

## **Appendix**

### **INDIGENOUS PEOPLE'S ENGAGEMENT/MAINSTREAMING PLAN**

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A supply chain approach to eliminating mercury in Guyana's ASGM  
sector: El Dorado Gold Jewelry – Made in Guyana

(Approved by CI-GEF Project Agency 2017-10-20)

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## 1.0 Background

Conservation International Guyana (CI-Guyana), and the Guyana Gold and Diamond Miners Association (GGDMA), in collaboration with the Guyana Geology and Mines Commission (GGMC), and the Toshias' Council (NTC), are implementing an initiative, "El Dorado Gold—Responsible Mining in Guyana", to realize greater alignment of Guyana's extractive industry sector (EIS) with national green development ambitions. The initiative has a particular focus on the artisanal, and small-scale gold mining (ASGM) sector in Guyana. One of the projects under this initiative is the proposed Global Environment Facility (GEF) under its Global Opportunities for Long-Term Development of the Artisanal and Small Scale Gold Mining Sector—GEF GOLD portfolio project called "A supply chain approach to eliminating mercury in Guyana's ASGM sector: El Dorado Gold Jewelry – Made in Guyana.

The project will, respectively, engage the gold mining sector towards adoption of improved practices to reduce pressure on forests, and engage business enterprises and actors across the gold mining value chain to shift away from mercury use.

The project combines utilization of a Supply Chain Approach to identify opportunities to improve efficiency of the sector and a Sustainable Landscape Approach to further integrate mining activities spatially and temporally into local and regional development. It is also underscored by a Rights Based Approach integrating effective and inclusive Stakeholder Involvement, such as Indigenous and Local Peoples, and Gender. Through this initiative a wide range of stakeholders in the sector are being engaged in processes to design a range of technological, financial and other solutions that can help shape policy that achieve certain key outcomes.

The project has the following main components:

**Component 1:** *Appropriate Mercury-free technologies mainstreamed in Guyana's ASGM sector*

**Component 2:** *Establishing a financing mechanism for Hg-free technologies*

**Component 3:** *Markets established for branded Hg-free Gold from Guyana*

**Component 4:** *Policies and incentives for Hg-free gold established.*

**Component 5:** *Monitoring and Evaluation*

**Component 6:** *Communications and Knowledge Management*

The outcomes of the project are:

**Outcome 1.1:** Demonstration area established and appropriate mercury-free technologies mainstreamed in Guyana's ASGM sector.

**Outcome 2.1:** A functioning financial mechanism for capital investments for mercury-free technologies is established.

**Outcome 3.1:** A chain of custody process, verification mechanism for gold and, an El Dorado Branding Scheme is developed and institutionalized, and linked to international responsibly produced gold markets.

**Outcome 4.1:** A national policy on responsible gold production and value added and requisite laws/regulations refined/drafted to support a responsible gold commodity chain.

The project will have two demonstration sites within the country. The proposed locations of the sites are in administrative Regions 8 and 9. A site in Region 1 will also be used as a control. All three of these regions have predominantly indigenous populations and together house about 60% of Guyana's indigenous population.

### Region 1

Region 1 - Barima Waini, is a relatively undisturbed, coastal region of northern Guyana. The region's "wild coast" stretches for more than 75 kilometers along the Atlantic Ocean, near the Venezuelan border and southeast almost to the mouth of the Pomeroon River. The Atlantic coastal strip of Region One features several beaches, including, from west to east, Almond Beach, Luri Beach, Shell Beach, Turtle Beach, Foxes Beach, Iron-punt Beach, Pawpaw Beach and Father's Beach. It is the site of most of Guyana's remaining intact coastal ecosystems, including mangrove swamps, freshwater swamps, flooded savannas, and their associated fauna (WWF, 2012).

The richness and diversity of fauna present in the area can be considered fair to high. Residents of the areas in this region have indicated the presence of a wide variety of fish species. These include hassar, patwa (chiclids), huri (*Holipis malabaricus*), yarrow (*Erythrinus* sp.), snook, longtail, cassi, dawalu, lukanani, gilbaker, cuirass, snapper, mullet, kwakwari etc (WWF, 2012). Bird species such as the Scarlet Ibis, American flamingo, brown pelican and the magnificent frigatebird can also be observed in the area. Other bird species include ducks, hawks and eagles, herons, jacanas.

Importantly, aquatic mammals within the wetlands of the North-West area include some globally endangered or vulnerable species (according to CITES and/or the IUCN Redlist): the neotropical and other giant otters and manatees (WWF, 2012). Other aquatic mammals such as capybaras and the river dolphin also inhabit the area. Endangered sea turtles nest on the beaches annually, the leatherback and green sea turtles, and less frequently the hawksbill and Olive Ridley; with Shell Beach being home to these species (Van andel, 2003).

Most of the region's villages are isolated and located along the banks of the many rivers. The area is dense rainforest and accessible mainly by airplane or boat. There are 34 communities or sub-communities in the 3 sub-regions: Mabaruma sub-region, Matarkai sub-region, and Moruca sub-region (WWF, 2012). These communities consists of three (3) Amerindian nations; Arawak, Carib and Warrau. Several titled and untitled Amerindian villages and communities exist in this area; with the untitled communities existing as settlements on state lands. Some of the communities include those of the Moruca sub-region, including Manawarin, Waramuri, Santa Rosa and northwards, Assakata, Warapoka, Red Hill, Almond Beach, Morawhanna, Kwabanna, Little Kaniballi, Santa Cruz, Three Brothers, Gwennie Beach and Mabaruma.

The titled villages are managed by village councils with a leader of toshou. The leadership of these villages works with the residents to maintain the resources and manage the natural resources of their communities, with some having rules and practices governing the use of the land (Vereeck, 1994). Santa Rosa, the most populous Amerindian village in Guyana, consists of 11 satellite settlements (Kamwatta including Cashew Island, Parakeese, Rincon, Kumaka, Wallaba, Santa Rosa and Islands,

Acquero/Huradiah, Koko, Cabrora, Mora and Kabaruri-6 miles). The region is home to a diverse mix of ethnic populations as indicated Table 3 below.

<b>Ethnic Background</b>	<b>Region 1</b>
African/Black	635
Amerindian	17,846
Chinese	14
East Indian	472
Mixed	8,616
Portuguese	46
White	12
Other	2
<b>Total</b>	<b>27,643</b>

*Table 1: Distribution of the population of Region 1 by Background/Ethnicity (GNBS, 2012)*

Amerindians account for about 65% of the population of the region, followed by Mixed Guyanese recording a value of approximately 31%. The other six races that are found in Guyana are observed in small numbers. With respect to its place among the other regions in the country, the population of Barima Waini accounts for a paltry 3.7% of the country's citizens.

The economy of the communities in the region is mainly subsistence farming of crops such as cassava, corn, watermelon, coconut, peas and bora. Traditional foods and drinks include cassava bread, crab, turtle, fly and cherry wine. There is also some logging and lumbering occurring in some communities such as Kumaka-Kwebanna.

Social services in the area includes a regional hospital at Santa Rosa or Moruca and health centres in most communities that provide primary health care services such as maternal and child health services. There is also a secondary school in Santa Rosa with most of the other communities having nursery, primary, and primary school tops (extended primary school in the absence of secondary schools in the area) The communities also possess several community projects that are funded by the President's grant through the Ministry of Indigenous Peoples Affairs.

#### Region 8

Potaro-Siparuni or Region 8 is in the north-central portion of Guyana. It is part of the watershed area of the Potaro River, a tributary of the Essequibo River. Mahdia, a small township is the administrative centre of the Region. The Region is characteristic of most other hinterland regions, being cut by numerous "clear water" streams which drain into the Potaro River (Daniel, 2001). The Potaro River originates in the Ayanganna Mountains (part of the Pakaraima Range) at approximately 2,050m and drops rapidly to the northeast, joining the Essequibo river at about 24m elevation. Precipitation is plentiful throughout the basin, especially at higher altitudes where the highest levels of precipitation in Guyana are observed.

The Region may be divided into three major segments: those drained by the Minnehaha, Mahdia and Konawak Rivers (Watkins, 2010). The Konawak and its tributaries drain the northern part of the property northward to the Potaro. The central and south-central portions are drained by the Mahdia and its tributaries, which flow northwest through the Mahdia village. The Mahdia drainage basin includes the airstrip, as well as a sizable portion of the Mahdiana Mountain and part of the Eagle Mountain. The extreme southern portion drains into the Minnehaha River, which flows to the south.

<b>Ethnic Background</b>	<b>Region 8</b>
African/Black	858
Amerindian	8,009
Chinese	9
East Indian	282
Mixed	1,838
Portuguese	76
White	5
Other	-
<b>Total</b>	<b>11,077</b>

*Table 2: Distribution of the population of Region 8 by Background/Ethnicity (GNBS, 2012)*

According to the 2012 census (GNBS), the region accounts for 1.4% of the country's population, making it the least populated administrative region of the country. As indicated by Table 2 above, Amerindians account for most of the population of the region, followed by Mixed Guyanese. The other six races found in Guyana account for very low percentages of the region's population.

Mahdia is the main population center and seat of commerce in the region. Most of the inhabitants of Mahdia originate from other areas of Guyana and from Caribbean islands such as St. Lucia. Gold mining is the predominant occupational activity in and around Mahdia with subsistence-farming being the second most prevalent economic activity observed, fishing, hunting etc. (Watkins, 2010). Region 9 mineral resources have been exploited for decades and continue to contribute billions of dollars to the national treasury. Despite being a well-endowed region with numerous natural resources it remains largely underdeveloped.

Many rivers and creeks are polluted by mining activities and have been held responsible by activists for the disappearing game and fishing grounds. Mining activities affects the region's environmental health and sanitation conditions with most communities lacking potable piped water and depend on streams and rivers for water for drinking and household use. There have been reported cases of malnutrition, HIV/AIDS, fever, malaria, gastroenteritis, diarrhoea, parasites, hypertension and lung-diseases, with gastroenteritis accounting for a large incidence of cases (2244 annually in the region) (Ministry of Health, 2017). The incidents of diseases are linked to the mining activity in the region. There is a 40-bed district Hospital at Mahdia. Most of the resources of the main health facility are concentrated on treating diseases and ailments such as malaria and fungal infections (Lowe, 2006).

Mahdia and Paramakatoi function as catchment areas and many of the villages, sometimes miles away from Mahdia and Paramakatoi, depend on the public services and infrastructure there, with Paramakatoi being the only community with a secondary school. Mahdia, Tusenen, Taruka, Kurukubaru, Monkey Mountain, Paramakatoi, Bamboo Creek, Kato, Kopinang, Kamana, Orinduik, Itabac, Waipa are equipped with nursery and primary schools. The main livelihood in the outlying communities is farming, fishing, hunting and gathering and small-scale mining. Household sizes ranges from 4.5 persons to about 6.5 persons per household (GNBS, 2012), with the entire population in the communities being under 10,000 persons, (Ministry of Indigenous Peoples' Affairs, 2016). About 91% of these outlying communities' population is ethnic Amerindian(77% Makushi, 11% Wapishana, and 3% Arawak). Five percent of households are self described as 'Mixed,' (head of household is half Coast lander/half Amerindian) and 3% of households as 'Coastlander,' (African or East Indian descent) (Iwokrama, 2017).

Mahdia, Tusenen, Taruka, Monkey Mountain, Maikwak, Kato, Kopinang, Kamana and Orinduik all have airstrips for transportation. The Bartica Potaro road, which is maintained by private mining interests, allows heavy goods and passenger vehicles access to some of the communities. A journey by road from Georgetown takes approximately 12 hours to the outlying communities. The Konawaruk road also provides a link with the Soesdyke-Linden Highway via the community of Mabura.

This region is home to the Iwokrama International Centre for Rainforest Conservation and Development, a natural botanical and zoological laboratory. It is the setting for an annual, ten-day, 1,000 km 'Pakaraima Safari' that is marketed as an exciting frontier experience. It also possesses the selected sites for hydro-electric projects such as those at Amaila Falls, Tumatumari Falls and Chiung River.

#### Region 9

The largest administrative region in Guyana, Region 9, Upper Takutu-Upper Essequibo, is located in the south-western portion of Guyana. The main trading centers in the Region include Lethem – the Administrative Centre, Annai, Aishalton, and Karasabai.

The population of Region 9 is 24,238, comprising mainly indigenous peoples of Macushi, Wapishana and Wai Wai ancestry. The Central and North Rupununi are inhabited mainly by the Macushi and the south is the Wapishana and Wai Wais, who have a keen interest in biological conservation of their ancestral lands. The South Rupununi consists of a forest-savannah eco-zone with settlements today consisting of main villages, satellite villages, hamlets, homesteads, farm camps and hunting and fishing camps that are widely dispersed across the area.

<b>Ethnic Background</b>	<b>Region 9</b>
African/Black	353
Amerindian	20,808
Chinese	10
East Indian	253
Mixed	2,708

Portuguese	73
White	29
Other	4
<b>Total</b>	<b>24,238</b>

*Table 3: Distribution of the population of Region 9 by Background/Ethnicity (GNBS, 2012)*

The Region occupies 57,750 km<sup>2</sup> of Guyana's land area. Further, the average household size is 4.9 persons/household with most families occupying three different family dwellings: a permanent house in the main village, a house or hut on the family homestead or farm camp near to their farming grounds and a semi-permanent hunting and fishing camp in the bush. 57% of the region's population age 19 and less with 8-9% being in the 15-19 age range. The region experienced a population growth of 2.5% over the period 2002-2012.

Completion of primary education is practically universal. 38.2% of the population is engaged in Agriculture/Forestry/Fishing with over two-thirds (67.5%) of households deriving incomes from agro-processing (Ballayram 2015). However, other non-traditional activities are used to support the household income. The remoteness of communities in this Region impacts food, fuel and other commodity prices which continue to rise. It must be noted that the women perform equally strenuous tasks as the men.

Reports suggest that households in the region possess fairly good health with water borne and mosquito transmitted diseases occurring sporadically. However, hypertension and diabetes is a growing issue. Long and extensive flooding and food security becomes an issue since due to the heavy dependence on the agriculture sector for income. These can augment the health issues of the region. In these instances, communities rely on the government and other NGO's for their assistance. However, the households employ a range of coping mechanisms in these times. In recently, both governmental and non-governmental organizations have been working in the region advance the welfare of the indigenous peoples. In terms of monetary income, data shows that the region is considered one of the poorest in Guyana.

#### Mining and Indigenous Population in Guyana

Mining in Guyana occurs in proximity to indigenous peoples since they mainly occupy the interior of the country, the location of most mining operations. Indigenous populations are therefore disproportionately impacted by both the environmental and social impacts of mining. Environmental impacts include the destruction of the forests and its associated biodiversity; pollution of waterways and streams which are their primary sources of water; and environmental health related issues especially mercury exposure and poisoning. Since indigenous populations utilize ecosystem services heavily in their subsistence lifestyle, they are affected by disruptions in the ecosystem from mining operations.

The social impacts include, but are not limited to, displacement and resettlement of villages, disruption of the social structure of the village due to men leaving their families to work in goldmining resulting in



indigenous women being left to take care of the home and village. When men migrate to mining communities to work, farms are abandoned and the nutritional status of the village declines leading to food and nutrition insecurity. The abandonment of agriculture for mining disrupts the entire subsistence based economy of the indigenous society leading to numerous social issues. There are therefore reported rising instances of alcoholism, drug addiction, prostitution, unemployment and single parent families in villages close to mining communities. Further, gambling and infidelity are also increasing. The absence of men from a village leave the women vulnerable to being attacked by outsiders and increases the likelihood of rape. Human trafficking is also associated with mining camps in Guyana. Sexual exploitation has brought with it an increase in the spread of the Human Immunodeficiency Virus (HIV) in mining camps and surrounding villages<sup>1</sup>. Another major impact of mining is the absence of any formal education setting in mining areas. In cases where there are schools, literature notes that young boys usually drop out of school to go work in the mines. Therefore, there is a high level of school dropouts in mining areas.

Many indigenous persons are also employed in the mining operations of others, have mining operations of their own or live in villages that have contracted their village lands to mining for a royalty fee. They also provide many related services to the mining industry. Indigenous people therefore benefit economically from mining. The use of mercury in small scale mining operations in Guyana is an environmental health issue affecting mainly the miners and indigenous populations. Mercury is released into the waterways of interior locations in the ore recovery phase of the mining operations. Mercury enters the food chain from the waterways and bio-accumulates to the riverain life of fish and moves it way up to large mammals. Indigenous populations of Guyana diet consist mainly of fish and wildlife, both of which can become polluted by mercury. Indigenous women are therefore excessively at high risk of mercury poisoning because of their communities' close proximity to mining activities. The demonstration site of the project will occur in Region 9. CI Guyana will observe all local and international guidelines and best practices in the activities of the project. CI-GEF recognises that consideration must be given to the concerns of the indigenous population in the implementation of the project. It is therefore necessary to provide a safeguard plan according to CI-GEF policy for the interaction of the project activities and the indigenous populations.

## 2.0 Indigenous Peoples – National Situation

The indigenous peoples of Guyana are known colloquially as Amerindians. There are nine (9) Amerindian peoples in the country, namely, the Akawaio, Arawaks, Arekuna, Carib, Makushi, Patamona, Wapishana, Wai Wai and Warrau.<sup>2</sup>

They are the descendants of the first people to inhabit the varied geographical zones in the northern part of South America. Some groups were coastal dwellers while others lived mainly in the rain forest, savannahs and mountains of the interior. Today most of the indigenous communities are situated in

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1 Cholester et al, 2002

2 Ibid

the interior of the country and now constitute about 9.1 percent, or approximately 70, 000, of the total population of Guyana.

Despite rapid changes in many areas of the interior, most Amerindians continue to operate mainly outside the cash economy and are still dependent on a subsistence way of life which includes farming, fishing and hunting.

However, in their efforts to earn cash incomes some village leaders (Toshaos) have reached contractual arrangements with loggers, saw millers and gold miners to exploit timber and gold from their villages for a royalty fee. The royalty must be 7 percent or higher according to the Amerindian Act of 2006. Beginning in the early 1980s, the growth in gold and diamond mining has attracted many Amerindian males. Many males have abandoned their villages to work in mining operations affecting the social structure of the village as women and children are left alone for prolonged periods. Agriculture the traditional subsistence economy of villages is affected by the absence of men. Gender relations and roles are impacted as women are now expected to undertake most of the responsibility within their villages as men leave to work in the mining sector.

215 indigenous communities in Guyana now have legal title to their collectively held lands. These holdings total some 29,000 square kilometres or 13.9 percent of the national territory. This area includes nearly 4 million acres of forested land that is legally under the control of indigenous peoples.<sup>3</sup> The land titling process is currently being undertaken with assistance from the United Nations Development Programme (UNDP).

The issues facing indigenous groups of Guyana are related to lack of empowerment, their marginal status within the overall society and the affect this has on their self-determination as indigenous people. Impoverished indigenous women and children are particularly at risk of being lured to mining and lumber camps deep in the interior with promises of employment and end up being forced in to prostitution through debt bondage, intimidation or abuse.<sup>4</sup> There is also the issue of human trafficking of indigenous women and girl in and around mining camps.

Access to education and health care in Amerindian communities continues to be limited however the stated government policy is to provide indigenous children with the same educational opportunities available to the rest of the population. In practice, this is not the case. The government of Guyana also has a basic universal health care policy in which all citizens should have access to free basic health care. In the case of hinterland residents the government may transport residents to the capital and regional health care centers to access services not available in their communities. The Situational Analysis of Women and Children in Guyana (2016) shows that indigenous women and children have lower access to education and health compared to other groups. Further, limited health care services

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<sup>3</sup> UNDP, October 2013

<sup>4</sup> <http://minorityrights.org/minorities/indigenous-peoples-3/>

and the deterioration of their physical environment by activities such as mining predispose Amerindians to risks of worsened illnesses.

### 3.0 Safeguards related to the Implementation of the Project

The CI-GEF ESMF policies concerning Indigenous Peoples recognize the distinct circumstances that expose Indigenous Peoples to diverse types of risks and impacts from development projects. As social groups with identities that are often distinct from dominant groups in their national societies, Indigenous Peoples are frequently among the most marginalized and vulnerable segments of the population. As a result, their economic, social, and legal status often limit their capacity to defend their rights to lands, territories, and other productive resources, and restricts their ability to participate in and benefit from development.

#### Risks to Indigenous Peoples

1. Loss of ancestral rights to land and natural resource use areas as well as areas used for social, cultural and spiritual purposes. Such rights would need to be identified and recognized in specific projects;
2. Changes in land and natural resource use that do not take into consideration traditional resource use practices. Activities that support land and natural resource use changes based on unfounded assumptions that these are unsustainable may inflict both adverse social (e.g., decreased food security) and environmental consequences (e.g., over-exploitation of remaining land use areas). Such activities should only be undertaken based on a thorough understanding of both biological and social evidence, and through consultations with Indigenous Peoples;
3. Loss of culture and social cohesion. Given Indigenous Peoples' social and political marginalization and their distinct cultures and identities, which are often intertwined with their land and natural resource use practices, interventions may adversely affect their culture and social organization, whether inadvertently or not. While indigenous communities may welcome and seek change, they can be vulnerable when such change is imposed from external forces without their full participation and consent; and
4. Inequitable benefits and participation. Given their social and political marginalization, Indigenous Peoples may not reap the benefits of conservation projects. The costs (e.g., in time and resources) of participating in project activities may also outweigh the benefits to Indigenous Peoples. Participation design may not include appropriate capacity building (when needed), appropriate representation of Indigenous Peoples in decision-making bodies, or take into consideration local decision-making structures and processes. This may lead to alienation of Indigenous Peoples or conflicts with and/or between communities. It is important also to recognize that certain subgroups may be at an especially vulnerable position – indigenous women, for example, often have even fewer rights and reduced ability to access benefits and participation. It is important to ensure these subgroups are not 'glossed over' and that they are given equal rights to the rest of the group.

## Project Requirements

Considering these risks, all CI-GEF funded projects are required to:

1. Conduct safeguard screening for Indigenous Peoples as early as possible during the project preparation phase;
2. Implement effective participation of Indigenous Peoples in the preparation of environmental and social impact assessments to assess risks and opportunities and to improve the understanding of the local context and affected communities;
3. Implement effective consultation processes with the affected Indigenous Peoples' communities to fully identify their views and to obtain their Free Prior and Informed Consent (FPIC) for project activities affecting them. While FPIC is a community-level process, it is important to ensure that decisions at the community level are representative of all community members, especially those who have historically been left out of decision-making, such as indigenous women; and
4. Development an Indigenous Peoples Plan (IPP) describing measures to avoid adverse impacts and enhance culturally appropriate benefits in each project.

The level of detail necessary to meet the requirements of the IPP is proportional to the complexity of the proposed project and commensurate with the nature and scale of its potential effects on the Indigenous Peoples, whether adverse or positive. This will be determined by CI's Project Agency in consultation with the Executing Entity based on a subjective assessment of project activities, circumstances of Indigenous Peoples, social risks and project impacts.

Specific measures to achieve these objectives will be incorporated in the IPP developed with the affected Indigenous Peoples communities.<sup>5</sup>

### 4.0 Consultation and Consent

Regarding the consultation process for obtaining consent, the project will ensure the effective participation of indigenous peoples and communities. This consultation process will seek to inform them about the project, fully identify their views, inform/adapt the project design, and to obtain their free, prior and informed consent to project activities affecting them and, if its development is required, the IPP. It is important to ensure that community representatives giving consent are truly representative of the community; traditional leaders may not necessarily have the full picture of how a project may impact certain subgroups, such as women, in the community. The following is the process for consultation.

1. First, "permission to consult and seek consent" should be obtained. It is recognised that there may be a need for capacity building of members of the community to understand the project and their rights to consent and participate in it.
2. Then, once permission has been granted, the elements of a consultation in good faith should be considered, if permission has been granted; clarity regarding who are the negotiators and who are the decision makers.
3. Agree on the process and clarity regarding the participation of specialists, advisers and technicians
4. Agreement regarding timeframes / environment free of coercion

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<sup>5</sup> CI, ESMF 2017

5. Previous studies on environmental impact / transparency and relevance of the information.
6. Conditions of the agreement
7. Fair sharing of benefits
8. Clarity in the conditions of the agreement
9. Mechanisms for ongoing processes of negotiation and consensus between the parties
10. Clear mechanism for conflict and complaint resolution (publish the grievance mechanism in various formats)
11. Mandatory nature of the agreement (whether consent has been given or not)
12. Respect for indigenous self-determination and autonomy.

## 5.0 Stakeholder Map

### 5.1 Indigenous Associations and Organizations in Guyana

#### Ministry of Indigenous Peoples' Affairs

The Ministry of Indigenous Peoples' Affairs (MIPA) is the main entity, mandated by law to represent the interests of the Amerindians. It seeks to enhance the social, economic and environmental well-being of Indigenous Peoples and their lands through collaboration, sustainable development and appropriate legislation, while at the same time ensuring the preservation of Indigenous culture and traditional knowledge.<sup>6</sup> This ministry carries out its mandate through the work of several departments that collaboratively seek to represent the Amerindians at all levels. These departments are the Projects, Social Welfare and Health, Hinterland Scholarship, Governance and Community Development and Indigenous Residence.

#### The Amerindian Peoples Association

The Amerindian Peoples Association (APA) is a non-governmental Indigenous Peoples advocacy organization that seeks to promote and defend the rights of the Indigenous Peoples of Guyana. The Association was formed in 1991 at a conference for Indigenous leaders in Georgetown. These leaders had met to discuss various problems affecting their communities and felt that there was the need for an independent organization to represent their issues especially as these were not being addressed by the government. Such issues included natural resources exploitation on traditional Indigenous lands by large mining and logging companies and various forms of human right abuses including police brutality.

The APA was therefore formed to actively support community initiatives, to address human rights violations and to work towards improving the general conditions of the Indigenous Peoples of Guyana. Further, the APA conducts extensive programs in the interior, serving as a primary conduit for information about government policies and programs to Amerindian communities, as well as conveying the Amerindian communities' views to the national government. The APA works primarily

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<sup>6</sup> <http://moipa.gov.gy/about-us/>

with communities in Regions 1, 2, 7, 8 and 9 on various issues which affect them and by providing capacity building workshops on the Amerindian Act and other rights related areas which may have an impact on their lives such as the Low Carbon Development Strategy (LCDS), REDD+ initiatives, among others.

### National Toshias' Council

In accordance with the Amerindian Act, 2006, the National Toshias' Council (NTC) was established as a cooperate body comprising all Toshias. It outlines that the NTC shall elect an executive committee comprising one Toshias from each administrative region of the country and not more than ten additional Toshias. Some of the main functions of the NTC as designated by the Act include:

1. The promotion of good governance in Villages including investigating matters as requested by a Village and making recommendations.
2. The preparation of strategies & plans for poverty reduction and improved access to health and education in Villages
3. The preparation of strategies and plans for the protection, conservation and sustainable management of Village lands and natural resources
4. To advise the requisite Minister on the protection of Amerindian culture and heritage, including the identification and designation of Amerindian monuments, development of Villages, the impact of legislation or policy on Villages and any changes that should be made to such legislation or policy.
5. The coordination and integration of the activities of Villages on a national basis.

### Amerindian Village Councils

Part III of the Amerindian Act 2006, makes provisions of the establishment of village councils that have oversight of the activities within the respective villages. The functions of the village councils include but are not limited to, representing the Village, providing advice and strategic direction to the Village providing for the planning and development of the Village, holding for the benefit and use of the Village all rights, titles and interests in or over Village lands, managing and regulate the use and occupation of Village lands promoting the sustainable use, protection and conservation of Village lands and the resources on those lands and encouraging the preservation and growth of Amerindian culture.<sup>7</sup>

### Guyana Organization of Indigenous Peoples

Established on July 29, 1990, this organization seeks to facilitate the development of Amerindians through indigenous peoples' institutes, promote the recognition of the internationally recognised rights and interests of our peoples through partnership with other NGO's, stakeholders and agencies.<sup>8</sup>

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<sup>7</sup> Amerindian Act, 2006

<sup>8</sup> <http://www.devnet.org.gy/guyanagateway/files/guyanaoip.pdf>

### Amerindian People's Association

The Amerindian Peoples Association (APA) is primarily an advocacy organization that seeks to promote and defend the rights of the Indigenous Peoples of Guyana. Its membership is composed of units throughout the country. There are 80 such units. The governance of the organization is by an executive committee comprising the President, Vice-President, Secretary, Treasurer, Assistant Secretary/Treasurer, thirteen regional representatives, a women's representative and a youth representative.

The APA seeks to promote the social, economic, political and cultural development of Amerindian communities. The organization's focus is legislative and policy reform in areas such as participation and representation of indigenous peoples by indigenous peoples themselves, rights under national and international law, sustainable use of the natural resources and to ensure that the state fulfills its obligations in providing basic services to indigenous communities such as health, education, transportation and communication services.

### The Amerindian Action Movement of Guyana (TAAMOG)

A national advocacy organization that is based in Georgetown but work in all regions of Guyana. The organization is headed by an executive. Information on its program or activities is not readily available at this time.

### National Amerindian Development Foundation (NADF)

No information of contact information for the organization

### Indigenous Peoples Commission (IPC)

The IPC is a national advocacy organization. The organization is active in a number of areas across sector and issues. The organization is not listed and little information could be obtained on its structure.

### Guyana Organization of Indigenous Peoples

This organization has members in all in all 10 regions with an estimated membership of 3000. The largest membership is in region 9. The organization is governed by an executive committee consisting of 15 members. Elections for office bearer is held every 2 years. The organization focus is advocacy on all issues pertaining to indigenous peoples in Guyana. The main subject areas of activity or programmes include many areas such as health, HIV/AIDS, Sports, Welfare and relief, Culture and art, and the Environment.

### South Central Peoples Development Association (SCPDA)

A representative organization of Wapichan communities of the South and South Central Rupununi. It is a local organisation that has been working for at least 15 years on traditional land rights claim of the

region. The organization was recognised for its work by several international organizations. The project will seek to collect detailed baseline information on the indigenous organizations to ensure all of the indigenous representational organizations are included in its outreach and other project activities.

#### Regional Democratic Councils (RDCs for regions 1, 7, 8 and 9)

The Regional Democratic Council is the supreme Local Government Organ in each region with the responsibility for the overall management and administration of the Region and the coordination of the activities of all Local Democratic Organs within its boundaries.

## 5.2 Regional Context

### 5.3 Indigenous Associations and Organizations

No.	Name of Organization	Range	Contact	Telephone
1.	Ministry of Indigenous Peoples Affairs	National		225-8416
2.	National Toshias Council	National	Joel Fredericks	617-4385 660-0003
3.	Amerindian Peoples Association	National	Jean La Rose Laura George Earl Thomas	227-0275 Fax: 223-8150
4.	Amerindian Village Councils	Regional		
5.	Guyana Organization for Indigenous Peoples	National	Mary Valenzuela	225-2479
6.	The Amerindian Action Movement of Guyana	National	Peter Persaud or Pamela Mendonza	
7.	National Amerindian Development Foundation	National	Ashton Simon	
8.	Indigenous Peoples Commission	National	Neil Bacchus	231-5298
9.	South Central People's Development Association	Regional	Cedric Buckley	772 9290

### 5.4 Support Institutions

No.	Name of Organization	Range	Contact	Telephone
	Regional Democratic Council Region 1	Regional		777-5029
	Regional Democratic Council Region 7	Regional		455-2251 Fax: 455-2316



	Regional Democratic Council Region 8	Regional		225-8655
	Regional Democratic Council Region 9	Regional		772-2021

## 6.0 Workplan for the effective participation of indigenous peoples and communities

### 6.1 Project Area

During the selection of the project demonstration site, the indigenous peoples and communities and their respective organizations whose village lands (titled or un-titled) that fall within or near the proposed project sites will be identified. Other indigenous persons who work in mining and originate from other areas will be given recognition.

### 6.2 Legal Framework

The legal framework directly related to the Indigenous Peoples of Guyana are:

1. The Constitution of the Cooperative Republic of Guyana – Article 142
2. Amerindian Act 2006 (Passed February 2006 and accented to on March 14<sup>th</sup>, 2006)
3. National Development Strategy – Chapter 24
4. Amerindian Land Tenure Policy\_1995
5. LCDS Amerindian Development Fund\_
6. Indigenous Peoples Planning Framework – Revised July 2015
7. Amerindian Peoples Plan (APP) – Guyana Early Childhood Education Project 2014
8. United Nations Declaration on the Rights of Indigenous People
9. ILO Convention concerning Indigenous and Tribal Peoples in Independent Countries, 1989 (No. 169)
10. Convention on Biological Diversity of 1992

CI Guyana will become familiar with all the laws and policies pertaining to indigenous peoples and ensure that they are followed in the implementation of the project activities and sub-activities.

### 6.3 Dissemination of Materials

The project will ensure that all project information developed is reflective of cultural respect of indigenous peoples of Guyana. It will utilise simple language, explaining the objectives and impacts of the project. The project will translate some of the materials in the main indigenous language of the areas near the project sites if necessary.

### 6.4 Institutional Alliances

The project will form strategic alliances with national and local representative organisations of indigenous peoples to achieve the stated objectives of the project and ensuring that indigenous perspective is reflective in the project design and in the implementation of the project activities.

However, the project will consider both the actual capacity and the absorptive capacity of indigenous organizations and its effect on their ability to fully participate in project activities and consultations. The National Tshao's Council which was part of the Project Steering Committee for the project preparatory phase will be retained. The retention of the National Tshao's Council will ensure that the indigenous considerations are reflected in all of the project activities at the project governance level. The possibility of another representative indigenous organization on the PSC will be explored. The Ministry of Indigenous People's Affairs will be consulted with closely and informed of all project activities. It's involvement in the implementation of the project activities will be on a need basis. Other indigenous organizations will also be consulted and partnerships established on a need basis. The project proposes to establish a local project committee or several local committees. The local communities will be consulted on the community level issues of project implementation. At the local project committee level, village councils, for indigenous villages in close proximity to project sites, will be an integral part of the local committees. The local communities and other populations of affected Indigenous People (those who migrate from afar) will be consulted and asked to specify which representative institutions are entitled to express consent on their behalf.

#### 6.5 Proposed Actions to Achieve Indigenous Representation and Participation

Within the area of the demonstration sites of the project and other areas of impact, informational meetings will be carried out with all indigenous organizations in the areas and those whose sphere of influence extends to the area. The Ministry of Indigenous People's Affairs will also be dully informed. The meeting will inform of the project's objectives and desired outcomes. The meetings will explain the measures to ensure that Indigenous Peoples receive culturally appropriate benefits, the measures to avoid, minimize, mitigate, or compensate for adverse impacts - culturally appropriate and the grievance procedures, and monitoring and evaluation arrangements. The following actions will occur:

1. The concerns of the indigenous organizations will be noted and reflected in the implementation of the activities. An introductory workshop/project inception workshop will be held at the local level (project demonstration site area) focusing on indigenous peoples and the project. The workshop should be in jargon free language with translation in the main languages, and in places that guarantee the participation of most stakeholders. The workshop will cover, according to FPIC, the following: according to FPIC):
  - nature, size, pace, reversibility, scope of project
    - reasons or the project
    - locality of areas affected
    - preliminary assessment of likely economic, social, cultural & environmental impact including potential risks and equitable benefit haring in a context that respects the precautionary principle
    - personnel likely to be involved
    - procedures that the project may entail
  - A survey will be carried out to identify the main language of the area and the workshop carried out in that language.
2. Hire an indigenous specialist to facilitate the inception workshop and document all the indigenous perspectives and concerns regarding the project and the demonstration sites.

3. The indigenous expert should also conduct a baseline survey of indigenous concerns and issues in the project area.
4. Establish local project committee and ensure that indigenous organizations and peoples are adequately represented on same. Indigenous women as a special group who are both affected by mercury and can act as change agents in the education on mercury effects should also be adequately represented. Young men who work in mining and boys who leave school early to work in the mines will also be targeted.
5. Conduct informational and education workshops/sessions in mining areas on the effects of mining on indigenous use of natural resources and the social impacts of mining. Workshops on participation rights and consultation process to ensure and build the capacity for active participation will be addressed.
6. Explore the possibility of translating some of the project information materials in main indigenous language. For example, if one of the project sites is Marudi in Region 9, the main language of the surrounding area is Wapishana. The project site board can be in English and Wapishan.
7. Implement stakeholder communications and engagement plan, ensure that indigenous organizations and representatives are reflected in same.
8. Publish the grievance mechanisms using both written and oral methods. The catholic church is prominent in Region and respected, the project can use that fora as a means of disseminating both information on the project and
9. Ensure a participatory direct approach to monitoring and evaluation done through decentralized assessments including meetings with the local committees and indigenous peoples to verify indicators.

#### 7.0 Mechanism for Complaint or Conflict Resolution

The project will establish and publish a grievance mechanism according to CI and GEF guidelines. The project coordinator/manager will be responsible for receiving complaints and ensuring that all grievances are resolved according to CI policy which is as follows:

Grievance resolution will involve the participation of the MOIPA, village councils and the Toshaos' Council. However, the protection of indigenous rights lies within the government's indigenous entity the MOIPA. In light of this, the conflict resolution and grievance mechanism for a project-by-project basis as outlined by CI will be enacted. A summary of this mechanism is outlined below:

1. Upon receipt of the grievance it will be registered and screened.
2. Based on the outcome of the screening process, the validity of the claim will be established and the grievance treated as such.
3. In the case where the grievance is valid an approach to the solution of the problem is derived and the complainant is consulted.
4. If the approach is agreed up then it will be implemented, monitored and evaluated.
5. If the approach is not agreed up then further screening and assessment would be conducted, stakeholders would be informed and a new approach derived.
6. The new approach would then be implemented, monitored and evaluated.

7. Upon resolution of the grievance, a final report would be submitted to the PSC. However, if the grievance is not resolved, then the said grievance is submitted to the CI in DC for further action and decision.
8. All grievances will be resolved in 30 days, unless a resolution cannot be reached at the local, Guyana, level. In that instance, it will be elevated to CI DC and resolved within 90 days.

#### Provision of Funds

The following budgetary allocation is needed to effectively implement the plan:

**Table 2: Preliminary Budget**

ACTIVITY	AMOUNT
• Visits to the project demonstration site/s to ensure community involvement and ownership	USD 2000
• IP inception workshops and capacity building activities	USD 2500
• Preparation and dissemination of project awareness information including project brochures, sign boards, publishing of grievance mechanism etc	USD 1000
• Local project committee meetings, including gender specific meetings	USD 1500
• Reimbursements for transportation and others costs for participation in workshops	USD 2000
• IP groups for monitoring and evaluation	500 USD
<b>TOTAL</b>	<b>8,500 USD</b>

#### 8.0 Monitoring and Evaluation of the Stakeholder Involvement Process

For effective monitoring and evaluation of the engagement of indigenous people in the project (process and impact evaluation), the process should include both quantitative and qualitative indicators in addition to evaluation of outputs such as the number of educational/informational workshops carried out, and the percentage of attendance at these workshops, discriminated by ethnicity and gender. Direct methods such as key informant interviews (KII), focus and group interviews of indigenous groups should be used to assess indigenous engagement with the project. These direct survey methods should be carried out in the villages or communities by the indigenous expert or the methodology designed by the expert. Indigenous women who are impacted disproportionately by mercury pollution and the social impacts of mining should be a special focus of the interviews and assessments/evaluations. The project will include a mechanism for anonymity to ensure an environment to disclose grievances not reported because of intimidation or coercion.

It is also recommended that one participatory workshop be carried out mid and at the end of the project to measure the degree of information, awareness and ownership of the project and its objectives by indigenous peoples and indigenous women in particular.

The project will at a minimum monitor for the following indicators:

#### Indicators

1. Percentage of indigenous/local communities where FPIC have been followed and documented

2. The percentage of communities where project benefit sharing have been agreed upon through the appropriate community governance mechanisms and documented

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