

THE ICCA CONSORTIUM NEWSLETTER

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Editorial

Communities conserving nature and culture will gather in Australia in November 2014

Grazia Borrini-Feyerabend, ICCA Consortium Global Coordinator



The Gully Aboriginal Place will host the gathering promoted by the ICCA Consortium (Courtesy: The Gully Aboriginal Owners)

The Members of the ICCA Consortium know well that profound associations between peoples and territories are found in all of the planet's five continents. Thousands of names are used to express those bonds in different languages... and thousands of approaches are developed to keep those bonds alive, adjusting to a variety of national legislations and policies.

In Australia, Aboriginal Peoples have been *caring for Country* for as long as they have been living on the land. Today, many of them take advantage of a government programme to recognize and

support Indigenous Protected Areas. Throughout the Amazon, indigenous territories provide some of the best examples of forest conservation and sustainable livelihoods under collective land title. In Senegal, local fishermen govern mangroves and estuarine fisheries as Community Conserved Heritage by taking advantage of the national Law of Decentralization. The Tla-o-qui-aht First Nations of British Columbia (Canada) work with an effective model called Tribal Parks. In the Philippines, indigenous peoples assert collective rights to their Ancestral Domains and the capacity to conserve them as a further argument to strengthen such rights. In Spain, old and new communities organize around their 'commons', which they care for and which offer them livelihoods and occasions for solidarity and pride. In Madagascar, traditional communities gather in their *fokonolonas* and claim territorial governance responsibility on the basis of the country's Constitution. In the highlands of Patagonia, the Mapuche people affirm their Life Plans and ask them to be incorporated in the management plans of state protected areas. In Iran, indigenous nomadic pastoralist tribes reassert their autonomy and culture by collaborating with government officials to have their migration routes recognized as Tribal Conserved Territories (*qoroqs*). In India fishermen delight to live and work with the wonderful birds inhabiting their conserved wetlands. In the USA, individual landowners recreate communities by bundling together for conservation aims while indigenous peoples reaffirm Tribal Parks in their reservations. In the Democratic Republic of the Congo, Batwa voices stress their will to be the keepers of the forest—respected and supported, and free to express their culture. We can go on and on.

In a planet in difficult equilibrium between unparalleled wealth and consumption and disastrous environmental change, a diversity of voices from five continents seem to merge as in a chorus. They celebrate nature, they want the respect of local collective rights and responsibilities, they assert cultural diversity and spiritual values, and they want to be able to gain their livelihoods in sustainable ways, inseparable from the conservation of the integrity and diversity of nature. These voices belong to indigenous peoples and communities from all over the world and speak of their **bonds with their unique territories, landscapes and seascapes**. What do they ask for? They ask for **recognition**— recognition of their existence, their value and the benefits they bring to their societies and to the planet. They ask for **self-determination** and **freedom from fear**— fear that a freeway or an open cast mine is suddenly built on their backyard without their consent. Fear that their children drink water from polluted aquifers. Fear that tomorrow there will be forests without trees, seas without fish, skies without birds. They ask for **respect** for the value and beauty of their unique cultures, each evolved through generations of patient work, collaboration and ingenuity. And they ask for **appropriate and mutually supportive interactions** with society at large.



Indigenous peoples are proud of their own unique cultures and bonds with their territories
(Courtesy: Krishna Oli)

These voices and communities have much to share about the ways in which they are keeping their bonds with nature alive, the ways in which they struggle to get recognized and respected by governments, other communities, corporations and entrepreneurs... but these dialogues and exchanges do not usually happen as communities are dispersed throughout the world. A rare occasion to get a good number of them together will arise in Sydney, Australia, where they will participate in the sixth World Parks Congress (WPC) on 12-19 November 2014. While they will all contribute their experiences to the Congress and inform and inspire thousands of colleagues, they may lack there a chance to meet, however, and exchange peacefully and learn from one another...



An ancient ceremony (*ngillatun*) – the indigenous peoples of Southern Chile ask the spirits to support the reproduction of the *pewen* tree (*Araucaria araucana*), which plays a central role in their social, economic and spiritual life. (Courtesy Asociacion Mapuche Pewenche Markan Kura)

Born from the realization of this unique opportunity, the ICCA Consortium has promoted an initiative whereby indigenous peoples and local communities will dedicate three days-- prior to the World Parks Congress— to a community dialogue in which they will **meet, exchange experiences and ideas and strengthen each other's understanding and determination**. The initiative will be taking place at the heart of the Greater Blue Mountains World Heritage Area— Country shared by the Dharawal, Gundungurra, Wiradjuri, Wanaruah, Darkinjung and Darug Nations. Besides the Consortium, key sponsors are the PAPR programme of Vancouver Island University, the New South Wales National Parks and Wildlife Service, UNDP GEF SGP, the World Network of Indigenous and Local Community Land and Sea Managers (WIN), Macquarie University, CSIRO, and the Blue Mountains City Council.

Representatives of indigenous peoples and local communities who have a **strong bond with nature** and wish to keep it alive to express their willingness will thus get together on 7-11 November 2014. While exchanging experiences from five continents, they will discuss what strategic approaches and institutional arrangements are most helpful in different circumstance, with or without collective tenure to land and natural resources. Given the location and the large number of expected participants from Australia, the Indigenous



Discussing ICCA regulations in Urok, the Bijagos Archipelago, Guinea Bissau. (Courtesy: Grazia Borrini-Feyerabend)

Protected Areas model of Australia (which is a policy model, and is not inscribed in legislation) will be described in some depth. The Conservancy model of Namibia, the ICCA model of the Philippines, the indigenous territory model of Colombia and many others will provide several elements of comparison. Approaches for both shared governance and more autonomous community governance will be illustrated and discussed, celebrating diversity and mutual learning and support. And we will hear about cases of national coalitions and federations that embrace specific models and approaches to defend and conserve their territories, support sustainable livelihoods and secure their collective rights. On the basis of such a variety of experiences, the participants will identify the legal and political approaches that appear recommendable under different conditions (e.g., with or without recognition of collective rights) as part of comprehensive strategies to gain self-determination, conserve the integrity and diversity of nature, nourish unique local cultures and live well with themselves and with others.

The gathering will provide to indigenous peoples and local communities an occasion to share experiences in their struggles to defend their territories and manage natural resources in full recognition of their collective capacities, rights and responsibilities. A summary document will be produced to capture and share the learning that will take place. The World Parks Congress will be infused with the strength and insights mustered in the event. And the linkages among participants will remain alive through the social media networking opportunities fostered— among others— by WIN and the ICCA Consortium.



- For more information please visit the [webpage of the event](#) or contact emma@iccaconsortium.org

International issues

ICCAs in the World Database on Protected Areas

Heather Bingham, UNEP-WCMC (Partner)

The World Database on Protected Areas (WDPA) is a database managed by UNEP-WCMC to capture information on protected areas from all over the world. The database is made up of sites which have been officially recognised at the national or international level, and it is used to assess progress towards global conservation targets which stress the importance of a well-connected and representative system of protected areas. While there is mounting evidence that this system of protected areas is often neither well-connected nor representative, evidence is also increasing to suggest that ICCAs have the potential to rectify that by bridging gaps between protected areas and conserving biodiversity that is otherwise neglected. Despite this, currently less than 1% of protected areas in the WDPA are under the governance of indigenous peoples or local communities.

Over recent years, initiatives such as the ICCA Registry and CBD Technical Series 64 have sought to document the valuable contribution that ICCAs make to biodiversity conservation, yet we still lack a strong understanding of their number, extent and distribution. Enabled by funding from UNDP and the Government of Norway, UNEP-WCMC is building on this work by developing a set of protocols to allow the WDPA to capture far more information on ICCAs, along with other poorly documented sites like private protected areas. While this is currently still an exciting work in progress, we expect to launch the improved system in November at the World Parks Congress, and will be writing soon to request data and information from Consortium members. The data requested will include spatial data in addition to descriptive data, including information such as the site's name, area, age, and governance type. In acknowledgement of the sensitivities that may accompany information relating to ICCAs, data providers will have the option for all or some of their data to be kept private.



Voice of youth, Forest of the Karthala – agroforestry project funded by GEF SGP Comoros (Courtesy: Terence Hay-Edie)

- ▶ If you would like to see your ICCA data in the WDPA, or have any information or contacts that might be able to help, please contact heather.bingham@unep-wcmc.org

Recalling the importance of marine & coastal ICCAs on World Ocean's Day

Kim Sander Wright, ICCA Consortium Global Coordinator for Coastal, Marine and Island Environments



Tla-oqui-aht Traditional Territory on Canada's Pacific coast
(Courtesy: Kim Wright)

World Ocean's Day, June 8th, is a good time to remember that 70 percent of our planet is ocean. Within this lives 80 percent of the world's biodiversity and beside it, within 100 km of the coastline, live more than 2.4 billion people, more than a third of the world's population. Globally, for [one person over five, fish is the primary source of protein](#). For indigenous peoples and communities on the coast the connections run deep: the ocean is connected to their livelihoods, identity, culture and health. As pollution, climate change and destructive fishing practices take their toll on our ocean, protection and better management has

become a necessity for both marine and coastal ecosystems and ocean-dependent indigenous peoples and communities.

Protected areas currently cover 15 percent of the world's land area but only 2.8 percent of the ocean. The [CBD Aichi Target 11](#) suggests that by 2020 a minimum of 10 percent of our coastal and marine areas need to be conserved through effectively and equitably managed protected areas and other effective area-based conservation measures. Marine protected areas (MPAs) are known to hold 30 percent greater biodiversity, 1.5–2 times more fish and 4-10 times more biomass than the areas outside. [In addition, this biodiversity has been shown to spill over and benefit fisheries](#). However, when MPAs are near local communities, it is not always those communities that benefit from the spill over, as fisheries quotas get outsourced to the highest bidder leaving indigenous peoples and coastal community members disconnected from their historical livelihoods. With the loss of these connections, comes the erosion of local culture and identity. Cultural and biological diversity are inextricably linked, mutually dependent and geographically overlapping, on land and marine areas. [The preservation of this bio-cultural diversity depends on the relationships and cultural practices that have historically "co-evolved" between human societies and nature.](#)

Locally managed marine areas (LMMAs), and marine and coastal ICCAs can be designed in such a way that the livelihoods of indigenous peoples are protected and in many cases enhanced, along with biodiversity values. The key is the creation of shared governance mechanisms that support the livelihoods of indigenous peoples and local communities while ensuring the enforcement of legal and customary rules in natural resource management. And, although consciously managed MPAs and LMMAs result in higher biodiversity, also ICCAs created with other intentions, such as spiritual and cultural purposes, can do the same. At the upcoming World Parks Congress (WPC) in Sydney, Australia in November 2014, we will explore what such effective and equitable governance of the seascape looks like. I look forward to seeing you there!

International Statement on Living, Recognizing and Protecting Sacred Sites of Arctic Indigenous Peoples

Leena Heinämäki, Thora Herrmann (Honorary member) and Bas Verschuuren (Honorary member) on behalf of the conference co-organizers



Presentation of the Conference Statement by the indigenous participants (Courtesy: Photo: Bas Verschuuren)

In September 2013, a group of nearly 80 participants from 12 different countries and 7 different Indigenous Peoples developed the “Conference Statement and Recommendations on: Recognition and Safeguarding of the Sacred Sites of Indigenous Peoples in Northern and Arctic Regions” available [here](#) in English, Russian, French and Spanish. Media may also make use of the “Press Release” [here](#).

The people involved were sacred site guardians of indigenous communities, indigenous peoples’ organizations, scientists, policy makers and members of civil society organisations. They gathered

together in the capital of Finnish Lapland, Rovaniemi, as well as in Pyhätunturi, a sacred mountain of the ancient Forest Saami people. The [first international, multidisciplinary conference on Arctic sacred sites](#) drew participants from six Arctic countries, as far away as Yakutia, Eastern Siberia, Canada and Alaska. For many of the indigenous representatives it was their very first time ever in Finland.

“If one trims the branches and the crown of a tree, the tree regenerates and grows better, but if one cuts the roots of a tree... the tree dies. That’s how it is for our identity and our culture...” – An Innu spiritual guide at Pyhätunturi and Rovaniemi 2013.

The conference statement is one of the many outcomes of the conference that can be used strategically to increase recognition of sacred sites in policy, management and development. It calls for improved recognition, legal protection and management of the sacred sites and sanctuaries of indigenous peoples in the Arctic region in the following ways:

- It reaffirms the need for respect for indigenous peoples’ right to self-determination and their view that any measure for the protection of indigenous peoples’ sacred sites must be seen under self-determination and the principle of free, prior and informed consent.
- It acknowledges the urgent need to address growing threats to sacred natural sites such as: climate change, industrial development, extractive industries such as mining, forestry, hydro-electrics, oil and gas, unsustainable tourism, military operations, low level flying, State dominated educational curricula, religious imposition and vandalism.
- It includes a variety of recommendations to State governments, general public, civil society and media as well as environmental and conservation organizations, religious associations and faith groups, business, corporations and academia, researchers and the education sector.

The conference statement will be presented at major forthcoming events, such as the 2014 IUCN World Parks Congress in Australia a landmark global forum on protected areas held every ten years and at the Thirteenth Session of the United Nations Permanent Forum on Indigenous Issues (May 2014). In addition it will be shared widely among indigenous peoples’ organisations, environmental and development NGOs, policy-making bodies such as the Arctic Council and the wider international community. It will also be included in a forthcoming book on Arctic Sacred Sites (scheduled for 2015).

“The aim of the event was to amplify the voices of Sacred Sites custodians and enhance a dialogue between communities, scientists and decision-makers to assure that social, cultural, religious and spiritual – in addition to biological diversity – are taken into account in law, policy and field action related to sustainable development in the North.” – Ms.Thora Merman, Professor at the University of Montreal (Canada) one of the co-organisers of the conference.

Over three days, participants spoke about issues related to sacred sites in the circumpolar area. Many speakers underlined that the safeguarding of sacred sites requires the involvement of everyone in society. The multidisciplinary approach of the conference established themes dealing with multiple meanings of the sacred sites, including questions related to identity, ethnicity and transmission of the culture, education, arts and economics. Sacred sites were discussed as a part of the cultural heritage of indigenous peoples, including mythology, spiritually relevant practices and indigenous cosmologies.

The Conference also succeeded to create a platform to establish a holistic, multidisciplinary approach to tackle multiple issues of the Sacred Sites in the North, including:

- the development of a participatory educational research project to advance the transmission of spiritually relevant culturally embedded knowledge and practices related to sacred sites to younger generation;
- discussing sacred sites as an important means for the conservation of biological and cultural diversity in relation to ecosystem conservation and socio-ecological resilience;
- publishing a book that includes 23 chapters with high quality articles written by the participants of the Conference;
- raising broader public awareness of the challenges and threats faced by sacred sites and their custodians.

In the words of Ms. Leena Heinämäki PhD. Research Fellow with the Arctic Center and organiser to and host of the conference: *“The legal recognition of sacred sites linked in well with the objective of the Conference to develop strategies towards more effective protection and management of the Sacred Sites in Northern and Arctic region that are based on indigenous peoples’ own practices and customary laws.”*

The media, including regional press of Lapland, Nunavut’s territorial newspaper (Canada), and the Finnish national television showed covered this warm-spirited event that emphasized mutual partnership and respect among participants with different backgrounds.

The conference was co-organized by the Northern Institute for Environmental and Minority Law (NIEM) at the Arctic Centre of the University of Lapland, the Université de Montréal (Canada),



The conference participants visit an ancient ‘seita’ or sacred sacrificial site of the Forest Saamii. Today the site is well protected from visitor impact and interpretive signage has been placed by Metsähallitus who manage the national park and provide guided tours (Courtesy: Bas Verschuuren)

and the University of the Arctic /Thematic Network on Arctic Law, and hosted a range of wonderful key note speakers from around the world and a variety of disciplines and backgrounds.

- ▶ For more information, please visit the [conference website](#).
- ▶ For additional information on sacred natural sites including conference statements and useful resources from other parts of the world can be found at the [Sacred Natural Sites Initiative website](#).

Regional issues

North America and the Caribbean

Launching the North American ICCA Consortium!

Eli Enns, ICCA Consortium Regional Coordinator for North America and Fellow at the University of Victoria Centre for Global Studies

Following our “Conservation by and for First Nations” workshop early November 2013 in Tofino British Columbia, there has been a flurry of grass roots activity in the Canadian territories. In late November, I travelled to the University of Saskatchewan and delivered several talks about the workshop, the ICCA Consortium and the future of the Canadian ICCA Consortium (see page 8 of link 1 below). In December, there was a continuation of dialogue with the workshop participants from Ontario which culminated in January 2014 with the North East Superior Regional Chiefs Forum' Elders Council endorsing me as the North American Coordinator, formally rallying their support behind me (see link 2 below for more on the Chief's Forum).

I also made several presentations about the North American ICCA Consortium in both urban and remote locations throughout January, February and March 2014; including the Watershed 2014 Conference in Duncan BC (link 3 below); the Boreal Learning Network gathering near Winnipeg Manitoba (link 4 below) and the World Water Day celebration in Maple Ridge BC hosted by Watershed Watch. In between presentations, I followed up with other workshop participants by phone and in person with meetings in Vancouver and Lillooet BC. While in Lillooet with Andra Forney I was able to meet with Land and Cultural Heritage managers from the region and support a Xaxli'p direct action campaign near a salmon bearing stream where municipal development was threatening the future well being of the run.



Meeting with Land and Cultural Heritage manager in Lillooet (Courtesy: Eli Enns)

Moving forward in the next couple of months, the goal in Canada is to continue to follow up with workshop participants in delivering community level presentations, build general awareness of the ICCA Consortium and to bring a strong message of convergence, reconciliation and peaceful leadership to the Canadian Commission for UNESCO AGM which is being hosted in Victoria BC early June. In order for environmental stewardship, sustainable livelihoods and self-determination to be realized in Canada, we need to overcome our differences and remember our international roots forged in love and brotherhood during the Treaty making. From Victoria in June, we look to prepare a contingent of indigenous protected areas leaders from across Canada to attend the World Parks Congress in Australia this November 2014.

► Read more:

1. http://www.usask.ca/sens/research-and-publications/pdf/Talking_SENSE_Fall_2013.pdf
2. <http://nafc.ca/files/Library/communities/ChiefsForumEN.pdf>
3. <http://watersheds2014.ca/>
4. <http://sustainabilitynetwork.ca/wp-content/uploads/2014/03/Building-the-North-American-ICCA-Consortium.pdf>
5. <http://www.xcfc.ca>

The consortium provides technical support to the first dedicated workshop on ICCAs in the Caribbean, at the heart of Dominica's World Heritage Site

Grazia Borrini-Feyerabend, ICCA Consortium Global Coordinator



On April 4-5 2014, the Global Environment Facility Small Grants Programme in Dominica held its first workshop entirely dedicated to ICCAs in Dominica, the nature island of the Caribbean. Dominica is a small and relatively poorly known island, despite hosting a World Heritage Site—a national Park centred on some volcanic piles with precipitous slopes and deeply incised valleys. The clouds that gather around the steep hillsides of the famous

Trois Pitons Mountains bring to Dominica an inexhaustible supply of water, rendering the island luxuriant— a deep and most welcome contrast with respect to the flat, dry and dull white sands of the usual Caribbean destinations. Dominica also possesses one of the most extensive Caribbean indigenous territories protected by law. No one can alienate land from the Kalinago territory, where indigenous people hold collective rights, managed by the Kalinago Council, a sort of elected *sui generis* administrative body.

Despite the interesting legal situation, however, not all is well. Legal enforcement is poor, poverty rather widespread, there are border disputes, and partisan politics for political parties and religious groups is rampant. Worryingly, the culture of the youth seems to be more and more focused on money, for which many youth migrate abroad. In this complex and rapidly changing environment,

the representatives of communities and NGOs gathered by the GEF SGP spent time getting excited about ICCAs and discovered where and how they still appear to exist in their midst.

And yet, there was no immediate clarity about what can be done to take full advantage of the concept and practice of ICCAs. Many communities need strengthening, healing and recovering before being able to fully govern and manage their conserved territories. The local GEF SGP office will follow up in the coming months on the run towards the World Parks Congress. The seed of interest is there... it just needs to germinate further.



Africa

Rights-based forest conservation: Ogiek of Chepkitale, Mt Elgon, show the way

Justin Kenrick, Forest Peoples Programme (Member)

Ogiek traditional lands at Mt Elgon are overlaid today by three forest reserves and one national park. Despite decades of being evicted from their ancestral lands, including most recently the Chepkitale moorland, in the name of 'conservation', the Ogiek have always returned to Chepkitale and recently the 5,000 or so Ogiek households there have taken matters in their own hands. They have drawn up rules they have all agreed to concerning protection of the forests and wildlife. They are setting out to demonstrate that they are the key conservators of the forests: when they are evicted the elephants are under threat from poachers who have free reign, and when they are restricted from governing their lands then the indigenous forest is fast destroyed

As a result of an intense community process of mapping and dialogue, the Ogiek of Mount Elgon, Kenya, have finalised their bylaws in a document that opens with these words:

"The Ogiek have lived in their ancestral lands, Chepkitale, governed and bound by their traditions being the unwritten law. This is what is captured in this document in the simplest language possible. This is a product of the community, by the community. It has been written with all input coming from the community and agreed on and endorsed by the community. It brings a governance structure relevant to the community today as it has been for centuries."

The process has involved much passionate debate. In a sense, the Ogiek are simply writing down how they have organised themselves and how they have managed their forest and moorlands since time immemorial, but as one community member pointed out: *"When you write things to say this is what we should do then you get community members who disagree and you have to decide what to do"*.

At a huge validation meeting in Laboot in April 2013, the following bylaws were adopted but only after major debate:

- Restricting the numbers of goats so that they don't reduce the flowers, vegetation and forests on which the bees depend (the Ogiek culture and economy is based on milk and honey);
- Banning the brewing of alcohol;
- Restricting cultivation to just small subsistence family gardens.

Finally the Laboot Declaration of 8 July 2013 included the following key points:

- The written community's bylaws form the customary laws of the Ogiek community of Chepkitale and are binding to each and every member of the community
- Charcoal burning is totally prohibited
- Illegal brews are burned
- Poaching is strictly prohibited
- Commercial farming is prohibited
- The community's governing council is installed
- The struggles to reclaim all our territories continues



Woman participants at the Ogiek's customary bylaws meeting (Courtesy: Justin Kenrick)

The immediate next step has been to inform the various authorities of the bylaws that are governing their lands, and to seek their support for the Ogiek implementing them. The District Commissioner applauded the community for being stronger on conservation matters than any authority. The Ogiek explained to the Kenya Forest Service (KFS) that they were determined to stop the charcoal burning that is destroying the indigenous forests despite those forests being in an area KFS is supposed to control. KFS has always objected to the Ogiek remaining on their ancestral lands since it was gazetted (without their consent), but following the Ogiek's community scouts arresting charcoal burners and handing them over to KFS, KFS itself has started arresting charcoal burners too. The Ogiek community scouts started by arresting the most threatening charcoal burners which *"meant our community members now don't fear speaking out."*

Although the Ogiek at Chepkitale, Mt Elgon, were removed from Chepkitale without their consent in 2000, they clearly have the right to their ancestral lands under Kenya's 2010 Constitution. The Ogiek have themselves been very involved in influencing Kenya's draft Community Land Bill that should recognise this right in law. However, the overriding approach to conservation in Kenya is still one that forbids human occupation of areas gazetted as national parks and forest reserves. The Ogiek were forced out of the forest areas of Mt Elgon by the British, and restricted to the Chepkitale moorland that the British saw as useless and categorised as an untitled 'Tribal reserve' in 1938 (becoming a 'Trust land' in 1942). The Ogiek were then evicted from Mount Elgon National Park when it was created in 1968 on the eastern slopes of Mt Elgon. Chepkitale itself was held as Trust land by Mt Elgon County Council until it asked the Government to gazette the land in 2000, making the Ogiek living there 'illegal trespassers'.

Despite being violently and forcefully evicted from Chepkitale many times, the latest being in 2006, the Ogiek continually returned. In early 2011 - when eviction was again being threatened - Forest

Peoples Programme began working with the Ogiek organisation Chepkitale Indigenous Peoples' Development Project (CIPDP), and the International Union for Conservation of Nature (IUCN) to pilot the [Whakatane Mechanism](#), an IUCN initiative to address just such situations of injustice towards communities by conservation.

In late 2011, the world's first Whakatane Assessment [took place](#) at Mt Elgon – bringing conservation bodies and local government to see for themselves that the Ogiek's presence helps protect rather than threaten the wildlife and forests. The Assessment also kick-started a dialogue between the community and Mt Elgon County Council, which finally led to a unanimous resolution being passed by the Council acknowledging that they had been wrong to ask for the gazettelement of Chepkitale, and asking for the Government to revoke the gazettelement.

Due to the relentless work of CIPDP, there has subsequently been a change of attitude by many players. No longer are cars blocked from transporting ill people to hospital, no longer are schools and clinics burnt to the ground. Instead the government is half funding the new Ogiek primary schools that have sprung up, and voting booths arrived for the 2013 elections, after which the new County Governor came and visited the community and applauded their work.

However, forest peoples in Kenya are confronting a critical moment. Since the start of 2014, thousands of Sengwer have been illegally and forcefully evicted from their forests at Embobut in the nearby Cherangany Hills, their homes torched. This despite an interim injunction secured in the High Court in Eldoret on March 26th 2013, which is still in force. (For more background on this situation please [see this lead article in the February 2014 FPP e-news](#)). According to the national press, the Kenya Forestry Service has indicated that the eviction of the Sengwer is the first stage of evicting all persons from Forest Reserves, irrespective of their reasons for being there. Although evictions have happened for decades, there is a ratcheting up of the intensity of such processes as the community rights embodied in the new Constitution comes up against the old approach that pits environmental needs against those of communities and in the process removes the real guardians from the forest, leaving them open to corrupt and intrusive forces.

So, ultimately, unless the Government degazettes their land, the Ogiek live in real fear of eviction. However, they have hope (based on hard work) that the Government will recognise the sense in avoiding forceful and illegal evictions, and the sense in avoiding a long battle in the courts which – according to the new constitution – the Government can only lose, and instead choose to work hand in hand with the community to demonstrate that human rights-based conservation is the new way of explaining an age old system which recognises that if you look after the land then it will look after you. As one community member put it:

“We have never conserved. It is the way we live that conserves. These customary bylaws we have had forever, but we have not written them down until now.”

► Click [here](#) to view a video about the Ogiek's customary bylaws

Kawawana à l'heure du Bilan

Par Mamadou Goudiaby, Ingénieur des Eaux, Forêts et Chasses (membre d'Honneur)



Participation massive des femmes de la communauté
(Photo: Mamadou Goudiaby)

Le samedi 15 mars 2014 s'est tenue à son siège de Mangagoulack l'assemblée générale (AG) de l'association des pêcheurs de la communauté rurale de Mangagoulack (APCRM) connue sous le nom de Kawawana. Ce fut une occasion comme à l'accoutumée de rassembler tous les résidents et non-résidents de la communauté rurale de Mangagoulack, acteurs comme non-acteurs de la pêche, pour faire un bilan de la gestion écoulée de l'aire de patrimoine autochtone communautaire (APAC) de 2009 à 2013. Aucune contrainte ne s'imposait quant à l'heure de démarrage et l'espace pour contenir le monde. Tout s'est passé au gré de la communauté selon l'emploi du temps paysan, à une heure qui arrange les

hommes et les femmes résidents qui ont tous convergé vers le lieu idéalement choisi à l'ombre épaisse des manguiers. Cette flexibilité de l'heure et du choix de la place devant abriter la rencontre n'est pas gratuite dans cette partie de la Casamance communément appelée le "Bluf". Pour les responsables de Kawawana, cela relève simplement d'une approche participative qui consiste à prendre en compte le calendrier et l'emploi du temps paysan, afin d'enregistrer la participation massive de toutes les couches sociales, notamment celle des femmes habituellement tributaires des tâches domestiques à accomplir aux premières heures de la matinée avant de quitter chez soi.

Au préalable, deux jours de rencontres tenues les 13 et 14 mars 2014, entre pêcheurs membres de Kawawana, ont permis de faire le bilan de 5 années d'activités dans l'APAC et d'en tirer les recommandations majeures à soumettre comme ordre du jour à l'assemblée générale prévue le samedi 15 mars 2014.

Quelles leçons tirer des 5 années d'activité de Kawawana ?

En présence des représentants des principaux souteneurs et bailleurs de fonds, notamment la FIBA (représentée par Charlotte Karibuhoye et Julien Semelin), monsieur Philippes Tous consultant en suivi biologique, monsieur Mamadou Goudiaby, ingénieur forestier natif de la communauté et membre honoraire du Consortium APAC et du représentant local du service des pêches maritimes, les membres de Kawawana ont tiré au clair les résultats de 5 années (2009 à 2013) de gestion effective de leur APAC.

Le diagnostic effectué à l'issue de la surveillance et du suivi des pêches de contrôle¹ portant sur les 15 espèces indicatrices, a permis aux pêcheurs de faire une analyse



Les partenaires extérieurs (photo: Mamadou Goudiaby)

¹ Les pêches de contrôle sont effectuées les mois d'avril, août et décembre de chaque année dans les *bolong* ou bras de mer interdits à la pêche.

critique des données avec l'appui du consultant en suivi biologique spécialiste de la pêche (Philippe Tous) et d'en tirer 5 leçons de la gestion de l'APAC de 2009 à 2013.

- 1- Les rendements sont de plus en plus importants de 2009 à 2013 et respectivement pour les filets de mailles de 25 mm, 60 mm et 70 mm ;
- 2- La longueur moyenne des poissons saisis est plus importante pour les filets tests de 60 mm suivis de ceux de 70 et 25 mm ;
- 3- Au total, 25 espèces de poissons ont été observées lors des pêches de contrôle parmi lesquelles figurent toutes les 15 espèces indicatrices à l'exception des Carangidés ;
- 4- Les tests de salinité effectués en 2010 ont permis d'enregistrer un taux de sursalure, de l'ordre de 56 ‰ finalement stabilisé autour de 45 et 31 ‰ entre 2011 et 2013 sous la faveur des quantités importantes de pluies enregistrées durant cette période ;
- 5- Dans l'ensemble, les poissons ont augmenté avec une nette présence remarquée des poissons prédateurs (gros poissons) entre 2010 et 2011 puis une stabilisation entre 2012 et 2013.

Cependant, le nombre croissant de pêcheurs remarquables dans l'APAC [en zone de pêche autorisée] risque d'entamer la ressource si rien n'est fait pour inverser la tendance actuelle.

Les deux recommandations à l'ordre du jour

En cette matinée du samedi 15 mars 2014, l'assemblée générale de l'APCRM s'est tenue à son siège à Mangagoulack sur l'ordre du jour émanant des deux recommandations majeures retenues par les pêcheurs et leur comité de suivi, à l'issue de leurs deux jours de réflexion les 13 et 14 mars 2014. Elles concernent :

- 1) La mise en place d'un système de suivi des captures niveau de tous les villages de la communauté rurale ;
- 2) La mise en place d'un système de limitation du nombre de pêcheurs non-résidents à l'accès niveau de l'APAC.



Population et représentants de l'administration locale (photo: Mamadou Goudiaby)

C'était une occasion de retourner la parole aux populations autochtones pour se prononcer sur la tenue de leur aire de patrimoine communautaire après 5 ans de gestion [2009 à 2013], dont 4 sous un statut juridique [2010 à 2013], mais surtout de donner leurs avis par rapport aux deux points à l'ordre du jour. En outre, la présence, des partenaires de l'APCRM, dont le représentant de l'administration territoriale [Sous-préfet, Chef de centre d'appui au développement local, CADL], des membres du bureau du conseil rural, des chefs de service régional et local de la pêche maritime et des principaux facilitateurs et bailleurs de Kawawana [FIBA, Coopération française, consultant].

Les conclusions de l'assemblée générale

- 1- Le système de suivi des captures dans quelques débarcadères est adopté à l'unanimité et les volontaires sont connus pour chacun des villages concernés ;
- 2- Le système de limitation de l'accès des pêcheurs est approuvé par l'assemblée et les mécanismes de mise en œuvre seront étudiés de commun accord avec les responsables du service régional des pêches qui ont annoncé à cet effet la programmation prochaine d'une rencontre régionale avec tous les acteurs de la pêche.

Asia

A key moment for ICCAs in China: Second and third meeting of the ICCA-China group

Dr. Yuxin Hou, Postdoctoral Research Fellow, NGO Research Centre, School of Public Policy and Management, Tsinghua University; and member of the ICCA-China Group (Honorary member)



Archery ritual of Tuva people in China (Courtesy: Yuxin Hou)

The second and third meetings of the ICCA-China group were respectively held on January 10 and February 26, 2014 in Beijing, with the common goal to detail the plans for the ICCA – China group.

In the second meeting, the participants – including Shengzhi Li, Yan Xie, Xiaodong Ren, Yi Lui, Jing Li and Yuxin Hou – clarified the working mechanism, plans and division of the work. Firstly, the working mechanisms were defined, notably the access standards, working language, mechanism of communication and decision-making, expenditure, etc. Secondly, the short, medium and long-term goals of an ICCA group in China, the

definition of 'ICCA' in China, the data collection and case study concerning ICCAs in China and the preparation for the upcoming WPC in Sydney were discussed extensively and were assigned to group members. Afterwards, the detailed plans compiled by the person in charge were shared among the ICCA-China group members before January 31 in order to get comments and feedback to prepare for the following Skype teleconference.

This Skype teleconference – the third meeting – was held on February 26, 2014 in two groups due to time zone constraints and convenience of the participants including Grazia Borrini-Feyerabend, Sutej Hugu, Ashish Kothari, Shengzhi Li, Yingyi Zhang, Yi Lui, Jing Li and Yuxin Hou. Firstly, Shengzhi Li reported the details of the plan until 2016: purpose for information gathering and case study methods, which had been discussed and supplemented by other members. The purpose of the ICCA group in China is to establish a platform for facilitating better understanding of the status of ICCAs in China and assisting interested communities to



Tuva people in China building traditional wooden houses (Courtesy: Yuxin Hou)

complete ICCA registration, in order to empower and conserve ICCAs in China by means of database establishment, field research, analysis, action, lobbying, etc. The methods for data collection – especially the questionnaire methodology – had aroused heated discussion among the group members. Some of them suggested the questionnaire should be as simple as possible and easily understood by the locals in their context, while an in-depth interview would be a crucial approach for a more complete understanding of the targeted communities. Questionnaire and in-depth interview would play the respective role of collecting basic information and getting insight into the essence of ICCAs in China. However, how to efficiently gain access to the targeted communities and properly start the questionnaire and in-depth interview are complex issues. Some members with extensive research experience highlighted the importance of getting help from the State Forestry Administration – who is the key ministry for protected area governance and wild animal conservation – and from relevant communities NGOs and communities with connection to the members of ICCA-China group. It was concluded that the process of data collection and analysis of ICCAs in China is a premise for registration and also demands motivating various resources in China locally and nationally.



Summer gatherings of Tuva people in China (Courtesy: Yuxin Hou)

Proceeding, Yuxin Hou gave an account of the work plan for the definition of the ICCA concept in China, which is considered as one of the most important steps prior to launching questionnaires and in-depth interviews in the targeted communities. He exposed the following reflections. Firstly, the definition of ICCA from an international perspective is the starting point towards a broad understanding of ICCAs in China, including the definition of IUCN, INGOs, and other countries in Europe, Africa, and America but mainly in Asia. Secondly, the definition of ICCAs in China must be embedded in the specific Chinese

context. Thirdly, the definition of the ICCA concept in the academic sphere is crucial for deepening the understanding of the ICCA phenomenon. The following disciplines could be considered: anthropology, sociology, law, politics, management, economics, and psychology. Finally, the definition of ICCA from the perspective of indigenous peoples is the most important one for understanding their system of thought.

The teleconference also discussed the participation of the ICCA-China Group members to WPC 2014 with possible topics such as ICCA definition in China, current situation of ICCAs in China and ICCA case studies in China.

The meeting concluded by stressing how wonderful it is to have international communication with members from China. Not only do we need connection with the ground and nature but also with the rest of the world, with high awareness of what is important for the planet. And we are slowly putting together tools that allow us to have that. Hopefully, this is the beginning of the first big moment for ICCAs in China.

Participatory approaches to governing and managing protected areas: international obligations and the situation in Iran

By Mina Esteghamat, ICCA Consortium Regional Coordinator for West and Central Asia

Over the past two decades, protected areas have increased in number and extent throughout the world. By 2010, 12.7% of terrestrial and inland waters and 4% of all marine areas under national jurisdiction were protected throughout the world. And yet, this does not provide an adequate coverage of the world's ecoregions and areas of particular biodiversity importance. Moreover, the progress made in protecting these areas is limited, while half of sites crucial for biodiversity – according to the Alliance for Zero Extinction— still remain basically unprotected. In this respect, Aichi Biodiversity Target 11 of the CBD Strategic Plan for Biodiversity 2011-2020 states that: *“By 2020, at least 17 percent of terrestrial and inland water, and 10 percent of coastal and marine areas, especially areas of particular importance for biodiversity and ecosystem services, are conserved through effectively and equitably managed, ecologically representative and well connected systems of protected areas and other effective area-based conservation measures, and integrated into the wider landscape and seascape.”*



The piled stones shows a customary way of conservation and a way to mark the territory boundaries in wintering grounds of Shahsavari Tribal Community in Sabalan Mountain (Courtesy: Hamed Zolfaqari)

With the aim of achieving this target, the Iranian Centre for Sustainable Development and Environment (CENESTA) has been collaborating with the relevant state agencies that are in charge of protected areas in Iran, particularly the Department of Environment (DoE). The point of departure has been paying careful attention to the IUCN Protected Area Matrix, which is a classification system for protected areas comprising both management category and governance type. There are several

concrete ways to achieve Target 11 and one of those is to consider ICCAs (Indigenous peoples' and Community Conserved Territories and Areas) and other effective customary governance/management systems as a type of protected area, in accordance with the IUCN Matrix. Unfortunately during the past decades, some non-cooperative policies and practices kept ICCAs away from planners' vision, with negative consequences on nature and peoples. Today, in the light of international commitments and obligations, such policies and practices are changing.



Speaker Taghi Farvar addresses the participants during the workshop held on March 5, 2014 (Courtesy: Fatemeh Zolfaqari)

Recently, the Department of Environment (DoE) of Iran organized a workshop

entitled: "Participatory approaches to governing and managing protected areas: international obligations and the situation in Iran". This workshop aimed at reviewing the national governance and management arrangements of protected areas through participatory approaches and –in this sense– also evaluating the country's commitments to international environmental conventions. The one-day workshop was held in the DoE premises, in Tehran, on March 5, 2014. Participating organisations included, besides DoE representatives, the Forest, Rangelands and Watershed Organization (FRWO), the ICCA Consortium, the United Nations Development Programme/Global Environment Facility/ Small Grants Programme (UNDP/GEF/SGP) and the ICCA Consortium Member CENESTA.

The purpose of the workshop –which was attended by executives, experts and NGOs, and facilitated by CENESTA– was to align the classification and governance types of protected areas throughout the country with the international obligations and commitments to the CBD and the IUCN. For that, the Programme of Work on Protected Areas (PoWPA), the National Biodiversity Strategies and Action Plan (NBSAP 2) and the Aichi Targets were examined in view of important novelties for Iran to announce at CBD COP12 in South Korea (October 2014) and at the World Parks Congress (Australia, November 2014).



The management plan of Miankaleh protected area was discussed as a case study through a lively participatory methodology (Courtesy: Fatemeh Zolfaghari)

The workshop saw interventions by Dr Keykha, deputy director of DoE, who welcomed the participants and underlined the importance of engaging rightsholders and stakeholders in managing conserved areas, as well as by Dr Qasriani, General Director of the Habitat Office, Dr Murali, Deputy Resident Representative of UNDP in Iran and Mrs Laleh Daraei, National Coordinator of UNDP/GEF/SGP. Dr M. Taghi Farvar, President of the ICCA Consortium, Chair of the Board of CENESTA and workshop facilitator discussed "governance of protected and conserved areas" as described in the policies of IUCN and CBD,

including ICCAs, and their potential contributions to the Aichi Targets of the Strategic Plan for Biodiversity 2011-2020, NBSAPs and PoWPA. He also discussed the forthcoming World Parks Congress (WPC) and the fact that Iran could conduct a governance assessment of its protected area system to present there. As part of that, he discussed the role of transboundary protected areas (TBPAs- Peace Parks) and the participatory approach adopted in Nayband National Park.

A lively participatory methodology was then followed, by which the management plan of Miankaleh protected area was discussed as a case example. Experts, environmental activists and other participants identified various stakeholder groups and completed the following table:

Stakeholder group	Type of relationship with the area (Livelihood, conservation, management, etc.)	Sense of belonging (type of claim)	Range of access	Potential role	Institution

At the end, Dr Qasriany and Dr Farvar summarized and concluded the discussions. The following are important lessons to retain:

- Iran should strive to fulfil its national and international commitments to the Convention on Biological Diversity by achieving the Aichi targets, particularly Target 11, by "securing protected areas and other effective area-based conservations measures up to at least 17 % of terrestrial and inland water environments and 10% of coastal and marine areas, by 2020";
- Iran should promote a full national and international understanding of the concept and practice of ICCAs—especially as represented by tribal territories and coastal and marine areas—leading to their support, promotion and recognition;
- With the help of a variety of rightsholders and stakeholders, Iran should align and update the information on its protected areas about governance type and management category according to accepted international practice;
- Iran can be one of the pioneer countries that officially include a variety of governance types of Protected Area in their national systems, in accordance with the IUCN Matrix;
- Iran should plan to attend the CBD COP12 in South Korea (October 2014) and at the IUCN World Parks Congress in Sydney (November 2014).

Participatory knowledge sharing and planning workshop on "re-empowerment of indigenous people and local communities for sustainable livelihoods and conservation of nature"

By Ali Razmkhah, Golshan Chahian and Mina Esteghamat, CENESTA (member)



Participants in the workshop on the Natural Resources Law
(Courtesy: Fatemeh Zolfaqari)

In recent years, land degradation and the alterations to ecological conditions, under various types of pressures, have negatively impacted the livelihoods of Indigenous Peoples (IPs) and Local Communities (LCs) dependent on them. Much of these problems, as a matter of fact, appear related to the lack of involvement of IPs and LCs in governing and managing natural resources and nature in general.

With the aim of re-empowering these peoples, the Center for Sustainable Development (CENESTA) and numerous grassroots organizations within affected

communities have outlined a project towards re-creating the conditions for sustainable livelihoods and conservation of nature within traditional territories. For that, a useful point of departure appeared to be a whole scale review of relevant national laws and regulations, seeking a meaningful role for IPs and LCs in landscape management and conservation.

With the collaboration of the Forests, Rangelands and Watershed Management Organization (FRWO), CENESTA thus held a participatory thinking and planning workshop with the aim of achieving a comprehensive review of the Natural Resources Law. In this context, for the first time in national legislation history, IPs and LCs participated in drawing up suggestions for

revisions to National Laws. The workshop was held over four days, two of which spent revising the natural resources law and two outlining the customary tribal territories, identifying and recording the existing biodiversity values and planning participatory programs for conservation and sustainable livelihoods. The workshop brought together a wide range of participants including approximately thirty representatives from Iranian indigenous tribes, experts from the FRWO, professors and lawyers with an understanding of the sciences and laws concerning the environment and natural resources, the national coordinator of UNDP/GEF/SGP and facilitators and experts from CENESTA.

Topics covered in the workshop included:

- Identification and evaluation of traditional territories and ICCAs,
- Identification and assessment of biodiversity values within ICCAs,
- Outline of a biodiversity conservation and sustainable livelihoods program,
- Evaluation of traditional governance and management practices
- Reviewing and amending the Law on Natural Resources



The opinions and recommendations of the community representatives were collected for inclusion in suggestions for revisions to the National Law of Natural Resources (Courtesy: Fatemeh Zolfaghari)

As part of the workshop, community representatives delineated the boundaries of their traditional territories on pre-printed maps. Alongside this, the existing ecosystems and biodiversity of these territories were mapped and defined with both domestic and wild flora and fauna being noted. Specific plans for the conservation-- i.e., restoration and sustainable use-- of natural resources were then discussed and defined with an emphasis on sustainable livelihoods for communities in the region. Finally, after a brainstorming process on a set of related topics, the opinions and recommendations of the community

representatives were collected for inclusion in suggestions for revisions to the law.

Europe

ICCA recognition in South & Western Europe – Situation in Spain

By Sergio Couto, ICCA Consortium Regional Coordinator for South and West Europe

Currently, the level of ICCA advocacy and recognition varies among countries in South & West Europe. The approach of the ICCA Consortium being a bottom-up one, our strategy in the region has so far relied on direct contacts with country individuals or organizations outstanding for their ICCA advocacy, study and knowledge. Given the significant differences in language, culture and the current legal and cultural framework in each European country (centralized, federal, regional, etc.), as well as in the history of the Commons – having survived privatization in very different and creative ways –, it seems relevant to focus for now our action at the country level.

A key milestone in that direction were the case studies on ICCA recognition and support in England, Italy and Spain (as well as Croatia for the Eastern European part), published as a part of the CBD Technical Series #64. This offered an opportunity for a deeper understanding of the ICCA situation, variety and needs in those countries. More importantly, it helped to identify and reach out to organizations (federations, regional guild associations, etc.) truly representing local communities managing potential ICCAs, as well as to outstanding successful experiences and projects focused on improving the recognition, resilience and sustainability of these communities.



The hunting of Iberian hare (*Lepus granatensis*) with Spanish greyhounds, also called Spanish galgo, is an ancient hunting practice based on common hunting rights. In the picture, signal of a hunting area devoted exclusively to this particular hunting.
(Courtesy: Sergio Couto)

For example, in the case of Spain, one of the outcome of this intensive work was to create a network of contacts and support between potential ICCAs of very different kinds (fishermen/shell gatherers guilds, transhumant shepherd associations, common woodland organizations, federations of common hunters, etc.), reaching for the first time a common understanding of the history, needs and problems faced by the Commons in Spain in the 21st century. This common interest brought together to Valdeavellano de Tera (on the occasion of the ICCA Consortium 2013 General Assembly) representatives of these groups to work on a “road map” and write and sign the “Declaración de Valdeavellano de Tera”, a key

document that illustrates the common vision of the local communities and their call for recognition and support of the Commons and ICCAs. This document will very soon benefit from a wide press release in Spanish, English and French.

Now that the network is becoming stronger and that the common approach, goals and basic ideas have been clearly, transparently and collectively defined, time has come for action. The next step is to establish a Spanish organization to implement concrete projects designed to address the most urgent and common threats these communities are facing, among which the lack of recognition both from the government and from the civil society is not the least. Meanwhile, we are starting to develop contacts to work on three different project proposals in collaboration with three different local communities’ representatives: one to develop communication tools (webpage, digital forum, etc.) to assist Spanish potential ICCAs; one focused on implementing an international EU learning program (ERASMUS +) to enhance the governance experience-sharing among several EU local communities; and one focused on exemplary governance experiences in potential ICCAs, through the new LIFE EU program.

Proyecto 2001: La Trashumancia del siglo XXI recuperado el patrimonio común de los pastores españoles

Por Jesús Garzón, Asociación Trashumancia y Naturaleza (miembro Honorario)

España es el único país del mundo que dispone de una extensa red de caminos ganaderos, protegidos desde el Siglo XIII. Esto ha permitido una gestión integral de todo el territorio peninsular mediante un aprovechamiento alternativo de los pastos de invierno en los valles (6 meses), de verano en las montañas (4 meses) y por los caminos ganaderos en primavera y en otoño (2 meses). Se ha garantizado así, durante siglos un aprovechamiento óptimo de los pastizales, con altas cargas ganaderas itinerantes durante breves espacios de tiempo. Esto facilita la regeneración de la



Rebaño de ovejas trashumantes desplazándose por la Cañada Real Conquense (Cortesía: Marity González)

vegetación y del arbolado, fomentando la conservación de una elevada diversidad biológica y la conectividad entre diferentes ecosistemas muy distantes. Al desplazarse los ganaderos por sus caminos tradicionales se evitan también los conflictos con los agricultores locales, que se benefician de la fertilización de sus campos por el ganado tras la recogida de las cosechas.



Red española de vías pecuarias (Cortesía: Ministerio de Agricultura, Alimentación y Medio Ambiente)

Los caminos de los ganaderos están considerados legalmente en España como Bienes de Dominio Público, reservados prioritariamente para el desplazamiento de los rebaños trashumantes. Se clasifican por su anchura en cañadas (75 m), cordeles (37, 5 m) y veredas (20 m), con una longitud total de más de 125.000 Km y una superficie de 400.000 ha, el 1% del territorio nacional. Hasta el Siglo XIX, 5 millones de ovejas atravesaban nuestro país dos veces cada año. Las decisiones sobre el aprovechamiento de los pastos se adoptaban democráticamente en dos reuniones anuales, los Concejos de la Mesta, donde hombres y mujeres tenían los mismos derechos de voz y voto, siempre

que fuesen ganaderos trashumantes. Cada rebaño de 1.000 ovejas era manejado por 5 pastores, con recorridos en primavera y otoño de unos 500 ó 600 Km que duraban 4 ó 5 semanas, pastando el ganado por las cañadas.

Esta cultura ganadera puede constituir un ejemplo de sostenibilidad a nivel mundial, pues sería extrapolable a más del 50% de los continentes, con zonas áridas donde habitan más de 1.000 millones de personas, afectadas en muchos casos por el cambio climático y la desertización. Se daría

así cumplimiento a 5 Objetivos del Milenio: reducir el hambre en el mundo, fomentar la educación, la igualdad de género, la protección del medio ambiente y la colaboración mundial para el desarrollo. Complementariamente también los 3 restantes, control de enfermedades y la mortalidad infantil y materna. Por ello, tras la Cumbre de Río de Janeiro de 1992, iniciamos el Proyecto 2001 con la misión de recuperar para las futuras generaciones la trashumancia tradicional, a punto de desaparecer con graves consecuencias ecológicas y sociales, al perderse el inmenso patrimonio de caminos ganaderos y de pastizales comunales que aprovechaban principalmente los ganaderos trashumantes.



La participación de familias en la trashumancia garantiza la transmisión de conocimientos y el relevo generacional (Cortesía: Jesús Garzón)

Desde entonces hemos recorrido más de 60.000 Km de caminos públicos con unas 200.000 ovejas, 26.000 vacas y 2.000 cabras, recuperando unas 500.000 hectáreas de pastizales con extraordinaria diversidad biológica y gran importancia como sumideros de carbono. Se han gestionado así estos espacios de forma natural por el ganado trashumante, que ha aportado durante estos años más de 30.000 toneladas de abono con 50.000 millones de semillas, evitando la erosión del suelo, los incendios forestales y el consumo de combustibles fósiles, o la importación de piensos y forrajes procedentes de terceros países.

Durante 2013 han colaborado en este proyecto 30 familias ganaderas, pastoreando 10.000 ovejas, 3.000 vacas y 500 cabras a lo largo de 7.000 Km de cañadas. Invitamos a todos los colaboradores de las ICCAs a participar en este proyecto. Las trashumancias de esta próxima primavera 2014 se iniciarán a principios de mayo para terminar a finales de junio, y las del otoño desde principios de noviembre hasta mediados de diciembre.

The local community food growing revolution: a perspective from Bristol, the UK

By Vanessa Reid (Honorary member)

I believe there is a truly grassroots, local community revolution happening on my home shores, and it's all about food! Despite the existence of over 60,000 supermarkets in the UK, more and more people are beginning to question the stories behind the anonymous food sold to them on supermarkets shelves, as well as investigate the ethics behind the production systems and supply chains of that food. Working with the Global Diversity Foundation (Consortium Member) on a Wellbeing and Food-Sovereignty research project since August 2013, many of the people I have interviewed thus far say they feel disconnected to the land on which their food is grown and they want to re-establish this connection. This yearning has begun to manifest through the formation of community-led and community managed urban growing projects here in the UK. The likes of *Incredible Edible* and the *Edible Bus Stop* are just two examples of the many pioneering projects popping up across the country, engaging and inspiring British people to once again reconnect back to growing their own fruit and vegetables.



As part of the 'Ploughman's Day Out' Food Journeys tour, people sample cheese produced from a local, family run organic farm – the Woefuldane Organic Dairy, in Minchinhampton, South West England. (Courtesy: Vanessa Reid)

Of course I cannot talk for the whole of the UK, but I can talk from my perspective from Bristol, in the South West of England where I returned after having worked for the Consortium in India, Indonesia and various parts of Europe. Bristol has been awarded the European Green Capital bid for 2015 by The European Commission: an award designed to inspire Bristol to work towards becoming a truly sustainable city. I am working with the *Bristol Food Network* to compile the *Bristol Local Food Growers Survey*: a map documenting local community growing projects across Bristol. It is part of the 'Get Growing Trail' where 27 sites are open at various times over the same weekend in June, showcasing a diverse range of growing projects, making it Bristol's biggest celebration of urban growing. In May, Bristol held the Food Connections Festival.

As the name suggests, its aim is to reconnect people back to the food they eat through workshops and exciting events throughout the city. As part of the festival, I have been organising *Food Journeys* with the *Better Food Company*. These day tours take people to the countryside where they have the opportunity to learn where the food they eat comes from. The *Ploughman's Day Out* journey took people to a local, organic dairy and *Our Daily Bread* journey went to Abbey Home Farm, a small-scale organic wheat farm and Hobbs House Bakery, an independent, ethical company set up by two brothers.

Last month I attended a planning meeting at the Gaia Foundation (Consortium Member), to discuss plans for a ***The Great Seed Festival - celebrating the seeds that feed us.*** Co-ordinated by Gaia, the festival is due to be held in October this year and will involve the Soil Association, Community Food Growers Network, the UK Community Supported Agriculture (CSA) Network, Organic Growers' Association, Transition Town Network, the Permaculture Association and This Is Rubbish (food waste NGO). Through a series of events, its purpose is to celebrate the magic of seed! As Helen from Gaia says, "it will enable us to rekindle the connection between seed and food in people's minds, something which has been all but lost as the industrial food system has driven a wedge between the producers of our food and the 'eaters'. The festival of events is an opportunity to raise awareness about why seed diversity is important and how seed is threatened. It will showcase the important work being done to revive and protect seed sovereignty, and will inspire and equip others to take a stand for seed". So, anyone wishing to contribute ideas to the festival or get involved please do let me know!



Enjoying a plentiful harvest at Feed Bristol Community Growing Project, part of the Bristol Food Network (Courtesy: Feed Bristol)

Latin America

Procesos de organización del Consorcio Territorios y Areas Conservadas por pueblos indígenas en Guatemala

Felipe Gómez Gómez , Maya Kiche' y miembro del Comité de Pilotaje del Consorcio TICCAs

Por miles de años los Pueblos Indígenas de diversas culturas de acuerdo a sus sistemas conocimientos, formas de organización y administración gobiernan espacios territoriales que incluyen la diversidad biológica, ecosistemas, patrimonio genético y todos los elementos naturales. Sin embargo la invasión, imposición y colonización de los espacios territorios fueron sistemáticamente despojados, repartidos, privatizadas, comercializada y amenazadas por el modelo económico del colonizador hasta nuestros días.



Los Pueblos y las culturas a través del tiempo desarrollaron diversas estrategias para la defensa de los territorios, ejemplos:

- La existencia, rol y vigencia de las estructuras de Autoridades Ancestrales;
- La transmisión intergeneracional de los conocimientos
- Autoridades Ancestrales guardan documentos históricos en el que se reconoce el espacio territorial y las formas de administración.
- Actualmente el uso de los instrumentos legales nacional e internacional para ejercicio de este derecho.
- La conciencia de que es necesario la relación necesaria la conexión con otras culturas y pueblos del mundo para constituirse una fuerza mundial en defensa de los territorios.

El proceso de organización local, lingüística y nacional para la defensa del territorio en camino, una esperanza para cuidar la vida:

- Desde el taller realizado en marzo 2013 en Totonicapán despertó interés de fortalecer la organización, el consentimiento previo, la gobernanza colectiva y la construcción del consorcio Territorios y Áreas Conservadas por Pueblos Indígenas y Comunidades locales. Estamos impulsando identificación de territorios, específicamente bosques comunales y organizaciones comunitarias para se constituyan como la base social del Consorcio. De la misma manera estamos estableciendo comunicación e intercambio con redes, ONGS y personas comprometidos en la defensa de los derechos de los Pueblos y los recursos naturales.
- La organización de los 48 Cantones y el Bosque Comunal de Totonicapán, es un referente muy importante, merecen ser respetadas y dignamente reconocidos en la conservación del territorio y administración del bosque colectivo.
- Como resultado, acuerdos y compromisos del taller realizado los días 19, 20 y 21 de marzo 2014, la Conferencia Nacional Oxlajuj Ajpop consolida el compromiso de

acompañamiento a la Comunidad de Chukmuk y a la Asociación para el Desarrollo Comunitaria del Cantón Panabaj del municipio de Santiago Atitlán, Sololá; Autoridades Comunitarias y los cinco bosques comunitarios de Momostenango, Totonicapán; bosque sagrado Saqrib'al y chumujil del municipio de San Andrés Sajcabajá,

- Como parte del compromiso para hacer efectivo la misión del consorcio se necesita: 1. Realizar estudios de línea base sobre la situación actual de los territorios y áreas conservadas por los Pueblos Indígenas en Guatemala; 2. Fortalecer las capacidades de las organizaciones comunitarias; 3. Conocer, recuperar y proteger de los valores, conocimientos e instituciones propios de los Pueblos Indígenas de Guatemala; 4. Asegurar procesos de consentimiento previo, libre e informado de las comunidades; 5. Asegurar los medios para el funcionamiento del Consorcio – Guatemala; 6. Elaborar mapas participativos; 7. Elaborar materiales educativas (spot, audio, video, programas radiales, transmisión en línea, reportajes); 8. Impulsar acciones de cabildeo e incidencia para derogar, modificar y proponer leyes sobre los derechos y sistemas propios de los Pueblos con respecto a los territorios, biodiversidad, recursos naturales y gobernanza.
- El compromiso de las Organizaciones Comunitarias, la Conferencia Nacional Oxlajuj Ajpop y los miembros honorarios, es abrir los espacios a comunidades, redes y organizaciones que se identifica con el Consorcio para constituir el Consorcio Territorios y Áreas Conservadas por Pueblos Indígenas y Comunidades locales en Guatemala. Quedó claro el compromiso la participación en el proceso de organización y desarrollo de actividades estratégicas del Red Mesoamericana y Latinoamericana.

ICCA's tiene futuro y puede incidir para hacer cambios favorables trascendentes en la medida en que las redes nacionales, regionales y globales funcionen efectivamente.

Modelo de gobernanza marina comunitaria permite beneficios locales a comunidad de pescadores en Costa Rica

Vivienne Solis Rivera, Coope SoliDar R.L (Member)



Marco Hernández shows its product with surprise and proudness
(Courtesy: CoopeSoliDar R.L, 2014)

Por primera vez en 20 años, los pescadores de pequeña escala de Tárcoles, Costa Rica han vuelto a aprovechar para su consumo local y familiar el camarón jumbo que había dejado de existir en esa costa desde hace muchos años.

Esta comunidad pesquera ha logrado impulsar un área marina de pesca responsable bajo un modelo de gobernanza participativo donde los pescadores junto con el gobierno toman decisiones en una comisión local con participación de todos los sectores de participación comunitaria (pescadores de CoopeTárcoles R.L, pescadores independientes, pescadores de comunidades vecinas y otras organizaciones locales como la asociación de desarrollo y la Asociación del agua). Representantes de esta comisión participan luego en la Comisión de seguimiento con participación Estatal para definir las medidas para el ordenamiento del área.

Hace 3 años, los pescadores de pequeña escala negociaron con la flota rastrea la posibilidad de su alejamiento de la costa hasta las 8 brazadas de profundidad (más o menos 15

mts) desde la costa. Hoy, esa medida sustentada por la información que la comunidad ha generado brinda los primeros beneficios para la comunidad local. El gobierno de Costa Rica, basado en la información generada con el conocimiento local ha establecido una norma de uso comunitario para el uso del camarón por 3 meses. Diciembre, Enero y Febrero fueron meses de gran alegría para la pesca tradicional del camarón en Tárcoles, las familias recibieron ingresos adicionales y el camarón elemento fundamental de este ecosistema marino volvió a ser un producto importante a nivel comercial y para el consumo local. Los pescadores artesanales aprovecharon como nunca antes el producto y volvimos a ver una pesca artesanal que hace mucho tiempo no se veía en Costa Rica.

Honduras: ¿Acaparamiento de territorio o acaparamiento de un país?

Jorge Varela Marquez (miembro Honorario)

La “Soberanía” es el poder que tiene el pueblo para gobernarse; para ello se crea el Estado, y se selecciona a individuos dentro de su población para que como funcionarios temporales actúen en las instituciones Ejecutiva, Legislativa y Judicial, autorizándolos para que respectivamente: Ejecuten acciones para el desarrollo del pueblo y defensa del territorio; dicten Leyes para la administración de recursos; y apliquen esas Leyes para mantener el orden público. Los 3 Poderes velan por la defensa de la soberanía. Rousseau llamaría a esto “Soberanía Popular”. Pero más próximo a la realidad hondureña, Marx diría que el Estado sirve para legalizar la conquista del poder por unos pocos burgueses; y se puede agregar, que estos han llegado a constituirse en la “soberanía oligárquica” gobernante, que a su vez es súbdita de las corporaciones transnacionales.

Honduras ha defendido con la sangre de su pueblo su “soberanía popular” cuando países vecinos han pretendido apropiarse de alguna parte de su territorio, (Nicaragua en 1957, El Salvador en 1969), pero ha permitido dócilmente que la “soberanía oligárquica” le arrebatase el Poder, enajene sus recursos naturales, infraestructuras, territorio, y hasta a la misma población, favoreciendo a una dictadura corporativa transnacional, sostenida por banqueros, empresarios y políticos.



Crustáceos de ecosistemas de manglares y la economía doméstica, desaparecen por la agroindustria de exportación (Cortesía : Jorge Varela Marquez, Marzo 2014)

Un ejemplo de la pérdida de soberanía – como otros que vendrán – se manifiesta en el Golfo de Fonseca, donde transnacionales de Norte, Sur América y Europa, se establecen desalojando y despojando a los nativos de sus recursos naturales. En detrimento de un pueblo que necesita de alimentos, abrigo, salud, empleo y otros, lejos de estimularse la economía doméstica y la productividad industrial, se excita a la expansión de la agro industria de exportación... el hambre por la divisas obnubila el raciocinio; se ignoran los impactos negativos sobre el ambiente, la soberanía alimentaria y a otros actores de la economía como son los pescadores, campesinos, comerciantes... Hay alcaldes y corporaciones ya establecidas que organizan grupos de gente pobre para que hagan camaronerías en Áreas Protegidas, para luego apropiarse ellos de las mismas.

Sobre este último asunto, el Alcalde de Marcovia se ha reunido con autoridades y ONG's, proponiendo resolver en conjunto la problemática ambiental y socio económica... Pero afloran también denuncias que llegan de todo el Golfo, destacándose el protagonismo del narcotráfico en la acuicultura del camarón; la captura impune de pescadores por autoridades de países vecinos; la pérdida de territorio y autoridad Municipal debido al próximo enclave de las "Ciudades Modelo" (ZEDES)... y una debilidad institucional quizá inducida por la oligarquía que domina los Poderes Ejecutivo, Legislativo y Judicial.

En Honduras, el pueblo pierde el Poder, su territorio y sus recursos, se confía el empleo y su desarrollo al extranjero, no se defiende pero se estimula el éxodo de su población... entonces: ¿Honduras, es un Estado soberano... O es un "Estado Fallido" que cual Res-pública es ofrecida a las fauces del neoliberalismo?

CIDH concede audiencia sobre situación de pueblos indígenas y afrodescendientes de Nicaragua

Centro de Asistencia Legal a Pueblos Indígenas – CALPI



Oradores en la audiencia temática realizada durante la 150 periodo de sesiones de la Comisión Interamericana de Derechos Humanos (CIDH) de la OEA (Courtesy: CALPI)

El Centro de Asistencia Legal a Pueblos Indígenas (CALPI), junto al Centro por la Justicia y los Derechos Humanos de la Costa Atlántica de Nicaragua (CEJUDHCAN), al Centro Nicaragüense de Derechos Humanos (CENIDH) y Centro por la Justicia y el Derecho Internacional (CEJIL) y el Gobierno Territorial Rama y Kriol (GTR-K) presentaron en una audiencia temática realizada durante la 150 periodo de sesiones de la Comisión Interamericana de Derechos Humanos (CIDH) de la OEA, realizada el 25 de marzo de 2014 en la ciudad de Washington D.C, la situación de los derechos

humanos de los pueblos indígenas y afrodescendientes de Nicaragua.

Los temas abordados en la audiencia fueron:

- Primero, se insistió en la violación al derecho a los territorios ancestrales de los pueblos indígenas y afrodescendientes, por la falta de saneamiento, necesario para lograr una forma efectiva de protección a la seguridad jurídica de estos territorios;
- Segundo, se refirió a la transgresión del derecho a la consulta previa, libre e informada, utilizando como ejemplo el caso del Canal Interoceánico de Nicaragua y las concesiones petroleras en el Caribe Nicaragüense;
- Tercero, se señaló la sistemática y reiterada violación al derecho a la vida en que continúan los buzos miskitu del Caribe desde hace aproximadamente 30 años; después que tres veces se ha suspendido la prohibición del buceo, prorrogándolo actualmente hasta el 2016; aduciéndose falta de capacidad económica para cumplir con las normas de protección e higiene ocupacional del buceo o para implementar un Plan de Reconversión Ocupacional; a pesar que la industria aporta en un año hasta treinta y siete millones de Dólares (USD

- \$37,000.0000.000) al sector exportador del país;
- Cuarto, se expuso ejemplos de la injerencia partidaria de instituciones del Estado en las elecciones regionales e internas de las comunidades y pueblos indígenas y afrodescendientes en contra de su derecho a la autodeterminación;
- Quinto, se desatacó que el Comité de Naciones Unidas para la Eliminación de la Discriminación Racial ha reiterado al Estado nicaragüense la necesidad de la incorporación y consideración de las comunidades y pueblos indígenas del Pacífico, Centro y Norte en las políticas de Estado; así como en la adopción de una ley específica que reconozca, promueva y proteja sus derechos. Ya que hace más de seis años, se encuentra en la Asamblea Nacional, un proyecto de ley para regular el régimen jurídico de estos pueblos, sin que haya sido discutido. Y que a la fecha, este es el único sector socio-cultural en Nicaragua, que no cuenta con una ley que permita sus propias formas de decisión y relación con el Estado.

Y finalmente, se pidió a la CIDH insistir al Estado de Nicaragua en la solicitud realizada desde hace varios años, que autorice una visita de la CIDH al país, a fin de verificar las situaciones e infamaciones presentadas en la audiencia.

► Audio, video y fotos de la audiencia se encuentran [aquí](#)

Events, initiatives and releases

Photo Stories: a community-driven tool for ICCA documentation & advocacy

Aurélie Neumann, ICCA Consortium Photo Story Advisor



Community member during a photo walk, Cambodia (Courtesy: Aurélie Neumann)

Inspired by the new wave of alternative social and visual media, in 2010 the ICCA Consortium and UNDP GEF-SGP began discussing Photo Stories as tools for documenting and raising awareness concerning ICCAs. A Photo Story is essentially a short video (ideally between 4-5 minutes) consisting of photos organized according to a collectively pre-written script, with voice narration, music and sounds. It describes in a clear yet captivating manner a local community's or indigenous people's conserved area or territory, the threats – external or internal – they are facing, and the adaptations to newer situations that they are developing, without compromising their objectives. It can easily be uploaded and shared on the Web and available to anyone with access to Internet. It is therefore a powerful communication and advocacy tool offering a unique insight into each community's own perspective.

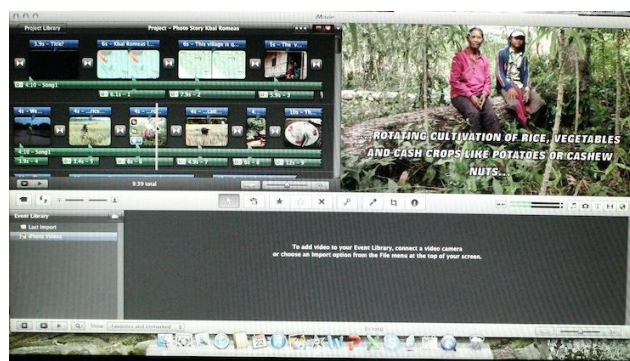
An 'ICCA Resilience and Security Tool' (RST) has been designed to run in tandem with each Photo Story. The tool comprises a set of questions to help the community self-evaluate its ICCA's resilience and security relative to a combination of internal and external factors. Internal components of the RST include questions relating to the main defining characteristic of ICCAs whilst the external components relate to recognition and support, as well as questions about existing threats and disruptive forces likely to affect the sustainability of ICCAs.

The Consortium has compiled a document providing a loose set of guidelines for Consortium Consultants facilitating communities in creating their own Photo Stories (available with Aurélie Neumann, aurelie@iccaconsortium.org).

The guidelines detail a flexible process that can be adapted where necessary. They suggest the Consultant (co-)organises an initial grassroots discussion. This may involve a visit to the ICCA followed by several meeting sessions over a period of a few days with the community. The sessions are intended to encourage the community to provide a solid (sometimes written) description of their ICCA (preferably using the local term). They might also include a description of the internal and external threats to the ICCA as well as the 'community responses', detailing how and why the community has actively sought to protect, defend and/or conserve their ICCA. The RST has been designed to help guide these discussions and provide a structure for the community and Consultants to work in for determining the security of the ICCA. The final section covers perceived results including an assessment of the current environmental, social and legal status of the ICCA.



Community meeting to gather information for the script, Cambodia (Courtesy: Aurélie Neumann)



Editing the Photo Story in iMovie software (Courtesy: Aurélie Neumann)

Based on the outcomes of this first grassroots discussion(s), the community collectively writes a script for the Photo Story and has (if necessary) a photography training session with the Consultant. Community members are then encouraged to split into groups to take photos and record voices and sounds for the different sections described within their script. These photos are collected and a selection is decided between community members, supported (if necessary) by the Consultant. The selection is then assembled in accordance with the content of the script and compiled with *Windows Photostory 3* or *iMovie* (depending

on the computer's operating system). Each photo is then accompanied by its corresponding section of the script, narrated by community members, with English subtitles.

Once a first draft of the Photo Story is ready, ideally a second grassroots discussion is organised with as many community members as possible to approve it and provide any last changes or suggestions. This session is also a good opportunity to record lessons learned from the experience and gather interviews and any more relevant data for the accompanying final report. Community members may also wish to discuss follow-up actions with the Consultant and future plans ahead.

The amount of time a Consultant spends with each community is subject to a number of environmental, political and sometimes, economic factors. Consultants should thus assess time frames based on their own discretion and understanding of the situation. That said, it is suggested one week is a minimum 'on site' time for the first grassroots discussion. It can take at least three days to discuss all four parts of the script (ICCA description, perceived threats, community responses

and results) and compile a script together, as well as identify the four groups. Taking photos and recording sounds/voices can take a further three days. The decision phase regarding who will edit the Photo Story and how and when the second discussion is held must be given appropriate attention. All these factors need to be considered and a realistic approach also needs to be adopted by the Consultant for any 'unplanned' situations/emergencies which might crop up in the process.

In terms of human resources, the process will require two external facilitators (Consultants): one to facilitate while the other takes notes and provides general assistance. The process will require a strong and dedicated community team to facilitate village level meetings, to gather existing information, to record meetings through a voice recorder and camera, to coordinate the groups during their photos-taking expeditions and to contribute to the video editing. The equipment required includes at minimum: 3 digital cameras, a projector, a computer, a voice recorder, big white sheets of papers and dark pens, refreshments and snacks for participants during meetings.

- ▶ If you are interested in facilitating a Photo Story in an ICCA you are working on, please contact aurelie@iccaconsortium.org
- ▶ To watch the Photo Stories that have already been produced, please visit the ICCA Consortium dedicated webpage [here](#).

Survey on Engagement in International Law and Policy

Holly Jonas, ICCA Consortium International Policy Assistant and Natural Justice (Member)

The ICCA Consortium is currently developing a strategy for its engagement in international law and policy. There are many relevant processes – human rights and Indigenous peoples' rights, land and agriculture, environment and natural resources, business and human rights, sustainable development, and more – and both pros and cons of participating in international meetings. We want to know how you or your organisation is involved in these processes so we can develop a strategy that directly responds to the Consortium's needs and priorities.

Please take the time (5-10 minutes maximum!) to respond to an easy multiple choice survey:

English: <https://www.surveymonkey.com/s/YXXQSDG>

Français: <https://www.surveymonkey.com/s/FSWYQR9>

Español: <https://www.surveymonkey.com/s/FWFS5HV>

We'll share the results of the survey in a newsletter later this year. We'd also like to establish a working group with focal points for key international processes and would love to hear from you if you're interested.

- ▶ Any questions? Please contact Holly at holly@naturaljustice.org. Thanks in advance for your contributions!

Conference: Community-based Conservation in Latin America

Emily Caruso, Global Diversity Foundation (Member)

[Global Diversity Foundation](#) and our partners in the [COMBIOSSERVE project](#) announce the Conference [Community-based conservation in Latin America: innovations in research and practice](#), which will take place in Xalapa, Veracruz, Mexico, 6-9 November 2014.

Conceived as a small-scale event, the conference welcomes contributions by community leaders and researchers, academics, practitioners and policy-makers involved in community-based conservation (CBC). Formal academic presentations on the conference themes will alternate with community-led sessions on their experiences of assessing the effectiveness of CBC and parallel methods workshops. By giving a prominent voice to community members and community researchers involved in CBC research, the conference will establish an equal and mutually inspiring exchange between community-based, academic and policy experts.

- ▶ Please visit our [Conference background](#), [Contributions: formats and deadlines](#), and [Practical information](#) pages for further information.

Key International Meetings on the Horizon: Mid/Late 2014

Holly Jonas, ICCA Consortium International Policy Assistant and Natural Justice (Member)

There are several key meetings coming up in international processes concerning Indigenous peoples' rights, sustainable development goals, small islands developing states, food security, and protected areas. The tables below provide information about meeting dates, locations, documents, deadlines, themes, and key agenda items.

7th Session of the Expert Mechanism on the Rights of Indigenous Peoples (EMRIP-7)	
<i>Meeting Dates:</i>	7-11 July 2014
<i>Location:</i>	UN Palais des Nations, Geneva
<i>Meeting Documents:</i>	http://bit.ly/1hqg9bc
<i>Deadline for Registration:</i>	25 June For details, please see: http://bit.ly/1h3u8Rg
<i>Overall Theme:</i>	"Access to Justice with a Focus on Restorative Justice, Indigenous Juridical Systems and Access to Justice for Indigenous Women, Children and Youth and Persons with Disabilities"
<i>Key Agenda Items:</i>	World Conference on Indigenous Peoples; study on access to justice in the promotion and protection of the rights of Indigenous peoples; study on the promotion and protection of the rights of Indigenous peoples in natural disaster risk reduction and prevention and preparedness initiatives; UNDRIP; and proposals to be submitted to the Human Rights Council
<i>Deadline for Registration of Side Events:</i>	Not specified, but spots are limited. For details, please see: http://bit.ly/1hqg9bc

13th Session of the Open Working Group on Sustainable Development Goals (OWG SDGs)	
<i>Meeting Dates:</i>	14-18 July 2014
<i>Location:</i>	UN Headquarters, New York City
<i>More Information:</i>	http://sustainabledevelopment.un.org/owg.html

Third International Conference for Small Island Developing States (SIDS)	
<i>Meeting Dates:</i>	28 August-4 September 2014
<i>Location:</i>	Apia, Tuamasaga, Samoa
<i>Meeting Website:</i>	http://www.sids2014.org/
<i>Deadline for Registration:</i>	1 August
<i>Overall Theme:</i>	"The sustainable development of small island developing States through genuine and durable partnerships"

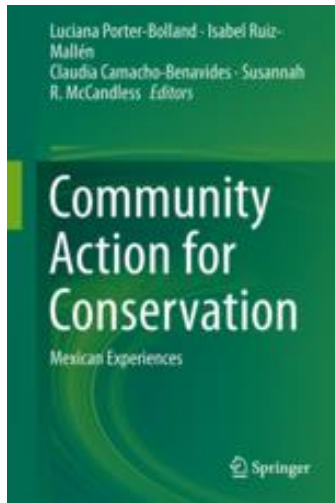
<i>Key Agenda Items:</i>	Assessment of progress to date and remaining gaps in implementation; seeking of renewed political commitment; Identification of new and emerging challenges and opportunities for the sustainable development of SIDS and means of addressing them; and identification of priorities for the sustainable development of SIDS to be considered in the elaboration of the post-2015 UN development agenda.
<i>Deadline for Registration of Side Events:</i>	30 June For details, please see: http://bit.ly/1tNzZ9

World Conference on Indigenous Peoples	
<i>Meeting Dates:</i>	22-23 September 2014
<i>Location:</i>	UN Headquarters, New York City
<i>Meeting Website:</i>	http://wcip2014.org/
<i>Deadline for Registration:</i>	23 July For details, please see: http://bit.ly/1wy9Kkn
<i>Overall Theme:</i>	High-level plenary meeting of the 69th session of the UN General Assembly and supported by the UN Permanent Forum on Indigenous Issues
<i>Key Agenda Items:</i>	Share perspectives and best practices on the realization of the rights of Indigenous peoples; pursue the objectives of the United Nations Declaration on the Rights of Indigenous Peoples; result in a concise, action-oriented outcome document, taking account of the views of both Member States and Indigenous peoples

41st Session of the Committee on World Food Security (CFS 41)	
<i>Meeting Dates:</i>	13-18 October 2014
<i>Location:</i>	Rome, Italy
<i>Meeting Documents:</i>	Not yet available. Please see: http://bit.ly/1yTrngu
<i>Key Agenda Items:</i>	State of food insecurity; role of sustainable fisheries and aquaculture for food security; the right to food; Principles for Responsible Agricultural Investments; International Year of Family Farming; innovation in family farming
<i>Deadline for Registration of Side Events:</i>	26 July For details, please see: http://bit.ly/1yTrngu

6th IUCN World Parks Congress (WPC-VI)	
<i>Meeting Dates:</i>	12-19 November 2014
<i>Location:</i>	Sydney, Australia
<i>Meeting Documents:</i>	http://bit.ly/1haCIML
<i>Deadline for Registration:</i>	Early Bird registration fees: 30 June For details, please see: http://bit.ly/1fmADRO
<i>Overall Theme:</i>	"Parks, People, Planet: Inspiring solutions"
<i>Key Agenda Items:</i>	Eight streams (Reaching Conservation Goals; Responding to Climate Change; Improving Health and Well-Being; Supporting Human Life; Reconciling Development Challenges; Enhancing Diversity and Quality of Governance; Respecting Indigenous and Traditional Knowledge and Culture; and Inspiring a New Generation) and four cross-cutting themes (Marine; World Heritage; Capacity Development; and New Social Compact), each of which may contain topics and workshops of relevance.

Publication: *Community Action for Conservation: Mexican Experiences*



Co-edited by Luciana Porter-Bolland, Isabel Ruiz-Mallén, Claudia Camacho-Benavides, and Susannah McCandless, “Community Action for Conservation: Mexican Experiences” addresses some of the critical issues facing community-based conservation by reflecting on specific cases within Mexico. Case studies presented focus on the concept of “biocultural diversity”, which links linguistic, cultural, and biological diversity, as a central element of progressive conservation.

In the Foreword, Janis Bristol Alcorn highlights the two keys for successful conservation in the country: Mexican willingness to appreciate and support local diversity, and an understanding that future national resilience depends on maintaining local, self-generated resilience within supportive national frameworks. The publication’s collection of original stories and analyses of the Mexican experience with community-based conservation demonstrate possible outcomes when institutions respond flexibly to local conservation options that vary from place to place within the country.

There are three sections to *Community Action for Conservation: Mexican Experiences*. Section One provides a general approach to the context of community-based conservation in Mexico. In one of the chapters, Victor M. Toledo, a Mexican ethnoecologist, situates his work at the local level within the complex realm of biodiversity conservation, providing descriptions of current management systems in which local beliefs, knowledge, and practices contribute greatly to the production and reproduction of biodiversity.

Section Two presents examples and reflections on diverse community initiatives for conservation that range from ICCAs to co-managed areas, and discusses issues affecting local participation in conservation. With emphasis on the southeast of Mexico, the four case studies included represent examples of some of the contested issues at stake in a region boasting both the highest ethnic diversity and the highest biodiversity in the country.

Section Three explores methodological approaches to understanding and strengthening community-based conservation; the three chapters within this final section cover measuring participation by local communities, community-based biodiversity monitoring, and tools for understanding children's perceptions of community conservation.

Purchase of “Community Action for Conservation: Mexican Experiences” can be made online (individual chapters may also be purchased). Authors can also disseminate electronic copies for professional non-commercial research and classroom use.

- For inquiries, please contact Susannah McCandless at susannah@global-diversity.org

Asian Sacred Natural Sites: Call for contributions to a publication and online case studies



Within the context of the Asian Sacred Sites Network Project, IUCN WCPA Japan, the Biodiversity Network Japan and the Sacred Natural Sites Initiative in collaboration with the IUCN WCPA Specialist group on Cultural and Spiritual Values of protected Areas invite abstracts for contributions to a publication and online case studies focused on the modern significance of sacred natural sites in Asian protected areas with reference, where appropriate, to an Asian Philosophy of Protected Areas. We are looking for examples from all protected area governance types; indigenous and community conserved areas, government managed, privately managed and co-managed protected areas as well as different IUCN protected area categories, from; 'Ia Strict nature reserve' to 'VI Protected area with sustainable use of natural resources'. We are also interested in experiences that describe the implementation of the IUCN-UNESCO Sacred Natural Sites, Guidelines for Protected Area Managers, available in several languages.

As a guide to developing your contribution to the publication you may follow the guiding questions outlined in this call and write freely or base your contribution on the structure provided in the case study template that will be used for developing online case studies.

Guiding Questions:

1. To what extent do sacred natural sites form the backbone of protected areas in Asia, e.g. their cultural, spiritual and philosophical underpinnings?
2. What is the modern relevance of sacred natural sites to protected areas and how can this be better recognised and their traditional guardians be engaged?
3. How can we improve management effectiveness, governance and equity of sacred natural sites within and outside protected areas in Asia?

Sources of reference:

1. The Asian Philosophy of Protected Areas
2. The Asian Sacred Natural Sites Network project
3. The Best Practice Guideline No16: Sacred Natural Sites – Guidelines for Protected Area Managers
4. IUCN 2008 Resolution 4.038 Recognition and conservation of sacred natural sites in protected areas
5. The WCC-2012-Rec-147 Sacred natural sites – support for custodian protocols and customary laws in the face of global threats and challenges

Publication schedule:

The deadline for submission of abstracts or your outline of ideas for your contribution is the 20th June, 2014 and should not exceed 400 words. The editors will notify the selected contributors that

will be included in the publication by the end of June. The final manuscripts of approximately 3000 words (excluding references) will be required by August the 5th and should include up to eight good quality illustrations and photos as well as one or two maps. The aim is to have the publication launch coincide with activities on sacred natural sites and protected areas at the World Parks Congress in Sydney Australia.

Online case studies schedule:

Suggestions for online case studies are always welcome. A case study will be around 1000 words and can be based on your contribution to the publication or stand by itself. We aim to develop each chapter contribution to the publication into an online case study and establish cross-references. For examples of Asian case studies see the Asian Sacred Natural Sites Network Project.

- ▶ Please send your abstracts and bio to info@sacrednaturalsites.org

Life of the Consortium

New Members & Honorary members

*The Consortium is delighted to welcome **8 new Member organisations:***



ANGOC (Philippines) – a Regional Association of 15 national and regional networks of Asian NGOs engaged in food security, agrarian reform, sustainable agriculture, participatory governance and rural development, with members from Bangladesh, Cambodia, China, India, Indonesia, Nepal, Philippines and Sri Lanka. For 35 years ANGOC has been promoting smallholder agriculture, sustainable food systems and access to land and resources for Asia’s rural poor, especially small farmers, indigenous peoples and rural women. Its main strategic approaches are i) knowledge management and information sharing, ii) policy dialogue and campaigns at national level, and iii) regional campaigns.

Asociación Indígena Mapu Lahual de Butahuillimapu (Chile) – unites ten coastal indigenous communities, has been active in conservation initiatives and started the first Network of Indigenous Protected Areas in Chile.



Authorized Association Consortium (AAC) (Tanzania) – an important organization, whose members secured preferential status vis-à-vis the government of Tanzania regarding the concession of management authority over wildlife, following a relatively recent (1998) policy that transfers that authority to elected Authorized Associations (AAs) at community level. Management authority is allowed today over 17 Wildlife Management Areas (WMAs) that need to be fully registered. The AA Consortium is a civil society organization uniting the “Authorised Associations” that manage the WMAs. It was founded in 2010, its leaders were democratically elected and, since then, it has received funding from US Aid and WWF. Among other aims, it wishes to work as a platform to link its Members with tourism investors and to liaise with the government.

Central Indígena del Pueblo Leco de Apolo (CIPLA) (Bolivia) – a prestigious indigenous peoples’ organization, active in conservation and environmental protection, which received a formal title to its Tierra Comunitaria de Origen (more



than 700,000 ha) and had developed and is now pursuing its own “life plan” (*Wesra Leco Chajlasin*) towards the empowerment of the Leco people, its autonomy and full recuperation of its culture.



Comunidad Indígena Kawésqar Chile – a small and remote community who jealously keeps alive its language and customs and tries to regain collective rights over its ancestral territory (*Kawesqar Waes*) in the Puerto Edén area. Part of such territory was actually incorporated into Bernardo Ohiggins

National Park and, in a rather paradoxical situation, the Kawésqar fought to prevent it from being used for an artificial culture of salmon (yes, within the park), and they succeeded. The community insists that they are determined conservationists and demand formal responsibility over their own sacred sites, burial sites, forbidden sites, historical sites as well as sites important for gathering, hunting and finishing. To this end, the community is actively examining the national legislation and the international treaties signed by Chile.

Cooperativa Pewenche de Quinquén (Chile) – groups several families of the indigenous community of Quinquén, in a territory characterized by ancient forests of *Pewen (Araucaria)* trees. The Pewen forests are fundamental for the Pewen peoples. Their priority is to conserve them at all costs... and, with them, to conserve their own territory, culture and livelihood system.



Kenya Wetlands Biodiversity Research Team (KENWEB) (Kenya) – a unique partnership research organization, dedicated to conserving wetland resources fully in line with peoples’ rights, institutions, capacities and chosen priorities. It has been working with communities in Eastern Africa through participatory monitoring and research, social communication, policy-oriented

initiatives and encouraging dialogue between livestock keeping and farming communities on land and water governance agreements. For the Consortium, KENWEB has already been active supporting the production of a video story on ICCAs in the Tana delta.

Pastoral Women’s Council (PWC) (Tanzania) – a women-led organization, established by Maasai women to advocate for women and land rights for their communities in Northern Tanzania. It can be argued that the activism of this organisation played an important role in the (so far) successful outcome of the Loliondo controversy, which you may recall as it was featured as an alert by the Consortium some months ago.



21 new Honorary members are also joining the Consortium:



Anuradha Mittal (India) – founder and executive director of [The Oakland Institute](#), dedicated to unveiling land investment deals in the developing countries and patterns of poor transparency and lack of fairness and accountability that have led to the marginalization of indigenous rights, community land rights, and human rights. She has written extensively on agriculture, financial corporations, food security policies and globalization.

Brian Child (Zimbabwe) – institutional economist and ecologist specialised in dryland wildlife in southern Africa, Brian played a leading role in the development of Zimbabwe’s Communal Area Management Programme for Indigenous Resources (CAMPFIRE) and of a similar programme in the Luangwa Valley (Zambia). He champions the view that conservation should serve communities and landholders and this can be achieved through appropriate governance settings.





Clever Clemente Caimany Josecita (Bolivia) – indigenous coordinator with many years of experience with Mosekene and Tsimane languages and peoples in the indigenous territory of Pilón Lajas, Clemente has focused on local knowledge of natural resources and community life plans.

Ileana Valenzuela (Guatemala) – with uncommon dedication and unfailing commitment, Ileana has helped to develop and is now advising a number of community organisations, focusing in particular in the Maya Itza' community of Petén (Guatemala), promoting ecological agriculture, solidarity economy, and direct democracy.



Jennifer Mohammed-Katerere (South Africa) – a lawyer focusing on environmental law, human rights and development, Jennifer has been active on a variety of rights-based initiatives. Among those, she developed conflict management guidelines that promote consensual and inclusive governance of land and natural resources in the African context.

Jesús Garzón Heydt (Spain) – a researcher on Iberian fauna threatened with extinction, Jesús was instrumental in the development of an important protected area and founded several conservation organizations. Currently, he is President of the “Transhumance and Nature Association”, devoted to traditional livestock transhumance as crucial asset for nature conservation in Spain.



Joseph Itongwa (Democratic Republic of Congo) – a Batwa Walikale, Regional Coordinator of the ICCA Consortium for Central Africa and coordinator *ad interim* of the Network of Indigenous Peoples for Sustainable Management of Forest Ecosystems in Central Africa (REPALEAC). Joseph has many years of experience and passionate commitment for the rights of indigenous peoples and the conservation of the forest environments in Central Africa. He is leading national advocacy for ICCAs in DRC and has brought his experience to bear on numerous policy events in its region and internationally.

Mamadou Goudiaby (Senegal) – a forester with Master degree from Canada and experience with forest development, protected areas and decentralisation policies in Senegal, Alamine has been instrumental in “saving” the natural forest of Mangangoulack from extensive charcoal production and is now active to promote its establishment as a twin ICCA to Kawawana, the iconic mangrove community conserved area of Casamance.



Marco Octavio Ribera Arismendi (Bolivia) – an interdisciplinary biologist and environmental activist, Marco has a 30-year experience in conservation, protected areas and indigenous rights. Keen to resist development models that attack both nature and indigenous livelihoods, he coordinates research and environmental monitoring for the prestigious Liga de Defensa del Medio Ambiente of Bolivia (LIDEMA).

Nancy Ruth Bravo Chantre (Colombia) – a keen analyst of issues of autonomy and environmental and food sovereignty of indigenous communities, Nancy brought to many other peoples and countries the voice of her own Nasa indigenous communities.



Ndan Imang (Indonesia) – advocating for the indigenous Kenyah Dayak of Kalimantan Island, Indonesia, who have been conserving parts of their forest area (*ba'i*) as Customary Forest, locally called *tana' ulen*. Today *tana' ulen* face strong external and internal pressures because of powerful extractive industries, oil palm plantations and even the loss of interest of the new generations. Ndan spreads information on the values and threats to *tana' ulen*, and assists in demarcating them and recording their customary rules.

Oswaldo David Chayax Tesucun (Guatemala) – indigenous Maya Itza leader, Oswaldo has helped to create numerous organisations and initiatives focusing on the recuperation of indigenous languages, youth training, fighting against racism and for cultural rights, supporting the victims of armed conflicts in the Petén region of Guatemala, and promoting community solidarity for environmental conservation and development alternatives.



Pedro Agustín Medrano Ceña (Spain) – a forester with uncommon social awareness, Pedro has been a keen promoter of collective governance and management models for the care of forests in both policy and practice. Today he manages the “Montes de Socios” initiative for the collective restoration of abandoned forest areas and the active linking of urban and rural populations.

Rosemary ‘Ro’ Hill (Australia) – a human geographer dedicated to collaborative environmental governance, indigenous peoples and social-ecological sustainability. Working now as senior scientists at [CSIRO](#), she leads social science teams investigating issues of landscape conservation, resilience and Indigenous Protected Area planning. She has experience in cross-cultural collaborative research with indigenous people, interdisciplinary research and partnerships, and has received numerous awards. Dr. Ro worked for the Australian Landcare Council, the Northern Australia Land and Water Task Force, Ecotrust Australia and the Australia Conservation Foundation, for which she has long been serving as Vice-president.



Samuel Nguiffo (Cameroon) – a lawyer and political scientist, Samuel created and today heads the Centre for the Environment and Development (CED) which promotes the recognition of community rights, capacities and institutions for natural resource governance. Among CED's main lines of work, the participatory mapping of community territories seeks to demonstrate the existence and effectiveness of the "commons" in the Congo Basin.

Sharon Shay Sloan (USA) – endowed with passion and personal dedication to improve the human-nature relationship, Shay is a young project manager with the WILD Foundation. She collaborated closely and very positively with the ICCA Consortium for a series of events at [WILD10](#).





Shengzhi Li (China) – a researcher on small peasant’s rational for natural resource management and rural governance, and has focused so far on people living in temperate forests and the grasslands of the Tibetan plateau. He has been working with WWF and CI in China, and co-founded Beijing Shanshui Conservation Center, facilitating conservation partnerships among enterprises, NGOs, individuals and rural communities. Li is currently the convenor of the Working Group on ICCAs in China.

Wande Gongba (China) – Vice-director of The Greater Shangri-la Regional Centre of Expertise (RCE) and program coordinator on Community Education for Sustainable Development on the Tibetan Plateau. For the past nine years, he has worked for WWF and the Shangri-la Institute for Sustainable Communities, accumulating valuable achievements and demonstrable impact for sustainable development.



Yan Xie (China) – Associate Research Professor at the Institute of Zoology of the Chinese Academy of Sciences, member of the Steering Committee of IUCN/SSC and former China Country Director of Wildlife Conservation Society. She led the process of promoting a comprehensive Protected Area Law in China and works to mitigate conflicts between nature conservation and economic development. Her work has had a major influence on conservation awareness and policy in China.

Yi Liu (China) – National Coordinator of UNDP GEF Small Grants Programme, the main current supporter of community-based conservation cum sustainable livelihood in China. Liu, who has a background in environmental education and communication, has worked for UNESCO on ecological conservation projects in China and the Man and Biosphere programme in five Asian countries. She is especially interested in the interaction between human and nature and a strong advocate of ICCAs in China.



Yingyi Zhang (China) – China country Director of Fauna & Flora International and leads a team dedicated to empower indigenous communities in southern and western China to conserve their natural and cultural heritages for a more sustainable future. Her team has promoted the establishment of dozens of community-managed protected areas in Qinghai, Sichuan and Guangxi Provinces and appropriately supporting local legislations in Guangxi Province.

Staff announcements

From July 2014 onwards, the responsibilities of **Programme Assistant** will be taken over by **Emma Courtine**, who has been a Consortium intern and recently taken over website maintenance. After two years with the Consortium, **Aurélie Neumann** is lightening her involvement, as her wanderings across Asia are keeping her increasingly away from the Internet, an essential tool for the Programme Assistant’s duties. She will nevertheless remain the **main contact person for the Photo Stories**, and will happily offer guidance to their facilitators. Aurélie will always be a member of the ICCA family and we’ll happily keep reminding her that we care about her and wish to hear news!



A heartfelt welcome in her new official position to Emma, who has been bringing to the Consortium her marvellous good mood, conscientious attitude, and inexhaustible willingness to see all that is good in the world and all that can be done to make it even better! Many of you already know Emma, but you probably would enjoy learning that she has been studying geography in Stockholm and environmental sciences in Lyon and Mumbai. Her desire to learn more on traditional knowledge systems, indigenous peoples and territory and nature conservation, in particular about nomadic peoples, brought her now to Iran, where she is working alongside the Consortium member CENESTA and its President, Taghi M. Farvar. Contact: emma@iccaconsortium.org



As expected, Eva Kandler could remain with us just very few months, starting now a full time job in Berlin (good luck Eva!) and her role as **Communication Officer** for the Consortium is now being taken by **Ale Pellegrini**—a mother of three who recently moved to Sydney, Australia. Ale has immediately been co-opted to organise the *Communities conserving nature and culture* gathering (see the Editorial) and the *field visit and exchange on governance of protected areas* that will take place in Australia in conjunction with the next World Parks Congress of November 2014, and she has taken on the task with determination and gusto! Ale is one of those rare people who combine an equal passion for the physical sciences and the humanities, the practical side of things and the intellectual challenges. A biologist and social scientist fluent in four languages, Ale – a native of Peru and a citizen of Italy – has been living and working in West Africa, Mexico, Chile, Canada, China and now Australia. Contact: alepelle@iccaconsortium.org



Big news for the Consortium! We now can count on a special **Global Coordinator for Marine and Coastal Issues!** **Kim Wright**, based in British Columbia Canada, first related to the Consortium as representative of our Member Living Ocean Society. She then became more and more involved with ICCAs, and ended up deciding to take them as a focus in her professional life. Kim spent many years working at the interface of land and sea, of disciplines, of cultures, of religions... fascinated by the frontiers between diverse ecosystems and perspectives that maintain the capacity to enrich and collaborate one another. Kim has been a conservation advisor and facilitator in many land and marine use planning processes with indigenous peoples in British Columbia and she now looks forward to expending that experience and being of help to other marine indigenous and local communities throughout the world. Contact: kim@iccaconsortium.org



www.iccaconsortium.org
<http://iccaconsortium.wordpress.com>

For any enquiry, please write to:
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