



# Scaling out Biocultural Heritage Territories and Agrobiodiversity Zones in the copper belt of southern Peru

## Planning and Co-design Workshop

29 January 2025, YachayKuichi Pluriversity, Huarán, Cusco, Peru

Organised by Asociación ANDES (Peru) and International Institute for Environment and Development (IIED, UK)

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## Summary

In Peru, critical minerals for clean energy technologies, such as copper, are abundant. This presents both economic opportunities and social and environmental challenges, such as loss of biodiversity and displacement of indigenous communities, among others. Asociación ANDES (Peru) and the International Institute for Environment and Development (IIED) have been working with indigenous communities in the Andes for more than two decades to support sustainable development based on biocultural heritage, the principles of *Buen Vivir* and respect for the rights of indigenous communities.

### Protecting Andean Biocultural Heritage

In October 2024, ANDES and IIED launched a new project with support from the Ford Foundation to scale up the Potato Park model in indigenous communities that wish to protect their biocultural wealth and pursue alternatives to extractive operations in the Peruvian Andes. The Potato Park is a successful biocultural heritage territory in the Cusco region, linking five communities to support rural economy (eco-tourism), food security (conservation of diverse native potatoes), ecosystem and water conservation to mitigate the impacts of climate change, and indigenous peoples' rights.

This report presents the results of the planning workshop for this new project, which enabled co-design of the activities with local communities and organisations from Cusco and Apurímac. The workshop participants were experts from the Potato Park, the Q'eros Nation, Asociación ANDES, Entornos para el Buen Vivir (Apurímac) and IIED. The project will examine the Agrobiodiversity Zones law and other laws for the development of territorial governance tools to build alternatives to destructive extractive industries. The biocultural heritage territory model (BCHT) will be defined locally in each territory, using elements of the Potato Park and adapting them to the context of the communities.

The Potato Park is a model of community conservation based on collective governance, Andean cosmivision, traditional knowledge and customary laws. The five communities formed an intercommunal agreement for the collective management of their territories. The Park uses the Ayllu model to guide the management of the territory, which requires balance and reciprocity between three 'Ayllus' or communities - the human and domesticated ayllu, the wild, and the sacred - to achieve 'Sumaq Kausay' (wellbeing). Potato Park's technical experts explained that the Park's objective is to live in harmony with nature and to thrive in solidarity, and not only generate an income. Since 2008, each Potato Park economic collective has contributed 10% of its income to a communal fund to support the park and the communities. "Thanks to the Potato Park, there is economic support for women".

### Impact of extractive operations

The Potato Park experts felt that with mining they would lose native crops and animals, contaminate the water and soils in their communities and the sacred valley, and lose their knowledge and traditions. In Apurímac region mining has had these impacts, and women have been greatly affected. Mining has created conflict, broken the social fabric, and increased mortality. Many people have heavy metals in their bodies and are dying of cancer and other diseases. Life is also more expensive because of mining, and there is much less local production (e.g. food, clothes, ceramics). The benefits of mining often do not trickle down to communities – overall, participants felt that mining generates more negative impacts than positive ones.

Indigenous communities face other challenges, such as territorial boundary disputes, lack of documentation and privatisation of collective lands, impacts of climate change (e.g. lack of water), inter-community conflicts, discrimination and violence against women, and commercialisation of biocultural heritage and traditional knowledge.

### Scaling up the Potato Park model

Biocultural Heritage Territories (BCHTs) can help to address these challenges and provide alternative development models. They are mosaics of land use, which come from the memory of communities. They support both monetary and non-monetary economies such as bartering which is important for food security in mountains. Q'eros representatives felt that the Potato Park model is important for their communities. The representatives of Entornos (Apurímac) also appreciated the Potato Park model very much, but there is no tourism in Apurímac, so another economic strategy is needed. A camelid park

could be established, focusing on the vicuña which has high economic value, and could be registered as an agrobiodiversity zone, both in Apurímac and in the Q'eros territory (Cusco).

Scaling up the Potato Park model first involves identifying focus areas where communities face threats such as mining and want to seek sustainable alternatives, maintain biocultural heritage, and harness the potential to establish an alternative economy. Other criteria include security and social organisation. Phase 1 of scaling up the Potato Park model is 'assessment and participation': Free Prior and Informed Consent; participatory assessment of each community; and establishing partnerships including economic collectives through bottom-up processes, and alliances with communities, NGOs and government agencies. It is also important to address land tenure issues. Phase 2 is to establish a management plan based on biocultural heritage, including zoning of the territory based on the Ayllu system, and the development of mechanisms for benefit sharing (e.g. an inter-communal agreement).

### Next steps and community leadership

The next steps for the project will be to select the communities of focus in Apurímac; to analyse the different laws and policies that allow for sustainable and biocultural development; to map the actors in each selected territory; and to elaborate an implementation plan for the project. ANDES and the local Potato Park technical experts will organise training workshops to scale the model to other communities.

The workshop has enabled mutual learning, exchange of information and active participation of local communities and organisations in the planning of the project in a bottom-up process. The project will work with indigenous experts in each community who will be the intellectual leaders, because the communities have the most knowledge about the Biocultural Heritage Territories.



*Workshop participants – photo by Hernan Mormontoy Santander*

## Participants

- Hernan Mormontoy, Enrique Granados, Tammy Stenner (online), Jessica Villacorta, Alejandro Argumedo (Asociación ANDES).
- Ricardo Paco Chipa, facilitator of the Chalakuy Park (ANDES).
- 8 Technical experts of the Potato Park (Ricardina Pacco, Aniceto Ccoyo, Mariano Sutta, Ciprian Ccoyo, Jhon Ccoyo, Daniel Pérez, Lino Mamani, Ricardo Pacco).
- 2 Q'eros community technical experts, including the community President.

- Cecilia Suerio and Karen from 'Entornos para el Buen Vivir' (Apurímac).
- Krystyna Swiderska and Elaine Harty from IIED (online).

## Introduction to the workshop (Alejandro Argumedo)

We want this workshop to be informal and interactive, to learn from each other and from the Potato Park about tools they have been developing to protect their agrobiodiversity-rich territory. But all this work is being done as a group - with partners from Entornos in Apurímac and Q'eros who have big problems because of mining, and with IIED in the UK - we are an 'ayni' (reciprocity-based group). The governance model will be defined locally in each biocultural territory - they can use elements of the Potato Park which are useful but adapt the model to the nature of the different communities. But all the communities have three 'Ayllus' or communities - the human and domesticated, the wild, and the sacred. When there is balance and reciprocity between the three Ayllus we have Sumaq Kausay (Buen Vivir). The Biocultural Heritage Territory model will be adapted. I propose to modify the workshop agenda to first explore mining impacts and Biocultural Heritage Territories, and then develop criteria for the selection of project focus areas (see Agenda, Annex 1).

## Introduction to the Ford Foundation project (Krystyna Swiderska)

The Ford Foundation project started in October 2024 and ends in September 2026. It has two long-term goals:

- To scale up the Potato Park biocultural territory model and agrobiodiversity zones, where communities seek alternatives to mining in Cusco and Apurímac.
- To establish a network of agrobiodiversity zones.

Mining and demand for copper is rising because of the renewable energy industry (electric cars, batteries etc.) as part of global efforts to tackle climate change - 121 new copper mines will be needed worldwide to meet the demand. Mining brings soil and water pollution, and affects food security and cultural relations with Pacha Mama. It often brings few benefits to communities, along with alcoholism, prostitution etc. But resistance by communities in Peru has created conflicts with companies. The law on Agrobiodiversity Zones obliges the government to protect agrobiodiversity in registered areas.

### Project objectives:

- To use the Agrobiodiversity Zones law and other laws to develop governance tools for communities that wish to establish biocultural territories and protect agrobiodiversity rather than pursue mining.
- Develop a governance model and tools to protect the Potato Park Agrobiodiversity Zone from extractive industries (e.g. by revising its constitution, management plan, biocultural protocol).
- Scale up the Potato Park model to establish biocultural heritage territories in Cusco (Q'eros) and Apurímac (in Cotabambas or Grau).

## Methods, tools and processes for establishing the Potato Park (Alejandro Argumedo)

Alejandro presented an interactive PowerPoint (see Annex 2), as a participatory exercise to brainstorm with participants and ask for input on each topic.

**The Potato Park** in Peru is a successful example of community conservation and sustainable development, which we have been working on since 2000. Its key features are community management, agrobiodiversity conservation, sustainable livelihoods and cultural preservation. The Potato Park established an agreement with CIP for repatriation of native potatoes and an agreement with Svalbard seed bank in Norway, and has worked with universities. It has also succeeded in promoting the introduction of regional laws against biopiracy and transgenics in Cusco. The Potato Park aims to defend territorial rights against destructive extractive industries.

Before the Potato Park model was developed, ANDES worked with the Q'eros community for the Millennium Ecosystem Assessment and there we learned about the Ayllu model and how the three elements relate to each other, and we realised that this concept is represented in the ancestral Inca drawing of Santa Cruz Pachakuti. So we used the model to see how to manage the territory, as our ancestors did. In the Auki Ayllu are the Apus and from them come our customary laws, and in the Auki Ayllu and Salka Ayllu (wilderness) we have mining concessions. Runa Ayllu are all the people, the intercommunal agreement, the economic collectives (medicinal plants, handicrafts etc), and domesticated animals and plants. So the Ayllu model ensures an articulated collaboration between humans and nature. Before the Potato Park the communities were separate, they all had separate statutes. When they formed the intercommunity agreement, their capacity to defend their territories was strengthened. The Potato Park has been recognised by the UN and other countries see it as an effective model.

Ricardina: The objective of the Potato Park is also related to women, and how women have organised themselves. Thanks to the Park there is support for women, they can generate an economy and educate their children.

Aniseto: With this organisation of the Potato Park we want to achieve Buen Vivir and Sumaq Kausay. To have enough food and solidarity. Buen Vivir is not only to have money and a house, but also to live contentedly with nature, wildlife and our landscape – that is what we seek, along with food security and food sovereignty.

Yon: Between 2008 and 2024 the Potato Park has distributed resources among the communities every year, from economic collectives, visitors etc. Every year, 6000 to 8000 soles are distributed depending on the level of work done by the communities. In 2024, 7500 soles were distributed among the communities from visitors from different countries - the Potato Park shows its work. Each collective contributes 10% of what they earn and visitors pay around 300 soles. The funds are used to promote the Potato Park, support the Papas Arawiwas (potato guardians) group, and the rest is shared amongst the communities, e.g. to build schools, maintain roads, support animals.

Ricardina: With mining the space for animals would be reduced. People in the government don't know the coexistence we have with the animals, and that's why the government promotes mining which affects our water etc.

## Mining threats to Andean indigenous communities

Participants highlighted the following impacts of mining:

- Contamination of water sources (springs, streams, rivers, others). Extinction of wild species. Loss of biological diversity. Contamination of the environment.
- Loss of customs and traditions (culture). Changes in eating habits (especially among young men and women). Change in lifestyles, adoption of other lifestyles (availability of money). Displacement from territories.
- Lack of acknowledgement of the rights of Indigenous Peoples. Increase in informal artisanal mining.

Potato Park: With mining in the Potato Park, crops and animals would be lost, and as the terrain is sloping, it would also contaminate the lower part of the communities. The Potato Park is in the highlands but mining would affect the whole of the sacred valley below. With mining we would lose all our knowledge - the young people would go into mining and we would lose all the work we have done in the Potato Park. We would lose all our food and traditions, it would affect us a lot. We would lose the animals - vicuñas, sheep, and our coexistence with them and our culture. Mining is already affecting other communities. It goes against our goal of "Buen Vivir" - if there is mining there would no longer be the three Ayllus that bring "Buen Vivir". Mining can also change the production system (for other crops) and bring food insecurity.

Entornos: Mining in Apurimac has had visible impacts (on water, animals) and invisible impacts (changes in culture, how we dress, adopting other festivals). Women can be greatly affected, for example when pregnant and by alcoholism. It can contribute to the degradation of the value of life, and break down the social fabric. Conflicts are created between people and communities, and there is

dispersion and/or breakdown of the associativity of communities. When money arrives it causes problems for the community.

Mining also results in increased mortality. With water pollution one can get heavy metals in the body. This damage is not reversible and many people are dying of cancer and incurable diseases in Apurimac. For example, the Espinar area is one of the most affected because it has had mining for 40 years, even children have heavy metals. And in mining areas there is more police presence, they criminalise protests and can give sentences of 15 or 20 years in prison. If communities resist, they are sometimes penalised by the companies (e.g. there are no investment projects for them).

In Apurímac life is much more expensive now, everything is monetised, and mining results in more dependence on money and less production. For example, the clothes and ceramics they used to produce are now imported from China, and many people in the communities no longer have jobs. And now they are told they have to go electric because of climate change; it's a colonial narrative.

There is also an economic impact because people are asked for taxes and most of the benefits of extractives go to the local governments but not to communities, because of corruption. Those communities should have good schools etc but the funds are often not well used (ie. their use does not respond to the needs and priorities of the communities). Mining brings more negative impacts than positive ones - pollution, migration, and those who stay to fight for the territory do not receive benefits.

Alejandro: Overall, the main impacts of extractive industries are negative. There are some positive impacts at the beginning, but many impacts end up being negative. The state receives funds but very little reaches the communities as mining often leads to increased corruption.

## Other challenges facing biocultural territories

Alejandro explained that there are other threats such as boundary disputes and lack of documentation - for example the Q'eros community almost lost their territory because they did not have a map of their territory. Sometimes tourism comes but it only benefits a few people; and this and religion can create internal conflicts; there is also lack of water, loss of pastures, and impacts of climate change. And there are limited financial resources, so communities have to knock on doors and ask for funds from the mayor and others.

Under the same modality (brainstorming), other challenges to consider were identified:

- Ricardina: discrimination against women - there are people in the communities who still do not respect women and some mistreat them (gender-based violence).
- Potato Park participant: There are always challenges in relations between communities.
- Aniseto: Conflicts between communities. We are worried that young people in the Potato Park are going to sign agreements for mining. How do we educate the new generation? Young managers and young men and women have a tendency to accept mining activity.
- Yon: The Potato Park model is generating employment and income in the Park – young people need to be educated not to seek concessions.
- Entornos: Land fragmentation and redistribution. Problem of privatisation of communal land – people obtain private titles and continue to divide the land for children and grandchildren. We don't have agricultural subsidies like in other countries.
- There is also the problem of commercialisation of biocultural heritage – traditional knowledge is appropriated by multinational companies.
- Harmful inter-institutional competition ('Ilallinakuy'). Disagreements and interference between state entities and institutions, and weakening of their organisation.

Alejandro concluded that the project cannot solve all of this but must also take these other challenges into account.

## Biocultural Heritage Territories: Definition and Characteristics

The perceptions of participants from Q'eros and Apurimac regarding the usefulness and benefits of the Potato Park model were explored: Does the Potato Park model have useful elements? Alejandro explained the vision of creating a network of parks—"for that, we need a Biocultural Heritage Territory model." He explained that Biocultural Heritage Territories (BCHTs) are mosaics of land use, like a fabric, that connects ecological zones (they are not separate).

Krystyna: BCHTs unite different communities in a landscape to establish collective governance based on customary laws. This definition highlights the key elements of biocultural territories: "land use mosaics encompassing Indigenous and traditional land tenure, production and exchange systems, cultural identity, community organisation, and simultaneous goals of endogenous development and biodiversity conservation." The collective aspect is important, as biocultural heritage is collectively held. The goal is to promote a collective and equitable economy rather than an individualised one; and to strengthen the biocultural economy, including non-monetary aspects such as barter and collective farming. Barter is important for food security, for example in the Chalakuy (Barter) Park in Lares.

Alejandro: The concept of BCHT comes from the communities' memory; BCHTs aim to preserve the territories that communities hold dear.

Alejandro: Is the Potato Park model useful or not to address the challenges of mining, economic problems, gender issues, etc.? The Park still has some problems but has made progress in addressing these issues.

Potato Park participant: We have economic collectives with members of different communities—for us, it's very important; we can work much better this way, together as a community.

Q'eros: The work of the Potato Park is important, especially the conservation of potatoes and many varieties because they are the main resource for ecological nutrition, and different dishes can be prepared; it's important for gastronomy. I think the Potato Park model is important for the Q'eros.

Entornos: We really like the model, but in Apurímac, the "intervention strategy" has to be different, since the communities have their own specificities. For example, Apurimac doesn't have tourism. We must explore other options to generate income. It's difficult to compete with the economic value of mining. If a neighbour is making money, you want to make money too. These days, we all need money. But we want to learn more about the non-monetary elements and how to emphasise them more. Can you help us revive these aspects in Apurimac?

Alejandro: In Cusco, we have culture and tourism nearby, but in Apurimac, things are very different. Many people have entered the mining industry and started earning money, and that has changed their mindsets. As Aniseto said, young people are already adopting that way of thinking. But many of us believe it's possible to overcome these challenges. The Potato Park model represents an alternative, not something that can be transferred, but rather a source of inspiration to address challenges. We can explore and seek tools we can use to address challenges—such as using culture and non-monetary aspects to find alternative forms of organisation etc., for the common good.

Alejandro emphasised that:

- The Potato Park model could be useful to empower other communities.
- Communities could gain many benefits.
- By better utilising our natural resources, we could improve our production, food, nutrition, and health.
- The learning of our school-age children could be improved by eating healthy foods.
- The Potato Park model can help strengthen local identity.

## Scaling out the Potato Park model: Selection criteria

Alejandro explained that to scale-out the Potato Park model, we must consider this as a community-to-community effort because they are the ones with the knowledge, the experts on the Potato Park. We at ANDES and IIED act as support centres for training, developing materials, and raising funds. But the key actors in the process are the communities. Two years is a relatively short time; but we can "plant the seed."

We should select communities similar to the Potato Park and Q'eros. To select the communities, criteria will be established. We have proposed possible criteria here, but they are only ideas. You must define the criteria you will use in Apurimac, because Apurimac is unique, so you must adapt the model to establish a BCHT for Apurimac.

### Possible criteria for selecting focus communities:

- Area/community with high impact/threat from mining.
- Level of manifest commitment from the community/group against mining.
- Biocultural heritage (e.g., cultural values, agrobiodiversity of crops and livestock).
- Potential and conditions for establishing a biocultural territory.
- Opportunity to develop economic alternatives.
- Security.
- Collaborative connections with communities.
- Level of support/commitment from the local government and disposition against mining.

Entornos: Criteria and suggestions:

- It is impossible to work in some areas that are heavily affected by mining. A BCHT could be an alternative that protects Indigenous Peoples' rights in areas threatened by mining in Cotabambas. For example: Haqira is on the outskirts of the mining area but not in the direct area of influence.
- An area threatened by mega-mining should be included as a criterion.
- Using mobile phones and social media is good for connecting with communities.
- Strong social organisation and work with young people (men and women). In one area, there is a youth organisation that opposes mining.
- The provinces of Cotabambas and Grau are both important for mining – some areas experience significant environmental impacts, others less so. Therefore, we are identifying communities that want to protect the environment or generate an alternative economy.
- Potential locations/zones in Apurimac: Cotabambas and Haqira districts (Cotabambas province).

Alejandro: A Camelid Park could be established in Apurimac (e.g., with alpacas and colourful vicuñas). The vicuña is protected by national law, and reintroduction can bring significant economic value. A camelid breeding area could be registered as an "agrobiodiversity zone."

## Scaling out the Potato Park Model: Key steps

### Phase 1: Assessment and Participation

1. The first step is to identify focus areas, where Indigenous communities face significant threats from mining and have expressed interest in sustainable alternatives.
2. Assess the needs of each community in the group of communities. We have a guide on how to conduct assessments in relation to BCHTs. Comprehensive participatory assessments are conducted to understand the following about the community:

- Relationship to the land and its resources.
- Existing resource management practices.
- Cultural values and traditional knowledge.
- Threats posed by mining activities.
- Capacity and willingness to participate in a BCHT initiative.

3. Establish partnerships: The first thing we did in the Potato Park was establish economic collectives—it's a bottom-up process, and ANDES provides support with technical information if needed. We built strong alliances with local communities, NGOs and government agencies to ensure collaborative governance. We engaged community experts, leaders, and researchers with prior experience in the region to navigate the socio-ecological complexities and regional governance.

4. Land rights and tenure: It will be important to verify land titles, address existing land tenure issues, and ensure that communities have secure land rights in the proposed BCHT area. Legal expertise familiar with the specific legal context of the region is essential.

**Phase 2: Establish a BCH-based Management Plan that describes:**

- Zoning based on the Ayllu system, including: agriculture (crops or camelid zones—the latter will challenge the paradigm of agrobiodiversity zones), livelihood diversification strategies, biodiversity conservation, and sacred sites they want to maintain.
- Benefit-sharing mechanisms (the Potato Park has an inter-community agreement).
- Protocols for joint review of "biocultural monitoring and assessment" (IIED and partners from Asia and Africa also have experience with this).
- Establish legal instruments: The Q'eros community could be an Agrobiodiversity Zone or Vicuña Park. First, work with a lawyer to create a matrix of different legal instruments that we can use and adapt to the communities' bylaws.
- How to ensure secure, multi-source financing for BCHT implementation and long-term sustainability (this could include the local economy).
- Capacity building (see PowerPoint, Annex 2).

We must also define strategies for how we will work together and participate in forums or other events and form a "permanent discussion group" to develop an "adaptive model" for the BCHT.

Krystyna: When selecting the BCHT site for the project, consider that the threat of mining is an important criterion for the project. The project should focus on the districts of Cotabambas and/or Grau in Apurímac region.

## Agreements and next steps

At the close of the workshop, agreements were established with dates for the next steps and key activities, which are outlined below:

Identification and selection of communities

- ✓ Date: second week of March; Responsible: Entornos (Apurímac).

Policy analysis

- ✓ Entornos (Apurímac) will provide the contact name and/or a lawyer who can develop the topic.
- ✓ Formation of a communication and coordination committee between ANDES and ENTORNOS, via WhatsApp.
- ✓ The Terms of Reference for the hiring of a lawyer will be finalised by ANDES.

### Stakeholder mapping

To conduct the "stakeholder mapping" in each possible (initial mapping) and selected (more detailed) territory, consider the criteria: stakeholders influencing mining, stakeholders with a level of influence and power. Date: end of February; Responsible: Entornos (Apurímac) and ANDES (Cusco).

### Implementation plan

- ✓ The general implementation plan will be developed based on the information and topics included in the PPT presented by Alejandro (Scaling the Potato Park Model to Counteract Mining Threats to Indigenous Communities). ANDES will send the PPT for comments and suggestions. Adjustments will be provided as soon as possible.
- ✓ Entornos (Apurímac) has an operational plan.

### Meeting of Agrobiodiversity Zones

- ✓ The Potato Park, Q'eros, and Apurímac communities are expected to participate in a meeting of Agrobiodiversity Zones.

### In-person meeting

- ✓ When the selected Apurímac communities visit the Potato Park. Date: late March 2025.
- ✓ A methodology needs to be developed for the Potato Park-Q'eros workshop. Community selection. Date: first week of February.

## General conclusion

The meeting enabled mutual understanding and exchange of information as the basis for bottom-up planning of the Ford project. It also established initial links and agreements to guide project implementation based on a roadmap and plan for future actions. The emerging ANDES-ENTORNOS-IIED alliance has great potential.

## Annex 1. Workshop agenda

9:30 (14:30 UK): Workshop introduction and objectives (ANDES).

10:15: Project introduction (ANDES and IIED).

10:45: Development of criteria for selecting communities in Cusco and Apurímac.

- E.g. level of mining impact; biocultural significance; richness of native agrobiodiversity; community readiness; socioeconomic conditions (including opportunities to develop sustainable alternative livelihoods); governance and institutional support; biocultural resilience; potential for broad collaboration; eco-geographic and security considerations; educational and capacity-building opportunities; among others.
- Definition of work areas: proposal of at least two communities in Cusco and Apurímac (Cotabambas or Grau).
- Definition of a participatory process for the final selection of communities.

11:30: Break / coffee.

11:45: Review of methods, tools, and processes for scaling up the Potato Park.

- **Methods** (e.g., community-to-community, knowledge co-creation, adaptive biocultural management, monitoring and feedback; **tools** (GIS, repatriation, biocultural restoration, digital platforms, and mobile applications); and **processes** (partnership building/governance, creation of economic self-management collectives, inter-institutional collaboration, community capacity building, policy promotion, and advocacy processes):
- Ethical principles for community engagement.
- Ethical principles for collaborative work among project partners.
- Definition of the roles and responsibilities of each partner.

12:15: Roadmap, implementation plan for initial activities, and timeline.

- Deadline for the final selection of communities in Cusco and Apurímac. Identification of the responsible organisation.
- Deadline for the policy analysis matrix with a comprehensive approach. Identification of the responsible organisation.
- Deadline for stakeholder mapping in the selected area. Identification of the responsible organisation.

13:00 – 14:00: Lunch

### Afternoon

14:00: Development of the implementation plan

- Define activities and plan for the first and second years, including a mid-term assessment workshop.
- Plan an agrobiodiversity zones meeting to coincide with the meeting of the governing body of the FAO international seed treaty (November 24-29, 2025).

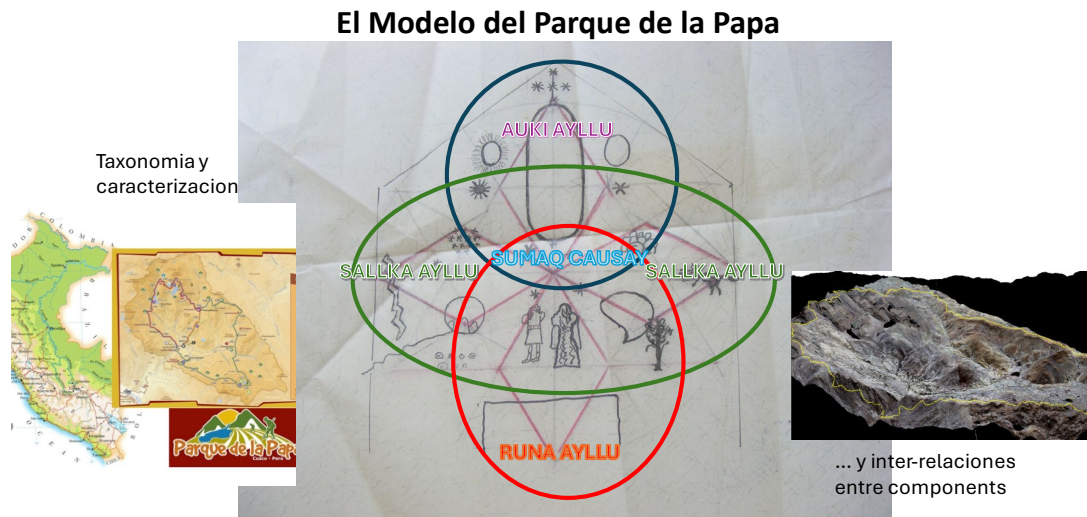
15:00: Next steps and final agreements on responsibilities for each partner.

17:00: Closing

## Annex 2. Scaling the Potato Park model (PPT presentation)

“Scaling the Potato Park Model: A Community-Based Approach to Countering Mining Threats to Indigenous Territories.” *Protecting Biocultural Heritage and Sustainable Livelihoods*. (PPT by Alejandro Argumedo)

### 1. Introduction



### 2. Mining threats facing Indigenous Andean communities

#### Amenazas Mineras a las Comunidades Indígenas Andina

Mapa de la actividad minera en la Región Cusco, 2013



Fuente: MINEM.

- Indigenous communities face mining threats worldwide.
- Negative environmental and social impacts of mining: deforestation, water pollution, displacement, loss of traditional knowledge, social conflicts, etc.
- The map highlights the areas in the Cusco Region (Peru) where this problem is common.

### 3. Biocultural Heritage Territories (BCHTs) – Definition and Characteristics

- Definition of Biocultural Heritage Territories (BCHTs): land-use mosaics; interconnection between biodiversity and culture.
- Key characteristics of BCHTs: community management, agrobiodiversity conservation, sustainable livelihoods, and cultural preservation.
- The Potato Park in Peru is a successful example of community conservation and sustainable development.
- Relevance of the model as a counterpoint to destructive extractive industries.
- INMIP: International Network of Mountain Indigenous Peoples – scaling up the model

### 4. The Potato Park model as a Solution

- Challenges faced by BCHTs: Border disputes, lack of documentation, threats from external development, internal conflicts, resource depletion, impacts of climate change, and limited financial resources.
- Success of the Potato Park as a community-based approach to addressing similar problems.
- How can it serve as a model to empower Indigenous communities facing mining threats?
- Focus on the potential to replicate success and scale the model.

### 5. Scaling the Model: Phase 1 – Assessment and Engagement

**a. Identify target regions:** Select regions where Indigenous communities face significant threats from mining and have expressed interest in sustainable alternatives.

**b. Assess community needs:** Conduct comprehensive participatory assessments to understand the following about the community:

- o Relationship to the land and its resources.

- Existing resource management practices.
- Cultural values and traditional knowledge.
- Threats posed by mining activities.
  - Capacity and willingness to participate in a BCHT initiative.

**c. Establish Partnerships:** Build strong alliances with local communities, NGOs, and government agencies to ensure collaborative governance. Engage community experts, leaders, and researchers with prior experience in the region to navigate the socio-ecological complexities and regional governance.

**d. Land Rights and Tenure:** Address existing land tenure issues and ensure that communities have secure land rights in the proposed BCHT area. Legal expertise familiar with the specific legal contexts of the region is essential.

### 6. Scaling the Model: Phase 2 – Planning and Implementation

Develop a Management Plan based on the community's biocultural heritage (BCH) that describes:

- Boundaries and zoning of BCHT (Ayllu system: Runa, Sallka, Auki):
  - o Andean agriculture/agroecological practices (Andean camels, native crop diversification, soil conservation, etc.).

- Livelihood diversification strategies (microenterprises, ecotourism, crafts, etc.).
- Conservation and restoration of biodiversity and ecosystems (wild relative conservation).
- Sacred sites and cultural and spiritual values.
- Benefit-sharing mechanisms within the community (inter-community agreements).
- Biocultural monitoring and impact assessment protocols.

## 7. Scaling the Model: Phase 2 – Planning and Implementation

- **Develop Legal Instruments:** Based on the community plan, establish appropriate legal instruments for the BCHT (e.g., the Agrobiodiversity Zone), including agreements on self-governance and resource management. This may involve local customary law, national legislation, or international agreements. Legal experts familiar with national and international laws on indigenous rights and land tenure will be essential.
- **Secure Financing:** Secure financing from multiple sources (government, NGOs, international organisations) to support plan implementation and long-term sustainability. Strategies may include ecotourism initiatives, microenterprises, etc.
- **Capacity Building:** Provide capacity building for community members in areas such as agroecology, ecotourism management, financial literacy, and conflict resolution.

## 8. Scaling the Model: Phase 3 – Monitoring, Evaluation, and Adaptation

- **Implement monitoring and evaluation:** Establish a robust biocultural monitoring and evaluation system to track progress, identify challenges, and make necessary adjustments.
- **Knowledge sharing:** Facilitate the exchange of experiences and knowledge between communities in the Potato Park and communities in the target regions.
- **Advocacy and political engagement:** Engage in advocacy efforts to protect the BCHT from mining threats and promote policies that support community conservation and sustainable development.
- **Adaptive management:** Adopt an adaptive management approach, adapting strategies as needed based on monitoring findings and changing circumstances.

## 9. Key Considerations

- **Free, Prior, and Informed Consent (FPIC):** Throughout all phases, strict adherence to the FPIC principle is crucial.
- **Cultural Sensitivity:** Maintain deep respect for local cultural traditions and practices. • **Transparency and Accountability:** Ensure transparent and accountable governance mechanisms.
- **Conflict Resolution:** Develop effective mechanisms for resolving conflicts among community members and between communities and external stakeholders.

## 10. Empowering Indigenous Communities

- Importance of community-led solutions.
- Potential of the Potato Park model to empower Indigenous communities and protect their biocultural heritage.
- How can the Potato Park, Q'eros and Apurimac communities, Entornos, IIED and ANDES work together to support community initiatives and advocate for policies that protect Indigenous rights and promote sustainable development?



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