



VIDEO-MEDIATED DIALOGUE FOR TRADITIONAL KNOWLEDGE INCLUSION IN GUYANA

Video-mediated dialogue for traditional knowledge inclusion in Guyana

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SECTION 1. LESSONS LEARNED & RECOMMENDATIONS

Community members are able to and comfortable in expressing their opinions/concerns through participatory video on matters related to the use and concerns of losing their traditional knowledge. It is of great concern to them - both young and old, and there is a consensus for more discussions and initiatives to be taken at the community-level to address traditional knowledge concerns.

Video-mediated dialogue facilitated the process of communication between Indigenous communities and decision-makers, especially in the context of those villages located in remote and sometimes inaccessible locations.

When decision-makers hear the views expressed by community members there is an overall general agreement that such concerns are valid and require their intervention at some level. However, there is also acknowledgement that communities need to be proactive in finding their own solutions and taking action in partnership (when necessary) to address some of these concerns.

Video screening to decision-makers allows them to identify priority actions that will serve to support addressing concerns raised by Indigenous communities or in some cases, do suitable follow-up with communities to clarify any misconceptions that come out of these videos.

Not all decision makers are open to constructive, transparent and accountable video-mediated dialogues, and highlights the importance of preparing decision-makers to be active listeners and appreciate multiple perspectives.

The data collected has contributed to the identification of traditional knowledge and communication issues requiring intervention, and has directly informed the development of the Traditional Knowledge National Action Plan (TKNAP).



Kanasen Amerindian Protected Areas Management Team discussing community videos

SECTION 2. INTRODUCTION

The international community is making insufficient progress towards the Convention on Biological Diversity's Aichi Biodiversity Target 18. This states that by 2020, "the traditional knowledge, innovations and practices of Indigenous and local communities relevant for the conservation and sustainable use of biodiversity, and their customary use of biological resources, are respected, subject to national legislation and relevant international obligations, and fully integrated and reflected in the implementation of the Convention with the full and effective participation of Indigenous and local communities, at all relevant levels".

"Indigenous knowledge is the vehicle through which the principles of Indigenous worldviews, beliefs, traditions, practices, and institutions are transmitted and put into practice"¹. It is a knowledge held collectively, transmitted orally and through learning by doing, and is relational, in that it is considered to include all living things, non-living things, and supernatural beings that interact and connect in space and time. Indigenous knowledge is adapted over time through everyday life experiences of repetition, learning and experimentation, and is therefore not static but constantly changing. Although there is increasing recognition for the importance of traditional knowledge for biodiversity conservation^{2,3}, poverty alleviation and climate change mitigation, Indigenous knowledge is under threat⁴. It is rapidly decreasing worldwide as a result of changes in lifestyle, education and belief systems, economic and cultural globalisation, urbanization and poverty^{5,6}.

The Darwin Initiative "Integrating Traditional Knowledge into National Policy and Practice in Guyana" project aimed to provide policy-level guidance, capacity development and research-led experience for safeguarding traditional knowledge and for greater respect and representation of traditional knowledge and Indigenous Peoples rights in conservation and sustainable development decision-making. This was through:

- evaluating the opportunities and barriers to traditional knowledge inclusion using case studies focused on protected areas management;
- streamlining a participatory cross-scalar process to incorporate traditional knowledge at the national scale, and;
- developing a Traditional Knowledge National Action Plan that can be used as a model of best practice for other countries in South America and worldwide.

This report presents the work done to facilitate a process of video-mediated dialogue about traditional knowledge and protected areas management between Indigenous communities and decision-makers.

SECTION 3. METHODS

3.1 Research background

In this report, we present work from three regions associated with three protected areas: the North Rupununi associated with the Iwokrama Forest; the South-Central Rupununi associated with the Kanuku Mountains Protected Area, and; Kanashen legally protected as a Community Owned Conservation Area (Figure 1 and Table 1). We worked directly and intensively with 8 Indigenous communities within these regions. They were: Aranaputa, Apoteri, Fairview and Rewa (North Rupununi); Katoka, Marurawaunawa and Parikwarinawa (South Rupununi); Masakenarî (Kanashen). As part of producing a baseline for traditional knowledge in Guyana, participatory videos were produced in these communities by community researchers, which were then compiled into summary videos to be screened to decision-makers. The approach and complete methodology for this phase of the work is described in detail in Mistry et al.⁷.

Video-mediated dialogue is a two-way communication based on participatory videos produced by communities, which are screened to decision-makers which then leads to the development of a response video, which is subsequently taken back to communities for feedback (which could initiate another round of filming, screening and feedback)⁸.

Participatory videos were made by the eight communities focused on the challenges in managing the protected area, the contribution of traditional knowledge to conservation, and the impacts of changes in traditional knowledge. A separate video was made with the North Rupununi District Development Board (NRDDDB) representing the Iwokrama Forest associated communities, and with the Kanuku Mountains Community Representative Group (KMCRG) representing the Kanuku Mountains associated communities. The videos are as follows:

Iwokrama associated communities: <https://communityownedolutions.org/video-post/traditional-practices-supporting-management-of-the-iwokrama-forest/>

<https://communityownedolutions.org/video-post/change-in-traditional-knowledge-and-forest-conservation-iwokrama-forest/>

<https://communityownedolutions.org/video-post/challenges-to-managing-the-iwokrama-forest/>

Kanuku Mountains associated communities: <http://communityownedolutions.org/video-post/traditional-practices-supporting-the-kanuku-mountains-protected-area/>

<http://communityownedolutions.org/video-post/challenges-to-managing-the-kanuku-mountains-protected-area/>

<http://communityownedolutions.org/video-post/changes-in-traditional-knowledge-in-the-kanuku-mountains-protected-area/>

Kanashen community: <http://communityownedolutions.org/video-post/impacts-of-change-to-traditional-knowledge-on-conserving-kanashen-amerindian-protected-area/>

<http://communityownedolutions.org/video-post/future-challenges-to-managing-kanashen-amerindian-protected-area/>

<http://communityownedolutions.org/video-post/traditional-knowledge-and-kanashen-amerindian-protected-area/>

NRDDB: <https://communityownedolutions.org/video-post/strength-in-partnership-the-nrddb-and-iwokrama/>

KMCRG: <http://communityownedolutions.org/video-post/building-sustainability-together/>

Decision-maker screenings took place with the Iwokrama International Centre that managed the Iwokrama Forest, the Ministry of Amerindian Affairs, the Protected Areas Commission that manages the Kanuku Mountains, and the Kanashen Village Council that is the management authority for Kanashen Amerindian Protected Area.

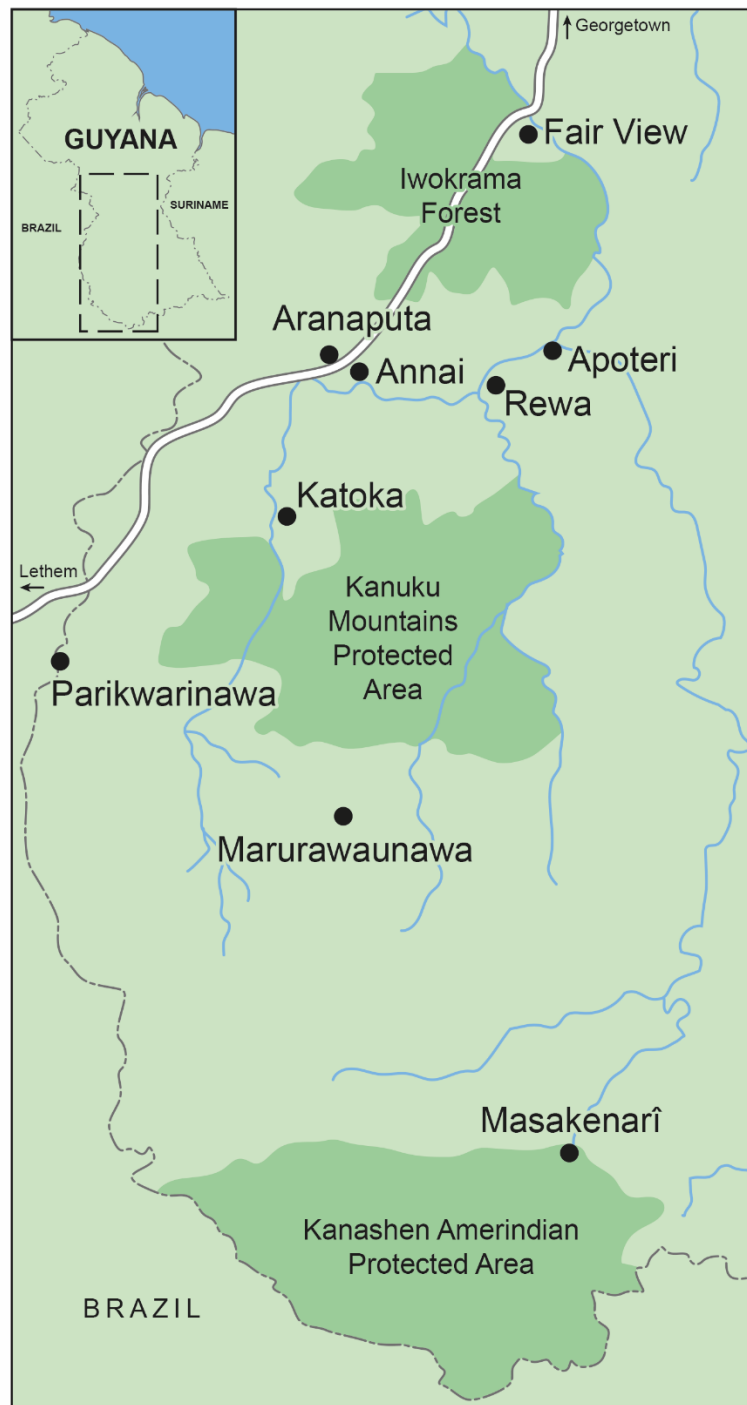


Figure 1. Map showing location of communities directly working in the research, and the associated protected areas.

Table 2. Summary of important information related to each of the protected areas.

	Administrative region located	Year officially established as a protected area	IUCN protected area category	Size	Number of associated Indigenous Villages (including satellite villages)	Indigenous nations represented	Estimated number of residents from villages affiliated with protected area	Governance system	Support organisation(s)
Iwokrama Forest	Region 8 Potaro-Siparuni	1996	Category VI: Protected area with sustainable use of natural resources	371,000 hectares	20	Makushi (majority) Wapishana	~5,300	Iwokrama Act 1996	Iwokrama International Centre for the Rainforest Conservation and Development; North Rupununi District Development Board (NRDDB)
Kanuku Mountains Protected Area	Region 9 Upper Takatu- Upper Essequibo	2011	Category VI: Protected area with sustainable use of natural resources	611,000 hectares	21	Wapishana (majority) Makushi	~12,400	Protected Areas Act 2011	Protected Areas Commission (PAC); Kanuku Mountains Community Representative Group (KMCRG); South Central Indigenous Peoples' Development Association (SCPDA)
Kanashen Amerindian Protected Area	Region 9 Upper Takatu- Upper Essequibo	2017	Category VI: Protected area with sustainable use of natural resources	648,567 hectares	1	Wai Wai	~224	Protected Areas Act 2011	Kanashen Village Council; Protected Areas Commission (PAC); Conservation International Guyana

3.2 Video screening preparations

The first step in the screening of the community videos to decision-makers was a pre-screening discussion amongst the facilitators to clarify any issues or themes arising from the community videos, and to identify any implications for the screening. We assessed the following questions, especially those highlighted in bold⁹:

- **What is the purpose of the engagement?** Are you aiming to connect decision-makers with realities, deliver a message, provoke them to think, or inspire them to act? What is most appropriate to show given the communication purpose?
- How will you attempt to tread the line between building mutual dynamics and collaboration with leaders and speaking truth to them, or calling them to account?
- How will you identify and find the most appropriate decision-makers to engage with in this context? Can you find those with the power to implement programmes?
- Do you have any contacts in influential positions who champion your cause and help you initiate and build relationships? If not, how will you find potential allies?
- **How will you invite people and frame the engagement purpose so that they are motivated to come and know what to expect?**
- Will community participants be involved or their intermediaries? Does this decision present additional communication capacity or dynamic tensions to address?
- What are the advantages and disadvantages of leverage from external partners (e.g. national and international NGOs, media organizations, project intermediaries)?
- **Are there likely to be negative or unexpected reactions in this context? How will you alleviate the risks to vulnerable participants?**
- **How will you contextualize the context and the processes used to produce material to aid understand and conviction?**
- **How will you prepare audiences, so they know you are initiating exchange rather than providing solutions?**
- Could videoing or showing videos motivate leaders to take part, strengthen claims for influence, or provide extra leverage by positioning participants more influentially in this context?
- What are decision-makers' views on how ongoing partnerships can develop in this situation?
- how can you build on initial exchange to generate working collaborations?
- What are your plans for following up promises and offers made by leaders during exchange?
- How can you galvanise active commitment on the part of decision-makers to support community-led change?

We developed a screening schedule to make sure the roles and responsibilities of the facilitators were clear. We developed a series of questions that aimed to document and assess current knowledge and opinions of the topics and themes of the videos by decision-makers. This pre-screening questionnaire was sent out in advance of the agreed screening event (Appendix 1).

3.3 Video screening event

In-person meetings took place with staff members of the relevant protected areas management authority. These lasted for 2-3 hours, and began with a short introduction the Darwin Initiative project, the aim of the screening (to build mutual understanding of issues/concerns, and inspire them to act on the videos), and an outline of the process. Participants were given the opportunity to ask questions, and for consent was requested to record the screening discussions and follow-up filming of responses.

In order to get decision-makers familiar with the participatory video process, a short exercise of holding a video-camera and taking some footage was facilitated. The focus of this exercise was for participants to introduce themselves, talk a little about what they do in the institution, and what they know about traditional knowledge and conservation.

Community videos were then screened one at a time to allow discussion in between. Participants were provided with a sheet of questions (Table 2) to help guide thinking as they watched and listened to the issue(s) and views of those documented in community videos.

Table 2. A prompt of questions for participants to consider while watching the community videos.

PROMPTING QUESTIONS	Video 1	Video 2	Video 3
	Indicators	TK challenges	Management and Challenges within PAs
What do the video materials show you?			
What are the key messages?			
What did you feel watching it? How persuasive/integrity etc.			
Do any of these stories challenge your			

assumptions about TK and /or management of PAs?			
Is more information needed to help your understanding of the issues raised?			
What are the possible lessons for policy makers or programme leaders?			
What steps are needed to build better collaboration with the communities and what obstacles do you see that would prevent that from happening?			

3.4 Documenting decision-maker responses

At the end of the screening event, arrangements were made to film responses of the participants to the community videos. These were conducted privately to best facilitate conducive environment for the person being interviewed to feel comfortable expressing their thoughts. These were compiled into one video, and a draft shared with the participants for feedback (by day 5 after the screening/interviews). Feedback was recorded and used to produce a final version of the video to then screen back to the communities based on final consent from the organization:

Iwokrama Response Video: <https://communityownedolutions.org/video-post/iwokrama-response-video-to-north-rupununi-communities>

KAPA Management Team Response Video: <https://communityownedolutions.org/video-post/kanashen-response-video-to-masakenari-community>

Note that video responses from the PAC was carried out but due to Covid delays, it was not possible to get consent to produce the final video before the end of the project.

3.5 Screening of decision-maker response videos to communities

Through the Village Council, a community meeting was organised with the purpose of sharing the response video back to a wide cross section the community. The community members present at the meeting were refreshed on the purpose of the project and what activities were taking place in the village. The process of creating the various videos would have been explained before the response video was shown. The three composite traditional knowledge videos were also shown as communities would have only seen the version coming from their specific village. This gave them an opportunity to make comments and

ask questions on the compilations and make suggestions for additions they believe would improve or provide more information in the videos.

After screening the response video, a discussion was facilitated to allow community members to express their thoughts on some of the feedback provided in the video. These were noted. Any particularly important points were recorded and shared back to the decision maker. Should the decision makers have an additional response, it was recorded. If alternative actions were taken, follow up would be done to see if the action was carried through.

3.6 Analyses of the video-mediated dialogue

The data consists of the community videos, pre-screening questionnaires, the discussions during the screenings, the response videos and the screenings back to the communities. In this data set, our analysis looked at the emergence of dominant themes and narratives from the written, visual and audio materials. Our results report on the main themes which emerged from the data through an adaptive and emergent process of analysis¹⁰. It is important to note here that in our analysis we were not seeking to produce a harmonious and homogeneous representation from the Indigenous and decision-maker participants, but recognising the unavoidable tensions between perspectives, and maintaining, rather than erasing differences⁸.

SECTION 4. RESULTS AND DISCUSSION

4.1 Relationship between Iwokrama Forest and its associated communities

4.1.1 Videos from Iwokrama associated communities

Table 3 shows the main themes of the community participatory videos, with some example quotes. Looking across different communities (Figure 2), it can be seen that the most common themes emerging from the participatory video data were communities managing the protected area through traditional knowledge, lack of information and outreach from the protected area management, lack of finances (and associated activities) and external extraction of resources. Apoteri and Rewa brought up their sustainable management of Iwokrama through traditional knowledge more than Aranaputa and Fairview. Rewa and Apoteri have felt a close connection to Iwokrama as at the start of operations many community members worked at the Iwokrama Field Station (local base) in many capacities. Some participants in workshop discussions remembered being recruited by the then Field Station Manager Fred Allicock (a community elder). These Indigenous employees kept the communities linked to what was happening at the Centre. In addition, when there was more available finance, Iwokrama had a heavy presence in the communities, providing updates on activities and inviting representatives to workshops that contributed to the decision making process to manage the Iwokrama Forest. The loss of that connection is felt more by Rewa and Apoteri due to their isolation. Fair View and Aranaputa do not comment on this as Fair View's interaction with Iwokrama is more immediate. The Iwokrama River Lodge and Field Station is less than 4 km from the village and there is a constant flow of information both from Indigenous staff who work there on a daily basis and from Iwokrama management when they visit. Aranaputa, though their interaction is not that immediate, still have some access to information from staff visiting the community for shopping purposes and the presence of staff from the village.

Table 3. Main themes from Iwokrama associated communities' participatory videos

Themes emerging from films	Example quotes
<i>Traditional knowledge related</i>	
Communities manage protected area through their traditional knowledge on sustainable resource use	<i>"Amerindian always be friendly to the forest because it's their home. The real strength of the Amerindian people, they don't destroy the forest. Capital for the most forested area in the North Rupununi. Have contributed a lot to the Iwokrama Forest in helping to protect it".</i> <i>"Mostly we do traditional fishing with hand line, bow and arrow, that is how we would multiply fishes. If we use seine, we will destroy the fish species".</i> <i>"For the protected area system, we normally use the high bush at first then we reuse that forest we cut before. E.g. if we cut 2 acres sometimes, we plant 1 acre and the rest left,</i>

	<i>we would reuse that area back, so they would not cut anymore big forest".</i>
Challenges of loss of language and practicing traditional activities and crafts	<p><i>"Need to have program for children to teach language, traditional craft. Ways of fishing, hunting... sustainable use of forest, not cutting of loo trees. Need to start using back the original names of the locations in local names; Makushi and Wapishana".</i></p> <p><i>"It helps to communicate with each other, and we will help to encourage one another about the importance of the forest, using our own language, to young children, with fore parents. Able to know how to care our forest. Reaching out and talking using the language is important".</i></p>
Commercial activities lead to overharvesting	<p><i>"Not the same as before, because of the road, use the animals, fishes for commercial use. Use of vehicles to transport to get it out there".</i></p> <p><i>"Today fish get a lot of money, but they don't think of future generations. You still have people like that here. Although they understand and aware of fishes that are getting scarce. So, they need to ease on the fish. Have to do other things to get money as well, not depending on fish to live. Yes, you must eat, but we don't have to overdo/misuse. It's not the people living within but is the people who come from outside, makes the people living within facing it".</i></p>
Community members not using traditional methods of resource extraction and/or abiding by community rules	<p><i>"People are using TK but few in the community are using seines for fishing, guns and traps for hunting, shooting more animals in using these equipment".</i></p> <p><i>"For the Amerindian people, we are in the modernise way, using modern equipment. Not using the traditional methods anymore".</i></p> <p><i>"As Amerindians within the community, we also need to look at responsibility to ensure that we continue to do sustainable activities and should adhere to rules and regulation".</i></p>
<i>Protected area related</i>	
Not enough information/outreach about protected area/wildlife clubs	<p><i>"For managing the protected area, I don't know what is happening at the present management because I could remember the times of Graham Watkins, then were the managers of the Iwokrama reserve. There were a lot of field trips".</i></p> <p><i>"Not much interaction at this time like before. Kind of slow, no regular information sharing".</i></p>
Lack of finances, and rangers/patrols/employment/trainin g/monitoring	<p><i>"You can have your plans in a nice document, without finance it takes more time to execute".</i></p> <p><i>"More funding to run the Iwokrama Forest. With no funding- no works- if there is more funding, will have more rangers to patrol, communication- must be well equipped with communication tools. Few cameras to get evidence".</i></p>

	<i>"Not as before, financial constraints. No regular visit of people like before, wildlife club (no funding) to continue. No employment like before".</i>
Require Indigenous people within management/senior staff positions in Iwokrama	<i>"For successful management of Iwokrama, need to have a cadre of young people, qualified trained Amerindians in the top bracket of the management of Iwokrama, because I have seen some successes in the past but not major successes, because the management was made by expatriate, qualified people. The Amerindian people were engage as rangers or down.....when they return from studies, they can be able to interact with local communities / people, especially the old generation where there is the hidden knowledge.....for example if you are from the coast, it will be difficult to penetrate the information from the old folks, because the language will be the barrier".</i> <i>"Needed local people who knows about the Iwokrama Forest, working there. Monitoring is not up to date, lack of monitoring. Rangers not being properly trained, people from outside being employed who doesn't know the forest".</i>
External people taking out resources such as fish, meat, timber	<i>"Road access through the protected area, truckers walk with personal firearms and would go shooting at nights for animals. Need to look into these issues so we can do awareness about what is happening in the areas".</i> <i>"There are more illegal fishing/hunting from the coastal people that come from Chinee Landing".</i>
Issues with the leadership of Iwokrama	<i>"The current leadership doesn't think the same like previous leadership. They think differently and acts differently. That would be something that Iwokrama will have to think about".</i> <i>"Management of the Iwokrama keep changing and is not run like previous. Previous management run the Iwokrama in a good way".</i>

Apoteri in particular frequently mentioned the lack of outreach to the community, whereas Aranaputa focused more on lack of finances and associated activities, and Fairview on external people taking out resources. The lack of exchange of information increased the feeling of disconnect with the protected area and the role they should be playing in management. The loss of employment for community members has heightened the awareness that the relationship is not as it once was. It should be noted that Iwokrama has initiated a co-monitoring agreement with Apoteri and Rewa to patrol the rivers from its southern boundary and around their villages. This means that the visits by Iwokrama's Rangers have increased but interaction is limited to engaging with the Village Council.

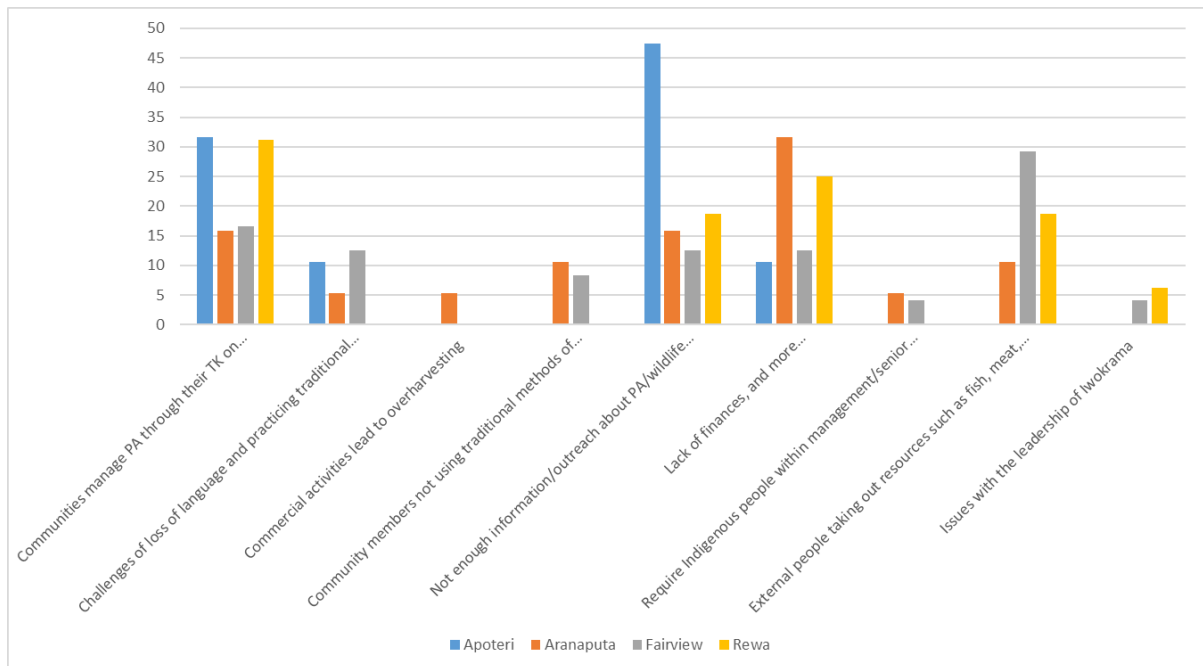


Figure 2. Themes identified from participatory video for each Iwokrama associated community.

Aranaputa's focus on the lack of finances and associate activities stems from communities' expectations of obtaining certain benefits from Iwokrama – monetary through the NRDDDB or support on community activities (some of which Iwokrama originally initiated including the wildlife clubs). Most of the support was to the wildlife clubs. Support for the clubs has declined due to Iwokrama's financial constraints but communities recognise the positive results of having a functioning club. Many community leaders at one time have passed through the clubs and were able to build their skills, knowledge and capacity leading to jobs among other things. So there is always a desire to see the clubs reconstituted.

Fair View, like many communities, is dependent on fish resources for their living, be it for home use or economic benefits. The access to Fair View's main fishing grounds are of concern to them as fishermen – coastlanders and locals - are catching large quantities of fish to sell in Georgetown, Lethem or some communities. The community is also concerned about a practice that is creating by-catch issues where undesired species and fish parts are being discarded when they feel that these species could be brought to the communities and be sold or given away. With no government authority and legislative measurements in place, there is little they can do at the present.

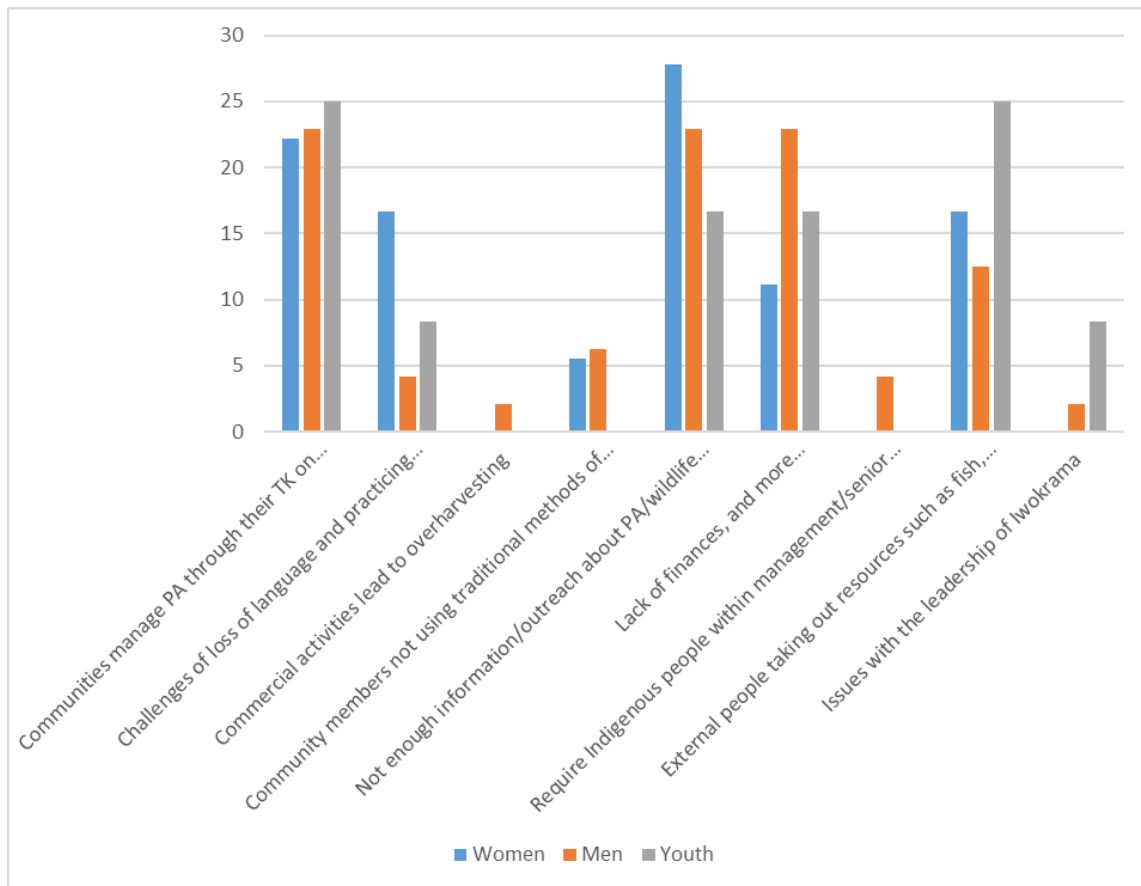


Figure 3. Themes identified from participatory video for men, women and youth in Iwokrama associated communities.

When disaggregated by group (Figure 3), we can see that most groups mentioned most themes, although only men focused on commercial activities and overharvesting, and the need for Indigenous people within protected area management. Women focused more on loss of language and traditional practices than men or youth, and men more on lack of finances. Youth were in particular concerned about external people extracting resources from the protected area and the leadership of Iwokrama.

Men continue to lead hunting and fishing activities within their communities and as such are well aware of the challenges related to the activities and methods that are being used by others (including outsiders) when hunting or fishing. This issue is of major concern to Rewa, Apoteri and Fair View where the richest fishing and hunting grounds are. There is some possessiveness to these resources as it is what they are dependent on to maintain their families both daily and financially. The increase in commercial level activities present a threat to their way of life especially for Apoteri and Rewa where jobs are scarce. The men may have also emphasised the matter of finance as they acknowledge that their ability to monitor unsustainable or illegal hunting/fishing activities in their territory is a challenge without financial resources to do so.

Women may have focused on the loss of language and traditional practices associated with handicraft such as weaving as they see it as an essential element of their culture. For example, without certain handicrafts such as baskets, they cannot process food generally done by women. The use of language helps to communicate certain traditional practices and ideas better than using the English language. These indicators are integral parts of their Indigenous identity and loss of such means not only the inability to enact certain practices but who they are.

The youth are conscious of the knowledge they lack. They are aware of the things they have not been taught or what some may have a wavering interest in, for whatever reason. The loss of resources through extraction by external harvesters – from the protected area or their titled lands - may represent the potential loss of opportunity to learn about those resources. This comes as they are also aware of the men speaking about the decline of certain fish species or plant species because of overharvesting. If these are gone how will they get an opportunity to learn? They also see the protected area as a store house of what they have on their lands, so if there is loss on their lands then they have an alternative source to obtain resources. So if that is also being lost, then there are no alternatives.

Table 4 shows the main themes emerging from the video of the NRDDDB board and associated members. Although some of the themes echo those of the individual villages, such as capacity building and outreach/information about the protected area, many concerns of the NRDDDB are to do with governance. These include Indigenous rights to Iwokrama Forest, land that has always been used by Indigenous communities and was part of their territory before the established of the protected area. People voiced how the relationship with Iwokrama has changed over the years, and in recent years there has not been enough clarity and transparency in the way Iwokrama is managed especially as it relates to benefits for the communities. On the other hand, many board members highlighted the important role Iwokrama has played in capacity building, particularly the establishment of wildlife clubs for the youth, and the promotion of Indigenous women in non-home activities.

Table 4. Main themes from NRDDDB participatory video.

Themes emerging from films	Example quotes
Indigenous rights to Iwokrama Forest	<p><i>"Even today, we say that the Indigenous communities of the NRDDDB are the rights holder to the Iwokrama forest".</i></p> <p><i>"Kurupukari itself is one of the oldest settlements in the history of Guyana. Hence the petroglyphs that are there. Petroglyphs are like hand prints of people who were there long before Columbus, 5-7 thousand years ago. There is evidence of Indigenous people trading, existing, functioning in Kurupukari, so it's very significant historically. Fairview was there and was not recognise. So, one of the first thing we did at the early stage was to ensure that Fairview was fully recognise and that they have the advantage to meet with the people at the field station".</i></p> <p><i>"There were villages in the north Rupununi living their own lives with their own according to the Amerindian Act".</i></p>
Rights / voice for Indigenous women	<p><i>"So, I would say that Iwokrama built the women, they gave us knowledge so we can stand for our rights".</i></p> <p><i>"They men ...they are not keeping us down like before. First ..all what they want to give us is big belly, baby in our hands and we must stay home all the time in spider web! Today it's not like that! it is a change world!"</i></p>
Skills development of community members	<p><i>"Many of the rangers who were trained in the first set are now managers of Iwokrama, managing the forest operations of Iwokrama, managing the tourism in Iwokrama. They became this highly skilled and highly recognise experts in protected area management, forest ranging and tour guiding".</i></p>
Reliance on external funding	<p><i>"Forest kind of fell away of the global agenda so there was less opportunities for financing and funding. Iwokrama really fell on some hard and rocky times in term of financing".</i></p>

Renewed external / domestic investment in Iwokrama	<p>“.. now especially I would say under this new government has recommitted very unambiguously to Iwokrama”.</p> <p><i>“Recently Exxon Mobile has committed substantial set of funding so that science and research program of Iwokrama can be reactivated in a very strong way”.</i></p>
Relationship between NRDDDB and Iwokrama	<p><i>“The partnership between NRDDDB and Iwokrama have kind of dipped as well. Because without the financing, there was little projects on the ground with the communities, so they felt that they were not benefitting. Just because there was no financing to do what it had done before”.</i></p> <p><i>“So, challenges do continue. They have had some rough times. NRDDDB has challenges Iwokrama many times about things they felt weren’t going smoothly or they were not engage as vigorously as robustly as they wanted but I have to say that Iwokrama have sent a representative to every single NRDDDB meeting where they report transparently, took the criticism but they have never failed to uphold NRDDDB as its major partner”.</i></p> <p><i>“...right now there is not much involvement within the board and Iwokrama. Like the relationship or the partnership get boring like when you married to a man and the man don’t want see you no more ...that is how Iwokrama and NRDDDB is today”.</i></p> <p><i>“Like I said before we have done all of these things together and we have become complacent, so it’s not only on Iwokrama’s part -we also have to take some responsibility”.</i></p>
Conservation education for youth /children	<p><i>“Today children would know at least some of them would know scientific name of animal. You believe in my days growing up as child I would say that is “Capuchin monkey or Howler Monkey?” But today the children know the names. All these different things they know because of Iwokrama and the Wildlife Clubs”.</i></p>

Forest user fee	<p><i>"...we are not getting the forest users fee ..to what we suppose to receive it - the NRDDDB. All what they are doing is sponsoring the board meeting which I think is not fair".</i></p> <p><i>"..we would also like to have forest users fee increased so that villages can benefit that's through tourism..."</i></p>
Access to timber	<p><i>"...right now we have logging going on, It's not chainsaw logging -is machine. And they promise the NRDDDB or the people of the North Rupununi would have get help from that".</i></p>
Not enough information about protected area	<p><i>"...because of not being visible enough, of Iwokrama not visiting the villages, the interest by the young people have also dropped".</i></p> <p><i>"The only thing now though is that even though we are working together, the visits by Iwokrama have dropped. They are not visible as before because there's no more consultations and even though Iwokrama attend our statutory meetings but there's no plan activities of visiting the villages as before".</i></p> <p><i>"Maybe we have more ..we use the radio a lot now .so they should think about something on the air that people could hear them and not only at that one specific meeting or just speaking to specific people on the executives. They need to have a wider outreach than what is happening presently".</i></p>

4.1.2 Screening of community videos to Iwokrama International Centre and Ministry of Amerindian Affairs

There was one (1) response (out of 6) to the pre-screening questionnaires (see Appendix 2). Efforts were made to assess the knowledge and understanding of participants as it relates to traditional knowledge before the screening of the community videos. This proved challenging and there may be need to reconsider how this can be done for future screenings. However, the comments received from the one respondent highlights the following points:

- Empowering youth through wildlife clubs, developing guidelines/plans for resource management and data collection/analysis are areas where traditional knowledge plays an important role in Iwokrama's work in the North Rupununi.
- The Iwokrama Act speaks directly to 'rights of Indigenous peoples' which supports Iwokrama's acknowledgement of the role of traditional knowledge in conservation and more so the work Iwokrama seeks to do.
- Iwokrama provides benefits to Indigenous communities for their continued traditional practices linked to their use of the rainforest through, for example, payment of a percentage of a Forest User Fee. This is given directly to the NRDDDB for the benefit of all communities associated with them.
- Potentially overharvesting of resources related to tradition/culture, burning savannas.
- It is perceived that the loss of traditional knowledge would change the value of resources and may be under stronger pressures.
- Iwokrama can support the retention of Indigenous knowledge and culture by empowering peoples to recognize the role traditional knowledge plays in conservation and be better able to incorporate its use in resource management.

The video screening to Iwokrama International Centre took place in June 2018. During the video screening, discussions ensued, and the following are some of the main points highlighted:

- How are the people selected to be interviewed? Some videos show well-known individual being interviewed (very knowledgeable). It would be good to know from people who don't usually interact with NRDDDB, elders and young people especially women. Moving forward with this participatory video initiative, this is something that needs to be considered.
- There is more need for public awareness, more funds, more training for community planning and development. Communication equipment and technology such as drones needed.
- There seems to be a misconception that communities think that there should be no hunting/fishing in the wilderness reserve. Contrary to this, communities can go in there, but not for timber harvesting.
- Community members are highlighting that illegal hunting (use of rifles) is a rising concern and they are encouraging more monitoring initiatives. Iwokrama highlighted that a monitoring initiative was set up in 2013 but there were challenges. There is need to have relationships with key government agencies to deal with illegalities promptly.
- Traditional knowledge is a valuable tool for conservation, but some practices are not. We need to understand these and moving forward merge other modern methods (e.g. drones) with relevant, useful traditional knowledge.
- Traditional knowledge seems to be tied only to subsistence use, why not commercial? Traditional knowledge is associated with a value system. Iwokrama is trying to show

how traditional knowledge can be used to make money, in business. No one wants to address traditional knowledge in the extraction process for example, but very important in timber harvesting.

- Another big point arising is that people need to recognise that culture changes and traditions will change. Iwokrama needs to continue its collaboration and communication with communities to support and keep younger generations engaged with regards to traditional knowledge and culture.
- Loss of language is a major problem being highlighted in the videos. Iwokrama has recognised this and is proud to be associated with the efforts over the years to support the preservation of the Makushi language through the Makushi Research Unit arm of the NRDDDB. It is also the opinion of some that the NRDDDB has to take hold of language. Thoughts also is that there needs to be more done at the community level. The question was posed on how could language and culture be better transferred at the family level.
- The videos show that communities recognise that things are changing. At the same time, it is good to see that they also have a good understanding of the major issues that are being and could potentially be affected - especially resource use and changing ecosystems. Many communities are clearly not happy with use of seine and guns versus traditional methods. On the other hand, woman in Fairview spoke to new tech and timber harvesting within Iwokrama, being done at a high standard. This is a good example of merging modern methods with traditional knowledge. A discussion needs to be had on using new technologies in sustainable ways – including even seines.
- Concerns raised by NRDDDB regarding need for improved communication was acknowledged by Iwokrama (there is always room for improvement). However, in all fairness, things from the NRDDDB end also not communicated to Iwokrama. In Iwokrama/NRDDDB agreement we have communications obligations. Notwithstanding, it is evident that people are still interested in what Iwokrama offers - community outreach and wildlife clubs.
- Specific communication related to Iwokrama contributions to NRDDDB such as the forest user fee. Some not aware of on-going contributions and it was suggested that formal letter of such transactions be read by Toshaos at the community level and even on the radio.

There was an opportunity to screen the community videos at the Ministry of Indigenous Peoples' Affairs (MoIPA, now MoAA) in June 2018. Considering that the North Rupununi is in fact the previous Minister Sydney Allicock's place of origin, his knowledge of the conservation efforts and relationship with Iwokrama over the years allowed for him to truly value and appreciate the points raised in the community videos. After viewing the videos, Minister Allicock expressed that he was pleased with the efforts of the community members to express their thoughts and concerns about conservation efforts and the important contribution of traditional knowledge to this process. Minister Allicock also highlighted several key points including:

- The need for a base of good leadership that are accountable, able to listen and gather information;
- Frankly being fair to Iwokrama, they have given support to communities, and communities should show signs of their capacity building;
- It is now time for communities to return the investment in capacity building that Iwokrama would have provided over the years;
- Communities need to move away from dependency syndrome and do more community-based planning and taking their own initiatives forward. Planning ahead is important;
- Communication is an issue that continues to need improving;
- Community environmental workers needed – communities should have funds to pay 2-3 persons, create policing group from the support provided through the Ministry of Amerindian Affairs.

Mr Chung, Advisor to Minister Allicock, also shared some points that he garnered from the videos. He recognised the need for increased policing and rangers on the ground to support better management of the Iwokrama Forest. At the same time, he noted that there is a breakdown of engagement between the NRDDDB and Iwokrama and this lends to the issue that comes out in the videos regarding how each partner views the other and influences the respect between them. He concluded by acknowledging that there seems to be the need for an evolution of leadership of both partners.

4.1.3 Response video from Iwokrama International Centre and Ministry of Amerindian Affairs

The response video captures the thoughts of several individuals based on their viewing of the community videos. These thoughts were evidently built upon from the comments that came out during the screening discussions. The video address areas such as Iwokrama's role in capacity building over the years and the need for communities to show evidence of such investments, the recognition by Iwokrama that finance has affected community engagement in recent times, and a proposed effort to seek opportunities moving forward such as the radio for communicating more with communities and keeping them better engaged.

Here are some key and notable remarks from the various interviews that appear in the response video:

"Iwokrama has had a very big impact on communities and the way of the people of the NR look at resource management, whether people recognise it or notIwokrama for over 20 years has been interacting with community members, involved in training, even if its informal activities - so I think for NRDDDB communities are rich and have had a lot of experience talking about resource management and understanding the importance of using traditional knowledge for resource management." - Ms. Samantha James

"I think we need to look at these lessons learned - and these videos I think it's obvious that everyone is saying 'yes traditional knowledge is important, communication is important'; and

so it's using all of these things to help people understand more about what Iwokrama is doing." - Minister Sydney Allicock

"The strength is the values, the underlining values of traditional knowledge. Makushi people are part of the environment, they are part of the land, they are part of the resources; so once we keep that value, the tradition can change but the value of being part of the environment I think that is the foundation and that is what should not change." - Samantha James

"I was happy to see the partnership is at a level that communities feel that they can express themselves honestly about how they feel about Iwokrama - including the challenges, but also the fact that many solutions were also offered. It wasn't just about what was going wrong but what was needed to improve." - Minister Sydney Allicock

"One person expressed the abusing of natural resource use can cause changes in the ecosystem integrity Strong policies are needed to look at how we also preserve traditional knowledge noting too that culture changes and with interacting with other communities and ethnicities things will change within communities... but how do we hold on the basic traditional knowledge that really has allowed communities to sustain ecosystems in a way for hundreds of years - thousands of years." - Dr. Raquel Thomas

"The monitoring challenges have been highlighted; communication - one of the ways we can look to improve some of these things as well and also maybe some of the info that is not getting through to some of the communities by using more public awareness... also looking at continued training, looking to get funds to try to bring back some of the older programmes." - Dr. Raquel Thomas

"I think Paulette is right, we need to inject some more love and update this relationship but it's also a two-way street. I think Iwokrama takes a lot of responsibility and there is a lot of expectation for Iwokrama to go out and say this is what we are doing and to share, but - I think Ivor said it as well, NRDDDB also needs to hold up their end of the deal....so consultation and relationship is two-way - so I think that needs to be strengthened." - Ms. Samantha James

"We need to work seriously in having things like Community Environment Officers. The Village councils must be able (with all the support we have been giving them); if they manage it properly, could have funds in their purse to pay 2 or 3 Community environmental officers.... (cut)and that is what we have to be thinking now... we need to plan and budget." – Minister Sydney Allicock

4.1.4 Follow up actions from Iwokrama International Centre

Based on the screening, an email was sent by Raquel Thomas, Director of Resources and Training, to the CEO, Mr Dane Gobin, requesting a letter be sent to the NRDDDB to clarify Forest User Fees. Follow up communication suggests that Iwokrama engaged the then new NRDDDB executive members, and clarification on the Forest User Fees was initially discussed. At the October 2018 NRDDDB meeting, the CEO of Iwokrama presented updates on Iwokrama's activities including finances. A cheque was handed over to the organization as payment for

Forest User Fees and Timber Operations. He indicated that there was an outstanding balance to be paid at a later date. According to the NRDDDB, this was later paid.

In addition, the video-mediated dialogue process has created some action in Iwokrama to provide up-to-date reporting at the NRDDDB quarterly meetings. Given that these meetings are broadcast live on the community radio, it also provided information directly to community members throughout the North Rupununi who are listening to the broadcast.

Recognizing the need for increasing efforts to do community outreach and engagement, Iwokrama has since scheduled and facilitated visits to all communities in the North Rupununi (not just Apoteri, Rewa, Aranaputa and Fairview). They have also partnered notably with an on-going Sustainable Wildlife Management Project to once again promote and revitalize the activities of Youth Wildlife Clubs in the communities. Further outreach work was hindered by Covid-19.

4.1.5 Screening of traditional knowledge and Iwokrama response video to associated communities

The Iwokrama response video was screened to the communities of Apoteri, Rewa, Fair View and Katoka during September 2018. Many of the community members who were present at the screening appeared contented with responses made by Iwokrama, but there were some comments in response to issues raised:

Male leader, Apoteri

Response to Minister Allicock comment about communities being prepared for when the road comes. These are comments that have been made to communities over and over again and we hear but when we raise our issues, concerns and needs we see very little action being taken to help us.

Male leader, Rewa

It is good to see what the partners are saying about our views about traditional knowledge and I am happy they can work closely with us to come up some project relating to this.

Female youth, Rewa

I am personally happy to see the minister giving his comments about what we have shared about our traditional knowledge and its importance I think we need to work together so that we can improve our way in preserving our traditional knowledge our natural resources around us.

Male youth, Katoka

My opinion is that if we work to understand this aspect of our way of life and conservation, I believe we can find projects within our community and we need to put some things like this in our 10-year village plans.

Male leader, Katoka

I am happy with the feedback. As Samantha James said we need to make our relationship stronger in our own little way so that we can work to better this.

Female elder, Katoka

This actually make me want to contribute a little more to share my knowledge with the project because first time I hear this project I did not want to participate in the project but by hearing what the partners is saying I am feeling happy, and feel I have fail in my own way to share some information with the project next time they come.

The traditional knowledge and Iwokrama response videos were screened to the communities of Apoteri, Rewa, Fair View, Aranaputa, Crash Water, Kwaimatta, Kwatamang, Yakarinta and Surama during May and June 2019. Table 5 outlines some of the main points of feedback. From the traditional knowledge videos, points of most consensus were the need for community members to practice traditional activities such as farming and crafts to keep traditional knowledge alive, and for more young people and women to be talking about traditional knowledge. On this latter point, the project responded by making a video specifically focused on women (<http://communityownedolutions.org/video-post/indigenous-women-keepers-of-our-sacred-knowledge/>).

In terms of the Iwokrama response video, commonly mentioned was the need to follow through with previously agreed actions e.g. implementing the Memorandum of Cooperation that was signed between Iwokrama and Apoteri, and about rebuilding the relationship with Iwokrama, through for example, village visits. Interestingly, part of this discussion was the recognition that there is a two-way relationship between the protected area and the communities and both sides need to take responsibility. This is best exemplified by Virgil Harding from Aranaputa when he says *“Like Mr. Ivor Marslow [Executive Director of NRDDb] said, it is not Iwokrama alone that we should blame, but some of the blame falls on our community too. Because if for some reason funding would have short fall in Iwokrama, that should not have kept us from continuing our little wildlife club activities in our community. So as much as we are calling on Iwokrama to rejuvenate all these activities, I think some of those is still with us, and I will say 75% is with us. We can keep them turning in our home, in our community, and then look to Iwokrama for a little help”*.

Table 5. Main points of feedback from Iwokrama associated communities' screening

Video	Feedback
Traditional knowledge videos	<p>More patrols and human resources</p> <p>Iwokrama could restart wildlife clubs</p> <p>Need to practice traditional activities e.g. farming and crafts</p> <p>External people taking out resources</p> <p>Needs more young people and women talking about TK</p> <p>Official celebration day for Indigenous peoples and traditional knowledge</p> <p>Illustrates that traditional knowledge is alive</p> <p>Not using traditional methods of resource extraction/abide by community rules e.g. not fishing during spawning</p> <p>Community members aiding unsustainable activities e.g. rangers helping external people fish/hunt</p> <p>Not enough knowledge about PA/NRddb, especially amongst youth</p>
Iwokrama response video	<p>Could revitalise wildlife clubs themselves</p> <p>Need to use capacity built in community members by Iwokrama</p> <p>Need to follow through with previously agreed actions e.g. implement the MoC that was signed in Apoteri</p> <p>Could rebuild relationship with Iwokrama e.g. through village visits</p> <p>Two-way relationship, both sides need to take responsibility</p> <p>Would like to see CEO opinions</p> <p>More benefits from Iwokrama</p> <p>Collective support from MoIPA (MoAA)</p>

4.2 Relationship between Kanuku Mountains Protected Area and its associated communities

4.2.1 Videos from Kanuku Mountains associated communities

Table 6 shows the main themes of the community participatory videos, with some example quotes. Looking across different communities (Figure 4), it can be seen that the most common themes emerging from the participatory video data were the sustainable use of the Kanuku Mountains protected Area (KMPA) using traditional knowledge (particularly farming), the importance of the Wapishana language, and communities not using traditional methods of resource extraction.

Table 6. Main themes from Kanuku Mountains Protected Area (KMPA) associated communities' participatory videos

Themes emerging from films	Example quotes
<i>Traditional knowledge related</i>	
Communities manage protected area through their traditional knowledge on sustainable resource use	<p><i>"When farming in KMPA, we show, tell the young generation how to farm in small size within the protected area so they won't be able to destroy the forest and not making use of it. The other thing, if there are useful trees within their farm, it can be extracted and used for house materials and other purposes. In that way, we will be able to manage KMPA".</i></p> <p><i>"Traditional farming means small farming. People can do farming but not large farming. Large farming means destroying plot of forest".</i></p>
Importance of maintaining language	<p><i>"With the protected area, our language can be strengthened to help manage the protected area. Speaking our language, we would be able to voice out our concern and represent our self as the Wapishana people. If we don't speak our language, we would find ourselves giving up easily. If we keep our language strong, we would be able to manage our KMPA".</i></p> <p><i>"With our language we can help to manage the KMPA. By knowing the names of mountains, all the resources found within KMPA, medical plants and trees in our language".</i></p>
Community members not using traditional methods of resource extraction	<p><i>"They have adapted a new method of fishing. They using the seine, dragnet, cast net, drift seine, tangle seine, and very seldom would you find the use of the bow and arrow. So that has changed. The hunting has also change because they no longer using the arrow and bow to go hunting, they are using firearms".</i></p> <p><i>"It will have an impact on the resources of the KMPA. For example, you may have the Kanaku Mountains, will always be the Kanaku Mountains but the animals that live there as a resource and they have increased hunting so their resources will be depleted. Fishing, they methods can have a severe impact on the fishes of the Kanaku Mountains, as well as gathering".</i></p> <p><i>"The changes in the methods can affect the KMPA in many ways, for example, people start introducing guns for hunting and they don't have limit to how they hunt. These animals can become extinct if they don't limit how they hunt".</i></p>
<i>Protected area related</i>	
Not enough information/outreach about protected area	<p><i>"It's a way how you organize, how you go about consulting the areas or the villages, communities existing nearby. I think that is one of the challenges upcoming because we need more consultation with villages so that they can understand what a protected area really is. Sometimes, especially the</i></p>

	<i>elders folks, they might not understand, they might think what they use to do in previous times they cannot do”.</i>
Lack of finances, and rangers/patrols/training	<i>“The biggest challenge first of all is to have financial resources, because to manage the protected area, you need to have a lot of funds to mobilize people, you have to get more rangers trained, you have to get infrastructure, you have to get a ranger’s hut being established, you have to get a research centre established, you have to get infrastructure. I’m referring to both, vehicles transport, four-wheel transport, also with outboard engines. That is the big challenge”.</i>

Of these themes, Maruranau and Parikwaranawa almost equally focus on the fact that they sustainably use the resources of the KMPA through traditional knowledge. Farming is an important activity, as well as hunting, fishing and gathering. A particularly focus in Maruranau is on the Wapishana language. Maruranau is one of three pilot communities who are testing a system for integrating Indigenous languages into the formal school system.

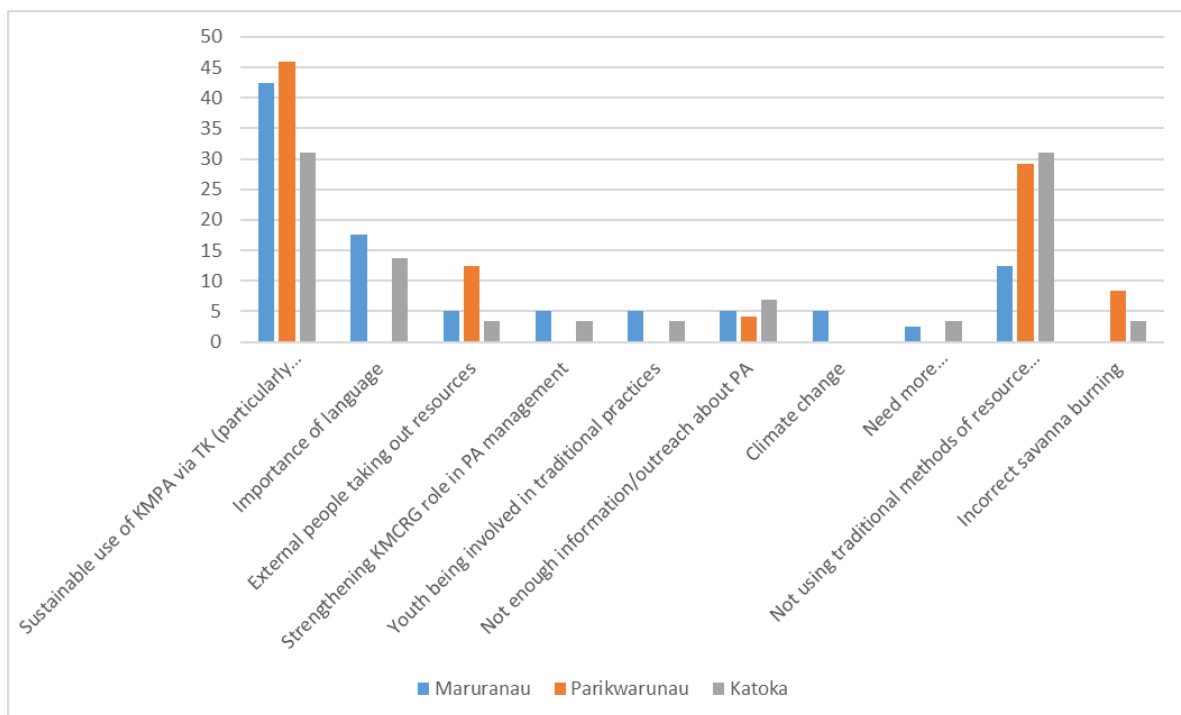


Figure 4. Themes identified from participatory video for each Kanuku Mountains Protected Area associated community.

In Parikwaranawa and Katoka, a greater proportion of people were concerned about the community using non-traditional methods of resource extraction, such as seines for fishing

and guns for hunting. This may be because in the case of fishing, most of the product is sold commercially. In addition, fish appears to be in lower densities in the upper Rupununi. Communities have indicated concerns to the Protected Areas Commission, who are working with them to develop a monitoring program for fish in the communities and protected area. While most community members do not own guns, there has been an increase demand for bush meat from the coastland. As such community members are hired to take hunters to prime hunting locations. But this does not usually provide repeat business as the hunters would then return to the areas on their own.

When disaggregated by group (Figure 5), we can see that most groups mentioned most themes, and there were little differences between women, men and youth.

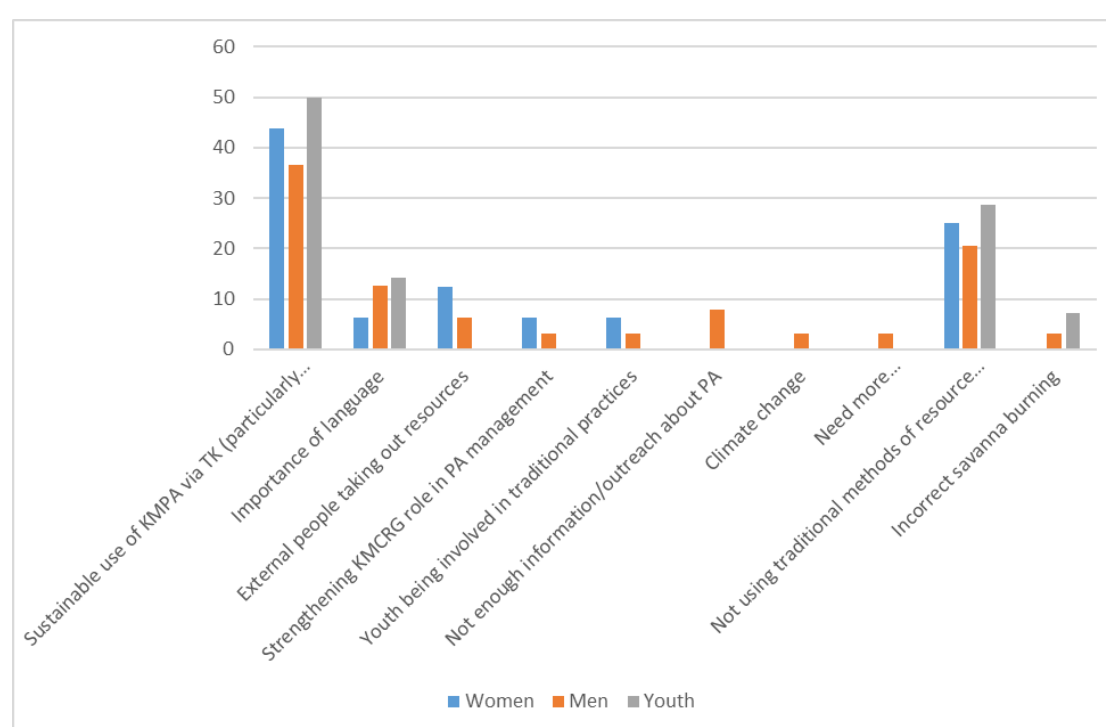


Figure 5. Themes identified from participatory video for men, women and youth in KMPA associated communities.

Table 7 shows the main themes emerging from the video of the Kanuku Mountains Community Representative Group (KMCRG) and its associated members. There are some commonalities with topics raised by the individual communities, but the KMCRG focus more on governance, particularly the idea that Indigenous people are co-managers, land tenure and a greater role for Indigenous women in decision-making. There is also an interesting theme around building alliances with neighbouring Indigenous nations and Indigenous organisations, for example, with the NRDDDB in the North Rupununi.

Table 7. Main themes from KMCRG participatory video.

Themes emerging from films	Example quotes
KMCRG is a co-manager of the protected area	<p><i>"The KMCRG is the co-manager of the protected area, so whatever the Protected Area Commission is trying to implement, first they have to come to KMCRG, communities and leaders, to ask them if it's a good initiative, if we agree with it. They can't do things on their own".</i></p> <p><i>"We agreed that by next twenty years, our own people must be the managers of the protected area. Between now and then, we need to be trained, so we are not dependent on outside people".</i></p>
Not enough information / understanding about PA	<p><i>"During that time, some people thought CI was taking away our land, boundaries, and all of those stories. We don't have an understanding properly".</i></p> <p><i>"One of the main challenges is communication. I can get an email from the PAC, but to get it to the communities is very difficult. We would like to go more to the communities, but because of funding, transportation, we cannot do all those things".</i></p>
Need to work with other organisations in region e.g. NRDDDB	<p><i>"It's very important that these organisations work hand in hand because at the end of the day it's the same Indigenous people that we deal with, the issues are the same across. Working with NGOs like NRDDDB and KMCRG, they have different partners and we can have support at different levels. So it's a very important relationship that has to be kept".</i></p> <p><i>"If the boards of these respective organisations [NRDDDB, SCPDA, SRDC] can come together, sign formal agreements, we all would be on the same page and we can share the work".</i></p>
Protected Areas Commission provides support in terms of rangers, training and funding projects	<p><i>"We're doing a water testing with them [PAC] which is very good for us because we need to ensure our waters are clean and uncontaminated. So I think that's good we're collaborating with them. We look forward to having a closer relationship".</i></p>

	<p><i>"The PAC has rangers from the communities, and some small grants, that the KMCRG benefit from".</i></p> <p><i>"Over the past to year, the PAC has been supporting our board meetings, our Christmas fair".</i></p>
KMCRG need to communicate better about their role in relation to protected area and Protected Areas Commission	<p><i>"I'm not seeing where the representation is. I want to know if KMCRG is our rep at a higher forum, they need to give us more details".</i></p>
Issues over land ownership	<p><i>"We didn't get what we wanted in our land demarcation. How would we know or believe we are the owners of the land"?</i></p> <p><i>"From a peoples point of view; the protected area has been seen as a way to have lands taken away from them. I think that still remains as a challenge because a lot of their extensions are in the protected area".</i></p>
Need funding to manage protected area	<p><i>"One of the biggest challenges the PAC has is funding. It is a big area to manage, and to manage it you need a lot of resources, not only human resources, but also financial resources. That's one of the biggest challenges they have".</i></p>
Need more females in key roles	<p><i>"I believe a lot of capacity still needs to be built with women. If we could bring our women together, I know they have a lot of ideas and issues they would like to bring forward".</i></p>

4.2.2 Screening of community videos to the Protected Areas Commission

The screening of the community videos to the Protected Areas Commission (PAC) took place in January 2020, and involved six participants. The pre-screening questionnaire responses are provided in Appendix 3. During the video screening, discussions ensued, and the following are some of the main points highlighted:

Challenges to protected area management

- There was a general sense that communities wanted more awareness about the protected area. PAC views awareness as a very important aspect of their work and so the call for additional awareness and follow up on ensuring community members fully understand the importance of the protected area and its management will help to conserve existing resources. Many of the comments from the video were also positive as they highlighted some of the work PAC have already done in communities.

- A lot of work has been done, not only by the PAC, but other agencies/groups (CI/EPA/Community-based) – a lot of groundwork has been done. PAC feels very comfortable with the kind of response and support we have been getting from communities we work with. We appreciate the views coming out of the video associated with awareness – we (PAC) have also known that this is an area we would need to work on continuously. Persons understanding of the protected area vary greatly – someone might understand what a protected area is but they may not embrace it, while others may not know what it is. Some may know what it is when it is convenient and at other times when not convenient, not embrace it. The PAC acknowledges that awareness work needs to continue – working with youth through wildlife clubs has been one way of raising awareness of youth about our work and protected area.
- With the issues raised of resources and rangers – while the KMPA is a big protected area and the threats and resource usage are understood, we have not chosen to start with a large team. We currently have 3 rangers [hired from Villages associated with the KMPA] and aim to have a total of 9 Rangers. A challenge the PAC recognises is building the capacity of KMCRG to better support the management of the protected area. KMCRG has its challenges, but the PAC recognizes the important role they play as communities recognize them as representing them.
- The Site Level Management Committee (SLMC) has been mentioned a lot and I think there seems to be some misunderstanding as to its importance in representation. The law makes room for its establishment and that would include community representatives but KMCRG would be better at representation as they are the established persons already working on the ground. There is an office we can contact and send information to and they can help coordinate getting responses. In addition, we support and attend their quarterly meetings so there is also space for consultation. The SLMC would only meet twice a year and opinions asked on specific issues but mainly they will be updated on actions and get advice. Better input would come directly from the communities.
- The methods of harvesting are a recognised challenge. PAC has been doing community resource use maps and Knowledge Attitudes and Practices (KAP) surveys to help assess resource use by various communities. Next, we want to work with the communities to figure out how we can better plan for the use of these resources (the harvesting of fishes in particular- as was highlighted in the video).
- As it relates to resources and monitoring of the protected area, we don't have a challenge. We have the funds, nothing has prohibited us from the scheduled work in the KMPA. With the Guyana Protected Area System Phase 3 project, we foresee the establishment of Ranger Stations, Outpost, Boats/engines/bikes, etc.

How traditional knowledge contributes to protected area management

- PAC always tries to ensure sessions in communities are translated to the local language. We want to promote Indigenous communities to continue to value their language. The Protected Area Act speaks specifically to this effort. Recently we did

a video showcasing the work of the Rangers. This has been translated into Makushi and Wapishana for sharing with the communities. The PAC has definitely been promoting traditional knowledge and as we move to the revision of the KMPA management plan we can better ensure that traditional knowledge is better integrated strategically in the new version.

- See the need for possibly more people being interviewed in the compilation of these videos. Does the video represent the voice of the majority of the community? Facilitator highlighted that at the community level the video is screened and this process is intended to facilitate discussion at the community level before it is finalized.
- PAC appreciated the community members clearly value their traditional knowledge and are the ones that want to see it continue. The PAC would want to value these traditions for their contribution to conservation and sustainable use.

Traditional knowledge changes

- The concerns raised in the video have come up before in our discussion. Some of these are captured through our community engagement. In KMPA, the PAC wants to do land use planning (tourism/hunting/fishing/sacred sites, etc). While we do that we want to facilitate land-use agreements – both PAC and communities need to work closely together to manage the resources. This would provide the opportunity to address some of the concerns in changes to traditional knowledge.

KMCRG Relationship

- Good to hear the views. I noticed though that some persons still don't understand the role of KMCRG and that of the PAC. This is an area that needs to be addressed, its on-going as it's linked to awareness. Not all in communities might appreciate how Protected Areas are supporting the legal protection of the resources within the KMPA. Do communities have the resources for management, monitoring, threats against outsiders coming in such as mining? The PAC works closely with these communities to facilitate the management of the KMPA.
- KMCRG needs to really build capacity and leadership. PAC wants to work with KMCRG directly when engaging communities. This is an area that needs much more work.
- Again with this video, the matter of funding is again raised. PAC does not have a funding issue though. So it's likely that most are not aware of what is happening at the PAC organizational level – meetings, supporting KMCRG meetings, monitoring, wildlife camps.
- We try to engage KMCRG reps when we are visiting communities and conducting training. Rangers are from communities and this contributes to management.
- Discussion focused a lot on 'ownership' of lands vs it being a protected area. It was highlighted that many community members still believe lands have been taken away from them. PAC reiterated that the protected area doesn't restrict

communities from continuing to practice and utilize the resources within the protected area as they have traditionally been doing all the while.

We discussed screening of the Kanashen Amerindian Protected Area (KAPA) videos and it was indicated that the Management Authority for KAPA is the Kanashen Village Council. PAC is a partner and can be present in that discussion. It was suggested that the videos first be screened with the village council and then there can be a wider screening with the village and PAC can be present to clarify any issues raised that they provide guidance.

4.2.3 Response and follow up actions from Protected Areas Commission

Based on the screenings, the PAC indicated that they needed to more awareness raising activities in the communities, perhaps starting with an evaluation of the opportunities and gaps of their current awareness efforts. In addition, seeing the benefits of using video, they had begun to make some videos themselves, and was looking to expand this activity. Lastly, clearing up some misunderstandings about the role of the PAC and site level management committee was also necessary so that community members better understood this arrangement.

4.2.4 Screening of traditional knowledge videos to associated communities

The traditional knowledge videos were screened back to the communities of Maruranau, Parikwaranawa and Katoka during May and June 2019. The following are the main points of feedback:

- Communities need to work more closely with KMCRG;
- Communities are sustainably using the KMPA through traditional knowledge (e.g. fishing, hunting, weather patterns);
- Communities need to practice traditional activities e.g. farming and crafts;
- External people are taking out resources;
- Videos need more young people and women talking about traditional knowledge
- Some community members are aiding unsustainable activities e.g. rangers helping external people fish/hunt;
- Not enough knowledge about protected area, especially amongst the youth;
- Importance of spirits and land management, and for youth to practice traditional knowledge.

4.3 Kanashen Amerindian Protected Area

4.3.1 Videos from Kanashen Amerindian Protected Area associated community

There is only one village, Masakenarî, in the Kanashen Amerindian Protected Area (KAPA). Table 8 shows the main themes of the community participatory videos, with some example quotes.

Table 8. Main themes from Kanashen protected areas participatory videos

Themes emerging from films	Example quotes
<i>Traditional knowledge related</i>	
Communities manage protected area through their traditional knowledge on sustainable resource use	<p><i>"We continue to practice our traditional knowledge by keeping our traditional Indigenous language and sustainably manage our forest biodiversity and other ecosystems. We still keep our traditional culture e.g. hunting, fishing and gathering, still living our way of life".</i></p> <p><i>"The traditional activities that are allowed in the protected area are fishing, hunting, farming and also collecting medicines, in order to maintain our family livelihood in a sustainable way".</i></p>
Community members not using traditional methods of resource extraction and/or abiding by community rules	<p><i>"If people do not use resources wisely it can change our way of life".</i></p> <p><i>"Like in 2009, people didn't really use chainsaw, they use axe. But today every household has a chainsaw so you see it changing".</i></p>
<i>Protected area related</i>	
Village council need to enforce rules for protected area management	<i>"If the Toshao and the village council and the KAPA Manager and the rangers do not carry out their responsibilities or fail to manage the area how it should be, the protected area will face challenges in the future".</i>
Lack of finances, and rangers/patrols/employment/training/monitoring	<p><i>"The challenges that the protected area may face in the future are if there is no income coming into the protected area, the rangers and the monitors would not be willing to do their responsibilities voluntarily".</i></p> <p><i>"The Wai Wai rangers and monitors who have received training from CI, Iwokrama and WWF should continue to be trained in future techniques, so that they can conduct their research and monitoring program in that way the protected area can be managed".</i></p>
Village council need to provide more information on protected area rules and management	<i>"In order to manage our protected area well, the Toshao, the village council and the KAPA manager and the rangers have to make sure all the villagers in the community know about the rules and regulations and how to use and preserve our resources and ecosystem within the protected area in a sustainable way".</i>
External people taking out resources such as fish, meat, timber	<i>"We have the road coming from the savanna to our community. I think more people will come to our protected area to fish, do mining and sometimes they will not want to obey the village rules. Why I am say this is because it has already started".</i>

Figure 6 shows that the main themes emerging from the participatory video data were that they sustainably manage the protected area through traditional knowledge, external (and

illegal) extraction of resources and community members not using traditional methods of resource use that could lead to overharvesting. These are similar to most of the other protected areas studied. In addition, there were consistent mentions of issues related to the management of the protected area. They included the need for finance to keep up the patrols and put up signposts, but also focused on the role of the village council in making sure that community members were informed about the protected area, and that they also ensured that rules and regulations were enforced. As an Amerindian Protected Area, the Village Council along with local PA Rangers serve as the management authority for their protected area. They refer to this authority as the KAPA Management Team. The PAC plays an advisory and facilitation role. It is therefore, up to the Management Team to set out the rules and guidelines that community members are to follow. Advice can be asked from the PAC and Ministry of Amerindian Affairs on the legality of the rules created. As the management authority, the Management Team can also request funds from the Protected Areas Trust to carry out activities within the protected area as long as it follows the established management plan. PAC facilitates purchases and payment of staff and services mainly due to distances. They also work with the Management Team to ensure activities outlined in the management plan are carried out.

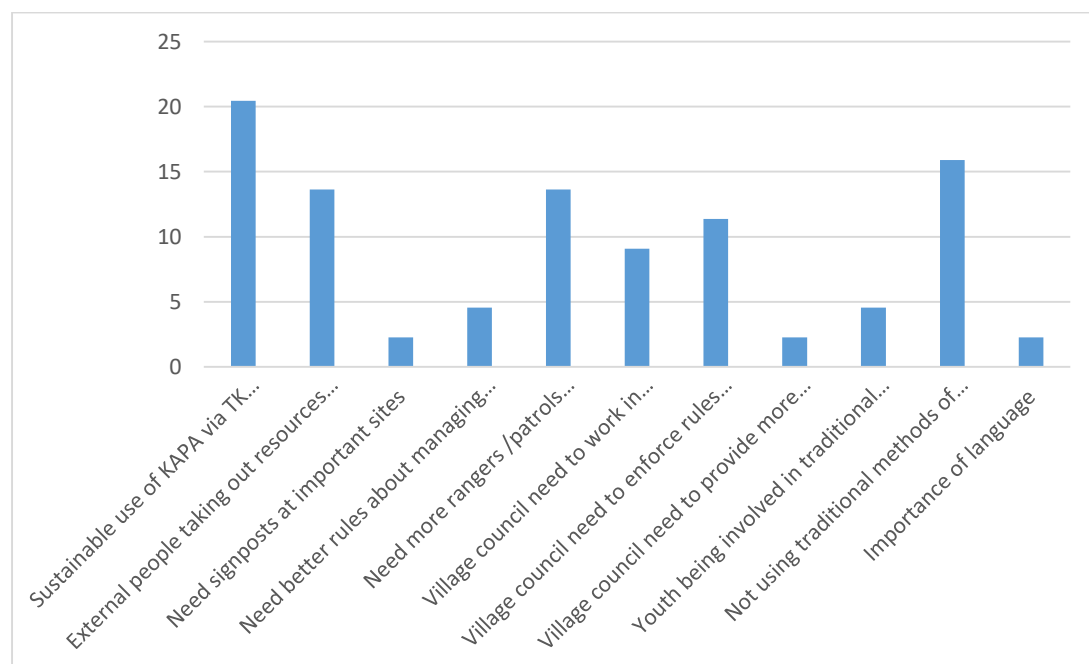


Figure 6. Themes identified from the participatory videos for KAPA.

When disaggregated by group (Figure 7), we can see that most groups mentioned most themes. Women talked more about sustainable practices, and together with youth, they were also concerned about outsiders illegally extracting their resources. Men and women generally spoke more about the role of the village council in managing the protected area, probably since they tend to be the ones on the council or attending meetings. As the sole authority responsible for management of the protected area, it is the responsibility of the

Management Team (which comprises the Village Council) to ensure villagers are aware of the rules and that they are enforced.

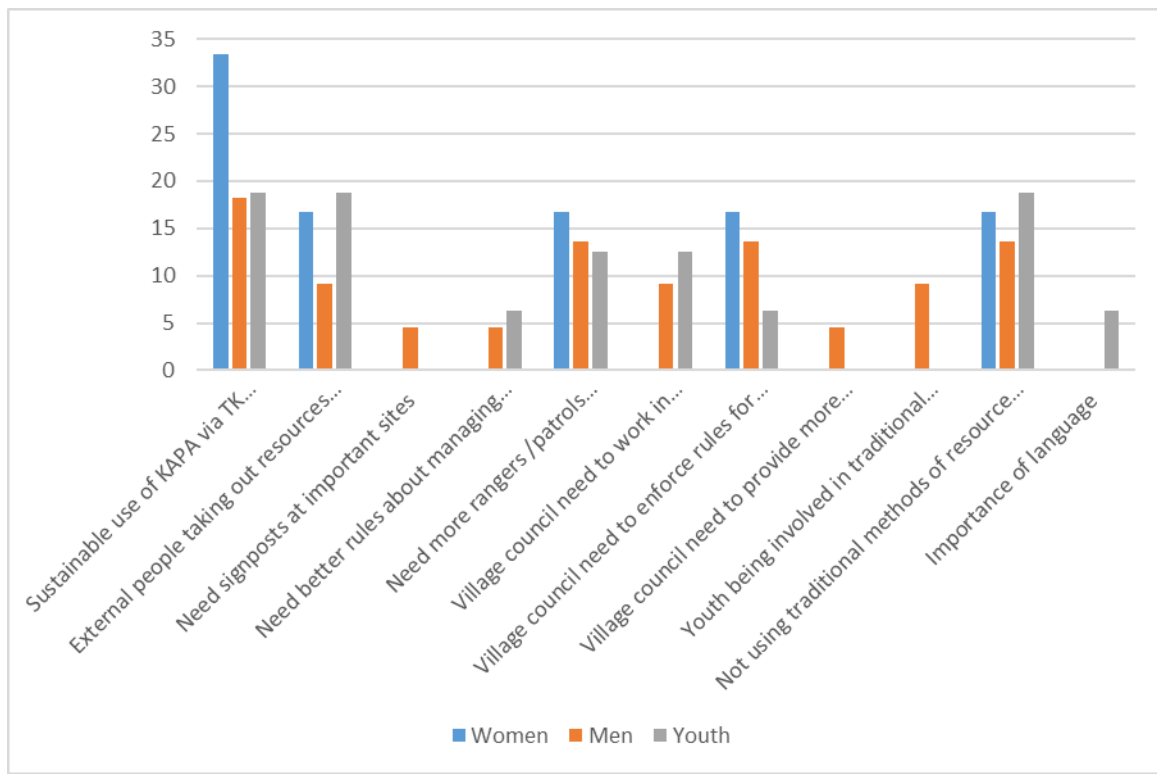


Figure 7. Themes identified from participatory videos for men, women and youth in KAPA.

4.3.2 Screening of community videos to the Kanashen Amerindian Protected Area (KAPA) Management Team

The management of the KAPA is unique to say the least, as its management rest solely on the community itself. It was not surprising therefore that the information coming out of the community videos was not news to the KAPA Management Team. In fact, some members of the KAPA Management team were also interviewed when producing those community videos. It was imperative therefore, that upon screening of the videos to the KAPA Management Team that they be reminded that they were viewing the videos as ‘the Management Team’ and not as mere members of the community of Kanashen. As such, the pre-screening questionnaires were not as relevant under these circumstances.

The video screening to the KAPA Management team, including the Village Toshao and the KAPA Manager, took place in August 2021. During the video screening, discussions ensued, and the following are some of the main points highlighted:

- It is important to keep our traditional knowledge alive. As a Village we promote the continued practices of our traditional ways.

- Our traditional practices will help to continue to ensure sustainable use of our lands. Hunting/fishing/cutting farm – these practices must continue to be monitored by the Village Council and more so, the KAPA Management Team.
- Some practices, such as poisoning of fish, need to be especially controlled. Traditionally, these practices were done at certain times only –but today, due to lack of knowledge – some might use this method at times that they should not.
- While it is observed that there are changes to our traditional practices – such as the use of chainsaws over axe, or seine over traditional fishing methods, Village Rules are in place to help control misuse of resources. The KAPA Management Team needs to keep an eye on these activities and take the opportunity to raise such matters during Village meetings.
- Village Rules have been established and the Village Council has kept these in Wai Wai which helps to ensure better understanding, respect for and overall compliance.
- The Management Team’s greatest challenge is funding to carry out regular monitoring of the protected area. As a result, the risk of not identifying illegal mining and logging activities in the protected area is a concern. Rangers also need to be paid and opportunities for capacity building needs to be pursued more.

4.3.3 Response video from KAPA Management Team

In the response video, the overall comments from the members of the Village Council and the KAPA Manager (i.e. members of the Management Team) were positive and constructive to community members.

Here are some key and notable remarks from the various interviews that appear in the response video:

- “I think it’s good to see that our people are practicing and doing things traditionally and I think that it will support, it is gonna support the protected area” Hezron Ayaw
- “As a member of the KAPA Management Team, I would like to tell [Villagers] that it is very important that we know these traditional methods of using – for hunting, fishing, gathering, etc. These things would help to better management of our protected area” Joseph Ayaw
- “Our rules say about the seine – not to catch small fish, unless when we hungry. Then we will catch some – but we will not destroy – that is our culture. We the Village Council, monitoring that – when the change. So we have to look at that and make sure they have – how many people get the seine. We have to look out and monitor” Paul Chekema
- “The management team and the community come together to discuss what has been happening in this area, and that would continue to remind them that there are rules and regulations that need to be followed. Also, to the Villagers, if there is something

that they [have] seen that is not right, they can raise these concerns at our meeting to the management team” Hezron Ayaw

- “What we have here in this protected area, what we use also, we have to manage our land – good.. good way – right – sustainable way we using it – so, we don’t want to destroy our forest” Paul Chekema
- “ We must not forget and we must continue to do things in a sustainable way and using our resources so that in the long term, we would not overharvest or overuse our resources.” Hezron Ayaw
- “We would like to work closely with the villagers on traditional practices or traditional methods. These activities, what we doing in the protected area, like fishing, hunting or gathering, does not affect the protected area in the future” Joseph Ayaw
- “We want to protect this area here, this Wai Wai tribe – we want to protect this – our forest, to maintain it all the time, for the future generation... We the people of Kanashen, have to manage our land” Paul Chekema

4.3.4 Follow up actions from KAPA Management Team

As highlighted earlier, the Village Council are part of the KAPA Management Team. The views of the Management Team are therefore one and the same for the Village Council. The response video speaks to the interest of the entire community – who collectively contribute to the management of their community lands or the Kanashen Amerindian Protected Area.

The Management Team committed to screening these videos along with the compiled response video at an upcoming Village Meeting – which will serve as an opportunity to continue discussions that would support better management of the KAPA.

SECTION 5. CONCLUSIONS

Our results show that participatory video is a visual and inclusion way of capturing and presenting a diversity of perspectives on the topic of traditional knowledge and conservation. They help to stimulate conservations and dialogues within communities as well as between communities. The video-mediated dialogue process facilitated the process of communication between Indigenous communities and decision-makers, especially in the context of those villages located in remote and sometimes inaccessible locations. We show that it is possible to support constructive, transparent and accountable video-mediated dialogues between Indigenous communities and protected areas managers, which can lead to actions on both sides. Importantly, the data collected has contributed to the identification of traditional knowledge and communication issues requiring intervention, and has directly informed the development of the Traditional Knowledge National Action Plan (TKNAP).

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Appendix 1. Pre-screening questionnaire

In preparation for the upcoming screening event associated with the Darwin Initiative: 'Integrating Traditional Knowledge into National Policy and Practices' project, we kindly ask that you take 10 -15 minutes to complete the questionnaire below. Upon completion kindly submit by email to Sean Mendonca via email mendonca.sean@gmail.com.

Note: Each person that will be present for the screening event should complete this questionnaire independently.

Thank you in advance!

Indicators: Traditional Knowledge(TK) that support Conservation

1. What areas of your work does/could TK play an important role in planning/decision-making/actions? (Give examples where applicable)

2. How is TK acknowledged in the work of your institution?

3. Does your institution provide any benefits for Indigenous peoples in recognition of their role in supporting conservation efforts related to your work programme?

4. Are there examples of TK that your institution believes to be in opposition to conservation efforts?

Changes in TK that may affect conservation

5. Should TK practices decrease or be lost in Indigenous communities, how might this affect your conservation efforts?

6. How might your organization assist communities in maintaining their TK practices?

Management and Challenges

8. What do you see as the current challenges of working with Indigenous communities on the management and conservation of the protected area?

You're done! Please save and submit via email. You will receive a response confirming receipt of your email once received.

Appendix 2. Pre-screening questionnaire responses from Iwokrama International Centre

Indicators: Traditional Knowledge(TK) that support Conservation

1. What areas of your work does/could TK play an important role in planning/decision-making/actions? (Give examples where applicable)

Capacity building with and empowering youth for natural resource management (valuing and integrating TK in best practice with wildlife clubs), development of regulations for resource mgmt, data collection and analysis

2. How is TK acknowledged in the work of your institution?

Section 6 (rights of indigenous people) of the Iwokrama Act underpins all actions

Initial ground work to establish the Centre at Kurupukari, including development of first ranger training program, natural resource management course, work with the Makushi Research Unit, Traditional knowledge guides, Arapaima Management Plan, development of wildlife clubs, research methods in the field, people hired (tree spotters, line cutters, rangers and boat captains etc), situation of IRL, Canopy Walkway, location of all trails.

Collaborative management agreement for the Iwokrama Forest between Iworkama and the NRDDDB (resigned in 2016), CMRV Red Plus project 2011

Currently, there are no programs or projects that I am aware of in which TK plays a prominent role.

3. Does your institution provide any benefits for Indigenous peoples in recognition of their role in supporting conservation efforts related to your work programme?

Visitors pay a Forest User Fee, a percentage of which directly benefits the NRDDDB.

There used to be a Benefit sharing agreement for timber, but it is not clear if this still exists.

I don't think there is a direct benefit to indigenous people in recognition of their role in supporting conservation, but this is tricky. See section 6 of Iwokrama Act; the communities of the NRDDDB benefit in intangible ways: preference jobs, access to training, capacity building, project partners etc.

4. Are there examples of TK that your institution believes to be in opposition to conservation efforts?

Personally, I think there may be. Especially when it comes to resource management: overharvesting, use of fire. This will also depend on definition of TK. Some very interesting things going on in efforts to revalue TK and culture, especially with culture groups reinventing Makushi Culture with new songs, costumes, dances etc.

Changes in TK that may affect conservation

5. Should TK practices decrease or be lost in Indigenous communities, how might this affect your conservation efforts?

TK is steeped in values and respect for the environment. If this disappears, the value of the resources will change and may be negatively affected.... Then again, another value system, the dollar, will replace traditional values.

6. How might your organization assist communities in maintaining their TK practices?

By empowering people, traditional values and the use of TK for resource management

Management and Challenges

8. What do you see as the current challenges of working with Indigenous communities on the management and conservation of Iwokrama Forest?

There is currently a lack of understanding and prioritization to work with indigenous communities in general. To complicate this cultural values of indigenous people are shifting; we need to understand the old systems and values and how (if) they are changing and what is affecting this.

Appendix 3. Pre-screening questionnaire responses from Protected Areas Commission

Indicators: Traditional Knowledge(TK) that support Conservation

1. What areas of your work does/could TK play an important role in planning/decision-making/actions? (Give examples where applicable)

- Community Resources; Use agreements; we can use traditional practices
 - In the community engagement department. Knowing the TK of the community you interact with is very important for productivity and smooth delivery of our work
 - TK plays an important role in every aspect of my organization, planning, decision making and actions since the PAC works directly with communities in the management of the protected areas in Guyana. We have employed indigenous persons as rangers where their expertise (TK) assist with monitoring (gaining biodiversity data) that aids in decision making and effective management of the PAs.
 - In development of our management plans and collecting data. TK is important to help in preparation of such plans/activities since it is important to include TK in planning and other actions.
- TK 's integration into management planning can influence the creation of practices and appropriate grassroot management interventions

2. How is TK acknowledged in the work of your institution?

- Very high
- Our work involves working with indigenous peoples in communities surrounding the Pas, therefore knowing the TK of the people is beneficial.
- Highly acknowledged through the PA Act
- We work a lot in Indigenous communities and with the people. TK is important for our work through information gathering, thus it is highly valued at the PAC. e.g. hunting, traditional farming, etc.
- It is incorporated in some aspects in the PA management plans. Local person are asked to/hired to assist with the implementation of certain activities e.g. research trips/monitoring trips.

3. Does your institution provide any benefits for Indigenous peoples in recognition of their role in supporting conservation efforts related to your work programme?

- Yes. Benefit in our institutions context goes in accordance with the PA Act. Continuous use of the resources in a sustainable manner.
- Yes, they provide opportunity for training of community member, leaders and school age children. Job opportunity is also provided for those who have a passion for the environment.
- Benefits in the form of employment, training and an avenue to sell local products.
- In an indirect manner and as part of livelihood development component for communities outlined in our management plans. Also, the PAs conserve lands, natural resources, etc through protection.
- People are sometimes employed to lead trips – financial benefits; there are plans to link resource use/ resource use agreements with benefit sharing.

4. Are there examples of TK that your institution believes to be in opposition to conservation efforts?

- Not at the moment
- Overharvesting of resources in the PA
- Slash & burn; small scale artisanal mining, fish poisoning
- Some TK methods of resource use such as: Poisoning as a method of fishing

Changes in TK that may affect conservation

5. Should TK practices decrease or be lost in Indigenous communities, how might this affect your conservation efforts?

- Conservation effort may be affected if there is a decrease in TK practices in the way of pressure on resources and over use
- Increase of TK would be best to allow us to better understand and work with indigenous communities to provide awareness as much as possible
- If TK is lost, modernization of communities with conflict the conservation efforts that my institution is engaged in since PAC largely collaborates with indigenous communities to effectively manage the PAs
- TK should not decrease or be lost. I am unsure of how this might affect conservation
- Hold community engagements including workshops, print materials in local languages

6. How might your organization assist communities in maintaining their TK practices?

- Awareness and resource use agreements
- By providing incentive and encouraging participation in traditional activities
- Encourage them to continue practice arts and crafts by creating avenue for selling – sell to tourist at Kaieteur National Park
- (NIL)
- Hold community engagements including workshops, print materials in local language

Management and Challenges

8. What do you see as the current challenges of working with Indigenous communities on the management and conservation of Iwokrama Forest?

- Understanding by communities of their rights to continue to use the resources in the PA in a sustainable manner
- Some communities are isolated and may be hard to reach. If contact is made with communities about an issue not everyone in the community is aware of the solution and the same issue may continue to surface
- Getting them to change knowledge, attitude and practices to those that allow effective conservation of the PAs. Some people think they know best and don't want to change
- Awareness still needs to be increased about the PAC, PA and their roles for conservation of resources for the benefit of all. The roles of the PAC and rules/regulations of the PA and what people are allowed to do
- Building trust with communities and the PAC

There remain misconceptions about what being a PA means which creates mistrust and sometimes hostility between communities and KMPA management. Limited manpower and resources of the KMPA management has limited engagements, benefit sharing, etc.