

THE ICCA CONSORTIUM NEWSLETTER

Issue #8 - October 2014

Editorial



Dear colleagues and friends of the Consortium,
Greetings!

I have just compiled such a long message for you all in the Consortium mail list (in three languages), there are so many Consortium initiatives about to unfold in Australia (see the full list [here](#)), and this issue of the Newsletter is so rich and filled with information... that I would like to refrain from adding anything else. Let me just wish you happy reading!

Grazia Borrini-Feyerabend,
Global Coordinator

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International issues

The ICCA Consortium at CBD COP 12

Sutej Hugu, Honorary Member, Taghi Farvar, President and Emma Courtine Programm Assistant of the ICCA Consortium



The closing session of the week-end Workshop with the participation of Mr Braulio de Souza Dias, Ashish Kothari, Taghi Farvar, and Chrissy Grant. Credits: Sutej Hugu

The ICCA Consortium was actively represented by many delegates in the Twelfth meeting of the [Conference of the Parties to the Convention on Biological Diversity](#), (6 to 17 October 2014, UN CBD COP12 Pyeongchang, Republic of Korea), including Taghi Farvar, our President from Iran, and Steering Committee Member Ashish Kothari from India. Also represented were several Members, including CENESTA (by Taghi) and Kalpavriksh (by Ashish), Global Forests Coalition (Simone Lovera from Paraguay, Andrey Laletin from Russia and David Kureeba from Uganda), Natural Justice (Harry Jonas from Malaysia), the Tao Foundation (Sutej Hugu from Taiwan) and Honorary

Members such as Chrissy Grant from Australia. This eleven day meeting was filled with specific events and declaration, such as the “*Civil society/ILC statement on Pyeongchang Roadmap for the enhanced implementation of the Strategic Plan for Biodiversity 2011-2020 and the achievement of the Aichi Biodiversity Targets*”, which you can [find here](#)! The Consortium organised several events in collaboration with other groups and the CBD Secretariat, all described in detail in our [dedicated website page](#).

[Read more on the ICCA Consortium representatives’ actions and thoughts](#) in the Eco magazine, the Newsletter of the CBD alliance and – most importantly – read the excellent [final joint statement of civil society](#) that the CBD Alliance delivered at the High Level Segment of the CBD COP12. The statement contains an explicit reference to ICCAs.

Overall, we have been noticing that ICCAs have been strongly supported by the CBD Secretariat and the Executive Secretary personally, which is greatly appreciated.

For further information, we encourage you to read [this blog article](#), written by Simone Lovera, from Global Forest Coalition.

Read here the [Civil Society Statement at High Level segment of the CBD COP 12](#), which includes a statement on ICCAs.

The ICCA Consortium at the WCIP



On the 22-23 September 2014, was held the **World Conference on Indigenous Peoples** in the UN headquarters in New-York. Giovanni Reyes, member of the Steering Committee, took part in it, on behalf of the ICCA Consortium. Here are his closing remarks:

In response to man-made and natural calamities as shown previously, we in the

national coalition of indigenous peoples in the philippine have organized in each of the 13 islands of the Calamian Group of Islands among Tagbanua indigenous peoples and 6 among Ikalahans of the Caraballo Mountain range disaster response teams and from there, set up disaster response committees to be incorporated in their respective organizational structure - the functions of which are to serve as organizational arm in ensuring that disaster management formulation, training and implementation is participatory and within the framework of tried and tested traditional governance systems.

At international levels, I urge all parties of the Human Rights council to endorse or support the ongoing work of the Global ICCA Consortium that is taking the lead role in supporting indigenous peoples worldwide strengthening traditional governance systems. After all, the triadic pillars of territories, traditional governance systems and indigenous knowledge is about indigenous peoples' human rights at its pristine best.

Thank you

Giovanni Reyes

You can find online a video of the Half-day panel discussion on the promotion and protection of the rights of indigenous peoples in disaster risk reduction, and prevention and preparedness initiatives. [Watch it here!](#)

Giovanni Reyes' remarks can be found segments 43:26 and 2:05:15, his closing remarks mentioning the ICCA Consortium can be seen segment 2:38:35.

CDB Expert workshop to Provide Consolidated Practical Guidance and a Toolkit for Marine Spatial Planning

Vivienne Solis Rivera, Steering Committee member



The ICCA consortium was invited to participate in the CDB Expert workshop that discussed Marine Spatial Planning (MSP) in the CDB framework in 9-11 September 2014 in Montréal, Canada. The objectives of the meeting were to provide consolidated practical guidance for marine spatial planning to the CDB State members, which will include sharing experiences from different regions, strengthening capacities, helping countries to use the existent experience and to integrate the tool to the EBSAs process.

The meeting opened with the welcoming words of Mr. Bráulio Ferreira de Souza Dias, SCBD Executive Secretary, who mentioned that the [Conference of the Parties in Republic of Korea](#) (6-12 October) will be having a strong interest towards marine issues. “There will at least be 7 spaces to discuss Ecologically or Biologically Significant Marine Areas ([EBSAs](#)) all over the world and this will give more importance to the discussion on marine spatial planning, the subject of our workshop.”

Marine Spatial Planning, in the context of the CDB, is particularly linked to the ecosystem approach and to the precautionary principle. Thus, the CDB programme calls for the implementation of integrated marine and coastal area management and marine and coastal living resources conservation through the use of the Aichi Biodiversity Targets and the Strategic Plan for Biodiversity 2011-2020.

The expert meeting in which the ICCA Consortium also participated was attended by experts from Albania, Australia, Barbados, Belgium, Cameroon, China, Colombia, European Union, Germany, Iceland, Mexico, Mozambique, Palau, Peru, Philippines, Seychelles, United States of America, UNEP Division of Environmental Policy Implementation (UNEP/DEPI), GEF Scientific and Technical Advisory Panel (GEF-STAP),

UNEP World Conservation Monitoring Centre (UNEP-WCMC), Duke University, Global Ocean Biodiversity Initiative Secretariat (GOBI), International Union for Conservation of Nature (IUCN), The Nature Conservancy (TNC), World Ocean Council, World Wildlife Fund (WWF) and an observer from Brazil.

Prior to this meeting, the Secretariat of CDB had conveyed, a prior workshop in Cambridge that dealt with the implementation of MSP and a study on the application of the tool.

The Cambridge workshop identified governance as a priority issue in discussions, as well as the challenge of all stakeholders' participation in MSP. During our meeting in Montréal, cases of MSP from New England (USA), Belgium, Colombia, the Philippines and Seychelles were presented as illustration, and emphasized the need of an integrated approach, a legal basis procedure, competent authority.

**Towards the COP and Marine Spatial Planning (Decision X/29)
*the workshop experts:***

- Invites Parties and other governments to increase efforts to apply marine spatial planning tools.
- Emphasizes that additional workshops are likely to be necessary for training and capacity-building of developing country Parties.
- Invites Parties and other governments to share experiences related to integrated management of marine resources and the implementation of marine and coastal spatial planning instruments.
- Invites Parties and other governments to disseminate awareness-raising materials on marine spatial planning.
- Invites Parties and other governments to organize training workshops.

The meeting also pointed at a key role of data, of transparency and participation, of the diversification of the area uses, and of a long term vision as well as the importance of monitoring and evaluation. Furthermore, the well-being of local population, the use of traditional knowledge systems and the fact of remaining open to local needs as water sanitation, healthcare and education levels were presented as additional key elements.

The discussion focused on the issues below:

- (a) Facilitating cross-sectorial coordination and decision-making in the development and implementation of marine spatial planning;
- (b) Integrating the various interests, needs and perspectives of stakeholders throughout the planning and implementation process;
- (c) Utilizing the best available scientific information, including scientific assessment and monitoring, in planning and decision-making;
- (d) Linking spatial mapping of species, habitats and ecosystems as well as human activities, uses, and pressures, to planning and decision-making; and
- (e) Addressing capacity gaps and resource needs to ensure effective implementation and sustainability of marine spatial planning.

The ICCA Consortium carried, during this meeting, the clear mandate of incorporating local community and indigenous peoples' knowledge, of recognizing their rights and views while developing any planning for the conservation or use of marine resources. We stressed the need to recognize local governance of these resources and to generate new knowledge that includes local and traditional knowledge.

The final recommendation document to the CDB Parties will soon be shared by the CDB Secretariat on internet. <http://www.cbd.int/doc/?meeting=MCBEM-2014-04>

ICCAs at the Expert Mechanism on the Rights of Indigenous Peoples

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



Golshan Chahian (CENESTA) presenting on rights-based approaches with Indigenous nomadic tribes in Iran at the Consortium's lunch-time event (photo credit: Natural Justice)

The 7th Session of the Expert Mechanism on the Rights of Indigenous Peoples (EMRIP-7) took place from 7-11 July 2014 at the UN Headquarters (Palais des Nations) in Geneva. This session included a continuation of last year's thematic study on Indigenous peoples and access to justice, with a focus on Indigenous women, children, and persons with disabilities, as well as a new thematic study on disaster risk reduction. Overall, two key points of particular importance were: a) the multiple references to environmental issues (a notable shift over the past few sessions of EMRIP), and b) a more nuanced look at the special rights and types of marginalisation of groups within Indigenous peoples (women, youth and children, and persons with disabilities).

The Session saw a turnover in the Experts, with a new expert for the Asian region (Mr. Edtami Mansayagan from the Philippines) beginning his three-year term. The zero draft of the outcome document for the World Conference on Indigenous Peoples elicited much discussion,

while the continuation of the study on access to justice raised a number of issues concerning Indigenous peoples' lands, territories and resources as well as reconciliatory and transformative justice.

When the draft study on disaster risk reduction was being considered, the Indigenous Peoples of Africa Coordinating Committee (IPACC) and Natural Justice made a joint statement, which was presented by Joseph Itongwa Mukumo (ICCA Consortium Coordinator on forest ecosystems in Central Africa). The statement focused on climate change and vulnerability, traditional knowledge systems, customary tenure rights and legal recognition and support for customary natural resource governance, and the role of territory-based systems of natural resource governance and conservation in climate change mitigation and adaptation and prevention of disasters. Several suggestions were taken on board in the revised version of the study and the Expert Mechanism Advice No. 7 contained therein, which is expected to be adopted at the Human Rights Council session in September 2014.

Finally, the ICCA Consortium and Natural Justice co-hosted a lunch-time event on 7 July on access to justice, the UN Declaration on the Rights of Indigenous Peoples, and ICCAs. The event included three presentations by Consortium members. Emma Courtine (ICCA Consortium

"There is a need to build the capacity of judges and lawyers on related international law and jurisprudence"



Joseph Itongwa presenting on traditional knowledge schools and rites of passage in DRC (photo credit: Natural Justice)

Programme Assistant) and Golshan Chahian (Cenesta) described a process for implementing rights-based approaches with the Indigenous nomadic tribes of Iran, which led to – for the first time in national legislation history – Indigenous peoples and local communities providing suggestions for review and revisions of key national laws and the eventual inclusion of a new chapter on peoples’ participation and rights of Indigenous peoples and local communities.

Andrew ‘Atama’ Kitama (PACOS Trust) spoke about Native Customary Rights in Sabah, Malaysia, outlining the intensive pressures Indigenous peoples face from mainstream ‘development’ programmes that aim to elevate Malaysia’s status to a developed country by 2020 but are in actuality creating larger gaps and further marginalisation.

Joseph Itongwa (Programme d’Intégration et de Développement du Peuple Pygmée au Kivu) and Christian Chatelain (ICCA Consortium Regional Co-coordinator for

Central and West Africa) highlighted the recognition of ICCAs as a matter of justice and respect and underscored the importance of supporting conservation practices emerging from traditional rites of passage.

An active discussion raised issues such as: the critical importance of appropriate recognition of customary lands and traditional institutions and the bottom-up development of legal options and laws and policies that reflect and are adapted to local realities; the need to build the capacity of judges and lawyers on related international law and jurisprudence, and to build pressure for implementation of landmark judgments such as *Endorois Welfare Council v. Kenya* through lobbying at different levels; the need for barefoot lawyers and community-accessible information (legal and non-legal) to demystify the law; and the role of Article 26 of UNDRIP as key for implementation and recognition of Indigenous peoples’ lands and territories.



Elifuraha Laltaika (ALAPA, Tanzania) underscored the importance of bottom-up development of legal options for appropriate recognition of customary lands and traditional institutions (photo credit: Natural Justice)

[EMRIP-7 meeting webpage](#)

[EMRIP Report on its Seventh Session \(English | Español\)](#)

[Study on Access to Justice and Indigenous Peoples’ Rights \(English | Français | Español\)](#)

[Study on the Rights of Indigenous Peoples in Disaster Risk Reduction, with Annex on Expert](#)

[Mechanism Advice No. 7 \(English | Français | Español\)](#)

[Blog on the Natural Justice-ICCA Consortium lunch-time event at EMRIP-7](#)

Linking Local, National and International Advocacy Strategies and Initiatives

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



Group picture of a good part of the participants in the meeting. Courtesy : Credits: Natural Justice

From 4-5 July 2014, a small group of staff and members of the ICCA Consortium convened in Gland, Switzerland, for a focused meeting on three complementary initiatives and movements: a) the Community Conservation Resilience Initiative (CCRI), b) the ICCA Consortium, and c) the Global ICCA Support Initiative under the Global Environment Facility Small Grants Programme (GEF-SGP). The meeting sought to establish a common understanding of the visions, processes and plans of these three initiatives; identify GEF-SGP initiatives that can support ICCAs in a variety of contexts; develop visions and approaches for international advocacy on ICCAs; and identify and discuss strategic objectives and broad recommendations for international law and policy processes remaining in 2014.

The first day included introductory presentations by Terence Hay-Edie (on the Global ICCA Support Initiative), Grazia Borrini-Feyerabend (on the ICCA Consortium's 2014-2017 Vision and Plan), and Simone Lovera (on the CCRI). These were followed by a plenary discussion on assessment methodologies and break-out group discussions on good practices and suggestions for the three Work Packages of the Global Support Initiative.

The second day focused on developing strategies for engagement in international law and policy processes, including in the fields of human rights, conservation, and sustainable development. The Consortium's goal in engaging with international processes is to create an enabling environment for ICCAs. Each international process has its own pros and cons, for example, in terms of organisational structures and cultures, procedures for community and civil society engagement, opportunities for influencing existing or new standards and implementation, and so on. The Consortium needs to promote a broader understanding of ICCAs as a model or tool for thriving ecosystems, peoples, and sustainable livelihoods. Many Consortium members



Dr. Taghi Farvar, president of the ICCA Consortium among the cherry trees. Credits: Natural Justice

are already involved in international processes and are encouraged to invest time and energy in advocating support for ICCAs as well.

Key points and suggested next steps included:

- Be more strategic with the Consortium's international engagement (e.g. identify 2-3 leads to track and attend each international process over time); if there are already many participants, the Consortium should support a specific liaison person to coordinate campaigns, reporting, and so on
- Take an integrated approach, including across the types and levels of law and policy, throughout the 'cycle' of each process (e.g. intersessionals as well as conferences of the parties), and through multiple forms of engagement (e.g. joint submissions, briefing papers, negotiations, events, online)
- Ensure a feedback loop of community experiences being shared at the international level, and outcomes shared with the communities
- Use different narratives and messages to highlight aspects of ICCAs in each policy context (e.g. Aichi Targets in the CBD, food sovereignty in FAO)
- Develop an effective process for planning, coordination and communication within the Consortium and with other movements and networks
- Need more human resources engaging in international processes; could be built into budgets and work plans for regional or policy coordinators
- Establish a flexible Consortium working group on law and policy, with point people (or small groups) to lead in different categories

Developing the ICCA Consortium's International Advocacy Strategies:

- ◆ *What do we want to achieve **overall** in international law and policy 5, 10 and 20 years from now?*
- ◆ *What do we want to achieve in **specific categories** of international law and policy (e.g. Indigenous peoples' rights, environment, sustainable development, business and human rights, and general human rights) 5, 10 and 20 years from now?*
- ◆ *What do we want to achieve in **specific fora and mechanisms** such as the UNFCCC and Permanent Forum on Indigenous Issues?*
- ◆ *What are the **pros and cons** of different approaches (e.g. focusing primarily on conservation benefits of ICCAs vs. primarily on the importance of securing human rights)?*
- ◆ *How can these **different approaches** be used strategically in different fora to fulfil the overall objectives?*
- ◆ *Are there any fora or processes with which the Consortium should **not engage** (e.g. on the basis of principle or incompatible aims)?*

We would like to know how you or your organisation is involved in international 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:

⇒ Please take part in our survey!

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

⇒ S'il-vous-plait, participez à notre enquête !

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

⇒ Por favor, participa en nuestra encuesta!

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

We'll share the results of the survey in a future newsletter. If you are interested in participating in the soon-to-be-formed working group on law and policy, please be in touch!

[ICCA Consortium's 2014-2017 Vision and Plan](#)
[Information on the Global ICCA Support Initiative \(Consortium Newsletter #6\)](#)
[Draft methodology of the Community Conservation Resilience Initiative](#)
[Gland summary report](#)

German government, GEF, and UNDP partner to create largest global fund for ICCAs

Dr. Terence Hay-Edie, GEF Small Grants Programme, Honorary Member of the ICCA Consortium



At a ceremony during the High Level Segment (HLS) of the CBD COP12, the German government, the Global Environment Facility (GEF), and the United Nations Development Programme (UNDP) announced a new partnership to create the largest global fund for territories and areas conserved by indigenous peoples and local communities (ICCAs).

The 5-year initiative entitled 'Support to indigenous peoples' and community conserved areas and territories (ICCAs) through the GEF Small Grants Programme (SGP)' will be financed as a contribution to the achievement of Targets 11, 14 and 18 of the CBD Aichi 2020 framework, and will work in at least 26 countries at the global level. [...]

The project will work to strengthen the Global ICCA Consortium [...] and will engage the UNEP World Conservation Monitoring Centre (WCMC) to review the contribution of ICCAs towards the global Aichi targets through the revamped WDPA.[...]

At the launch of the ICCA GSI during the HLS, the Parliamentary Secretary of the German government, Ms. Rita Schwarzelühr-Sutter noted that *"over the next five years, the initiative will support ICCAs as natural solutions to the internationally recognized targets on the good governance of protected areas, protection of traditional knowledge, and support towards sustainable development established by the Convention on Biological Diversity in Nagoya, Japan, in 2012"*. [...]

As a contribution to the CBD Aichi targets, the Global ICCA Support Initiative will also support the effective and equitable governance of the global network of protected areas and other effective area-based conservation measures as part of the 'Promise of Sydney' to be launched at the forthcoming IUCN World Parks Congress (WPC) from 12-19 November 2014 in Australia.

Contact: Dr. Terence Hay-Edie, GEF (SGP), terence.hay-edie@undp.org

Please find the full press release [here](#)

Africa

Vers la reconnaissance légale des APAC en République Démocratique du Congo

Par Christian Chatelain, Coordinateur Régional pour l'Afrique Centrale et de l'Ouest et Joseph Itongwa, Coordinateur Régional pour les écosystèmes forestiers d'Afrique Centrale

Le REPALEF, plateforme des réseaux et organisations des peuples autochtones qui œuvre pour une gestion durable des écosystèmes en République Démocratique du Congo, a organisé un atelier national de réflexion et de planification à Kinshasa, les 11 et 12 septembre 2014, qui constituait la dernière étape d'un projet visant la recherche de reconnaissance légale pour les APAC en RDC, appuyé par le Consortium APAC et le PNUD GEF-SGP.



Courtesy: GBF

L'atelier a permis de discuter des nouveaux textes de Loi récemment instaurés en RDC, notamment la Loi sur la Conservation de la nature et le Décret de la Primature sur les Concessions forestières aux communautés locales, ainsi que le processus d'engagement de la réforme foncière à venir. L'atelier a ainsi permis de dégager différentes options appropriées et efficaces de processus à mettre en application afin de **sécuriser la conservation de la nature, des modes de vie durables et des droits collectifs des peuples autochtones et des communautés locales** qui découleraient de la reconnaissance officielle/ légale des APAC.

« La participation et l'engagement de différents ministères au cours de cet atelier [...] témoignent d'une dynamique en marche... »

La participation et l'engagement de différents ministères au cours de cet atelier, notamment les Ministères de l'environnement, des affaires foncières, ainsi que de l'Institut Congolais en charge des Aires protégées (ICCN), ont été fortement remarqués et témoignent d'une

dynamique en marche en RDC pour la reconnaissance des capacités locales de conservation de la nature, particulièrement celles des peuples autochtones vivant en forêt.

Les prochaines étapes consisteront à (i) comprendre dans les détails et soutenir les principales options légales identifiées pour la reconnaissance légale des APAC en RDC ; (ii) poursuivre le processus d'identification, de documentation et de cartographie des APAC dans différentes provinces ; (iii) diffuser l'information sur les APAC à travers plusieurs moyens (télévision, radio, documentation écrite, visites d'échange) ; et (iv) mettre en place un réseau d'APAC dans le pays ainsi qu'un programme national d'appui à ce réseau

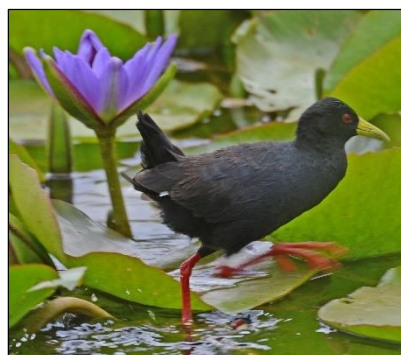


Courtesy: C. Chatelain

⇒ Please also Find [this article online](#)

ICCAs in Kenya – a tough balancing act

By Laura Mukhwana, KENWEB, ICCA Consortium's Member.



The prospects for the establishment of ICCAs in Kenya are not rosy. Indigenous communities, with the exception of the Ogiek, have not been officially recognised, the supposedly 42 tribes have become a political battleground issues and communal land is everywhere being converted into private holdings. Many of the potential ICCAs are being

gobbled up in all sorts of setups, sometimes with the backing of the green-grabbing type of conservation NGOs who are not beyond taking a few shortcuts around the free prior and informed consent by the concerned communities. In Kenya there is already a long tradition of “conservancies” on communal land but the governance of these ranges from the flagrantly exploitative, with virtually no benefits accruing to the community or only to a few individuals in it, all the way to the marvellously pure of heart but that often



Laura V. Mukhwana in the (sacred) Barringtonia Forest (called Shetani - the devil's forest) of the Tana Delta. Credits: Olivier Hamerlynck

lack the means to implement crucial management interventions such as surveillance. In addition, many government-run protected areas have actually been established through top-down command-and-control processes on non-formalised ICCAs and its dispossessed people have faced enormous difficulties in getting access rights to some of their most vital resources, including spiritual. With climate change making the fenced and state-controlled approach to biodiversity conservation increasingly irrelevant, there is recognition that networks of well-governed and appropriately supported ICCAs are increasingly an avenue for the conservation of significant landscapes that integrate multiple uses. Unfortunately rushed formalisation, inappropriate support and raised expectations on monetary gains potential can be very divisive and destructive. There is pressure from all sides to either convert them to single use, from large-scale agriculture (irrigation, biofuels) to fortress conservation type areas. The REDD+ tool can also go either way from pure land grabbing scams to tangible benefits for the legitimate custodians. It will always be hard to empower the powerless so we need to tread carefully and ethically.

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Kenweb facebook :<http://www.facebook.com/pages/Kenweb/254203431354628>

Connecting Indigenous Youth and Elders

Tatjana Puschkarsky and Ernesto Noriega, Honorary Members

The traditional inhabitants of many ICCAs possess an intimate, synergic relationship with the territories they occupy and share a history with. Over time, this close interaction has defined the values and shaped the social organization of these communities. It has generated sophisticated environmental knowledge systems, cultural practices and beliefs which reflect a deep understanding of often complex and fragile landscapes. Undoubtedly, just as the continuity of these societies depends on the integrity of the lands they inhabit, the reverse is also true: the conservation and appropriate use of these areas can best be secured through the vitality of the cultural heritage of their occupants.



BaAka women singing in celebration of a successful harvest of ignams, a traditional staple root rapidly being replaced by the less nutritious manioc. Courtesy: E. Noriega

However, today many ICCA communities face a common threat: their traditional ways of life have come under immense pressure and the continuity of their ancestral knowledge and cultural practices are being undermined. The destruction of their territories not only

undercuts their economies and impoverishes their livelihoods, but it also deprives them of significant places where lessons are taught and stories transmitted. Acculturation through media and the education system as well as the exodus of youth to the cities further disrupt the transmission of time-honored values, knowledge and techniques, including those related to the protection of their territories' biodiversity. To reverse the rapid erosion of their cultures, and to adapt to radical change while retaining their distinct identities, is a daunting challenge for most indigenous peoples and traditional societies.



32 BaAka and Sangha Sangha youth and elders participated in a two-week forest workshop focusing on the protection of their indigenous cultures and the biodiversity of their customary territory. Courtesy: T. Puschkarsky

and search for solutions, inspiring future visions that are at once innovative and at the same time respectful of traditional values and protective of the land.

Most impressive is the level of commitment that can be attained by the young after a very short time. In a recent experience in the Central African Republic, we started an initiative with a group of young men and women as well as elders from the indigenous forest dwelling BaAka and the riverine Sangha Sangha living in the Dzanga Sangha Protected Area (part of The Tri-national de la Sangha World Heritage Site). After a two-week workshop the process was interrupted by the political and communal violence that swept the country and which lasts until today. Nevertheless, in spite of the precarious situation, that single experience inspired the group to the point that they have since continued to work together, supported by a young local team consisting of Marie-Noella Kango (one of only three BaAka in the country to have finished high school) and José Martial Betoulet (Sangha Sangha). The youth group, which now calls itself *Djima Kali* (Forest and River) has participated in workshops dealing with cultural and land rights, traditional fishing techniques, and medicinal plants or with the making of music instruments

Collaborating with Indigenous youth and elders in the most varied environments, we have been able to corroborate that both age groups, when given the opportunity to come together and join forces, show an intense eagerness to tackle this challenge and can indeed become powerful agents of change for their communities. We have often seen how, properly

channeled, the creativity, restlessness and courage of the young combines with the experience and historical memory of the elders to start processes of deep reflection

“Indigenous youth and elders [...] when given the opportunity to come together and join forces, show an intense eagerness to tackle this challenge and can indeed become powerful agents of change ...”

and other crafts made of forest products. They have also started to become social multipliers, participating in regional cultural events and using theatre to generate discussion in the villages on the subjects of indigenous rights and the protection of the forest.

The ICCA Consortium is well placed to support initiatives that foster cultural transmission and empower indigenous youth and their communities to become active protagonists in the protection, promotion, and management of their natural and cultural heritage and in the defence of their rights. Guided by the elders and traditional knowledge holders, they can grow to become the well-informed, self-confident and committed leaders that will enable effective self-governance of customary territories.

Les *Agdals* du haut Atlas de Marrakech (Maroc)

Par Pablo Domínguez, Enseignant-Chercheur du Département d'Anthropologie culturelle de l'Universitat de Barcelona



Ramassage de l'herbe à l'ouverture de l'agdal ou prohibition de pâturage gérant le territoire pastoral de l'Oukaïmeden. Crédits : Thomas de Franchi.

Une grande partie des populations rurales et/ou traditionnelles qui vivent en relation étroite avec leur environnement ont pu observer partout dans le monde, de quelles façons leur héritage naturel et culturel a été placé au cœur des préoccupations de conservation et de développement. Comme dans nombreux cas ailleurs, au Maroc la gestion étatique de l'accès aux ressources sylvo-pastorales a été mise en question durant les dernières décennies par son incapacité pour assurer une solution à des telles préoccupations, en particulier dans les zones montagneuses qui subissent de fortes pressions anthropiques. C'est pourquoi l'*agdal*, un système traditionnel de gestion communautaire des ressources naturelles qui a perduré depuis des siècles, mérite d'être souligné, notamment par une approche transdisciplinaire croissant sciences de la vie et sciences sociales (programme de recherche AGDAL : I.F.B. - I.R.D financement n° 2886).

En termes strictement agro-économiques, l'*agdal* est la mise en défense, généralement saisonnière, d'un espace ou d'une ressource, généralement végétale, appropriée communautairement, dans le but de 1.- donner un repos aux plantes pour assurer la maximisation de la production annuelle, sa reproduction et donc, la continuité de l'écosystème et la durabilité de l'activité extractive, mais c'est aussi 2.- un mode de gestion de

la concurrence sur la ressource car il offre un accès égalitaire aux différents usagers et propriétaires qui décident ensemble les règles de gestion du pool commun. Néanmoins, au-delà d'un outil de gestion des ressources naturelles qui pourrait favoriser la conservation de la biodiversité et soutenir des populations locales de façon durable et résiliente depuis des siècles, l'*agdal* pourrait être conçu comme un fait social total à des racines historiques très profondes, autour desquelles bascule tout un système de références rituelles et symboliques qui le transforme en reflet fidèle d'une culture montagnarde berbère/amazigh. Sa reconnaissance au nord-ouest de l'Afrique et de son homologue au-delà sous le nom d'*himas* au Machrek, est accablante. Leurs occurrences peuvent se compter probablement par des centaines de milliers, et pourtant elles continuent d'être ignorées par la plupart des gouvernements et institutions internationales, voire assez méconnues dans des milieux académiques, alors qu'elles se sont avérées être clefs dans les approches de résilience et durabilité.

Il a été observé que nombreuses zones gérées en *agdal* au Haut Atlas du Maroc, où ces systèmes sont particulièrement présents, sont soumises depuis plusieurs décennies à un fort processus de changement que nous pourrions décrire brièvement par l'augmentation de la sédentarisation par opposition à l'ancien modèle transhumant, la diminution du respect envers les règles traditionnelles d'utilisation des ressources naturelles et le système symbolico-rituel qui les accompagnait, l'imposition croissante des habitants économiquement plus aisés sur les moins aisés en ce



Prairie florissante en fin printemps dans le territoire du Yagour géré par le système agdal

qui concerne les modes d'utilisation des ressources communes, la transformation des pelouses d'altitude en champs de culture, la dégradation de la biodiversité, et finalement, l'érosion du système ancien de l'*agdal* dans son ensemble.

Dans ce contexte, il est nécessaire d'impliquer les décideurs dans la résolution des problèmes socio-environnementaux des APAC (ICCAs) comme les *agdals*. Une façon de le faire serait de procéder à une mise en Patrimoine, ce qui permettrait une reconnaissance claire et publique des valeurs Naturelles et Culturelles de ces systèmes socio-écologiques au niveau local, national et international. Tel que l'indique Henry Ollagnon, ce concept de Patrimoine peut être défini comme un ensemble d'éléments matériels et immatériels centré sur un titulaire (individu ou communauté), qui concourt à maintenir et à développer son identité et son autonomie par adaptation, dans le temps et dans l'espace, à un univers évolutif. Dans ce contexte, ils y existent des nombreuses figures et approches qui donnent déjà reconnaissance publique à ce statut et protègent/renforcent de différentes façons des patrimoines socio-écologiques, comme notamment par leur développement (Yagour, Oukaïmeden, etc.), ce semble une des voies à suivre.

Asia

Sherpa Program Supports ICCAs in the Mt. Everest Region of Nepal

Stan Stevens, ICCA Consortium

The Khumbu Sherpa Culture Conservation Society (KSCCS), headed by Tenzing Tashi Sherpa (coordinator of the ICCA Network Nepal), has been carrying out a variety of ICCA-related activities in the Mt. Everest region of Nepal with support from the Paul K. Feyerabend Foundation and advice from Consortium steering committee member Stan Stevens. KSCCS is active in much of the customary Sharwa (Sherpa) territory of Khumbu, over which Sagarmatha (Mt. Everest) National Park and World Heritage Site has been



Sherpa elders and youth on the first day of a three day Sherpa culture and conservation trek. Courtesy: Tenzing Tashi Sherpa.

superimposed. Sherpa ICCAs include community forests; collectively-governed rotational grazing areas; a bird conservation area; and sacred mountains, lakes, springs, and forests within a region that is itself regarded as a sacred valley. KSCCS is currently implementing a two year project to strengthen regional appreciation of and support for traditional Sherpa culture and conservation practices. A major emphasis is increasing inter-generational transmission of knowledge about ICCAs to Sharwa youth.

Recent activities have included a well-attended elders/youth gathering to discuss culture and conservation, a 2 hour presentation in the major regional school to 156 students, two 3-4 day elders/youth and youth culture and conservation treks visiting major regional ICCAs (including one for 40 local high school students), a self-evaluation of ICCAs in two of the major villages, development of written materials for community use including school programs, and production of a short film of a regional cultural festival that includes a skit on an ICCA.

Pungmo Indigenous Community Photo story

We are very pleased to announce here the final result of a long process by the Pungmo Indigenous Community of Nepal, facilitated by Jailab Rai and Ang Bahadur Lama. It is an informative and beautiful photostory on the ICCA of the Pungmo People, its historical origin, its challenges and the needs and demands of the relevant community.

To watch it, please follow this link: <https://www.youtube.com/watch?v=qtPg-oHmVg>, or click on the picture!



Consultation meeting of CCAs in Nagaland, India

FES, Member of the ICCA Consortium



A consultation meeting of Community Conserved Areas (CCAs) of Nagaland (India) was held September 23 at

“The forum would help in building a strong voice for the CCAs at State and other levels”

Zonal Council Hall, Kohima where 11 CCAs from seven districts deliberated on the need of having a common platform or a forum of all CCAs of the state. The meeting was jointly organized by Nagaland empowerment of people through economic development (NEPED) and foundation for ecological security (FES).

During the meeting, CCAs felt the need of a common platform for exchange of ideas and knowledge, mobilization of support for awareness programme, biodiversity assessment, skill building etc. The forum helped in building a strong voice for the CCAs at State and other levels. Inaugurating the daylong meeting, commissioner and secretary

Members of Community Conserved Areas at the consultation meeting, Zonal Council Hall, Kohima September 23. Credits: FES

Menukhol John appreciated the community led initiatives. He expressed hope that CCAs would work jointly to protect the rich biodiversity of the state. John said this kind of gatherings where CCAs from different parts in the state shared their experiences and ideas should be held more frequently to build a strong consensus for conservation. At the meeting, a consultative committee of the participating CCAs was formed. The committee also decided to discuss about the need of a state level forum with their respective village councils and also encourage other existing CCAs to be part of it. They decided to meet again on the third week of November to formalize the forum with the consent of their Village Councils.

Re-empowerment of indigenous peoples and local communities towards biodiversity conservation and achieving sustainable livelihoods in coastal and marine ICCAs in Iran

Centre for Sustainable Management and Environment (CENESTA), Member of the ICCA Consortium

A multi-stakeholder workshop was organised by Cenesta on the role of ICCAs in conservation of marine and coastal biodiversity in Qeshm, with representatives from local communities, NGOs, university, and government. Among the participants were several officials from the Department of Environment (DoE), the Board of Qeshm Island Geo-Park, and the Board of Qeshm Free Zone.

The workshop covered a range of issues and mainstreams including: Iran's national and international obligations on protected areas (including Aichi targets, IUCN Matrix on governance and protected areas types, NBSAP, PoWPA); the appropriate recognition and registration of coastal and marine ICCAs; Participatory models of bio-cultural diversity documentation; development of conservation-based sustainable livelihoods; Re-empowerment of IPs and LCs community-based Organisations (CBOs).

In the second part of this workshop, participants were separated into three working groups, namely: government, local communities and NGOs, in order to discuss each group's role in nature conservation and sustainable development, recognition and support of ICCAs and the existing threats and challenges towards this target. At the end, each group presented the achieved results to the other groups.

Local community working group: They illustrated the locations of their ICCAs and its threats on maps as well as on Google Earth. They also marked the borders of Nayband National Park, and two cities of Assalouyeh and Nakhle Taghi. Then they described the timeline transformation for these areas on a diagram. They described the Pars Special Economic Energy Zone (PSEEZ) as their former pastures and farm lands.

NGO Group: Following the workshop objective of restoration the ICCAs' role in conservation of bio-cultural diversity in marine and coastal areas, the working group of NGOs discussed about the role of NGOs in supporting ICCAs; and the challenges and threats for NGOs in making awareness about ICCAs.

Government working group: They discussed about the transformation of governance to ICCAs, and its potential to be implemented. Considering the success models of customary management systems existing in Qeshm Island and Cenesta's experience in the country, they

accepted that local communities are the best managers of their own ICCAs and that a part of the power should be shared with them.



Ecological, Territorial and Governance participatory assessment of ICCAs. Credits: CENESTA

The next steps to strengthen the community performance in executive affairs are to establishing the CBOs and funds. The workshop also facilitated the discussion between IPs and LCs with the government and PSEEZ on the participatory management systems. Cenesta continued this multi-stakeholder session with some small workshops and meetings in the area, to achieve the expected results.

The outcomes of this workshop:

- PMapping and PGIS of ICCAs, wildlife habitats, and livelihoods plans;
- Assessment of the previous and on-going community livelihood activities for future plans;
- CBO establishment;
- Participatory definition of some sustainable livelihood models;
- Sharing and documenting of the indigenous knowledge, customary management and governance systems and bio-cultural diversity;
- Setting up a multi-stakeholder Advisory and Support Council on Sustainable Livelihood;
- Supporting wealth generation activities, co-financing and transferring Seed Grant Funds to selected ICCA pilots;
- Carrying out the feasibility study and marketing;
- Participatory compiling of legal issues and the reforming recommendations from community.



A successful gathering of all stakeholder groups during the workshops. Credits: CENESTA

Regional workshops on “National governance and management arrangements of protected areas through participatory approaches in Iran”

Mina Esteghamat, Regional Coordinator for West and Central Asia (CENESTA)

Under the government action for the implementation of national management plans of protected areas, Cenesta was invited to be involved and facilitate a planned regional workshop.

These workshops were planned following to the training workshop sponsored by Cenesta and the Department of Environment



CENESTA presenting at various regional DoE participatory workshops. Credits: CENESTA

on participatory methods in the management of protected areas, on March 5th at the DOE (Information on it is available [in our previous Newsletter](#)). These workshops 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 main viewpoints of these workshops were:

- Planning the implementation of prepared national management plans;
- Reviewing and including participatory approaches in the national management plans of protected areas;
- Reviewing and including international commitments in the national management plans of protected areas;
- Evaluating the country's commitments to international environmental conventions;
- Selecting four pilot protected areas in four different geographical regions.

“In each of these workshops, Cenesta invited representatives of local IPs and LCs and other civil societies to sit together with the official experts”

Cenesta has participated as a facilitator and lecturer in four regional workshops held at the Department of Environment in Anzali, Semnan, Borujerd, and Shiraz during the months of May and June 2014. In each of these workshops, it invited representatives of local IPs and LCs and other civil societies to sit together with the official experts during the decision making sessions. Cenesta also presented concepts,

experiences, and international commitments regarding participatory patterns. It facilitated two working groups in each of these workshops on the following subjects: “The role of different stakeholders, specifically non-governmental ones, and the existing challenges in

participatory management of protected areas” and “Participatory selection of pilot protected areas for implementation of Protected Areas Management Plan.”

Participation and facilitation of the regional workshops across the country were important for Cenesta to inform members of the DOE in regional offices on the importance of participating IPs and LCs in Protected Areas Management Plans. These workshops facilitated discussions between the relevant stakeholders and strengthened the relationship and cooperation between the governmental officials, civil societies and IPs and LCs representatives for further community governance and rehabilitation plans in the area.

The meetings were very positive in clarifying the role and status of the IPs, LCs and civil societies in management plans. **The results indicate that, despite the trimming of relevant collaborative activities in previous years, most participants in the workshop voted for the involvement of civil societies, local communities and indigenous people in governance and management plans.**



Mina Esteghamat presenting at various regional DoE participatory workshops. Credits: CENESTA

Europe

Declaración de Valdeavellano de Tera

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

El viernes **26 de septiembre** **Iniciativa Comunes** ha presentado en el Jardín Botánico de Madrid **la Declaración de Valdeavellano de Tera por la defensa y el reconocimiento de los usos comunales en España**. En un movimiento sin precedentes en España, 26 de las federaciones y asociaciones que agrupan los usos comunales más importantes de España (montes vecinales, de socios, comunales, cofradías de pesca y marisqueo, trashumantes, sociedades de riego, caza y pastos, entre otras), con el apoyo de ONG e instituciones científicas han iniciado el camino para proteger y potenciar la gestión colectiva



A working group prior to the launching of the declaration of Valdeavellano de Tera

de varios millones de hectáreas de enorme valor económico, social y ambiental. SEO/BirdLife, la ONG científica y de conservación más veterana de España, se ha unido a este movimiento.

Vecinos y comunidades locales de toda España trabajan juntos para luchar por el reconocimiento y conservación de sus territorios comunales. Gestionados con éxito durante siglos por sus antepasados, hoy sufren la amenaza de la despoblación, la privatización o la municipalización forzosa, éstas últimas en muchos casos mediante maniobras de dudosa legalidad protagonizadas por la administración pública o grandes multinacionales extractivas.



Creditos: GBF

Los representantes de este amplio colectivo social acaban de reunirse en Madrid bajo el nombre de **Iniciativa Comunales** para definir la estrategia de acción conjunta de futuro y **presentar la Declaración de Valdeavellano de Tera** por la defensa y reconocimiento de los Usos Comunales. Se trata de una declaración que aboga por reconocer, proteger y potenciar los valores económicos, sociales y ambientales de estos territorios. Una de sus ideas principales es que las bases para gestionar los usos comunales deben ser la Comunidad, la Gobernanza y la Conservación de la Naturaleza, ayudando a reconducir aquellos casos en los que la gestión comunal haya derivado en el descuido de alguna de estas tres premisas.

Una de las principales conclusiones del encuentro es la necesidad de crear una asociación con personalidad jurídica. “Antes, quienes luchábamos por defender y mejorar la gestión vecinal de los Montes de Mano Común, pensábamos que estábamos solos”, afirma Xosé Carlos

La [Declaración de Valdeavellano de Tera](#), 7 de octubre de 2013.

⇒ **ESP** Se puede **leer** la Declaración [en Español](#) !

⇒ **EN** You can **read** *The Valdeavellano de Tera Declaration on the Recognition of the Commons and Community Conserved Areas in Spain* [in English](#)!

⇒ **FR** Vous pouvez **lire** *la Déclaration de Valdeavellano de Tera sur la défense et la reconnaissance des biens communs et des APAC en Espagne* [en Français](#) !

Morgade de la Mancomunidad de Montes Veciñais de Pontevedra. “Cuando nos unimos en la Iniciativa Comunales descubrimos que no estábamos solos en el mundo y que existen también un gran número de experiencias y luchas similares en todo el Estado”, añade.

Para más información, contactar **Sergio Couto**: sergio@iccaconsortium.org

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FR: Pour plus d'informations, veuillez contacter **Sergio Couto**: sergio@iccaconsortium.org

Visitar [nuestro sitio web](#)

Visitar la [página de Facebook de "Iniciativa Comunales"](#)

En español, puede leer [este comunicado de prensa](#)

Preserving communities and environment through Transhumance

Concha Salguero & Transhumancia y Naturaleza/Meditarranean Consortium

The [Mediterranean Consortium for Nature & Culture](#) has undertaken a project to assess and support transhumance and nomadic pastoralism in the Mediterranean Basin. The aim is to reinforce these traditional practices as crucial tools for the survival of Mediterranean ecosystems and communities.

Transhumance exists throughout the Mediterranean, but the project is centred on Greece and the Balkans, Lebanon, the High Atlas, Turkey and the ancient transhumant routes which still exist in Spain and Portugal.

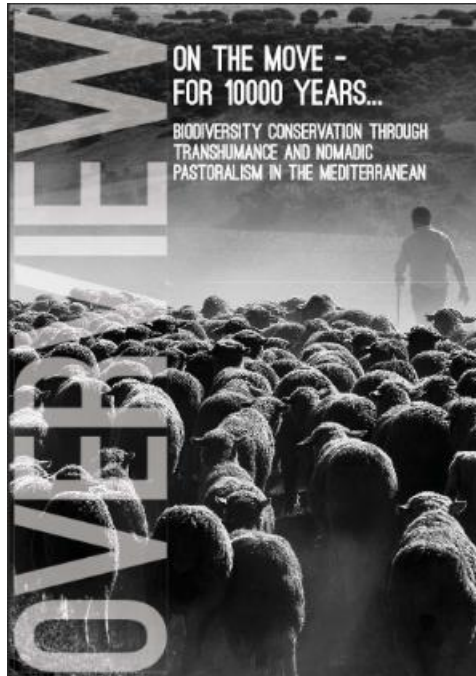
Transhumance and nomadic pastoralism is the most efficient livestock farming system in terms of use of natural resources. A proven formula which has existed for at least the last 10,000 years, its list of associated environmental benefits is long, including the maintenance of unique habitats, fire prevention, carbon storage and other means of fighting climate change. Transhumant routes are also biodiversity



*Grazing just before Sunset, Greece.
Credits: Stamos Abatis, 2014*

‘warehouses’ and ecological corridors along which millions of seeds and insects are spread by the animals; ‘motorways of life’ linking habitats threatened by isolation and fragmentation.

They are providers of ecosystem services such as healthier food and cultural practices, allowing local communities to protect and manage their land, water and other resources and preserve their cultural heritage and traditional knowledge.



Most fascinating of all is the role which transhumance and nomadic pastoralism fulfil in the present day as a tool for ‘retroinnovation’ in the fight against the two main ills currently plaguing modern society: the social-economic and environmental crises.

This initiative led to the elaboration of a book that you can easily find online [with this link](#)

It also resulted in an exhibition almost as nomad as it title indicate it: [On the move](#) that is currently in Geneva but which will be held in many other cities.

Many reasons then, for hoping that this project gives new life to these unique practices for the 21st Century and beyond.

Find more and follow this initiative [on their website](#), and on [Facebook](#)



Migratory birds connecting communities and their ICCAs in separate continents?

Wim Hiemstra, w.hiemstra@etcnl.nl



Foto: Haije Valkema

Ria Oevering holds a young godwit chick, about 3 weeks old. The bird hatched in May 2014 on their dairy family farm, where the Oevering's maintain biodiversity-rich meadows. Chicks eat insects in the herb-rich grasslands, gain enough weight to be in a good condition to migrate in July. The godwit is given a set of rings so that she can be recognized from afar as she travels to southern Europe or even to West Africa to escape the northern winter. Hopefully, in one of the coming years this bird will return to their farm in Fryslân, a province in the north of the Netherlands.

In Fryslân, some groups of cooperative farmers are concerned about migratory birds. Birds are intimately connected to our cultural heritage. They feature in songs and poems. We could consider these farmer groups as ICCAs, even though the terminology is not

used. The Oevering farm is becoming increasingly unique as many dairy farmers replace herb-rich meadows with more productive grasses. Whereas herb-rich grasslands are less productive, they do contribute to cow health.

A group of farmers, citizens, artists, musicians, nature museums, ecologists, scientists, educational institutions started an initiative, King of the Meadows, to dialogue on deteriorating biocultural diversity and jointly develop solutions. This summer 2014 there was an open-air theatre: *The king loses its kingdom*. We are eager to connect to ICCAs that have thriving bird biodiversity, communities of people that struggle to maintain this deep soft value. In Europe we seek contacts to jointly develop a European Citizen Manifesto on Biocultural Rights and influence policy makers. In Africa, we are told that the godwit may connect us with ICCAs in Casamance... Migratory birds connect us across the world!

More information on [this dedicated website](#), in Dutch; and on this video:

https://www.youtube.com/watch?v=zcbMDLDLK6s&feature=youtube_gdata_player



Latin America

Dirigentes Mapuche y Consorcio TICCA solicitan se incorpore la gobernanza indígena y someta a consulta proyecto de ley que crea el Servicio de Biodiversidad y Áreas Protegidas



Pablo Cayul (abogado mapuche), Joaquín Meliñir (comunidad de Quinquén) y Gustavo Paillamanque (Asociación Mapu Lahual) en la Comisión de Medio Ambiente del Senado. Creditos: P. Acevedo, Observatorio Ciudadano

Lorena Arce, Coordinadora Cono Sur, Consorcio TICCA

Representantes de organizaciones mapuche y de derechos humanos –integrantes del Consorcio TICCA en Chile– acudieron el martes 23 de septiembre ante la Comisión de Medio Ambiente y Bienes Nacionales del Senado, a exponer sus planteamientos y críticas al proyecto de ley que crea el Servicio de Biodiversidad y el nuevo Sistema Nacional de Áreas Protegidas, donde se ha excluido la participación de los pueblos indígenas. Los representantes dieron a conocer distintas directrices internacionales que hoy respaldan sus derechos y reconocen los aportes de los pueblos indígenas a la conservación, señalando que no han sido

considerados por este proyecto de ley. Destacaron también la ausencia de consulta previa frente a una iniciativa que debió ser consultada con los pueblos en su etapa pre-legislativa, tal como lo establece el Convenio 169 de la OIT. Así señalaron que el proyecto adolece “de problemas de forma y fondo”.

Entre las críticas al proyecto de ley señalaron que este no recoge las visiones actuales de la conservación sobre la gobernanza –reconocidos por organismos como la UICN y el CDB– donde se señala la importancia de considerar la diversidad de tipos de gobernanza de áreas protegidas, entre las que se encuentra la de los pueblos indígenas y comunidades locales, siendo esta distinta a la gobernanza privada.

Como ejemplos aplicables, se dieron a conocer importantes experiencias desarrolladas por comunidades y organizaciones indígenas en Chile. Joaquín Meliñir, a nombre de la Comunidad

*“la comunidad ha hecho significativos aportes a la conservación cultural y la biodiversidad, como un corredor biológico que es parte de la reserva de la biosfera de la Araucaria y que hemos ayudado a preservar...”
Joaquín Meliñir*

Quinquén, compuesta por 52 familias mapuche pehuenche en la Araucanía andina, destacó que *“la comunidad ha hecho significativos aportes a la conservación cultural y la biodiversidad, como un corredor biológico que es parte de la reserva de la biosfera de la Araucaria y que hemos ayudado a preservar, entre otras cosas porque su fruto, el piñón, da forma a nuestra existencia como comunidad y nuestros modos de vida tradicionales, frenando con ello la llegada de las forestales a este territorio y logrando la protección la araucaria”*.

⇒ [Aquí puede leer el entrevista a Ministro Pablo Badanier](#)

⇒ [Un artículo para más](#)

El poder de organización y el movimiento con base territorial es el camino para transformar las leyes, instituciones y políticas a favor de la vida en todas sus dimensiones

Felipe Gómez Gómez, Maya Kiche; Miembro del Comité Directivo Internacional ICCA CONSORTIUM, Oxlaju
Ajpop, Centro de Investigación de la Ciencia Maya
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Autoridades de la Municipalidad Indígenas de Sololá y 48 Cantones de Totonicapán, en la puerta principal del Congreso de la República. Credits: F.Gómez Gómez Oxlaju Ajpop-Maya Visión

El pasado 4 de septiembre de 2014, las comunidades, organizaciones sociales, profesionales, maestros, Autoridades Ancestrales, Alcaldías Indígenas, Autoridades Comunitarias con base territorial se organizan, se movilizan y obligan al Congreso de la República la derogación total y de urgencia nacional el Decreto 19-2014 ley para la protección de obtenciones vegetales porque representa una amenaza a las semillas, biodiversidad, a la soberanía alimentaria y a la salud humana.

La Ley fue aprobada de urgencia nacional por el Congreso de la República el pasado 10 de junio 2014 con 82 votos. El 26 de julio del año en curso fue publicada en el diario oficial la Ley

de Obtenciones Vegetales, decreto legislativo 19-2014. La aprobación y publicación se realiza justamente en el Mundial Brasil 2014, el Congreso de la República y el Organismo Ejecutivo aprueban una ley que beneficiaba intereses de las grandes empresas que buscaban patentar las semillas.

La investigación, análisis y manejo de información de la aprobación y publicación del Decreto 19-2014 ley para la protección de obtenciones vegetales por el Congreso de la República ayudó a comprender el efecto y el impacto de privatización a las semillas nativas, al sagrado maíz, al patrimonio natural y cultural de los Pueblos Originarios. La movilización de organizaciones e instituciones con bases territoriales como la municipalidad indígena de Sololá, Autoridades de los 48 Catones de Totonicapán, las organizaciones del Movimiento Alianza por la Vida, Alianza por la Biodiversidad, organizaciones campesinos, estudiantes, profesionales y medios de comunicación alternativa, presionan al Congreso de la República desde diferentes niveles: toma de carreteras, reuniones de presión con Junta Directiva del Congreso, presencia frente el mismo Congreso, comunicados de prensa y debates en los medios de comunicación social. Es día 4 de septiembre 2014 el Congreso de la República de Guatemala aprueba el Decreto 21-2014 que deroga totalmente y de urgencia nacional el Decreto 19-2014 ley para la protección de obtenciones vegetales. El Congreso de la República envía al Organismo Ejecutivo para que el Presidente de la República sancione, promulgue y publique el Decreto 21-2014 en el Diario oficial.

Ante esta situación Alianza por la Vida, ha definido fiscalizar las leyes aprobadas, leyes pendientes de aprobar y también las leyes sobre derechos de los Pueblos Indígenas que debe ser aprobada como la ley de Lugares Sagrados, Desarrollo Rural Integral, entre otros.

Tenemos oportunidad de re-organización, representación y fortalecimiento del Consejo



*Alianza por la Vida, colocan. Creditos: F. Gómez Gómez
Oxlajuj Ajpop-Maya Visión*

Territorio y Áreas Conservadas por Pueblos Indígenas y Comunidades Locales en Guatemala, para apoyar procesos de reafirmación del territorio, conocimiento tradicional, bosques comunales y gobernanza por medio de las instituciones propias y el consentimiento libre, previo e informado.

La preocupación más fuerte de las comunidades es la amenaza de los megaproyectos de minería, petróleo, hidroeléctrica, monocultivo y concesiones a los recursos estratégicos como el bosque, agua, lagunas, lagos, sitios sagrados, plantas medicinales, las semillas nativas, conocimientos ancestrales y la organización colectiva. Generan división, confrontación, persecución y muerte.

ICCA Consortium debemos fortalecerlo para generar acciones en diferentes niveles en el campo internacional para que los estados respeten el derechos de las Comunidades, Pueblos y Nacionales decidir su propio desarrollo de acuerdo a los principios, valores, conocimientos, leyes e instituciones para la gobernanza de su territorio, el patrimonio natural y cultural.

North America

Tribal Parks in Canada: Modern expressions of Indigenous Governance systems

Eli Enns, Regional Coordinator, North America



Tla-o-qui-aht Truth and Reconciliation totem pole . Photo credit: Cam Dennison, Strong Heart Productions

A new model of Tribal Parks is emerging in Canada under the leadership of the Tla-o-qui-aht and Tsilhqot'in Indigenous Peoples in cooperation with Local Communities. Building on significant court victories and adapting age old ecological governance systems these progressive partnerships are innovating an Indigenous Watershed Governance model that marries the old with the new to form a sustainable livelihoods program that promotes environmental security. The keystone of this approach is a dramatically different social contract which extends ideas of justice to the environment we all share and depend on, and through time to the future ancestors that we are ultimately accountable to.

This social contract is captured in works of art such as the totem pole in the photograph below. The crests function as symbolic memory devices that are associated with various knowledge patterns that have been encoded in story. The stories provide a moral education for the people, guiding their behaviour towards others in their human community, as well as other beings they share the environment with. This advanced system of active participation in a social contract ensures that stories with encoded knowledge patterns about Natural Law are an ever present visual characteristic of the built environment. Far from being just beautiful art, these crests and stories continue to influence ecological governance applications in modern times, such as the Tribal Parks initiative.

<http://www.dasigox.org>

<http://www.tribalparks.ca>

First Nations in British Columbia are taking leadership on asserting Indigenous Rights and Title in their territories

By Kim Sander Wright; ICCA Consortium's Global Coordinator for Coastal, Marine and Island Environments

First Nations in Canada have recently been celebrating the outcome of the Tsilhqot'in Nation vs. British Columbia [legal case](#). This is the first time aboriginal title has been affirmed in Canada including the right for the Tsilhqot'in to designate and govern protected areas as part of land and resource management within their territories. These territories are defined as those which their ancestors regularly and exclusively used when the Crown asserted sovereignty, in 1846, and includes the rights to control the land and decide how it will be used; use the land

for traditional and modern purposes; and, reap the benefits of the land and resources. This case also benefits those nations that have not yet proven their title to their territory, as the Province of British Columbia must preserve lands until such time as title is resolved. This could mean that authority can be revoked for unwanted projects should title be affirmed. For this reason, the Supreme Court of Canada encourages the Federal and Provincial Governments and industry to seek consent from First Nations, in order to remove uncertainty.

How other First Nations will manifest this is yet to be seen, but there are many Nations that are actively engaged in both land and marine use planning as a way to show those that would like to do business within their territory what that the Nation's vision and objectives for the land and water is.

"The First Nations on British Columbia's coast [...] have affirmed through legal cases that they have a Right to maintain and protect the resources within their lands and waters. ..."

One example is a precedent setting collaboration between 18 coastal First Nations the Provincial Government of British Columbia that is leading the way for the establishment of integrated management plans for 103,000 km² of British Columbia's coastline. This partnership, called the Marine Planning Partnership (MaPP) is an initiative that includes economic development outcomes as well as the identification of areas for marine protection. For thousands of years these First Nations managed the local ocean resources and

18 member First Nations are represented

by:

Coastal First Nations (CFN), as directed by:

- Council of the Haida Nation
- Gitga'at First Nation – Hartley Bay
- Heiltsuk Nation
- Kitasoo/Xai'Xais First Nation
- Metlakatla First Nation – Metlakatla
- Nuxalk Nation
- Old Massett Village Council
- Skidegate Band Council
- Wuikinuxv Nation

North Coast – Skeena First Nations Stewardship Society (NCSFNSS), as directed by:

- Gitga'at First Nation – Hartley Bay
- Gitxaala First Nation – Kitkatla
- Haisla First Nation – Kitamaat Village
- Kitselas First Nation – Kitselas
- Kitsumkalum First Nation – Kitsumkalum
- Metlakatla First Nation – Metlakatla

Nanwakolas Council, as directed by:

- Mamalilikulla Qwe'Qwa'Sot'Em First Nation
- Tlowitsis Nation
- Da'naxda'xw Awaetlatla First Nation
- Gwa'sala-'Nakwaxda'xw First Nations
- We Wai Kum First Nation
- Kwiakah First Nation
- K'ómoks First Nation

derived their livelihoods and culture from coastal ecosystems, but over the past 150 years these ecosystems have become degraded and many are now threatened by overuse, development and climate change. Weak economies and high unemployment are common in these coastal communities as resources are exploited and stripped away. Cultural and social damage resulting from the ecological depletion has taken its toll.

Current threats include destructive industrial fishing practices, noise and chemical pollution from industrial shipping traffic and the expansion of local ports. More recently, a proposal has been approved by the Canadian Government to build a pipeline from the tar sands of Alberta to the British Columbia coastline to load bitumen into tankers for shipment to China. These tankers would move through the narrow fjords and the island archipelagoes of many of these First Nations' territories. Opposition is strong as spills would be catastrophic to their communities and the local environment.

Over the past decade, ecosystem based management land use plans were developed by these First Nations to put an end to destructive forestry practices and to ensure local economic opportunities for the future. Now, marine use plans are being created by each

individual First Nation to complement these terrestrial plans. First Nations have identified historical coastal and maritime archeological sites and ecological features that are under threat whilst also planning for the current and future economic and cultural needs of the communities. Spatial zoning was used to identify areas suited for protection and areas for future marine economic development. Elders and traditional resource harvesters with ecological and cultural knowledge, whose values for the future of the area are a crucial component of ecosystem-based management, were instrumental in the creation of these plans. First Nations ethics and values including: Respect and responsibility; balance and interconnectedness; intergenerational knowledge; and, giving and receiving work with scientific principles to provide direction to the ecosystem based plans. Advisory bodies including those made up of scientific experts, local stakeholders and businesses were also used to ensure the plans were comprehensive and would receive the widest possible support.

These plans were reviewed by the Province of British Columbia and collaboratively revised to create a jointly agreed upon set of plans with spatial zones that can be managed and enforced by the necessary legislative bodies. Over the next six to 12 months implementation agreements and governance plans are being created that will formalize the next steps.

The First Nations on British Columbia's coast maintain Aboriginal Title and Rights to the land and marine areas in their respective Traditional Territories. They have affirmed through legal cases that they have a Right to maintain and protect the resources within their lands and waters. Many of the 18 individual Nations involved in MaPP have indicated an interest in Indigenous Peoples and Community Conserved Territories and Areas (ICCAs) as a tool for the increased recognition of those zones they have set aside for their cultural or ecological value. The ICCA Consortium will continue to stay connected and provide resources as necessary to help make this happen. All eyes will be on these First Nations as they take the lead on marine planning and gain recognition to both Right and Title to their territories allowing them to ensure their own marine use plans are respected and upheld by all who use these waters.

This [short Film by Greenfire Productions tells the story of the MaPP process :](#)



Events, initiatives and releases

Book release:

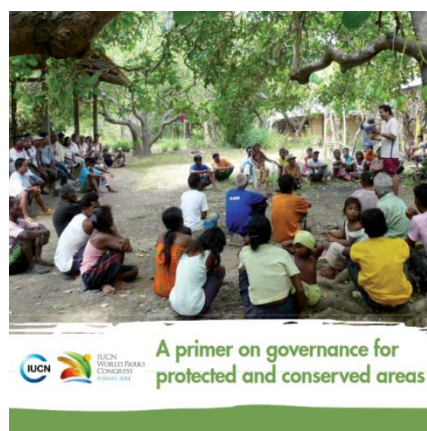
Primer on governance for protected and conserved areas available in three languages

The Primer on governance for protected and conserved areas is a booklet that offers a review of basic concepts and terms on governance for the conservation of nature. It has been prepared for the World Park Congress Sydney 2014 by the co-leaders of the Congress Stream on Governance, including the ICCA Consortium. The hope is that “speaking a common language” will facilitate discussion and help to communicate and further develop concepts, thus increasing clarity on the meaning of governance and how it affects conservation. You will find in it an explanation of the difference between management and governance, between protected and conserved areas, between voluntary and ancillary conservation... You will also find an explanation of what is governance vitality – an emerging dimension of analysis! -- and get some ideas about how governance of a protected area or a system of protected areas can improve...

EN: [You will find it here](#) in English!

ESP: [La Cartilla sobre gobernanza para áreas protegidas y conservadas se puede buscar aquí](#) en español !

FR: [Le Lexique sur la gouvernance des aires protégées et conservées peut être trouvé ici](#) en Français !



The ICCA Consortium is co-leader of the Stream “Enhancing Governance” during the World Parks Congress, Sydney 2014. Find more information in [this webpage dedicated to it in our website!](#)



IUCN
WORLD PARKS
CONGRESS
SYDNEY 2014

Book release:

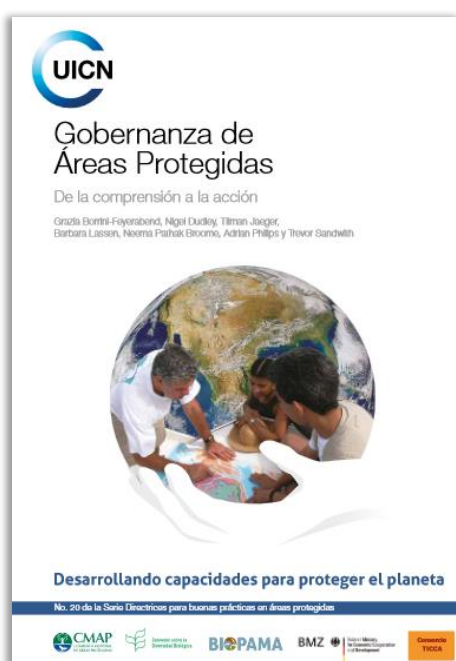
Disponible en Français: Lignes Directrices sur la Gouvernance des Aires protégées

Lignes Directrices de l'UICN des meilleures pratiques pour les aires protégées. N°20
Gouvernance des Aires Protégées: De la compréhension à l'action

Cette publication est un outil important pour aider à améliorer la diversité et la qualité de la gouvernance des systèmes d'aires protégées de la planète. Il propose un aperçu des quatre différents types de gouvernance et des principes de "bonne gouvernance" ainsi que le processus d'évaluation, d'évaluation et d'amélioration de la gouvernance des aires protégées.



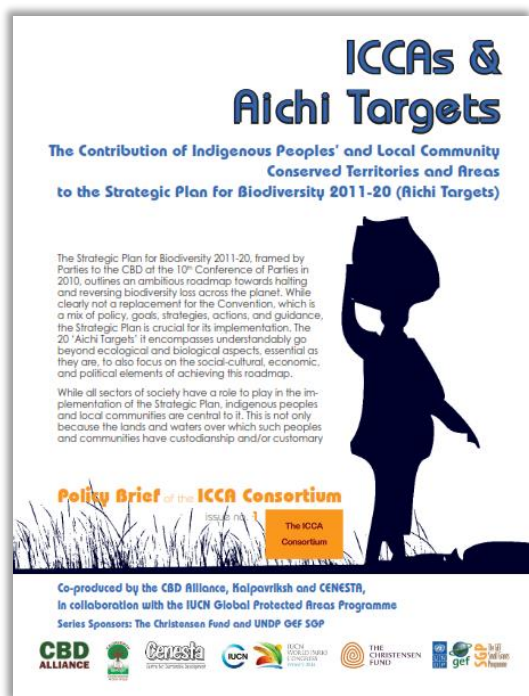
Disponible en Español: Serie Directrices sobre la Gobernanza de Áreas Protegidas



No.20 de la Serie Directrices para buenas prácticas en Áreas protegidas de la UICN
Gobernanza de Areas Protegidas: de la comprensión a la acción

Esta publicación es una herramienta importante para ayudar a mejorar el alcance y la calidad de la gobernanza del sistema de áreas protegidas del mundo. Propone una visión general de los cuatro tipos de gobernanza y los principios de la "buena gobernanza" y el proceso de análisis, evaluación y mejora de la gobernanza de las áreas protegidas.

Policy Brief Release: ICCAs and Aichi Targets



Edited by Ashish Kothari and Aurélie Neumann, prepared by the ICCA Consortium, CBD Alliance, Kalpavriksh and CENESTA this new Policy Brief was released in September. It is available [[here](#)]
Hereafter is a summary, prepared by one of its author.

Ashish Kothari, Steering Committee member and Kalpavriksh (member)

Indigenous peoples' and local community conserved territories and areas (ICCAs) are spread across the world, and may cover as much or more of the world than official protected areas. ICCAs are embedded in the rights of indigenous peoples' and local communities to their territories, self-determination, and cultural identity, and to their human rights. They also reflect the recognition of the crucial role of such peoples and communities in

sustaining ecosystems, species, and ecosystem functions. While thereby helping to achieve conservation, their primary motivations and objectives are ethical, economic, political, cultural, material, and/or spiritual; often they are simply a people's or community's *way of life*. They are recognized in international policy, including the CBD (particularly under its Programme of Work on Protected Areas), and by global organisations such as IUCN in a series of resolutions and recommendations over the last decade or so. It is important here to clarify that the term ICCA is used as a convenient umbrella (much like the term 'indigenous people' or 'local community'), and is not meant to displace the enormous diversity of names that indigenous people or local communities themselves use.

ICCAs have already been performing functions that contribute to the goals and targets of the CBD Strategic Plan of Action (and specifically the Aichi targets). They embody and help spread keen awareness of the values of biodiversity (Target 1), contribute to appropriate well-being and are centrally relevant to national development, sustainability, poverty reduction, and biodiversity plans (Targets 2, 4, 17), involve systems of rules that combine incentives and disincentives for sustaining biodiversity (Target 3), contribute significantly to reducing natural habitat loss, sustaining fisheries and aquatic ecosystems including coral reefs, and conserving threatened species (Targets 5, 6, 10, 12), are the world's best chance of achieving a massive increase in conservation coverage in

*"ICCAs are
the world's
best bet for
achieving
many Aichi
Targets"*

ways that are equitable and effective (Target 11), encompass sustainably managed production ecosystems including agriculture, aquaculture, forestry, and the domesticated and related wild diversity contained in them (Targets 7, 13), use innovative strategies to help restore and safeguard ecosystem functions including through reducing or eliminating pollution and tackling invasive species, (Targets 8, 9, 14), provide climate resilience through connectivity, migration corridors, mitigation and adaptation of various kinds (Target 15), are powerful means of achieving equitable access and secure benefits for communities that need these (Target 16), embody sophisticated and diverse forms of knowledge, including traditional and modern science and technology (Targets 18, 19), and present innovative means of financing and provisioning (including through non-financial, voluntary means) biodiversity conservation and sustainable use of biological resources.



Kayapo forest. Credits: Cristina Mittermeier

Yet ICCA across the world face multiple threats: lack of tenurial security, extractive industry and inappropriate development, imposition of inappropriate land uses including top-down government protected areas and industrial agriculture, internal inequalities and injustices relating to gender, class, caste, ethnicity, race, and others, demographic and cultural changes eroding traditional cultural values, and incursion of external

markets. These are often exacerbated, or made possible, due to lack of recognition of ICCAs, especially at national and sub-national levels. Despite 10 years of the existence of the PoWPA under CBD, a majority of countries are yet to provide adequate and appropriate recognition to ICCAs. More recently, ICCAs face the risk of commodification and marketization programmes such as REDD, especially when these are in the absence of tenurial security and recognition of community governance.

With appropriate recognition and support, the role of ICCAs in achieving the Aichi Targets could be significantly enhanced. This would especially include the following steps, as requested or required by the relevant peoples and communities, with free and prior informed consent, and at the pace and time that they comfortable with:

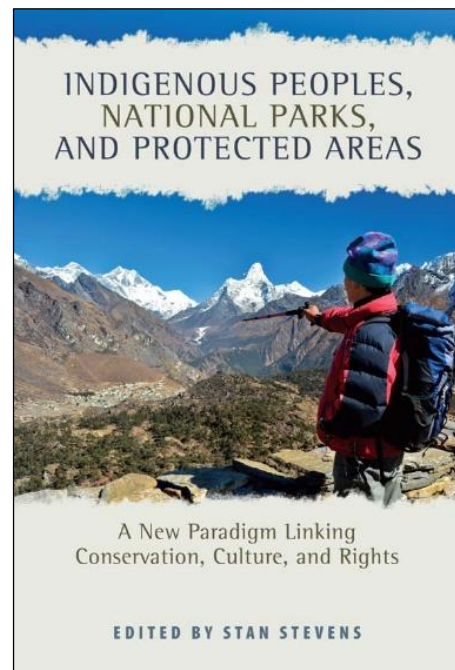
- Recognition of their collective territorial and resource rights, and governance institutions, including in national laws and policies
- Recognition of the local/traditional knowledge and practices, protection against their piracy and mis-appropriation, and their synergy with appropriate outside/modern knowledge systems
- Facilitation in documentation, assessment, outreach, capacity enhancement, and public awareness of ICCAs

- Help in resisting threats, especially from powerful industrial and commercial forces
 - Support to appropriate livelihood activities, skills and new knowledge to enhance the economic, social and political basis of ICCAs, in particular for younger generations
 - Incorporation into systems of protected areas, other effective area-based measures, or other networks of conservation as appropriate
 - Facilitating the empowerment of women, landless people, minorities, and other weaker sections of peoples/communities, to take part in decision-making
 - Support to networking among ICCAs, and alliances among indigenous peoples, local communities, human rights advocates and development and conservation practitioners
-

Book release: **Indigenous Peoples, National Parks, and Protected Areas,** A New Paradigm Linking Conservation, Culture, and Rights

A just published book edited by ICCA Consortium steering committee member and treasurer **Stan Stevens** finds appropriate ICCA recognition and respect to be critical to conservation and rights.

The University of Arizona Press has released Stan Stevens' edited book, *Indigenous Peoples, National Parks and Protected Areas: a New Paradigm Linking Conservation, Culture, and Rights*. Stevens' opening and closing chapters discuss how the new paradigm affirms the importance of recognizing Indigenous peoples' rights, responsibilities, and conservation contributions; the incorporation of the new paradigm in IUCN policy and the decisions of the Parties to the CBD; implementation initiatives and challenges; and experience with protected area governance by and with Indigenous peoples. The book highlights ICCAs and protected areas with shared governance as key means for realizing rights-based conservation and implementing the new paradigm. A set of nine case study chapters provide in-depth analysis of protected areas in Asia, Africa, the Americas, and Australia, including Stevens' chapter on ICCAs in Nepal's high Himalayan national parks and a chapter on the Ashaninka Communal Reserve, Peru by Emily Caruso, Regional Programmes Director for the Global Diversity Foundation, an ICCA Consortium member organization.

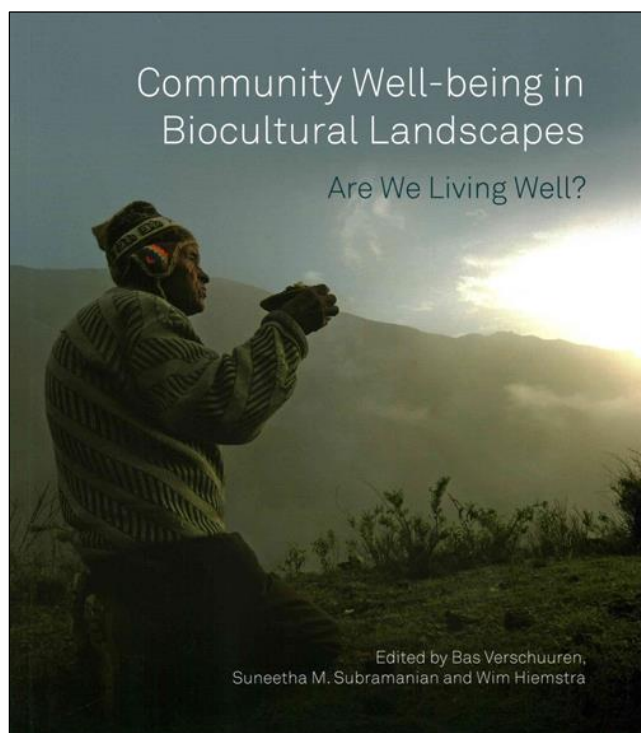


⇒ Please find more information in [our blog article](#)

Book release:

Community Well-being in Biocultural Landscapes Are We Living Well?

B. Verschuuren (Honorary Member and Sacred Natural Sites), S. M. Subramanian, W. Hiemstra (Eds.), 2014.
Practical Action Publishing, UK. 153 pages.

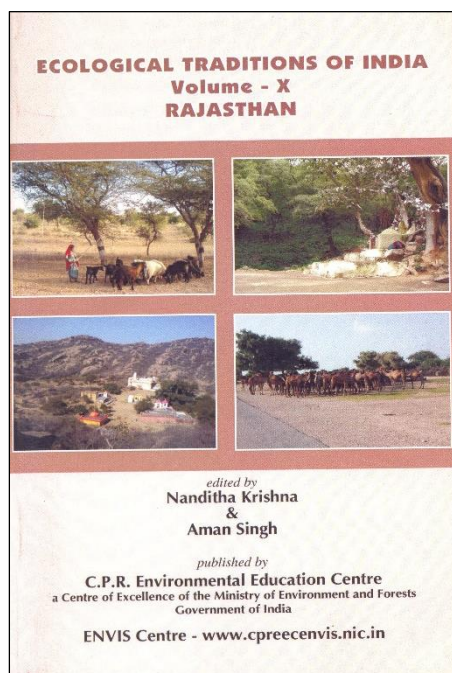


People must be at the centre of decision making concerning the management of the landscapes in which they live. This book argues the case for considering the cultural side of landscapes, and takes a detailed look at the variety of means for assessing well being and the multiple dimensions involved in capturing this. It provides insight into what determines the success of projects that originated from communities' own realities and worldviews, and informs broader questions such as how we can balance our material, social and spiritual well being, and how we can flourish within the ecological limits of our planet. Power of persuasion is drawn from a diplomatic style as the introductory chapters acknowledge the evolution of thought

from using GDP as a purely economic measures of 'progress' towards other measures of well being. Key concepts are introduced, namely, 'community well-being' and 'biocultural landscapes', both crucial considerations for 'endogenous development.' These concepts are operationalised within frameworks that use selected indicators and 'most significant change' stories to monitor material, social and spiritual aspects of well being. Case studies from Sri Lanka, Ghana and Bolivia demonstrate how the frameworks have been used and reveal learning outcomes for local and external actors within endogenous development projects. In Sri Lanka for example, religious underpinnings of people had been underestimated as it was revealed that the dominant form of rice cultivation reliant on pesticides contravened Buddhist principles. The resounding message is that a community is more than the sum of its individual parts. Communities share ecosystems and landscapes and are engaged in activities of importance to their economy and environment. The book concludes with reflections on why well-being assessment at the community level is important and what challenges need to be addressed, such as conflict resolution and building consensus. A final plea is for more partnerships between community-based organisations, local support organisations and international institutions, in order to better understand the social, spiritual and material realities of living well.

Book Release: “Ecological Traditions of India – Rajasthan” a new book focusing on the Oran tradition

By Aman Singh, Krapavis (member)



In Rajasthan, the term *oran* describes a tradition of protecting local micro biodiversity reserve with a shrine of a local Goddess or deity. *Oran* is derived from the Sanskrit word *aranya*, meaning forest. They are also known as Dev Bani (*bani* = forest) or God's forests and constitute an ancient form of adaptive resource management. Historically, *orans* have played a significant role in promoting the livestock based economy of the state as *orans* are used for sustainable grazing. *Orans* are repositories of rich bio-genetic diversity and also preserve the endemic species (some endangered or threatened), medicinal plants, etc. A complementary relationship exists between biodiversity and livestock. The knowledge, information and experience of herders are used to protect the *orans*, their trees and wildlife.

The ecological traditions of Rajasthan cover sacred groves (*Orans*), sacred water bodies, sacred animals, sacred rivers, and sacred mountains. Communities like the Rajputs, Gurjars, Bhils, Meenas, Bishnois and Jats have endured great difficulties in protecting their culture and their land, suffering death and destruction as they tried to stave off conquerors and marauding armies. Since Rajasthan is a region where there are no perennial rivers, water supply depend on weather conditions. Nearly all natural sources of water like the *kunds* (water tanks) and *jharnars* (springs) are associated with some mythological origin, and water harvesting is deeply rooted in the social fabric of Rajasthan. The ecological traditions of the tribal communities are thus at the roots of the modern state of Rajasthan.

The book “Ecological Traditions of India – Rajasthan” collects the proceeding of a seminar with the same title and advocates collective action to resolve the issues of tenure and encroachments and find long term solutions to continue *Orans* in their essence and objectives. The seminar that gave origin to the book was jointly organized by ‘Krish Avam Paristhitiki Vikas Sansthan’ (KRAPAVIS) and the CPR Environmental Education Centre. The



A Gujar pastoralist with his buffalo herd bathing in water harvesting of the Oran.
Courtesy: A. Singh

publisher of the book is CPR Environment Education Centre (a Centre of Excellence of the Ministry of Environment and Forests, Government of India), and the editors of the book are Nanditha Krishna and Aman Singh of KRAPAVIS, an organisation member of the ICCA Consortium.

The various chapters of the book depict how Rajasthan's ecological traditions were devised by local people to protect nature and natural resources - forests and herbal plants, rivers and water bodies, animals, mountains, etc., and how the traditions are a testimony to the



knowledge of our ancestors. The papers recall the traditions of the indigenous communities of Rajasthan to preserve and protect the environment through the ages. Eminent scholars documented them and collected them for this book. Despite being under serious threat today, these traditions may still play a major role in protecting our environment. It is earnestly hoped that this documentation will go a long way in increasing awareness and motivating people to protect the environment through positive action.

Community worships deity a tradition of protecting local micro biodiversity reserve with a shrine of a local God. Courtesy: A. Singh

Launching of a Website: Human rights website spotlights conduct of over 5600 companies

The Business & Human Rights Resource Centre (BHR) recently launched its multi-lingual, re-designed website. The site shines a spotlight on the human rights conduct of over 5600 companies globally: it includes advances they are making, allegations of human rights abuse, and how they are responding to concerns.

Access the new site here: www.business-humanrights.org

Key new features include:

- Full navigation and homepages in seven languages: Arabic, Chinese, English, French, Russian, Portuguese and Spanish

- “Big Issue” areas on topics ranging from information technology and human rights, to the UN Guiding Principles and calls for a binding international treaty
- A searchable record of over 2000 approaches to companies, inviting them to respond to allegations of human rights abuse (with a global response rate of 70%)
- Commentary and blog posts by BHR’s global team, and easily-accessible regional and sector-specific briefing papers
- An effective search so users can get quickly to what they need.

Executive Director Phil Bloomer said: *“The internet is a powerful driver for change in business and human rights. A company’s respect for rights, or allegations of abuse in its most remote supply chain, are no longer secret. With this new website we will be even better placed to achieve our aims: transparency of companies’ human rights performance; accountability and redress for abuse in their operations and supply chains; and empowerment for advocates of human rights in business around the world.”*

Business & Human Rights Resource Centre invites companies to respond publicly to human rights concerns raised by civil society: the new website makes these concerns and responses or non-responses far more accessible and searchable. Recent cases have involved cement firms Italcementi and Titan in Egypt; Chevron in Cambodia; and Mitsubishi in Myanmar. The site encompasses the full range of human rights issues relating to business – from labour rights, to pollution affecting health, to displacement for industrial and resource extraction projects.

The website also provides access to examples of advances by business, and guidance materials. Among recent examples are Ericsson’s guidance paper on human rights for ICT firms, General Electric’s program training women engineers in Saudi Arabia, and commitments by firms such as H&M to ensure living wages in their supply chains.

NOTES FOR EDS

1. Contact: Annabel Short, Program Director, Business & Human Rights Resource Centre: +1 212 564 9160 / short@business-humanrights.org. Contact details for global team available at: <http://business-humanrights.org/en/about-us/who-and-where-we-are>
2. Business & Human Rights Resource Centre is an independent non-profit organization, founded in 2002. Its mission is to advance human rights in business by building transparency, strengthening accountability, and empowering advocates. More at www.business-humanrights.org/AboutUs.
3. The full record of company responses (and non-responses) to human rights allegations is here: <http://www.business-humanrights.org/company-response-rates>
4. The website was designed and developed by [Fat Beehive](#). Fat Beehive proudly provides website design to charities and not-for-profit organisations, since 1997.

For enquiries, please contact Mauricio Lazala at: <mailto:lazala@business-humanrights.org>

Life of the Consortium

New Members & Honorary members

The Consortium is delighted to welcome 6 new Member organisations:

Consejo Shipibo Conibo Xetebo (COSHIKOX) an indigenous peoples' organization from **Peru**. This important IPO works on forest conservation and sustainable development and is dedicated to obtaining collective rights to land and natural resources and bettering the economic conditions of several forest communities.



The Integrated Rural Development and Nature Conservation (IRDNC), a field-based non-governmental organisation from

Namibia. This NGO evolved out of a pioneering partnership with community leaders in the early 1980s and is a major force in Namibia, having closely accompanied community-based natural

resource management into national policy since before independence. The current Communal Conservancy Programme is internationally recognised as a model for protected area governance based on effective evolution of rights and responsibilities over natural resources over self-defined geographic territories and appropriate incentives through empowerment, economic opportunities and strengthened cultural and heritage values.



The **Association Terres de Cultures** is an association based in the **Reunion Island, France**. This Association focuses on bio-cultural diversity and has ICCAs at the heart of their work; they are actually dedicated to better understanding and spreading information on ICCAs, which they consider fundamental for the conservation of bio-cultural diversity on our planet. Their current focus is the ACAPACA project in the Americas.

The Vilar Woods Commons Community (Galicia, Spain). This is a genuine community organization in charge of an ancient body of natural resources held as “commons”. As the collective property is under the impending threats of mining and other forms of destructive developments, the Consortium will likely be solicited to support them to maintain control of their commons in years to come.

The Earth Supporter Association from **Iran**. This is an Iranian NGO that – among other initiatives -- has been working closely with mobile indigenous peoples supporting them to have access to their territorial rights.



The Maliasili initiatives, an NGO based in the **USA** dedicated to supporting civil society organizations

working to advance sustainable natural resource management practices in Africa. This organization has been collaborating with the Consortium since before its formal establishment and its staff has carried out numerous studies and outreach activities with us, including a **major successful alert in Tanzania** (Loliondo case).

7 new Honorary Members are also joining the Consortium:

Karine Nuulimba is co-director of the Integrated Rural Development and Nature Conservation (IRDNC), a Namibian organisation that pioneered linking wildlife conservation to rural development and democracy and that just joined the Consortium as Member. Fully dedicated to supporting the powerful reality of community Conservancies in Namibia, Karine places her skills as an anthropologist to support sustainable management of natural resources by the users themselves, diversified local economic development and the growth of a strong civil society in Namibia's remotest regions. Contact: karine.nuulimba@gmail.com



Brian Jones is an acute and engaged researcher and passionate supporter of community Conservancies in Namibia, working as environment and development consultant from his home base in Windhoek. Brian has long been interested in ICCAs and authored a number of studies on the subject, including the Namibia country case study for the for CBD Technical Series no. 64 on ICCAs. Contact: bjones@afol.com.na

John Studley is Fellow of the Royal Geographical Society, Chartered Geographer and earned a PhD in Ethno-forestry paradigms. He has spent most of his professional life in High Asia (Himalaya, Hengduan Mountains, Tibetan Plateau) working for state governments, as a volunteer and as a private consultant. John is a keen student of sacred natural sites and cultural conservation practices of high mountain peoples. Contact: studley@cotse.net



Aurélie Neumann (Belgium) - Aurélie was Programme Assistant with the Consortium in 2012-2014, working in particular in particular for CBD Technical Series no. 64 on ICCAs and a number of Photo Stories. She is now volunteering as main Consortium support person for ICCA Photo Stories and video and photo project. A wanderer, she is currently on the road in Asia. Contact: aurelie@iccaconsortium.org

Aili Pyhala (Finland) - After working and living in Amazonia and getting a direct experience with protected areas, participatory processes, and sustainable natural resource management, Aili has moved back to Europe where she pursues her interests and studies on sustainability indicators, permaculture, the ecovillage movement, ethno-ecology, conservation psychology and indigenous perceptions of health, happiness and wellbeing. Contact: ailipyhala@yahoo.co.uk



Dr. Didier Babin (France) - Didier is President of the French Committee of the UNESCO Programme "Man and Biosphere". A researcher at CIRAD since 2004, he is member of scientific and technical bodies, has managed the initiative "Biodiversity for the fight against poverty and for development" for the CBD Secretariat, and has been Executive Secretary for the consultation process that developed IPBES (Intergovernmental science-policy Platform on Biodiversity and Ecosystem Services). He has a doctorate in Geography and Spatial Planning. Contact: didier.babin@cbd.int

Teddy Baguilat (The Philippines) - After studying journalism, being active in the student movement and working at the Department of the Natural Environment, Teddy moved back to his home in Ifugao to strengthen again his indigenous roots. From there, he eventually run for political office becoming the youngest Councillor in the Philippines at the age of 25 and, later, Governor of Ifugao. Recipient of awards and President of the Save the Ifugao Rice Terraces Movement, Teddy has championed the cause of indigenous peoples, worked for the sustainable development of his native region and has been re-elected **Governor** several times. His current tenure as **Member of Parliament** focuses on environment advocacy and ethical governance. Teddy is signatory of a legislative Bill on "Recognizing, protecting and strengthening the indigenous community conserved areas in the Philippines". Contact: teddy.ifugaocongress@gmail.com



Staff announcement



We are most pleased to welcome Sarah Ryder as first **Programme Manager of the ICCA Consortium**. Sarah has a professional background in financial management, commercial business and language training—experiences that she gained in the UK and Switzerland. After taking a break to raise her three children, she decided to put her business experience to good use supporting her growing interest in environmental conservation. Sarah has been an occasional volunteer for the Consortium for a number of months and now feels more confident and comfortable taking on this challenging role. She is British, grew up in various countries around Europe and has now lived in Switzerland for more than fourteen years, where she enjoys walking in the mountains and taking in the beauty of her surroundings. Contact: sarah@iccaconsortium.org and sarahryder@bluewin.ch

**The ICCA
Consortium**

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

For any enquiry, please write to:
Emma Courtine, Programme Assistant – emma@iccaconsortium.org