

## CONSERVATION AND MOBILE PEOPLES:

### SPECIAL ISSUE OF JOURNAL OF NOMADIC PEOPLES

Vol 7 no.1 2003

In April 2002, nearly 30 experts – social and natural scientists - from around the world attended a five-day conference in the Dana Nature Reserve, Jordan. They came together to address a difficult and sensitive issue: the relationship between mobile indigenous peoples<sup>1</sup> and conservation. After intensive debate, in which contrasting perspectives were offered, common ground was successfully developed around an agreed statement of principles – the *Dana Declaration on Mobile Peoples and Conservation* (see [www.danadeclaration.org](http://www.danadeclaration.org)). This special issue of the Journal of *Nomadic Peoples* documents those proceedings by presenting edited versions of the keynote addresses of both the social and natural scientists as well as the case studies prepared by invited individuals and teams which were delivered at the meetings. Only one paper was prepared after the conference and that was especially commissioned by the Dana Declaration Steering Group to examine from multiple perspectives, the growing concern over ecotourism planning, conservation and mobile peoples in a UNDP GEF funded activity at Wadi Rum, Jordan.

## BACKGROUND

In 1999 at an open conference, *Displacement, Forced Settlement and Conservation*, held at the University of Oxford, *the* urgent need to bridge disciplinary divides between social and natural scientists was identified as a major social and research concern, if misunderstanding and conflict between conservationists and mobile peoples were to be overcome or ameliorated. The focus of most debate concerning conservation and sustainable development has been, until very recently, on settled and mainly farming

---

<sup>1</sup> By ‘mobile peoples’, we mean a subset of indigenous and traditional peoples whose livelihoods depend on extensive common property use of natural resources over an area, who use mobility as a management strategy for dealing with sustainable use and conservation, and who possess a distinctive cultural identity and natural resource management system

communities. The special case of mobile communities has not been widely explored in these discussions. With the World Summit on Sustainable Development (2002) and the World Parks Congress (2003) both on the horizon, the 1999 conference identified an urgent need for concerns about mobile communities to enter into the on-going debate about people and conservation. It was this, and the need to bridge disciplinary divides between social and natural scientists, which led to the setting up of the international conference at the Dana Nature Reserve from which these papers are drawn.

## CONSERVATION AND MOBILE PEOPLES

Land conservation and protection efforts have been part of human society for centuries. Government measures to set aside pristine areas of nature are generally considered to date back to the late 19<sup>th</sup> century when the US Federal government created Yellowstone National Park and later Yosemite and Glacier National Parks (Manning, 1989; Morrison, 1993). The last fifty years, however, has been witness to a remarkable growth in parks and protected areas designed to conserve the Earth's invaluable ecosystems and biodiversity (Anderson and Grove, 1987; Brandon, Redford and Sanderson, 1998; Redford and Sanderson, 2000). In 1950, the Swiss-based World Conservation Union recorded that there were about 1,000 protected areas world-wide. This number grew to 3,500 in 1985 and ballooned to 29,000 at the beginning of the 21st century. These areas protected from residential and economic use, encompass some 2.1 billion acres of land and compose 6.4 % of the earth's land, or about half of the world's croplands.

Unfortunately much of this global greening continues with very little regard for the rights of the people who are resident in them ( Bell, 1978; Botkin, 1990; Colchester, 1994; Ewers, 1998; Harmon, 1991; Lindsay, 1987; McCabe, 1992).

Some 70% to 85% of the world's protected areas are inhabited by human beings. In many places these local, traditional or indigenous people are viewed as detrimental to biological conservation and are often evicted, or prohibited from hunting, gathering, herding or farming. Over the last decade, many of international declarations have emerged which recognizes the rights of indigenous peoples in areas of biodiversity conservation (for

example, the Convention on Biological Diversity [CBD], IUCN and WWF guidelines, 1994, 1996). However, in many parts of the world indigenous peoples continue to be discriminated against, marginalized, or simply chased out. For some better organized and statistically more significant groups such as the Sami in Scandinavia, and the Inuit in North America, a global rights-based debate has emerged which integrates the leadership of these societies with international pressure groups which lobby to maintain these peoples' rights to the lands that they have traditionally lived on (Barnes, 1995; International Alliance, 1997; Margolis, 2000; MRG, 1999; PRIA, 1993 Pimbert and Pretty, 1995).

Such advocacy, however, hardly exists for the more loosely- structured and widely dispersed mobile peoples of the world - the nomadic pastoral societies of North and East Africa, and the Middle East, the hunting and gathering societies of southern Africa, the tribal societies in India and the swidden farmers and fishermen of South East Asia. For them, the creation of nature reserves and protected areas on their lands still often means exclusion, further marginalization and in some cases eviction from lands they have maintained for decades if not centuries.

In Latin America, an estimated 85% of Protected Areas are inhabited by peoples - many of them mobile - who traditionally use vast areas of land non-intensively. The state of Madre de Dios in Peru, for example, is one of the last great wildernesses of the Amazon - a region of 80,000 square kilometres that still contains large, unmapped areas which are home to isolated indigenous people who have no direct contact with the outside world. The Manu National Park includes part of the territory of isolated communities of the nomadic Yora peoples. Many conservations wish to entice the Yora into settlement outside of the park in order to preserve its integrity. Anthropologists and indigenous representatives, on the other hand, argue that it is up to the nomadic groups themselves to decide whether and when they make contact, and what lifestyle they adopt - and they are backed up by international law (see also Chatty and Colchester, 2002; CBD, 1992; ILO 169, 1989; IUCN, 1994, WCPA 1991).

In the Middle East and North Africa, biodiversity conservation does not have a long history. Its mainly arid land mass is not suitable as a wooded reserve and it has few species of large mammals, making it unattractive for the development of wildlife reserves. Animal reintroduction projects, however, have become significant conservation and human concerns in the area as a whole. At one time, large herds of Arabian Oryx did thrive throughout the Arabian Peninsula. But by 1917, the Oryx survived mainly in two pockets: one, in the Great Nafud Desert in the north; and one in and around the Rub'-al-Khali (Empty Quarter) in the south. The northern population became extinct around 1950 but Oryx were still being sighted in Oman until 1972 when there too, they were declared extinct in Arabia. In 1980, an area the size of Scotland in the central desert of Oman was proclaimed a wildlife sanctuary and the first Oryx from the World Herd were flown back into the country and released into an enclosure on the sanctuary. The nomadic pastoral peoples, the Harasiis, who inhabited this desert were not consulted and, at a stroke of a pen, their traditional land claims and subsistence livestock-raising - their whole way of life – became threatened. The same or similar scenarios have been repeated in Saudi Arabia, Jordan, Syria, Egypt and Israel (Chatty, 2002).

Secure land rights and sustainable livelihoods for these mobile peoples and many others around the world are under threat. This is due, in part, to the widely held view that local people are a menace to environmental conservation as well as the largely invisible nature of mobile peoples' lifestyles and livelihoods. In a settled world, people who move as part of a strategy of sustainable natural resource use do not register on national, regional or international consciousness. In some ways, as Charles Geisler argues (2002), this blindness is behind the making of a new breed of 'invisible' refugee. The Dana Conference and the papers which follow address these concerns. With the Statement of Principles, the Dana Declaration Conservation and Mobile Peoples, comes a firm, first step to making sure that these mobile indigenous peoples do not remain part of the growing class of these 'invisible refugees'.

The papers in this issue, written by both natural and social scientists reflect the wide diversity of perceptions and views regarding mobile peoples and conservation which are common to this field. In some cases, the position put forward by one scientist is challenged by the findings of another (cf McNeely and McCabe). This is the stuff of science. It is in the willingness to search for ways to bridge the divide between social and natural sciences and to narrow the distance between conservationist approaches to biodiversity and the concerns of mobile people that success may be achieved.

Biodiversity conservation and mobile peoples' livelihoods can coexist, but it takes effort and planning. Creating a productive dialogue between social and natural scientists and examining how wildlife conservation and other environmental protection projects relate to the lives and livelihoods of mobile peoples is the first step. Identifying areas of common interest which would promote a multi-faceted approach to people, plants and animals in conservation and biodiversity protection issues is another. Promoting multi-disciplinary and participative conservation research and practice is a third. This special issue of Nomadic Peoples is concerned with these very themes.

Her Royal Highness Princess Basma bint Talal of Jordan formally opened the conference, and her address is reproduced here in the preface to the issue.

The keynote addresses of the conference were given by Jeffrey A. McNeely, Chief Scientist, The World Conservation Union (IUCN) and Marcus Colchester, Director, Forest Peoples Programme. One is an overview of current thinking in conservation biology where indigenous people are involved in processes of biodiversity protection and the other is a historical account of how earlier colonial conservation efforts developed at the expense of indigenous peoples and how that blindness is now being corrected in part through indigenous efforts but also through the systematic application of instruments of international law.

Jeffrey McNeely's paper, *THE NATURE OF BIODIVERSITY PROTECTION* is a broad-ranging introduction to current debates on 'biodiversity' and a brief historical introduction to the specific issue of mobile peoples. McNeely elaborates a new approach to biodiversity protection focusing on "6 Is": *Investigation* (learning how natural and

cultural systems function); *Information* (ensuring that facts are available to inform decisions); *Incentives* (using economic tools to help conserve biodiversity); *Interaction* (promoting a cross-sectoral approach to conserving biodiversity); *International cooperation* (building productive collaboration for conserving biodiversity); and *Indigenous communities* (returning management responsibility to those whose welfare depends on the resources managed). The presentations closed with an illustration of the interactions between population growth, conflict, security and sustainable resources use among tribal populations in Siberut off the west coast of Sumatra.

Marcus Colchester's contribution *INDIGENOUS PEOPLES AND PROTECTED AREAS: RIGHTS, PRINCIPLES AND PRACTICE* described how 'Colonial conservation' forcibly excluded indigenous peoples from protected areas, caused serious social problems but provoked a vigorous response. Conservationists, Colchester argues, are now beginning to accept advances in international law which recognize indigenous rights and have changed protected area categorisation to allow indigenous ownership and control. The paper elaborated on a number of guidelines and principles for recognizing and implementing these rights identifying positive examples of progress which suggest solutions.

The six case studies which follow document both successful and not so successful conservation protection projects which involve mobile indigenous people. Reed L. Wadley's paper, (Department of Anthropology, University of Missouri-Columbia) *ETHICS OF ACCESS, BOUNDARY KEEPING, AND FOREST RESOURCE MANAGEMENT IN INDONESIAN BORNEO* focuses on the shifting social and political factors which influence the management and allocation of rights to local resources in Indonesian Borneo. The paper deals with the influence of local-level social-political processes on resource management and its relevance for conservation. It highlights how the management of the social relations that surround access rules and boundaries can be more important than insisting on well-defined boundaries and rules. The paper illustrates one approach which isolates important variables involved in access decisions. Examples are drawn from non-timber forest product collection in Indonesia. In *CAUSES AND CONSEQUENCES OF LIVELIHOOD DIVERSIFICATION AMONG*

*THE MAASAI OF NORTHERN TANZANIA*, J. Terrence McCabe (Department of Anthropology, University of Colorado) considers the continuing challenge of bringing together the goals of conservation with the creation of sustainable livelihoods for the pastoral people living in the Ngorongoro District of northern Tanzania. The area exhibits a variety of conservation policy options, with Serengeti National Park being managed under the Yellowstone model; the Ngorongoro Conservation Area managed under a dual mandate of protecting resources and the interests of the indigenous people; and the Loliondo Game Controlled Area identified as one of the most important sites for the implementation the new 'Wildlife Management Areas'. The paper gives special attention to the Ngorongoro Conservation Area and the Loliondo area, the diversification of the livestock-based economy of these peoples and the new challenges this presents to conservation policy.

The paper, *INTEGRATING CONSERVATION AND DEVELOPMENT: NAMIBIA*, by Margaret Jacobsohn and Garth Owen-Smith (Integrated Rural Development & Nature Conservation, Namibia)

Examines Community-based Natural Resource Management (CBNRM) initiatives by semi-nomadic Himba and Herero cattle herders in remote north-western Namibia and hunter-gatherers in the north-east of the country. It shows that conservation and people can both be beneficiaries when a truly community-based management programme is setup. Stressing the need for a long-term approach, the papers highlight how the establishment of community-run nature conservancies has led to wider improvements in rural democracy and grassroots representation. The conservancies provide a model of community land tenure and sustainable shared resource use which integrates traditional systems and embraces an emerging commercial tourism economy. The authors maintain that Namibia's nomads have been advantaged by this conservation approach in the context of a modern, developing African state.

In the paper *THE TAMSHIYACU TAHUAYO COMMUNAL RESERVE (RCCT) IN PERU*, Helen Newing and Richard Bodmer (Durrell Institute of Conservation and Ecology) focus on a communal reserve that was created through a coalition of local communities and biological researchers in response to large scale fishing, hunting and logging by outside commercial interests. The case highlights two important issues: firstly, the extent to which reserve management and control has remained in the hands of local communities and secondly, the degree to which communities have moved from their initial aim of restricting access to outsiders to tackling the issue of the sustainability of their own use.

In *PRESENT MIGRATION TENDENCIES AND RELATED SOCIAL AND ENVIRONMENTAL IMPACTS IN MADAGASCAR'S SPINY FOREST ECOREGION*, Flavian Rebara (Worldwide Fund for Nature – Madagascar) examines the nature of human migration in Madagascar and its impact on the WWF Spiny Forest Conservation Programme. Migrations of the Tandroy and Mahafaly ethnic groups into areas designated by WWF as important for biodiversity protection are of concern. The paper identifies the nature of some of the human competition for access to natural resources as well as the impact this has for the biodiversity protection mandate of the WWF conservation programming. Rebara proposes several strategies for managing the social and environmental impacts of human migration in the Spiny Forest Conservation Area.

In *BALANCING THE SCALES: CONSERVING HUMAN AND NATURAL ENVIRONMENTS IN INLAND AUSTRALIA* Graham Griffin (Centre for Arid Zone Research, Commonwealth Scientific and Industrial Research Organisation, Australia) describes the resource management strategies of aboriginal populations including an analysis of the constant use of fire to make a variable environment more predictable. He highlights the specific case of arid zones that have extremely low, and highly mobile, human populations. This is contrasted with the establishment of national's parks in Australia, often based on limited biological and geographical aesthetics, which invariably



conserve a significantly smaller area than that sustainably used by nomadic people. The implications for aboriginal communities are analysed using examples from the western desert regions and Uluru - Kata Tjuta National Park.

The last paper in this collection is prepared by Geraldine Chatelard (European University in Florence). In CONFLICTS OF INTEREST OVER THE WADI RUM RESERVE: WERE THEY AVOIDABLE?: a SOCIO-POLITICAL CRITIQUE, Chatelard attempts to understand and explain the multiple factors which have contributed to a current difficulties faced by all actors involved in the Wadi Rum Reserve. Originally, we had hoped that this paper could be co-authored by Chatelard, and others intimately involved in the current negotiations. However political and diplomatic considerations made this difficult and Chatelard has conducted this examination alone. When, in 1996, the World Bank presented its Second Tourism Development Project for Jordan, conservation featured prominently in the project. A participatory approach to the development of tourism-related activities was envisioned as a mechanism by which local communities would maintain their sense of ownership over the land and improve their socio-economic situation - very much in line with the new agendas at IUCN, WWF and other conservation agencies. It was expected that the relations between the agencies in charge of implementing the project and the local Bedouin community would be harmonious, since they were to be based on the new prevailing philosophy that links conservation with human development, and that provides for the incorporation of local communities in planning, development and implementation. In fact, the Wadi Rum case, currently at the implementation phase, has proved to be contentious. Although efforts were made to gain the support of the indigenous Bedouins and involve them in the project, local-community participation is extremely limited and opposition widespread.

The Dana Declaration on Mobile Peoples and Conservation (*see [www.danadeclaration.org](http://www.danadeclaration.org) for a full text of the Dana Declaration.*)

This document calls for a new partnership between conservation and mobile peoples. Its aim is to ensure that future conservation policies and programmes help maintain the earth's ecosystems, species and genetic diversity while respecting the rights of indigenous and traditional communities which have been disregarded in the past.

The Declaration recognises that the world is facing unprecedented threats to biodiversity, conservation and sustainable use of natural resources which jeopardise the traditional livelihoods and distinctive cultures of mobile peoples and threaten the conservation of biodiversity. It therefore argues that conservationists and mobile peoples need to work together, pooling their knowledge and skills to confront these common threats.

The Declaration sets out five principles for promoting this new approach:

Principle 1: Rights and Empowerment

Principle 2: Trust and Respect

Principle 3: Different Knowledge Systems

Principle 4: Adaptive Management

Principle 5: Collaborative Management

## BIBLIOGRAPHY

- Abin, R. 1998. "Plantations: Village Development Threatens the Survival of Indigenous Dayak Communities in Sarawak". In *Indigenous Peoples*. 4: 15-23.
- Adams, J. and T. McShane 1992. *The Myth of Wild Africa: Conservation without Illusion*. New York: W.W. Norton and Co.
- Anderson, D. and R. Grove, eds. 1987. *Conservation in Africa: People, Policies and Practice*. Cambridge: Cambridge University Press.
- Anderson, D. and D. Posey 1989. "Management of a tropical scrub savanna by the Gorotire Kayapò of Brazil". In *Advances in Economic Botany*, 7:159-173.
- Barnes, R.H., Andrew Gray and Benedict Kingsbury (eds.). 1995. *Indigenous Peoples of Asia*. Ann Arbor, Association for Asian Studies.
- Bell, H. 1987. "Conservation with a human face: conflict and reconciliation in African land use planning". In *Conservation in Africa: People, Policies and Practice*. D. Andrew and R. Grove, eds., pp 79-101. Cambridge; Cambridge University Press.
- Behnke, R., Scoones, I. and Kerven, C. eds. 1993. *Range Ecology at Disequilibrium: New Models of Natural Variability and Pastoral Adaptation in African Savannas*. London: Overseas Development Institute.
- Botkin, D. 1990. *Discordant Harmonies: A New Ecology for the Twenty-First Century*. New York: Oxford University Press.
- Brandon, K., Redford, K.H. and Sanderson, S.E. 1998. *Parks in Peril: People, Politics and Protected Areas*. Washington DC: The Nature Conservancy.
- Cernea, M. 1991. *Putting People First: Sociological Variables in Rural Development*. New York: Oxford University Press.
- Cernea, M. (ed.). 1999. *The Economics of Involuntary Resettlement: Questions and Challenges*. Washington DC: World Bank.
- Cernea, M. and S. Guggenheim (eds.) 1993. *Anthropological Approaches to Resettlement: Policy, Practice and Theory*. Boulder, Westview Press.
- Chatty, D. 1996. *Mobile Pastoralists: Development, Planning and Social Change in Oman*. New York: Columbia University Press.

- Chatty, D. 2002 “Animal Reintroduction Projects in the Middle East”. In *Conservation and Mobile Indigenous Peoples: Displacement, Forced Settlement, and Sustainable Development*. Oxford and New York: Berghahn Books.
- Chatty, D. and Colchester, M. (Eds) 2002 *Conservation and Mobile Indigenous Peoples: Displacement, Forced Settlement, and Sustainable Development*. Oxford and New York: Berghahn Books.
- Colchester, M.1994. *Salvaging Nature: Indigenous Peoples, Protected Areas and Biodiversity Conservation*. United Nations Research Institute for Social Development, Geneva.
- Colchester, Marcus and Erni, Christian (Eds.) 1999. *Indigenous Peoples and Protected Areas in South and Southeast Asia: from Principles to Practice*. Forest Peoples Programme and the International Work Group for Indigenous Affairs, Document 97, Copenhagen.
- Colchester, Marcus and Lohmann, Larry (Eds.). 1993 *The Struggle for Land and the Fate of the Forest*. London and Penang, Zed Books and World Rainforest Movement.
- Crawford, James (ed.). 1988. *The Rights of Peoples*. Oxford, Clarendon Press.
- Daes, Erica. 1996. Supplementary report of the Special Rapporteur on the Protection of the Heritage of Indigenous Peoples. United Nations Sub-Commission on Prevention of Discrimination and Protection of Minorities, forty-eighth session. E/CN.4.Sub.2/1996/22.
- Dangwal, P. 1998. “Van Gujjars at Apex of National Park Management”. In *Indigenous Affairs*. 4: 24-31.
- Douglas-Hamilton, I. 1979. *The African Elephant Action Plan*. Nairobi: IUCN/WWF/NYZS Elephant Survey and Conservation Programme.
- Ecologist, The. 1993. *Whose Common Future? Reclaiming the Commons*. London, Earthscan.
- Ellen, R., P. Parkes and A. Bicker 2000. *Indigenous Environmental Knowledge and Transformations: Critical Anthropological Perspectives*. Amsterdam, Harwood Academic Publishers.
- Ewers, K. 1998. “The Politics of Conservation: Pwo Karen Forest People of Thailand”. In *Indigenous Affairs*. 4: 32-35. Fabricius, C. (in press) “Community-Based Natural Resource Management”. In *Encyclopaedia of Life Support Systems*. EULSS Publishers and UNESCO, Paris.

- Garcia Alix, Lola. 1999. *The Permanent Forum for Indigenous Peoples: the struggle for a new partnership*. Copenhagen, International Work Group for Indigenous Affairs.
- Ghimire, K. B. and Pimbert, M. P. (Eds.) 1997. *Social Change & Conservation. Environmental Politics and Impacts of National Parks and Protected Areas*. Earthscan Publications Ltd, London.
- Gray, Andrew, Helen Newing and Alejandro Padellada. 1997. *Indigenous Peoples and Biodiversity Conservation in Latin America: from Principles to Practice*. Copenhagen, International Work Group for Indigenous Affairs and Forest Peoples Programme.
- Geisler, C. 2002 “Endangered Humans: How global land conservation efforts are creating a growing class of invisible refugees”. *Foreign Policy*, May/June 2000. [http://www.foreignpolicy.com/issue\\_mayjune\\_2002/geisler.html](http://www.foreignpolicy.com/issue_mayjune_2002/geisler.html).
- Hames, Raymond. 1991. Wildlife Conservation in Tribal Societies. In: Margery Oldfield and Janis Alcorn (eds.), *Biodiversity, Culture, Conservation and Eco development*. Boulder, Westview Press: 172-199
- Harmon, D. 1991. National Park Residency in Developed Countries: the example of Great Britain. In: Patrick C. West and Steven R. Brechin (eds.). *Resident Peoples and National Parks: Social Dilemmas and Strategies in International Conservation*. Tucson, University of Arizona Press: 33-39.
- Harms, R. 1999. *Games Against Nature: an Eco-Cultural History of the Nunu of Equatorial Africa*. Cambridge University Press, Cambridge
- Howell, P.1987. “Introduction”. In *Conservation in Africa: People, Policies and Practice*, D. Anderson and R. Grove, eds. pp 105-109. Cambridge: Cambridge University Press.
- International Institute for Environment and Development (IIED)1994. *Whose Eden? An Overview of Community Approaches to Wildlife Management*. London: IIED.
- ILO 1989, *Indigenous and Tribal Peoples Convention No. 169*. International Labour Organisation, Geneva
- International Alliance. 1996. *Indigenous Peoples, Forests and Biodiversity: Indigenous Peoples and the Global Environmental Agenda*. International Alliance of Indigenous-Tribal Peoples of the Tropical Forests and International Work Group for Indigenous Affairs, Copenhagen.

- International Alliance. 1997. *Indigenous Peoples Participation in Global Environmental Negotiations*. London, International Alliance of Indigenous-Tribal Peoples of the Tropical Forests.
- IUCN 1991. *Caring for the Earth: a strategy for sustainable living*. London, Earthscan.
- IUCN 1993. *The World Conservation Union Bulletin*, no.3/93 pp.10-12.
- IUCN 1994. *Guidelines for Protected Area Management Categories*. Commission on National Parks and Protected Areas. Gland: IUCN.
- IUCN 1996. *World Conservation Congress: resolutions and recommendations*. IUCN, Gland.
- Jacobs, A. 1975. "Maasai Pastoralism in Historical Perspectives". In *Pastoralism in Tropical Africa*. T. Monod, ed., pp 406-425. London: Oxford University Press.
- Kambel, Ellen-Rose and MacKay, Fergus 1999. *The Rights of Indigenous Peoples and Maroons in Suriname*. Forest Peoples Programme and International Work Group for Indigenous Affairs, Document 96, Copenhagen.
- Kemf, Elizabeth (Ed.) 1993. *Indigenous Peoples and Protected Areas: The Law of Mother Earth*. Earthscan Publications Ltd., London.
- Kingsbury, Benedict. 1998. 'Indigenous Peoples' in International Law: a constructivist approach to the Asian Controversy. *The American Journal of International Law* 92 (3): 414-457.
- Kothari, Ashish, Neena Singh and Saloni Suri (Eds.) 1996. *People and Protected Areas: towards participatory conservation in India*. Sage Publications, New Delhi.
- Kwokwo Barume, Albert. 2000. *Heading Towards Extinction: Indigenous Rights in Africa – the case of the Twa of the Kahuzi-Biega National Park, Democratic Republic of Congo*. Copenhagen: Forest Peoples Programme and International Work Group for Indigenous Affairs.
- Lawrence, A., B. Ambrose-Oji, R. Lysinge and C. Tako. 2000. Exploring Local values for Forest Biodiversity on Mount Cameroon. *Mountain Research and Development* 20(2):112-115.
- Li, Tania Murray. 1999. Articulating Indigenous Identity in Indonesia: Resource Politics of the Tribal Slot. *Comparative Studies in Society and History* 42(1):149-179.

- Li, Tania Murray. 1999b. Compromising Power: Development, Culture, and Rule in Indonesia. *Cultural Anthropology* 14(3):295-322.
- Lindsay, W. 1987 “Integrating parks and pastoralists: some lessons from Amboseli”. In *Conservation in Africa: People, Policies and Practice*, D. Anderson and R. Grove eds., pp 150-167. Cambridge: Cambridge University Press.
- Lutz, E and Caldecott, J. 1996. *Decentralization and Biodiversity Conservation*. World Bank, Washington DC.
- Manning, R. 1989. “The nature of America: Visions and revisions of wilderness”. In *Natural Resources Journal*, 29:25-40.
- Margoluis, Richard, Cheryl Margoluis, Katrina Brandon and Nick Salafsky. 2000. In *Good Company: Effective Alliances for Conservation*. Washington DC, Biodiversity Support Program.
- McCabe, et al. 1992. “Can Conservation and Development be Coupled Among Pastoral People? An Examination of the Maasai of the Ngorongoro Conservation area, Tanzania”. In *Human Organization*. vol 51 (4):353-366. McCracken, J. 1987. “Conservation priorities and local communities”. In *Conservation in Africa: People, Policies and Practice*. D. Anderson and R. Grove, eds., pp 63-78. Cambridge: Cambridge University Press.
- Morrison, J. 1993. *Protected Areas and Aboriginal Interests in Canada*. Toronto: WWF - Canada Discussion Paper.
- MRG. 1999. *Forests and Indigenous Peoples of Asia*. London, Minority Rights Group International.
- Nabhan, G. et. al. 1991. “Conservation and use of rare plants by traditional cultures of the US/Mexico borderlands”. In *Biodiversity, Culture, Conservation and Ecodevelopment*, M. Oldfield and J. Alcorn, eds., pp 127-146. Boulder: Westview.
- Novellino, D. 1998. “Sacrificing Peoples for the Trees. The Cultural Cost of Forest Conservation on Palawan Island. In *Indigenous Affairs* 4: 4-14.
- Oldfield, M. and J. Alcorn (eds.). 1991. *Biodiversity: Culture, Conservation and Ecodevelopment*. Boulder: Westview Press.
- Pretty, J. et. al. 1994. *A Trainer’s Guide to Participatory Learning and Interaction*. IIED Training Series no. 2. London: IIED.

- PRIA. 1993. Doon Declaration on People and Parks. Resolution of the National Workshop on Declining Access to and Control over Natural resources in National Parks and Sanctuaries. Forest Research Institute, Dehradun 28-30 October 1993 (Society for Participatory Research in Asia).
- Pritchard, Sarah (ed.) 1998. *Indigenous Peoples, the United Nations and Human Rights*. London, Zed Books.
- Pimbert, M. and J. Pretty 1995. *Parks, People and Professionals: Putting Participation into Protected Area Management*. Geneva: United Nations Research Institute for Social Development (UNIRSD). Discussion Paper 57.
- Posey, Darrell. 1999. *Cultural and Spiritual Values of Biodiversity*. London, Intermediate Technology Publications and United Nations Environment Programme.
- Redford, K.H. and Mansour, J.A. 1996. *Traditional Peoples and Biodiversity Conservation in Large Tropical Landscapes*. America Verde Publications, The Nature Conservancy, Arlington.
- Redford, K.H. and Sanderson, S.E. 2000. Extracting Humans from Nature. *Conservation Biology* 14 (5):1362-1364.
- Robinson, J. and Bennett, E. (eds.). 2000. *Hunting for Sustainability in Tropical Forests*. New York, Columbia University Press.
- Roe, Dilys, James Mayers, Maryanne Grieg-Gran, Ashish Kothari, Christo Fabricius and Ross Hughes. 2000. *Evaluating Eden: exploring the myths and realities of community-based wildlife management*. London, International Institute for Environment and Development.
- Roulet, Florencia. 1999. *Human Rights and Indigenous Peoples: a handbook on the UN system*. Copenhagen, International Work Group for Indigenous Affairs.
- Sanford, S. 1983. *Management of Pastoral Development in the Third World*. London: John Wiley and Sons.
- Schwartzman, S., Moreira, A. and Nepstad, D. 2000. Rethinking Tropical Forest Conservation: Perils in Parks. *Conservation Biology* 14(5):1351-1357.
- Scoones, I. et al. 1992. *The Hidden Harvest: Wild Foods and Agricultural Systems*. London: IIED. Geneva: WWF and Stockholm: SIDA.



- Simpson, Tony. 1997. *Indigenous Heritage and Self-Determination: the cultural and intellectual property rights of indigenous peoples*. Copenhagen, International Work Group for Indigenous Affairs and Forest Peoples Programme.
- Stevens, Stan (Ed.) 1997. *Conservation through Cultural Survival. Indigenous Peoples and Protected Areas*. Island Press, Washington D.C.
- Taber, A., G. Navarro and M. Arribas 1997. "A new park in the Bolivian Gran Chaco – an advance in tropical dry forest conservation and community-based management." In *Oryx*, 31 (3): 189-198.
- Terborgh, J. *Requiem for Nature*. Washington DC: Island Press.
- Turton, D. 1987. "The Mursi and national park development in the lower Omo valley". In *Conservation in Africa: People, Policies and Practice*, D. Anderson and R. Grove, eds., pp 169-186. Cambridge: Cambridge University Press.
- Veber, H., Dalh, J., Wilson, F. and Waehle, E. (eds.) "...Never Drink from the Same Cup." *Proceedings of the Conference on Indigenous Peoples in Africa*. Copenhagen: International Work Group for Indigenous Affairs and the Centre for Development Research.
- Verolme, Hans and Juliette Moussa (eds.). 1999. *Addressing the Underlying Causes of Deforestation and Forest Degradation: Case Studies, Analysis and Policy Recommendations*. Washington DC, Biodiversity Action Network.
- WCD. 2000. *Dams and Development: a new framework for decision-making. Report of the World Commission on Dams*. London, Earthscan.
- WCPA 1999. *Principles and Guidelines on Indigenous and Traditional Peoples and Protected Areas*. WCPA, IUCN, WWF(International), Gland.
- Wearne, Phillip. 1996. *Return of the Indian: Conquest and Revival in the Americas*. London, Cassell.
- Weber, R., J. Butler and P. Larson. 2000. *Indigenous Peoples and Conservation Organisations: Experiences in Collaboration*. World Wildlife Fund (USA), Washington DC.
- Wells, Michael and Katrina Brandon. 1992. *Peoples and Parks: Linking Protected Area Management with Local Communities*. Washington DC, World Bank/USAID/WWF.

- West, Patrick C. and Brechan, Steven R. (Eds.) 1991. *Resident Peoples and National Parks: social dilemmas and strategies in international conservation*. University of Arizona Press, Tucson.
- Western, D. and Wright, R.M. (Eds.) 1994. *Natural Connections. Perspectives in Community-based Conservation*. Island Press, Washington D.C.
- Wood, Alexander, Pamela Stedman-Edwards and Johanna Mang. 2000. *The Root Causes of Biodiversity Loss*. London, Earthscan.
- World Bank. 1991. *Indigenous Peoples*. Operational Directive 4.20. Washington DC.
- World Bank. 1994. *Resettlement and Development: The Bankwide Review of Projects Involving Involuntary Resettlement 1986-1993*. Washington DC, World Bank Environment Department.
- World Bank. 2001. *World Bank Operational Manual: Operational Policy 4.12 'Involuntary Resettlement'*. Washington DC, World Bank.
- WWF. 1996. *WWF Statement of Principles: Indigenous Peoples and Conservation*. Gland, Worldwide Fund for Nature International