

**Assessment on the Indicator of Adat Community and Local Community Capacity in PGA for REDD (Reducing Emissions from Deforestation and Forest Degradation), January 2012**

Number	Indicator	Meaning	Verifier	Verification Method
<b>i. Area planning and forestry which is sustainable, impartial, and not prone to corruption</b>	The participation level of the customary/local community through legitimate representative in meetings which discuss and decide on the area planning and forestry.	<ul style="list-style-type: none"> <li>• Customary community and local community is distinguished based on their history and the spiritual-cultural bond of a group of people living in a territory with the land and natural resources in that territory. Local community is the entire people living in a certain geographical area whose livelihood and basic needs depend on the local resources. Customary community is communities who have lived for generations in a certain area and has historical, spiritual and cultural bond with the land/ancestor's area which is regulated and managed based on unique local custom, which is different from the generally applied social, political and legal system. Based on those historical, spiritual and cultural aspects, customary community has collective rights in terms of origin/heritage/inherent in its identity, including collective/communal customary rights on land, territory and natural resources. Based on this understanding, customary community is the local community, but local community is not necessarily the customary community.</li> <li>• Representative is a person selected/appointed by a certain group of people or community or organization based on existing and accepted procedure in the</li> </ul>	<ul style="list-style-type: none"> <li>• The availability of representative from the customary/local community who attend and effectively participate in the meetings discussing area planning and forestry.</li> <li>• Knowledge, skill and readiness of relevant data such as the map of customary area as a prerequisite for the representatives from the customary/local community to participate fully and effectively in affecting the resolutions of the meetings regarding area planning and forestry in their territory.</li> <li>• The internal mechanism of customary community, customary community's organization and agricultural organization to choose the representative from customary/local community to attend the meeting on area planning and forestry.</li> <li>• The mechanism of reporting the result of participation process attended by the representative to the customary community or customary community's organization or agricultural</li> </ul>	<ul style="list-style-type: none"> <li>• Document analysis</li> <li>• Survey and Interview</li> </ul>

		<p>group, community or organization which sent that representative.</p> <ul style="list-style-type: none"> <li>• Meetings which discuss area planning and forestry are meetings held by government institution or non-governmental institution (in the form of permit, program collaboration, appointment, etc.) assigned by the government to plan territorial arrangement and or allocation of forest area utilization.</li> <li>• Complete and effective participation is the responsibility of governmental agency and or institution in charge of area planning and forestry to involve the customary/local community early on and to provide opportunity and support of adequate facilities so that the customary/local community is able to influence effectively both the process and the result of the meetings they attend.</li> </ul>	<p>organization which sent that representative.</p> <ul style="list-style-type: none"> <li>• The approval by the customary community regarding the proposal of area planning and forestry specifically related to the forest area border arrangement which is written and signed by the representative of customary/local community or customary community/agricultural organization.</li> </ul>	
<p><b>II. Management of rights which is sustainable, impartial and not prone to corruption</b></p>	<p>The effectiveness level of coordinating customary/local community to influence public policy and development project in relation to the acknowledgement and protection of their rights to land and forest resources</p>	<p>Customary/local community which is aware of its rights and interest over the forest resources and actively organize itself to declare its factual existence as the holder of rights or its interest and fight for its “claim” against the other parties (state or non-state) is the prerequisite for effective participation from customary/local community in the process of decision making/public policy making.</p> <p>This self organizing takes the forms of delegation institution (such as Customary Board, Customary Leadership, “Customary</p>	<ul style="list-style-type: none"> <li>• The availability of caretakers or customary leaders/community who are active and factual in fighting for their rights to manage the forest</li> <li>• There is ethical code and or organization game rule in ensuring democratic decision making process as well as basic support in program implementation.</li> <li>• There are vision-mission and planned program by the</li> </ul>	<ul style="list-style-type: none"> <li>• Document analysis</li> <li>• Survey and Interview</li> </ul>

		<p>Institution”) or organization of people/resident/customary community (such as Customary Community Alliance/Union of Customary Community, Farmers Union, etc.) which is formed through the process of participation (by the customary community itself, not prompted by the interest of outsider’s party) with clear constituents basis. The more group/organization which actively fights for its rights and interest with the capacity of providing data, information and strong knowledge basis, the better it is for the democratic public policy making in an area. The effectiveness of group/customary/local community organization’s participation in the process of policy making/decision making is very much determined by the legitimacy of that group/organization in front of its constituents. Data and information regarding the history of group/organization formation and mechanism of “legitimate” representative within group/organization must be paid attention to in order to avoid “elite capture”</p>	<p>customary/farmer community organization to bring justice to the weakest members/’such as women.</p>	
	<p>The availability level of written or verbal internal rules within the customary/local community in relation to customary territorial arrangement/territory managed by the people and forest</p>	<p>One of the basic rights of customary community is the right to identify itself as customary community with rights inherited from one generation to the next generation within its identity. The availability of rules (written or non-written) concerning the management of customary territory and forest resources contained within can show the identity of customary community and at the same time show the administration system of</p>	<ul style="list-style-type: none"> <li>• There are internal rules acknowledged by local authority and respected by the community.</li> <li>• The availability of data or customary territorial map which shows the traditional land utilization and zonation arrangement.</li> <li>• The level of awareness and compliance of the community</li> </ul>	<ul style="list-style-type: none"> <li>• Document analysis</li> <li>• Survey and Interview</li> </ul>

	area allocation as well as impartial benefit	forest occupation and management which survives within the customary/local community, including the administering of balanced and impartial rights and access among fellow community member to land and the natural resources contained within the customary territory documented in various research report, media coverage and field record of government officer as well as non-governmental activist organization.	with the existing rules (customary law or new consensus developed later) <ul style="list-style-type: none"> <li>• The process of documenting or implementing is done transparently or participatorily.</li> </ul>	
<b>III. Organization which is accountable and able to promote the achievement of forest and peat moss management which is sustainable, impartial and not prone to corruption</b>	The availability of mechanism agreed by the customary/local community to elect representative within Multi-stakeholder institution.	The coordination of customary/local community is very crucial in determining the effectiveness of its participation in the multi-party processes including the very important one in selecting representative within multi-stakeholder institution. Representatives must be selected/appointed democratically through clear election mechanism whose legitimacy is accounted for as representatives of the community or organization which sent them. The availability of customary/local community's representatives within this multi-stakeholder institution is an "affirmative" act and position the customary community as "rights holder" who ethically has the greatest consideration in the multi-party decision making.	<ul style="list-style-type: none"> <li>• The availability of mechanism in electing the representative for customary/local community within the multi-stakeholder institution.</li> <li>• The process of mechanism drafting is done participatorily and transparently.</li> <li>• Such internal mechanism manage the positive discrimination in electing representative within Multi-Stakeholder institution</li> </ul>	<ul style="list-style-type: none"> <li>• Document analysis</li> <li>• Survey and Interview</li> </ul>

<p><b>IV. Forest management includes issue of forest arrangement, monitoring, protection, conservation, supervising which is sustainable, impartial, and not prone to corruption</b></p>	<p>The development of initiatives and partnership which specifically build the models of sustainable forest management (SFM) and REDD+</p>	<p>In the everyday life of customary/local community, there are increasing research findings on the existence of traditional knowledge system and natural resources management practice which is sustainable and in reality has been successful in halting deforestation and damage to the forest ecosystem. These various initiatives are extremely potential to be developed into model of community-based Sustainable Forest Management (SFM) and even perceived as the most ready to become the REDD+proponent in the future. This developing initiative mostly come from the customary/local community itself based on collective/communal power in the form of existing social norms, but some of it also come from the partnership between the customary/local community with other parties, both governmental and non-governmental parties. Such initiative and partnership is the main capital in the efforts of sustainable natural resources management, including the implementation of REDD+ in the future. The documentation and registration of this initiative and partnership continuously is a great contribution and becomes important measurement in the achievement of the forest preservation purpose as well as the welfare of the customary/local community.</p>	<ul style="list-style-type: none"> <li>• The availability of initiatives &amp; partnership which specifically build models of sustainable management and REDD+</li> <li>• Initiatives and partnership in relation to the models of sustainable management and REDD+ is done transparently and participatorily.</li> </ul>	<ul style="list-style-type: none"> <li>• Document analysis</li> <li>• Survey and Interview</li> </ul>
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<p><b>V. Control and legal enforcement in the management of forest and peatland which is sustainable, impartial and not prone to corruption</b></p>	<p>The availability of internal control mechanism within customary/local community in conducting activities of forest utilization based on the principles of SFM</p>	<p>The Internal control mechanism within customary/local community are rules of communal living in utilizing the land, area and surrounding forest in such way that it doesn't harm communal interest. This control mechanism can take the form of customary law, but also new rules based on consensus. The compliance and effectiveness of this mechanism is very much determined by the institution which is strong in enforcing it.</p>	<ul style="list-style-type: none"> <li>• There is control mechanism internally within the customary/local community to carry out activities of managing forest based on the principles of SFM.</li> <li>• The formation process of internal control mechanism within the customary community is done transparently and participatorily including involving women group at every stage.</li> </ul>	<ul style="list-style-type: none"> <li>• Document analysis</li> <li>• Survey and Interview</li> </ul>
<p><b>VI. REDD+ infrastructure which is sustainable, impartial, and not prone to corruption.</b></p>	<p>The legitimacy and effectiveness of the representatives of customary/local community within R(E)DD institution</p>	<p>Aside from the existing state institutions and government, various governmental legal decision making institutions of multi-stakeholder nature (involving other parties outside of Government institution) are also growing rapidly such as National Forestry Board, National Water Resources Board, Maritime Board of Indonesia, etc. The same tendency is also occurring in the region in order to bridge between the reality of problems found in the field and the community's aspiration with the legal policy. For the implementation of REDD+, the Government is also planning the formation of multi-stakeholder institutions at national and regional levels. With regards to guaranteeing the fulfillment of participation right as well as</p>	<ul style="list-style-type: none"> <li>• There is mechanism in selecting the representatives of customary/local community within the R(E)DD institution</li> <li>• The availability of representatives from customary/local community within REDD+ institution</li> <li>• The capacity of the customary/local community's representatives in carrying out their duty to fight for the rights and interests of the customary/local Community.</li> </ul>	<ul style="list-style-type: none"> <li>• Document analysis</li> <li>• Survey and Interview</li> </ul>

		ensuring the effectiveness of customary/local community's participation, then in terms of existence, this representation then needs to be declared as "mandatory members" within the REDD+ institution.		
The capacity level of the customary/local community in participating in the implementation of REDD+, either in cooperation with other party or as REDD+ proponent;	The effective participation of the customary/local community is very much depended on various factors, among others are : (a) their ability to understand the rights of the customary/local community in relation to the issues of sustainable natural resources management and REDD+: (b) their ability to organize themselves and choose representatives who are legitimate and skillful in communicating aspiration and negotiating with other party to protect their interest in the process of policy making and program planning; (c) the strengthening of collective decision making system (such as through customary negotiation) which is binding within the community until the achievement of "Free, Prior and Informed Consent" (FPIC), either as rights and principle or purpose. The strengthening of participation capacity of the women, from both customary community or non-customary local community, requires special attention (affirmative action).	<ul style="list-style-type: none"> <li>• The adequate knowledge level of the customary/local community in order to participate in the implementation of REDD+ including when the community is a proponent part of REDD+</li> <li>• Certain skill which needs to be acquired by customary/local community in the implementation of REDD+ including when the community is a proponent part of REDD+</li> </ul>	<ul style="list-style-type: none"> <li>• Document analysis</li> <li>• Survey and Interview</li> </ul>	
The effectiveness of institutions with the functions to monitor the implementation of REDD+ safeguard policy specifically the	The function of monitoring on this implementation of FPIC is an independent effort (outside the proponent of REDD+) to know in advance whether the principles of FPIC with the required prerequisite have been fulfilled and the systematic mechanism put	<ul style="list-style-type: none"> <li>• The availability of customary community or institution or customary society group with the function to monitor the implementation of mechanism such as FPIC.</li> </ul>	<ul style="list-style-type: none"> <li>• Document analysis</li> <li>• Survey and Interview</li> </ul>	

	principles and mechanism of FPIC	forth has obtained consent from the customary community on the presence of REDD+ project in its territory. As an independent supervisor, the result of this monitoring will be presented to the REDD+ proponent party, the Government and the public.	<ul style="list-style-type: none"> <li>• There is criteria and ethical code in performing monitoring on the implementation of principles and mechanism of FPIC</li> <li>• There is report on the monitoring result to the customary community and the public periodically</li> </ul>	
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