill that would create a Biodiversity and Protected Areas Service (SBAP). This proposal has the aim of consolidating under a single agency, the fractured and disorganized protected areas system in Chile, in which funding and different legal frameworks are spread across 32 different categories of government institutions, according to a report issued by Chile's Ministry of Environment (Sierralta et al., 2011). Regrettably, consideration of ICCAs as a legitimate form of conservation and governance (as explicitly recommended by the IUCN) has been absent from this discussion. More importantly, indigenous representation has been altogether neglected in negotiations over this bill: "[The negotiating parties] on purpose, have avoided including any references to indigenous peoples, in order to avoid consultation. But now they realize it is inevitable, so they have to deal with it" (J. Aylwin, personal interview, May 7, 2015). This is obviously problematic for the incorporation of the above international agreements, but it also completely ignores the fact that a significant percentage of state-protected areas are related to indigenous peoples in one way or another. Thus, it is marginalizing the sector of the population that would be most directly affected. In 2000, a report by the National Environment and Forest Service (CONAF) estimated that 18 of the 94 protected areas at the time had direct connections to indigenous territories, involving a population of over 17,100 people. However, Aylwin's

research suggests that the overlaps between indigenous lands and state-protected areas is now close to 90% of the total protected areas in Chile (Aylwin & Arce, 2012, p. 11-12).

Consideration of FPIC Processes:

Free, Prior, and Informed Consent (FPIC) is a concept that is relevant across a broad array of issues affecting indigenous people, and certainly to the challenges outlined in this essay. It features prominently throughout UNDRIP and ILO 169[13], and is central to Article 8(j) of the CBD. As developed and elaborated on by the UN Permanent Forum on Indigenous Issues, FPIC is generally understood as encompassing all activities aimed at obtaining the permission of indigenous peoples for any development initiative or project, whose lands, culture, or livelihoods are affected by that project. FPIC implies that throughout all phases of those activities, there is no coercion, intimidation, or manipulation of the indigenous group, and that they are provided sufficient information about all aspects of the initiative to make an informed decision about whether or not to give their consent. Furthermore, that information shall be provided well in advance, and in an easily accessible format and language that is understood by the indigenous group. Simply stated, good-faith consultation and participation are the central pillars of the FPIC model (Barelli, 2012, p. 2). In the case of the Mapuche, the entities that most commonly neglect FPIC processes are trans-national corporations (typically in the extractive and energy industries), and the Chilean government[14]. FPIC issues arise in two significant areas: investment in, and construction of, large industrial initiatives (*mega-proyectos*) by private firms, and their

[13] Free, prior and informed consent is explicitly mentioned in six separate articles of UNDRIP: 10, 11(2), 19, 28, 29, and 32(2). It is also explicitly mentioned in Article 16(2) of ILO 169, and is referenced and/or implied elsewhere throughout both conventions.

[14] It can easily be argued that the Chilean government and trans-national corporations often work in tandem with each other to avoid or neglect FPIC processes. Most major projects where FPIC of Mapuche communities is relevant must be approved by the government in the first place. Therefore, there are many cases where it is the government itself that allows a corporation to skirt its full duties to FPIC processes, in order to quickly push the project through for approval.

associated infrastructure; and the designation and administration of state-protected areas that overlap with indigenous lands.

When one considers how extensively Chile relies on the exploitation of natural resources as a major driver of its economy, large private firms (mostly foreign-owned) become especially relevant to the issue of neglecting FPIC processes. Most significantly for the Mapuche, intrusive projects include mines and hydroelectric dams, as well as the private construction of roads, bridges, pipelines, and other infrastructure needed to bring outputs (i.e. electricity and raw materials) to market. Free market-oriented legal frameworks such as the Water Code and Mining Code, as well as heavy government subsidies, have attracted a large amount of foreign direct investment from mining and hydroelectric companies, on account of Chile being endowed with large mineral deposits[15] and countless rivers that flow down from the Andes. This has translated into continued (and oftentimes legal) encroachment onto indigenous territories by those companies. For example, the Mining Code, instituted in 1982 during the Pinochet administration, gives any company the right to search for minerals and dig on any piece of land, regardless of ownership (Larrain & Schaeffer, 2010, p. 4). The Water Code of 1981 (also implemented by Pinochet) allowed for the complete privatization of almost all fresh water sources in Chile, resulting in the overwhelming percentage of private water rights on rivers being given to hydroelectric, mining, forestry, and agricultural companies *for free, and in perpetuity* (Larrain & Schaeffer, 2010, p. 18). When these rights and allowances are given to huge, multi-million dollar private firms, it becomes extremely easy for them to push aside the seemingly minor inconvenience of obtaining the permission of a relatively small population, especially

[15] Copper is a particularly abundant mineral in Chile, and is therefore one of the largest contributors to the country's GDP. The copper industry alone accounts for 20% of GDP, as well as 60% of its total exports (The Economist, 2013).

when the government is not genuinely invested in protecting their land rights over a project that would otherwise "serve the public good". Additionally, in the neoliberal economic environment that Chile has, FPIC and other consultation processes are simply seen as barriers to further economic growth, and are therefore pushed aside. It is common to hear that Western-style development and traditional notions of development are very much at odds with each other, and this distinction presents itself very clearly in the challenges that the Mapuche face, in the struggle to claim their rights.

The designation and administration of state-protected areas has been problematic for the Mapuche and other indigenous groups since the early 20th Century, when Chile's first protected area, the Malleco Natural Reserve[16], was established in 1907. The protected areas concept in Chile (and across Latin America) was strongly influenced by the U.S. national park model, sometimes referred to as the "Yellowstone Model". This places very strict limitations around human occupation, development, and natural resource use within those areas (Bray & Velázquez, 2009). Consequently, indigenous communities who had been living in those areas for centuries (even millennia) could be either evicted from their ancestral lands, or face significant problems in maintaining their rights to resources and environment. Although this practice is no longer commonly enforced by

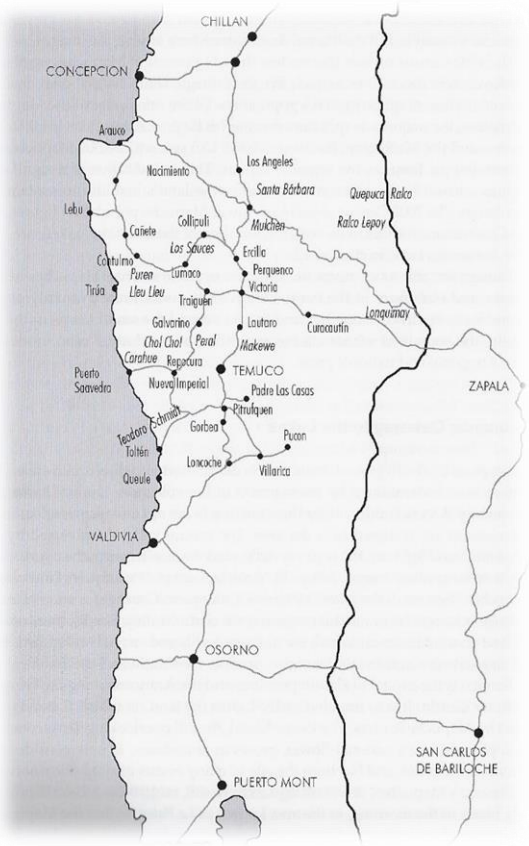

Figure 1.3: *Towns in Bío Bío and La Araucanía regions alone where communities are in conflict (Ray, 2007, p. 175).*

[16] For further information (in Spanish), see: http://www.conaf.cl/parques-nacionales/.

governments[17], it still presents problems for Mapuche communities. Concerning the areas where state protection and indigenous territory overlap, CONAF and other government agencies continually exclude communities from decisions regarding land and resource management, thus neglecting the FPIC process. Consequently, this has created disputes over land between the Mapuche and the State, many of which have yet to be resolved.

Aylwin & Arce (2012) highlight several examples of successful co-management between indigenous communities and CONAF, including several working groups in the Araucanía region that are focused on developing collaborative actions between communities and the State, as well as a signed partnership agreement in 2002 between CONAF and the Licán-Antai people for co-management of the Los Flamencos National Reserve. However, this unfortunately has been very much an exception to the course of events that usually take place. Aylwin & Arce also highlight an important characteristic of Chile's protected areas system that differs from the U.S. model: in keeping with neoliberal tendencies, the government grants concessions to private investors within state-protected areas, including for extractive industry and tourism investors (p. 14).

Economic Marginalization

The economic marginalization trends affecting the Mapuche are most clearly seen through the destruction of biodiversity and environment by corporations looking to take advantage of natural resources, as described above. The result of this corporate activity is a loss of economic opportunities for indigenous and local communities, most of whom rely heavily on their environment to help drive their local economies. The factors contributing to the Mapuche's

[17] Bray & Velázquez (2009) note that although community displacement by governments is no longer a common occurrence in Latin America, displacement of indigenous people still occurs "when external colonization by land-hungry settlers overruns a protected area".

economic marginalization through biodiversity loss can be thought of as a positive feedback cycle, where the creation (or destruction) of something encourages more creation (or destruction) of the same thing; a "co-evolutionary process" of sorts (Norgaard, 1994, p. 81). In the Chilean-Mapuche context, the economic factors that contribute to biodiversity loss, actually create more biodiversity loss at an increasing rate, as the cycle continues. In other words, biodiversity loss harms the local economies of Mapuche communities, and the limited economic alternatives available to them to cope with that harm, creates further biodiversity loss.

Many indigenous and local communities in Chile are located in very remote, rural parts of the country. Individual livelihoods and local economies are often sustained by small scale fishing and agriculture, animal husbandry, eco and cultural tourism, and artisanal craft-making. It is helpful to conceptualize the ideas presented in this section according to the associated natural resources of forests, rivers, and oceans.

Forests:

The forestry and logging industry in Chile is substantial. It holds significant political clout with lawmakers and public officials, as well as direct and indirect economic influence. This is especially true in the South-Central region of the country (where the majority of Mapuches live) because of the suitable climate, and the abundance of old-growth temperate

Figure 1.4: *Native araucaria forests stretch for many kilometers throughout the higher altitudes of the South-Central region of Chile. ©William Crowley*

rainforests and *araucaria* forests[18]. Over the last two decades, forestry companies have acquired vast stretches of land to be used for cultivating trees – particularly pine and eucalyptus – for the purposes of lumber and paper pulp production. The extent of these monocrops was very apparent to me as I traveled throughout the region; it was very common to be driving along the highway, and pass huge pine and eucalyptus plantations that stretched for kilometers. Aside from the simple fact that monocrops of any variety, by definition, constitute the opposite of a biodiverse landscape, pine and eucalyptus trees have proven to be especially harmful[19]. Firstly, the particular species of trees preferred by forestry companies are non-native to the region; they are used because they grow relatively quickly. This allows an opportunity for them to become invasive. Secondly, the chemistry of the pine and eucalyptus trees are such that they leave the soil very acidic. Even after the trees have been harvested, it is difficult for anything else to grow in that area because of the resulting soil chemistry. Thirdly, both species of tree require copious amounts of water to grow, resulting in the disproportionate allocation of fresh water to monocrops, rather than for domestic use. The combination of these three factors seriously damages valuable biodiversity in the region, as well as the local economies that depend on it.

In order to cope with this loss of biodiversity – and therefore loss of economic opportunities – many communities and individuals resort to accepting financial subsidies that are offered by forestry companies, for planting pine and eucalyptus trees within their private property. This incentive has short-term monetary benefits for landowners, but it is problematic in that it further contributes to habitat and biodiversity loss. This translates into even less

[18] The *araucaria* is one of the most iconic species of trees in Chile, especially to the South-Central region – the only place on earth where it grows. The *Pewenche* Mapuche people literally identify themselves by the tree's nut, the *pewen*, which has been a central source of food and trade for them for thousands of years.
[19] Information obtained through personal communications with R. Sánchez, a Mapuche activist and long-standing employee of the Observatorio Ciudadano from Huilio, a rural community in the Araucanía region.

environment-based economic opportunities for local communities, which in turn makes the forestry company subsidies look ever more attractive.

Rivers:

Because Chile abuts the Andes Mountain Range along almost its entire eastern border, it is endowed with a wealth of fresh water resources in the form of rivers and lakes, which are fed by rain and snowmelt from the high Andean peaks. Although this is true across the entire country, a large number of rivers are located throughout the IX and XIV regions (La Araucanía and Los Rios, respectively). As was explained earlier, Chile's Water Code created a market for private water rights. As such, hydroelectric companies have acquired the vast majority of water rights along rivers – three companies own 90% of the water rights for power generation nationwide, and the Spanish power company *ENDESA* singularly controls more than 80% of the total national water rights for non-consumptive use (Larrain & Schaeffer, 2010). This concentration of water rights into corporate hands has translated into a huge number of hydroelectric dams being proposed throughout the two regions. Nowhere is this more apparent than in the Puesco Valley, where the Mapuche communities in and around the town of Currarehue are inundated with more than 50 proposed dams, mostly by the company Torrentes.[20]

The threats to communities in Currarehue (and throughout the region) from the construction of hydroelectric dams are significant. For communities that rely on predictable river levels for fishing, watering crops, feeding animals, and domestic use, a hydroelectric dam can put that entire system in jeopardy by disrupting natural water flow. Additionally, the surrounding ecosystem which the river plays a critical role in maintaining is at risk – not only downstream in regards to insufficient or irregular water, but above the dam as well, where an entire valley might be flooded to create the dam's reservoir. Not only are economic

[20] Information obtained through observation of, and participation in, Currarehue community meeting.

opportunities threatened by the loss of biodiversity through dam construction, but there are several instances where an entire community was forced to relocate, because the ensuing reservoir flooded their lands completely, including areas of immense sacred and spiritual value[21].

In cases where a hydroelectric company's proposed dam might force a community to relocate, or when land that will be flooded is legally owned by a community, the company would certainly have no choice but to at least engage with the community, to try and negotiate an agreement. Very often, these negotiations involve monetary incentives for the community such as free or discounted electricity service, community infrastructure built and paid for by the company, or other similar offers that a large private firm with deep pockets can easily provide. In the case of the Mapuche community in Currarehue, a new primary school and free electricity service was offered to them by Torrentes (D. Sylverio, community *Lonko*, personal communication, Oct. 7, 2014). Of course, it is very easy to say yes to offers like those when other economic opportunities are limited, but at what cost? This proposed dam would eventually flood significant parts of community-owned lands, including areas of great spiritual and cultural value such as the site of the community's *nguillatún*[22].

Oceans:

Because of Chile's location along the western coast of South America, the Pacific Ocean has obviously played a quintessential role in the development of Mapuche communities who have historically inhabited the coastline, as well as of Chile's modern-day economy. Chile is the

[21] See: Aylwin, J. (2002). *The Ralco Dam and the Pehuenche People in Chile: Lessons from an Ethno-Environmental Conflict.* Presented at the Conference "Towards Adaptive Conflict Resolution: Lessons From Canada and Chile". Centre for the Study of Global Issues, University of British Columbia, Vancouver, Canada, September 25-27, 2002.

[22] The *nguillatún* (gee-a-TOON) is one of the most spiritually and culturally significant events specific to the Mapuche People. Held once every four years, its purpose is for community members to gather and participate in their own spiritual practices, as well as to collectively discuss important issues facing the community.

second largest exporter of farmed salmon in the world[23], and its incredibly long stretch of coastline makes it home to several critical Pacific seaports, such as the historic city of Valparaíso (see figure 1.5). In addition to Chile's massive commercial fishing industry threatening to push small-scale and artisanal fishermen out of the market, textile plants and paper mills also pose a threat to communities along the coast. Weak environmental regulations have allowed plants to dump cellulose waste directly into the ocean, seriously harming coastal habitats and marine biodiversity. This is evident in the Mapuche coastal town of Mehuín, through their continuous efforts to prevent the Arauco Cellulose Company from building a pipeline directly through their community, which would dump cellulose waste no more than a couple hundred feet from their shore[24].

Figure 1.5: *The historic and bustling port city of Valparaíso. ©William Crowley*

Figure 1.6: *Looking across the inlet toward the Mapuche coastal town of Mehuín. ©William Crowley*

For communities like Mehuín, which base a substantial part of their local economy on fishing and other aquaculture activities, a pipeline directly from a textile plant to the ocean constitutes a huge problem for sustainable management of marine resources and habitats.

[23] Information obtained from the Chilean-American Chamber of Commerce, see: http://www.amchamchile.cl.
[24] Information obtained through observation of, and participation in, Mehuín community meeting.

Arauco has continuously applied pressure on the community to allow the pipeline to go through, and has spent tens of thousands of dollars on ground and coastal surveys, as well as on legal initiatives to try and force Mehuín to allow the construction of the pipeline. Local fishermen have even gone as far as physically blockading the inlet with their boats and nets, to prevent Arauco's boats from doing their survey work.

Although Arauco and other large private firms have tried numerous tactics and have offered all sorts of incentives to Mehuín and other Mapuche communities, the unavoidable core theme is that indigenous and local communities in Chile are losing one of the principal engines that has sustained their livelihoods and local economies for centuries – the biodiverse ecosystems in which they live. What's more, the economic alternatives that are available to them not only require that they conform to the dominant social paradigms of Western culture, but also encourage further loss of their original economic engine.

Social Marginalization

When one considers the above legal, political, and economic challenges that the Mapuche currently face, the subsequent connections between those challenges and the factors that contribute to their social marginalization can easily be seen. The social challenges that are described below are present both internally (within and among Mapuche communities) and externally (how non-indigenous people perceive the Mapuche's place in society). Additionally, the imposition of Western-style forms of ownership, authority, and decision-making play a considerable role in how indigenous and local communities must go about navigating the process of claiming their rights – as well as who actually benefits from them.

Many people in Chilean society maintain a negative view of the Mapuche. It is a view that has been slowly conditioned over the last several decades, often times through biased media outlets[25]. I was even once personally questioned by a taxi driver in Santiago about why I would want to work with the Mapuche, because "they are all aggressive and never want to work, they just want money from the government". Granted this man acknowledged that you cannot judge an entire population that quickly, I still feel this interaction was indicative of a wider stereotype that pits modern Chilean culture against the Mapuche's efforts to maintain their cultural identity.

Many Mapuche communities are found in the more rural areas of Chile, relatively far from the main cities. The degradation of biodiversity in those areas – and the resulting degradation of local economies that rely on it – has triggered the migration of many Mapuches into urban hubs, in search of economic opportunities that are no longer available in their local areas (Ray, 2007, p. 176). Many have resorted to simply selling merchandise and produce on the streets or in markets, a trend that was personally very visible to me while living in Temuco, the capital city of the Araucanía region. It could easily be hypothesized that this tendency has the potential to feed into negative stereotypes of the Mapuche being nothing more than street vendors who don't want to try and find "real" jobs, and a drain on public resources.

The disconnect between Western and traditional styles of authority, ownership, and decision-making is visible in cases where collective or community ownership of land and other property is not recognized under formal laws, which typically recognize *individually-owned*

[25] The conservative newspaper *El Mercurio* is one of the most consistent publications that runs biased articles about the Mapuche. It continuously labels them as "domestic terrorists" in its coverage of indigenous social protests, which feeds into negative stereotypes about the Mapuche being violent, aggressive, and anti-development. According to declassified government documents, the newspaper was also used as a propaganda tool to support Augusto Pinochet's military coup in 1973, resulting in the death of President Salvador Allende. It was done with full support of the newspaper's directors, and covertly financed by the CIA (National Security Archive, 2000).

private property over *collectively-owned*. This becomes problematic if an individual landowner within a community decides to sell their land, or to accept corporate money for planting monocrops on their property, for example. Even though the entire community might be completely against that decision, it is still that individual's legal right to do so, since it is their private property (R. Sánchez, personal communication, Nov. 11, 2014). This circumstance has actually played out many times, and can drastically undermine community cohesion. Not only does it create internal conflicts among community members, but many Mapuches feel that those who give in to corporate interests and "take the money" are effectively selling off their cultural heritage: "Many people do not support those decisions because it only benefits that person, but hurts the community. Yes, they are making more money, but they are also selling away their culture and their history" (L. Aillapan, personal interview, Feb. 7, 2015).

There have also been efforts by the State in the past to try and force adaptation to Western-style societal norms, or to exclude Mapuches altogether. Aylwin & Arce note the State's past prohibition of Mapuche children from attending formal schools, and prohibiting the use of their native language. Current obligations that force the Mapuche (and other indigenous groups) to adapt to the dominant social paradigms also include mandating compliance to the Indigenous Law No. 19,253, as a prerequisite for government recognition and support of indigenous groups or organizations (2012, p. 14, footnote no. 19). This pressure on indigenous people to conform to Western-style laws very often results in the gradual degradation of cultural values and history, loss of the native language, and loss of traditional knowledge and practices. This, coupled with the fact that the Mapuche People currently inhabit just 5% of their original territory (Lovera, 2012, p. 8-9), constitutes a very real threat of the complete erosion of their culture and traditional livelihoods; which has arguably been happening for decades already.

I feel it is important to note that, just as my taxi driver in Santiago acknowledged that one cannot judge an entire population on the actions of a few or solely upon what you hear through third-party sources (i.e. mass media), when I use the term "Chilean society", I am referring to those individuals who hold the particular perspectives that feed into the social marginalization of the Mapuche. I do certainly acknowledge that there are a great many non-indigenous people in Chile – and across the world – who empathize with, and actively support the Mapuche people in claiming their rights. In no way am I intending to minimize their efforts by generalizing "Chilean society" as having one singular view on indigenous issues within the country.

PART II – PROJECT DESCRIPTION

Goal & Objectives

The definitive goal that this practicum project seeks to achieve is stated below. This goal would be reached through the attainment of two main objectives, which are also stated below. These objectives represent the solutions to the underlying needs of the Mapuche people that were previously outlined in the Needs Assessment.

Goal

Through the recognition of ICCAs as a vehicle for both environmental conservation and indigenous inclusion, the Mapuche Peoples' human rights and ancestral territories will be respected by all, allowing for their sustainable development according to their own traditional notions of social progress.

Objective No. 1

Mapuche and local communities will have a central role in the management and decision-making processes of territories and areas they inhabit, thereby helping to preserve indigenous and local culture, sustain local economies, and protect human rights from would-be violators.

Objective No. 2

A comprehensive, evidence-based body of knowledge will exist about ICCAs, including the state of their existence within Chile, their contributions to human rights, local economies, and ecosystem protection, and how they should be recognized and supported by the Chilean government and civil society.

Strategy & Rationale

The overall project strategy will comprise a three-fold approach of research, empowerment, and advocacy initiatives, within which FPIC and gender considerations will be a consistent priority. Each of these three major facets has interdependent, as well as complementary, characteristics in relation to each other. The rationale behind this holistic approach is born from a systems outlook. Each major pillar of the project strategy is necessary, in order for the other two pillars to have an effective and successful impact on the ultimate project goal. The advancements achieved by one pillar's focus can, and must be used to assist in the advancements of the other two. This is a key consideration in the strategy of this project proposal, and is fundamental to understanding systems-based approaches to sustainable development.

Research:

As one might expect, documentation in Chile concerning indigenous land tenure, as well as indigenous occupation within state-protected areas, has historically been poorly managed and recorded. Specific documentation and research concerning ICCAs in Chile is even less available. Therefore, quantitative and qualitative research efforts are essential to this strategy, in order to generate sufficient and appropriate information with which to work. Furthermore, the necessary information will be gathered with the complete and free participation of Mapuche communities and leaders. Comprehensive research and documentation is necessary in order to gain an accurate picture of where indigenous peoples stand in Chile, in relation to ICCAs and state protected areas. This will provide a more accurate picture for identifying the 'who, what, when, where, and how' of public policies and government agencies to focus advocacy efforts on.

Empowerment:

In order for the Mapuche to effectively claim the rights endowed to them under national and international law, communities and leaders must be knowledgeable about the issues at hand, as well as confident in their abilities to effectively advocate for themselves. This includes knowledge about the relevant policies and procedures concerning protected area designation, administration, and management. It also includes knowledge of bureaucratic processes and advocacy strategies. However, the fundamental base of knowledge that must come first is for Mapuche communities to support the idea of linking their territories to the "ICCA" model.

Since "ICCA" is a relatively new term used to label something that has arguably existed for millennia – territories and areas sustainably managed by the indigenous peoples and local communities inhabiting them – many communities are not familiar with the term. However, the ICCA concept provides a potent opportunity for indigenous leaders to speak to those in power about all the types of governance and conservation practices that constitute their traditional culture, using vocabulary and ideas that are understood by those in power. For example, there may not be an appropriate word or a sufficient way to convey the cultural significance of a sacred natural site or species, outside of the native language. Therefore, "ICCA" provides a common frame of reference that more easily allows indigenous peoples to realistically discuss the issues at hand. This can significantly increase the odds of mutual understanding and agreement (S. Stevens, personal interview, June 18, 2015).

Advocacy:

Effective advocacy actions will be able to generate tangible results if they utilize the information obtained through the project's participatory research, and the knowledge and

confidence generated through indigenous empowerment initiatives. Although significantly bolstered by the statistical data generated through research, advocacy activities must happen in tandem with the activities of the other two pillars, in order to build the level of awareness throughout the public, local and regional government, and the Mapuche communities themselves. Advocacy actions will also help to build further grassroots support for ICCA recognition and indigenous rights in general, a process which often happens more slowly. Therefore, this reinforces the importance of actions taking place alongside the corresponding research and capacity building actions.

Activities, Resources, & Outputs

Project Objective 1

Activities:

- Make initial contacts with communities in each region where activities will be held, to introduce ICCA idea and gather participants.
- Make initial contacts with CONADI and CONAF to introduce ICCA idea; inform them about levels of interest within IP communities, and invite them to participate.
- Design workshop curriculums and topics to be covered.
- Conduct capacity building workshops for communities in each region; gather necessary information for communities who wish to be part of the national ICCA Network and Registry. Government participation encouraged.
- Conduct training workshops for CONADI and CONAF in Santiago about ICCAs and their benefits; gather necessary information for agencies' participation in national ICCA Network. Indigenous participation encouraged.

Resources:

- Personnel: training staff, indigenous participants, government representatives.
- Confirmed venue for holding workshops (must be easily accessible for all participants).
- Printed materials: brochures, information packets, other take-home materials.
- Transportation costs for travel.

Outputs:

- The creation of a national ICCA network in Chile with at least ten member communities, for the purpose of networking, sharing info and strategies, and to build stronger bottom-up support for ICCA recognition by government and civil society.
- A national ICCA registry, co-managed and co-administered by the ICCA network, CONAF, and CONADI.

Project Objective 2

Activities:

- Public awareness campaign: social media presence, press releases, radio & television interviews, volunteer activism actions in public spaces, etc.
- Participatory research actions:
    - Mapu Lahual Association and Pewenche Quinquén Park – Including consultative interviews with community leaders and knowledgeable gov't officials, and observing day-to-day management & administration by communities.
    - Create or acquire map of South-Central region showing protected areas, and another showing indigenous communities. Using these as guides, consult with communities who are currently in conflict, living near or within protected areas.
    - Analysis of national laws and legal or political barriers that are relevant to protected areas and indigenous and local communities, as well as their commonalities with international human rights, indigenous rights, and conservation standards.

- Conduct regulatory and law-specific research, to compile data on best practices and legal mechanisms to utilize in the effort to advocate for equitable land and resource ownership and use.

Resources:

- Personnel: Researchers and legal consultants (Observatorio & ICCA Consortium), indigenous participants, government representatives.
- Transportation costs for travel to and from communities.
- Financial resources associated with writing, editing, and publishing case studies and analyses.

Outputs:

- Two regional case studies (Mapu Lahual Association and Pewenche Quinquén Park), and one national analysis about the state of ICCAs in Chile.
- Comprehensive map showing overlaps in South-Central region between state-protected areas, indigenous territories, and private-protected areas, emphasizing priority areas for conservation.
- Legal strategy framework to be used by communities as a guide for advancing ICCA recognition both in Chile and in other countries (with certain contextual adaptations).

Intended Results: Outcome & Impact Indicators

The intended outcomes of this project include both tangible and intangible gains for indigenous and local communities who have continually struggled to claim their rights to ownership and use of land and resources. Stemming from the deliverables that will be created through the project's activities (the "outputs"), the intended outcomes are as follows:

- ***Empowerment:*** Indigenous and local communities will have a greater sense of ownership and control over territories and areas they inhabit and sustainably manage.

- ***Relationships:*** There will be increased and more equitable collaboration on protected areas management processes between indigenous and local communities, and the corresponding agencies of the Chilean government.
- ***Support:*** Indigenous and local communities will have a solid base of support through the ICCA Network, resulting in greater influence over land and resource management processes.
- ***Awareness:*** There will be a greater sense of public awareness about the ICCA concept and all its benefits to the claiming of rights, as well as greater awareness within the government about the negative impacts that certain public policies have on indigenous and local communities.
- ***Strategy:*** Indigenous and local communities will have a strong, evidence-based legal strategy to aid them in their advocacy efforts to claim their rights.

Constraints & Assumptions

There are several assumptions that must be made, in order for this project to advance in the way it is intended to. One assumption is that the participating Mapuche communities and leaders will be receptive to the idea of claiming their territories or part of their lands under the definition of ICCAs. However, there exists the possibility that certain communities might still decide to withhold their free, prior, and informed consent. Although the wishes of each community will be respected regardless of their decision, this is not anticipated to be an issue, based on the trustworthy relationships that the Observatorio has made with many communities through its work over the past decade. Another assumption to be considered is that government agencies like CONADI and CONAF will be receptive to the ICCA concept, and will be willing to participate in training sessions and workshops. The risk here is that government agencies might not be willing to incorporate ICCAs as a legitimate form of land and resource governance,

or they may try to impose inappropriate or culturally insensitive administrative procedures, as a condition of ICCA recognition. This is also anticipated to be unlikely. However, shifting more focus on public advocacy actions could be a potential strategy, should the need arise to put greater public pressure on the government.

Stakeholder Participation

The full participation of the Mapuche people is a central theme that cuts across all aspects of this project proposal. Furthermore, respecting the participating communities' decisions to give or withhold their free, prior, and informed consent is also an essential prerequisite to meaningful indigenous participation. In fact, participation of the main beneficiaries is inherent throughout all the project's components; in order for accurate data to be compiled and for the successful implementation of capacity building sessions, the first-hand perspectives and opinions of Mapuches must be centrally incorporated. The information gathered through research actions will include extensive indigenous participation and consultation, specifically to gain as accurate of a picture as possible of the overlaps between state-protected areas and indigenous territories – and their resulting consequences to livelihoods and culture. Additionally, the case studies of the Mapu Lahual Association (Appendix 5) and the Pewenche Quinquén Park (Appendix 6) will certainly require extensive consultation with the communities and leaders who are centrally involved in each respective association's management.

Indigenous participation is also inherent in the empowerment initiatives and capacity building workshops that will be held, as they are specifically geared towards empowering indigenous people and communities. Not only will these meetings be a critical learning

opportunity for legal, social, and environmental matters relevant to ICCAs, but they will also provide a venue for community leaders to network and exchange information among themselves. In terms of the implementation of advocacy actions, Mapuche community leaders and organizers will be encouraged to take a more leading role, with organizations like the Observatorio Ciudadano and ICCA Consortium facilitating the process, and providing assistance as needed in their areas of expertise, such as sensitive or complex legal matters.

Sustainability

The sustainability of this project's impacts have been taken into account throughout its life cycle, and post-project sustainability is indeed a vital undertone of the overall goal. By incorporating a Sustainable Livelihoods and Human Rights (SLHR)-based approach (Foresti, Ludi, & Griffiths, 2007), sustainability can be ensured through the identification of five different types of capital, which will be created by the achievement of the project's goal.

Social Capital is defined as the social resources that people draw on, such as community and informal support networks, and formalized institutions that are based on the foundation of mutual trust. Through the ICCA concept, not only will indigenous and local communities foster more equitable working relationships with the Chilean government, but increased legal, financial, and administrative support of their ancestral lands will lead to more effective collective governance, and will increase community cohesion. This is key to preserving valuable Mapuche sociocultural traditions and practices.

Financial capital is defined as the ability to access markets, and take advantage of economic opportunities. Because the loss of biodiversity through resource extraction results in

the degradation of local economies, formalization of ICCAs within the protected areas system in Chile can provide legal protections for those biodiverse areas. Thus, economic activities that rely on a healthy local ecosystem are sustained, and indigenous livelihoods are improved.

Human capital is defined as the human competencies that make up a society, such as knowledge and education, trades, health, and physical ability. This project will advance the level of human capital for the Mapuche people by directly building capacities in knowledge and advocacy strategies. Thus, that knowledge will be retained and utilized long after the end of this particular project, and will be passed on to the next generation of local and indigenous activists. This is where the heart of sustainability lies.

Natural Capital refers to overall access to resources, and can generally be divided into four categories: natural resources, agriculture, environment, and land ownership. These are all extremely relevant to the goal that this project proposal seeks to achieve. The acquisition and security of natural capital under those categories is critical to the sustainability of indigenous and local livelihoods, which rely on the available resources and environment, under equitable terms of ownership. ICCA recognition presents a potent and sustainable solution to that challenge.

Political capital addresses the capacities of individuals and communities to claim their rights, to have influence in the political sphere, and the ability to hold leaders accountable. Here again, this is a primary focus of the project goal – to allow indigenous and local communities to participate more effectively in political processes pertaining to their land and resource rights. The achievement of this will provide the Mapuche people with stronger mechanisms to hold lawmakers accountable, and to have an influence on the political process of protected area and resource management.

PART III – MONITORING, EVALUATION, & REPORTING

Baseline Measure

The baseline data for this project will come from a combination of existing data, as well as data generated by early-stage research activities of the project itself. Types of data to be gathered for baseline measurements include qualitative information, such as the level of influence and inclusion in decision-making processes that participating communities feel they have at the beginning of the project, and the degree to which they feel their rights to autonomy and self-governance are respected by the State. Additionally, the level of perceived public awareness and perspectives about ICCAs and indigenous issues in general will be measured (in collaboration with local transparency organizations). Quantitative data will include information about the state of negotiations related to the creation of the Biodiversity and Protected Areas Service and other relevant laws, the political stances of key public figures on indigenous peoples and natural resource management, and other data related to issues of indigenous and local land tenure.

In addition to the information that is already available, the data collected from participatory mapping activities will also serve as crucial baseline data, from which to measure progress on land conflict resolutions. This key piece of visual data is especially important for measuring progress on land tenure issues, because it will provide a comprehensive picture of the current situation, through a visual medium that can be easily understood by all constituencies, and the public at large. Using these particular data sets for baseline measurements will allow for close monitoring and evaluation of the project's activities, because they are directly derived from the outcome indicators that need to be observed, in order to reliably measure progress.

Monitoring Plan/System

Monitoring of progress toward the main objectives will take place continually throughout the life of the project, and will involve the full participation of the targeted beneficiaries according FPIC standards, as well as include a gender-balanced perspective.

Objective 1:

Participant communities will provide the Project Managers with regular monthly feedback about the perceived value of training workshops, as well as the level of cooperation between them and the participating government officials, after all training workshops have taken place. Additionally, the monitoring system will closely document whether or not communities have collaborated with each other within the ICCA network, and if so, the frequency and manner in which they did, and the extent to which they found it beneficial. This follow-up will be conducted by the workshop trainers specifically, because they will already have an established rapport with community leaders through the previous capacity-building sessions. This will provide for a more trusting and honest exchange about the impacts of the workshops, and will allow trainers to provide more targeted advice on a continuous basis.

As shown in the *Timeline of Project Activities* (Appendix 3), the implementing organizations will compile thorough progress reports in six-month increments, specific to Project Objective 1. This will result in two of these reports over the life the project, as well as a final end-of-project synthesis report.

Objective 2:

An integral part of effectively monitoring the progress of research activities lies in the initial design and planning of those activities. The research team will take monitoring systems

into account during research planning and design stages, which will allow for easy and accurate measurements of progress along the way. Monitoring of research activities will principally be documented in progress reports that will be compiled by the research team every four months (see Appendix 3: Objective 2). This will result in four separate reports documenting progress specific to Objective 2, as well as a final end-of-project synthesis report.

In terms of public awareness, news and social media outlets will be consistently tracked by the Communications Officer, in order to monitor changes in media visibility. The implementing organizations will also consult with local and regional transparency organizations to monitor changes in citizen participation, as well as the actions of elected officials. Passage of relevant laws, beneficial or detrimental, will also be monitored as an outcome indicator.

Evaluation Plan/System

The evaluation plan, much like the monitoring plan, will be taken into account throughout the life of the project. Because evaluative measures will be taken incrementally (not just at the end), they will help the implementing organizations incorporate any necessary changes or adaptations to the project strategies, to steer it in the proper direction. The respective progress reports that are outlined above will also contain formative evaluations concerning the effectiveness of the strategies being undertaken, including any recommendations for strategic changes, additions, and/or alternatives. These potential recommendations will be fully inclusive of the opinions and suggestions of both the project implementers, and the participating indigenous communities.

The project's final synthesis report will include a detailed summative evaluation of the effectiveness of each objective's activities, as well as how all of those activities contributed (or did not contribute) to the overall project goal. Quantitative and qualitative methods will be used to obtain this information, such as before-and-after comparative analyses of the state of land conflicts concerning indigenous and state-protected areas, utilizing the overlap map generated by the project's mapping activities. Equally important is an evaluation of how the outcomes of the project will impact indigenous and local communities farther in the future. This will comprise a generous portion of the summative evaluation, as many of the changes sought by indigenous and local communities involve changing the social perspectives about their contributions to, and place in, Chilean society; a process that happens very slowly.

Learning and Reporting

As explained above, the comprehensive monitoring & evaluation reports to be produced will primarily be for internal documentation and for use by donors. However, in an effort to provide a broader platform for learning and reporting, the Communications Officer will collaborate with the research and training teams to produce additional reports that are based on the acquired technical information, but written for a more general, non-expert audience. These will be widely disseminated through both digital and print media. The idea behind publishing the reports both digitally and in print is that it will allow them to be readily accessible in both urban and rural areas, where communities might not have as reliable of a connection to social media or the internet. This will aid substantially in the efforts to generate broader public awareness and support from indigenous communities.

PART V - BUDGET

Budget Summary

In the budget outline, all amounts were derived based on normal in-country costs for that particular expense and on the exchange rate of the Chilean Peso (CLP) to the U.S. Dollar (USD). At the time of budget creation, 1 USD = approx. 635 CLP. The total amount necessary for the complete and successful implementation of this project is ***$57,345***. The Observatorio Ciudadano and ICCA Consortium will each contribute 10% of this amount, leaving a total of ***$45,876*** to be solicited from donors. This budget is also designed with the intent of using 60% of total funds directly for project expenses, 10% for administrative and overhead expenses, and 30% for salaries of personnel. Please refer to Appendix 4 for an itemized budget chart.

Budget Narrative

Direct, Non-Personnel Costs

Travel & Transportation *$1,330*

This amount is derived from the average cost of a bus ticket from Temuco to Santiago (about $27-$30), for the ICCA workshops conducted with CONAF and CONADI. 3 people traveling for 3 workshops amounts to 6 tickets, totaling $250. The remaining $1080 is for fuel for traveling by car to communities in the region, and is based on the average price of 923 CLP per liter, or $5.40 per gallon.

Accommodations and per diems *$800*

This amount is based on the average price of a standard-rate hotel stay in Santiago of 30,000 CLP per person, per night, or about $47. Based on 3 people staying for 3 nights while they conduct workshops, it results in a total of $425. An average per diem of 12,500 CLP per person, per day is anticipated, or $18. For 6 days collectively between all trainers traveling to Santiago, this accounts for the remaining amount.

Printing Expenses *$7,200*

This number was derived based on the cost of approximately 5,000 CLP per copy, or $8, for professional printing services. It is expected that 200 copies of each case study of Mapu Lahual Association and Quinquén Park, 400 copies of the national analysis on ICCAs in Chile, and 100 copies of the legal strategy manual will be printed. This amounts to $3200, $3200, and $800, respectively.

Training Workshops *$3,450*

These costs are anticipated to cover food and refreshments during training workshops ($150 per workshop), and materials such as paper and writing supplies ($100 per workshop). The remaining $450 accounts for the cost of rental space at 25,000 CLP per day, or $40. There are 12 workshops in total.

Monitoring and Evaluation *$3,800*

This amount is to cover the costs associated with data gathering, writing, printing, publishing, and dissemination of periodic progress reports, as outlined in the Timeline of Activities

(Appendix 3). This amount is based off the budget outline of a previous project undertaken by the Observatorio Ciudadano that had similar costs.

Publicity and Promotion *$452*

This is anticipated to cover the costs of postage and supplies associated with the distribution of publications and reports. This amount is based off the budget outline of a previous project undertaken by the Observatorio Ciudadano that had similar costs.

Miscellaneous Expenses *$5,000*

This requested amount will serve to act as a sort of buffer that will allow the implementing organizations to adapt to unanticipated changes in costs, or aid in a particular aspect of the project that might require a more targeted focus. It will be used at the discretion of the project managers, and donors will be consulted beforehand as to its desired use.

Professional Fees and Services

Consultants – Legal Expert; Transparency Org. Collaboration *$4,000; $6,400*

The fees for professional consultation of a legal expert, as well as collaboration with a local transparency organization, are estimated to be about 500,000 CLP per month, or $800. It is expected that the legal expert will provide services for the entire five months that the legal strategy framework manual is being created, which accounts for the $4,000. The transparency organization will collaborate to provide the implementing organizations a comprehensive update every two months throughout the public awareness campaign, resulting in $6,400.

Consultants: Graphic Design and Spanish/English Translation *$2,700*

These services are specifically for short, targeted brochures and pamphlets that will be created with direction from the Communications & Media Officer, for distribution to the public during awareness campaign. This amount was derived from the cost of 50,000 CLP per publication for translator services, or $80, and 65,000 CLP per publication for graphic design services, or $100. For 15 anticipated documents, this amounts to the total $2,700.

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PART VI - APPENDICES

1. Logical Framework/Project Schematic

Objective No. 1

Logical Framework: Objective #1				
Project Component	***Narrative Summary***	***Objectively Verifiable Indicators (OVI's)***	***Means of Verification (MOV's)***	***Assumptions & Risks***
Project Goal	Through the recognition of ICCAs as a vehicle for both environmental conservation and indigenous inclusion, the Mapuche Peoples' human rights and ancestral territories will be respected by all, allowing for their sustainable development according to their own traditional notions of social progress.	N/A	N/A	1) Public will in fact, support the effort (opposite of how they've treated indigenous peoples in past). 2) Willingness of gov't to support efforts, potentially against the wishes of large, powerful corporate interests.
Project Objective #1	Mapuche and local communities will have a central role in the management and decision-making processes of territories and areas they inhabit, thereby helping to preserve indigenous and local culture, sustain local economies, and protect human rights from would-be violators.	1) Active collaboration between IP's and government within protected areas 2) Official government recognition of ICCAs as a legitimate form of land governance and management 3) Inclusion of IP representatives in negotiations about Biodiversity & Protected Areas Service	1) signed, official agreements between communities and gov't 2) public records 3) Official documents acknowledging the acceptance of ICCAs as a legitimate form of land governance and management 4) Meeting minutes and list of attendees for meetings pertaining to SBAP	1) Government agencies will actually incorporate suggestions and contributions of IP's into implementation plans. 2) ICCAs will be supported through the appropriate mechanisms and not classified incorrectly under private protected areas (Aylwin & Arce, 2012).
Inputs & Resources	1) Personnel: training staff, indigenous participants, gov't representatives 2) Confirmed venue for holding meetings (easily accessible for all participants) 3) Printed materials: brochures, info packets, other take-home materials. 4) Transportation costs for travel.	1) Commitment by indigenous and gov't representatives to participate. 2) Confirmed permission for use of venue on specified dates of workshops. 3) Copies of all printed materials in-hand.	1) Written confirmation of commitment to participate by indigenous and gov't representatives. 2) Written documentation of permission of use, signed by venue owner. 3) Copies of all printed materials in-hand.	1) Gov't and indigenous representatives are willing to participate. 2) Appropriate venues will be available.
Activities	1) Make initial contacts with communities in each region where activities will be held, to introduce ICCA idea and gather participants 2) Make initial contacts with CONADI and CONAF to introduce ICCA idea, inform them about levels of interest within IP communities, and invite them to participate. 3) Design workshop curriculums and topics to be covered. 4) Conduct capacity building workshops for IP's in each region, gather necessary information for communities who wish to be part of the national ICCA Network and Registry. Government participation encouraged. 5) Conduct training workshops for CONADI and CONAF in Santiago about ICCAs and their benefits. Indigenous participation encouraged.	1) Contact has been made with targeted communities, and they are willing to participate. 2) Contact has been made with CONADI and CONAF officials, and they are willing to participate. 3) Tangible, complete training modules exist for each specified workshop theme. 4) Training workshops have taken place.	1) Confirmation of intent to participate by targeted communities. 2) Confirmation of intent to participate by gov't. 3) Copies of training modules or other printed materials in-hand. 4) Workshop minutes and list of attendees.	1) Targeted Mapuche communities will be receptive to ICCA idea. 2) CONADI and CONAF will be receptive to the ICCA idea.
Outputs	1) The creation of a national ICCA network in Chile with at least ten member communities, for the purposes of networking, sharing info and strategies, and to build stronger grassroots support for ICCA recognition by government and civil society. 2) A national ICCA registry, co-managed and co-administered by the network, CONAF, and CONADI.	2) Online database or website that includes information about the national network, officially registered ICCAs in Chile, and the participating communities that manage them.	1) Existence of database/website. 2) Public acknowledgment by gov't through appropriate communication methods, of their support for a national ICCA registry database.	1) ICCA Network and Registry will be sufficiently and appropriately maintained and supported by both gov't and communities. 2) Gov't will actually follow through with any declarations of support.
Outcomes	1) Indigenous empowerment, greater sense of ownership over their territories 2) Increased collaboration between indigneous communities and gov't agencies 3) Communities have a more solid base of support through ICCA Network, and greater influence over management processes.	1) Increased number of resolutions (or discussions moving toward agreement) of land tenure and resource use conflicts. 2) Decreased discrimination tactics against Mapuches by gov't, police, and other authority groups.	1) Evaluation and feedback from all participants about effectiveness of activities, and any successes resulting from them. 2) Monitoring and analysis of conflict situations and significant events related to them.	1) Workshop participants will retain the knowledge gained through the activities, and will effectively implement the strategies learned.

Logical Framework/Project Schematic (*cont'd.*)

Objective No. 2

Logical Framework: Objective #2				
Project Component	***Narrative Summary***	***Objectively Verifiable Indicators (OVI's)***	***Means of Verification (MOV's)***	***Assumptions & Risks***
Project Goal	Through the recognition of ICCAs as a vehicle for both environmental conservation and indigenous inclusion, the Mapuche Peoples' human rights and ancestral territories will be respected by all, allowing for their sustainable development according to their own traditional notions of social progress.	N/A	N/A	1) Public will in fact, support the effort (opposite of how they've treated indigenous peoples in past). 2) Willingness of gov't to support efforts, potentially against the wishes of large, powerful corporate interests.
Project Objective #2	A comprehensive, evidence-based body of knowledge will exist about ICCAs, including the state of their existence within Chile, their contributions to conservation, human rights, and local economies, and how they should be recognized and supported by the Chilean government and civil society.	1) Published reports on Mapu Lahual, Quinquén Park, and national analysis. 2) Written manual/guide on effective strategies & legal mechanisms to utilize during advocacy efforts. 3) More frequent public discussion and media coverage about ICCAs and indigenous rights in general	1) Hard copies of case study reports in-hand. 2) Hard copy of legal strategy manual/guide in-hand. 3) Monitoring of media outlets and public actions (consult with local transparency org's).	1) Sufficient information will be able to be gathered for desired reports to be written.
Inputs & Resources	1) Personnel: researchers, legal consultants, indigenous participants, gov't representatives. 2) Transportation and travel to and from communities. 3) Financial resources associated with writing, editing, and publishing case studies and analyses.	1) Confirmed list of all personnel, consultants, and participants. 2) Access to transportation: bus or private car. 3) Secured funding through donors.	1) Terms of Reference outlines, signed by consultants and participants and approved by implementing organizations. 2) Transportation is available and accessible. 3) Grant award agreement.	Availability and willingness of consultants to contribute to the project.
Activities	1) Public awareness campaign: social media, press releases, radio & news interviews, volunteer activism actions in public spaces, etc. (In Spanish & English). 2) Participatory research actions: --Mapu Lahual Assoc. and Quinquén Park, including, among others, interviews with community leaders and knowledgeable gov't officials, and observing day-to-day management & administration by communities. --Create or acquire map of South-Central region showing protected areas, and another map showing indigenous communities. Using these as guides, consult with communities who are currently in conflict, living near or within protected areas. --Analysis of national laws and legal or political barriers that are relevant to protected areas and indigenous and local communities, as well as their commonalities with international human rights, indigenous rights, and conservation standards. --Conduct regulatory and law-specific research, to compile data on best practices and legal mechanisms to utilize in the effort to advocate for equitable land and resource ownership and use.	1) Promotion and publicity of ICCA concept through published updates, articles, interviews, etc. 2) Research activities are being conducted as planned, and are generating the anticipated data and results.	1) Standard regular monitoring of targeted media outlets to ensure that published media elements are visible and easily accessible. 2) Analysis of data generated, according to standard research analysis practices, and accurately following the agreed-upon research strategy action plan.	1) Willingness of Mapuche communities, including Mapu Lahual and Quinquén, to share the neessary information with researchers. 2) Willingness of mass media outlets to include articles and publications in their day to day reporting activities.
Outputs	1) 2 regional case studies (Mapu Lahual and Quinquén) and one national analysis about the state of ICCAs in Chile. 2) Comprehensive map showing overlaps in South-Central region between state-protected areas, IP territories, and private-protected areas, emphasizing priority areas for conservation 3) Legal strategy framework to be used by communities as a guide for advancing ICCA recognition both in Chile and in other countries (with certain adaptations, depending on country context).	Hard copies in-hand of all reports: case studies, national analysis, territory overlap map, and legal strategy outline.	Hard copies in-hand of all reports: case studies, national analysis, territory overlap map, and legal strategy outline.	Timely creation of all written products to be generated by research and other project activities.
Outcomes	1) Greater public awareness of ICCA concept and all its benefits to the claiming of rights. 2) Greater gov't awareness of negative impacts that certain policies have on indigenous & local communities. 3) Indigenous and local communities have a strong, evidence-based legal strategy to aid them in their advocacy efforts to claim their rights.	1) Greater participation by public in demonstrations and actions advocating for indigenous land and resource rights. 2) Increased discussion in public forums about relevant issues. 3) Passage of new laws or amendments that provide more equitable land & resource management by indigenous & local communities.	1) Consult with local transparency organizations to gauge public participation and activity. 2) Monitoring of lawmaking processes relevant to ICCAs and protected area management, as well as decisions of relevant public officals.	1) A sufficient percentage of the public will be receptive to the ideas presented through awareness campaign. 2) Gov't will be accepting of certain opinions that may require it to hold itself accountable to past and current shortcomings.

2. Project Personnel Structure

Personnel Structure		
Position	***Reporting Line***	***Job Description***
Project Managers (2): Co-managed by Observatorio & ICCA Consortium	Donors & other financial supporters	*Project oversight, including budget oversight. *Maintain regular correspondence with donors. *Correspond with and respond to media inquiries, where appropriate and/or necessary. *Contribute to research & training workshops where applicable or necessary. *Contribute to monitoring & evaluation activities, and adapt project strategies based on M&E results, in order to achieve maximum impact.
Director of Research	Project Managers	*Oversee major research activities to ensure proper implementation. *Verify & approve research data for accuracy, balance, and inclusion of gender and FPIC standards. *Contribute to research activities where applicable or necessary. *Responsible for generating (4) four-month progress reports, to be submitted to Project Managers and donors. *Conduct monitoring and evaluation activities in collaboration with Project Managers, and adapt research strategies to achieve maximum impact.
Research Associates (3)	Director of Research	*Under supervision from Reseach Director, design and implement participatory research activities and consultations with communities, community leaders, and government officials. *Collaborate with trainers and communications officers to incorporate research data into workshops and public awareness campaign.
Training Coordinators (2)	Project Managers	*Design, create, and implement training workshops and manuals (community-oriented and government-oriented). *Act as liasons between communities and implementing organizations. *Provide follow-up and continual guidance to all participants throughout the life of the project. *Responsible for generating bi-annual progress reports, to be submitted to Project Managers and donors.
Communications & Media Officer	Project Managers	*Manage all aspects of social media presence. *Act as liason between media and organizations: seek out and build new relationships with other media outlets; respond to all media and public inquiries. *Write, edit, and publish project updates and articles for public dissemination. *Monitor media outlets to track changes in public perceptions and participation, as well as relevant actions by public officials and government.
Finance & Administration Officer	Project Managers	*Financial management: Budget balancing, payables, receivables, processing expense reports and check requests, etc. *Manage and maintain all records and receipts pertaining to project. *Assist with implementation of workshops and research activities as necessary. *Other assigned duties as needed.

3. Timeline of Activities

Timeline of Project Activities

MONTH	M1	M2	M3	M4	M5	M6	M7	M8	M9	M10	M11	M12	M13	M14	M15	M16	M17	M18	END
Objective 1: Activities	Make initial contacts w/ communities in each region.			Make initial contacts w/ CONAF & CONADI.															
	Design workshop curriculums and topics to be covered.																		
				Conduct workshops for IP's in each region, gather necessary information for communities who wish to be part of the national ICCA Network and Registry.							Conduct workshops for CONADI and CONAF in Santiago about ICCA benefits.								
														Maintain regular contact with communities to follow up on implementation of knowledge acquired, and help facilitate networking and strategizing among ICCA Network communities.					
															Maintain regular contact with CONAF & CONADI to follow up on implementation of knowledge acquired.				
Obj. 1: Reports						Progress/ Eval. Report						Progress/ Eval. Report							FINAL SYNTHESIS REPORT

MONTH	M1	M2	M3	M4	M5	M6	M7	M8	M9	M10	M11	M12	M13	M14	M15	M16	M17	M18	END
Objective 2: Activities	Consultations with indigenous communities for mapping of territory overlaps with state-protected areas.						Create map of territory overlaps.												
	Initial contact w/ Mapu Lahual Assoc. & Quinquén	Consultations & research activities for Mapu Lahual case study			Write, edit, and publish case study on Mapu Lahual Association				Consultations & research activities for Quinquén case study			Write, edit, and publish case study on Quinquén Park							
																	Regulatory & law-specific research, compile data on best practices & legal mechanisms, create legal framework to utilize in advocacy efforts.		
																	Research & writing activities for national analysis on barriers relevant to protected areas & indigenous and local communities (nat'l and int'l).		
	Establish contacts and strategy for public awareness campaign.	Ongoing public awareness campaign: social media, blogs, newspaper, radio, public events, volunteer canvassing, etc. (in Spanish and English).																	
Obj. 2: Reports				Progress/ Eval. Report				Progress/ Eval. Report				Progress/ Eval. Report				Progress/ Eval. Report			FINAL SYNTHESIS REPORT

4. Itemized Budget

Itemized Budget			
COSTS		**(In USD)**	**(In CLP)**
Personnel Costs			
Project Managers (2)	35%	5,845	3,712,716
Director of Research	11%	1,837	1,166,853
Research Associates (3)	24%	4,008	2,545,862
Training Specialists (2)	16%	2,672	1,697,241
Communications & Media Officer	8%	1,336	848,620
Finance and Administration Officer	6%	1,002	636,465
Subtotal A		**$ 16,700**	**10,607,757**
Professional Fees and Services			
Consultants - graphic design, Spanish/English translation		2,700	1,715,027
Consultants - legal (provide assistance on legal strategy)		4,000	2,540,781
Consultants - Transparency org. collaboration		6,400	4,065,249
Audit expenses		300	190,558
Subtotal B		**$ 13,400**	**8,511,615**
Direct, Non-Personnel Costs			
Travel & Transportation - bus tickets, gasoline		1,330	844,809
Accomodations & Per Diems - overnight stays in Santiago		800	508,156
Printing - reports, maps, media releases, manuals, etc.		7,200	4,573,406
Training Workshops - materials, food/bev., rental space, etc.		3,450	2,191,423
Monitoring & Evaluation		3,800	2,413,742
Publicity & Promotion		452	287,108
Miscellaneous Expenses		5,000	3,175,976
Subtotal C		**$ 22,032**	**13,994,620**
Subtotal D - A, B & C		**$ 52,132**	**33,113,992**
General Overhead & Administrative Costs (10% of Subtotal D)		5,213	3,311,399
PROJECT TOTAL		**$ 57,345**	**36,425,391**
INCOME		**(In USD)**	**(In CLP)**
Contributed Income & status			
Donors		45,876	29,140,337
Contribution from Observatorio Ciudadano		5,735	3,642,527
Contribution from ICCA Consortium		5,735	3,642,527
PROJECT TOTAL		**$ 57,345**	**36,425,391**

5. Mapu Lahual Association Overview

The Mapu Lahual Association is a network of parks throughout territories owned and inhabited by nine Mapuche-Huilliche communities along the coast of the Osorno Province, in the Los Lagos Region of South-Central Chile. The Association was created in 2001, and its parks include land, coastal, and marine habitats that cover a continuous strip of approximately 60,000 hectares of the Mapuche's ancestral lands. The unique aspect of these parks is that the Association maintains them outside of Chile's official protected areas system; the communities voluntarily decided to designate the parks from their own collective territories, with the intent of conserving bio-cultural diversity, and expanding their local economies through sustainable community-based activities, like ethno-tourism and ecotourism.

The efforts and successes of the Mapu Lahual Association are significant to the recognition of ICCAs because it has been proven to be a successful model for sustainable land and resource management, which also helps improve local economies. The Association's network of parks fits perfectly into the IUCN definition of Indigenous and Community-Conserved Territories and Areas, and has been designated by the United Nations Food and Agriculture Organization (FAO) as a "Model for sustainable forest management in Latin America and the Caribbean".

Not only is the Association significant to the recognition of ICCAs, it is also an excellent example of communities uniting under a common cause, to combat a threat to their livelihoods. The Association was created out of necessity, in order to bypass bureaucratic red tape surrounding the process of creating an indigenous organization that would be legally recognized as such by the Chilean government. Although the Indigenous Law No. 19,253 states that "indigenous associations may not claim the representation of indigenous communities", the

Association combated this by forming a "board of directors", comprised of members from all the communities. Thus, the move ensured adequate representation of each community in the parks' administration, even though the Association doesn't explicitly "represent an indigenous community".

6. Pewenche Quinquén Park Overview

The Pewenche Quinquén Park is located in the mountainous region of the Lonquimay Commune, in the region of La Araucanía. It covers approximately 25,000 hectares, and is voluntarily managed by the Mapuche-Pewenche people from the community of Quinquén. The Park shares similar traits with the Mapu Lahual Association, in terms of the circumstances under which they were created, and the purposes they serve. Of course, each has its own unique characteristics that make them excellent case study subjects for successful land and resource management by indigenous communities. Here also, Quinquén has voluntarily decided to designate a large piece of their territory as a protected area, in order to help improve their environment-based local economy through such activities as ecotourism. The Chilean branch of the World Wildlife Fund (WWF Chile) supports Quinquén's conservation efforts, and has promoted it as a "Model for an Indigenous Conserved Territory in Chile".

The Pewenche people of Quinquén are maintaining and operating their park outside of Chile's official protected areas system, and they have done an exemplary job of adapting to the dominant forms of governance that have been imposed by the State, through laws. For example, Chile's Indigenous Law requires indigenous associations to have a leader, and a board. In Quinquén, the *lonko* governs the community through an assembly and its board, and he serves as the 'functional' authority. However, the assembly and board are made up of other older

community members and heads of families, and no major decision is taken without their collective agreement. This blends the 'traditional' form of collective governance with the functional form that is required for recognition by the Chilean government.