

Threats to ICCAs and community responses— facilitating grassroots analyses and the development of a Photo Story

Terms of Reference (version 17 Oct 2012)

Background

Indigenous Peoples' and Community Conserved Areas and Territories (ICCAs) is the name adopted since the beginning of the millennium to describe the natural sites, resources and species' habitats conserved in a voluntary, common and self-directed way by indigenous peoples and local communities throughout the world. This conservation practice— profoundly intertwined with local strategies for livelihoods, the spiritual and material values of local cultures and many local attempts to secure land and resource rights —is the oldest on earth. Paradoxically, it is also the least understood and officially recognised, and it is in extreme jeopardy today, under a variety of external and internal threats (e.g. extractive industries, land grabbing, privatisation of natural resources, loss of local languages, knowledge, skills, institutions, values...).

Since the World Parks Congress of 2003 and the 2004 approval of the Programme of Work on Protected Areas (PoWPA) of the Convention on Biological Diversity (CBD), ICCAs have been at least in part “re-discovered” as one of the few remaining avenues to strengthen the edifice of conservation. As a matter of fact ICCAs deal with preservation (e.g., through strict custodianship of sacred sites), sustainable use (e.g., through collective, regulated access and use of forests, fisheries and pastures) and restoration (e.g., through community-restored habitats and sites). A substantive role to promote and support all this has been played by the Members and Honorary members of the ICCA Consortium (www.iccaconsortium.org) and their affiliated groups in the IUCN Commissions. For several years, in fact, the Consortium has been engaged in processes to deepen the understanding of the ICCA phenomenon with respect to varying historical/ regional contexts; to identify and support field initiatives where ICCAs can be safeguarded, enabled, strengthened and/or promoted in practice; and to support consequent national, regional and international policy, in particular, but not only, through the CBD PoWPA. The initiative described here is part of these efforts.

Indigenous Peoples' and Community Conserved Areas and Territories

The term “ICCA” is commonly adopted to refer to specific sites, resources or species (where areas refer to the species habitats) voluntarily conserved through common values, practices, rules and institutions. A number of different terms are used around the world for this phenomenon, including “indigenous conservation territories”, “indigenous protected areas”, “bio-cultural heritage sites”, “community conserved forests”, *himas*, *agdals*, “ancestral domains”, and many others. ICCAs is meant to be a term possibly encompassing but never submerging this diverse reality, and it should be used with great sensitivity – if at all—in any local context.

Despite the many powerful forces that tend to undermine them at their roots, many thousands of “ICCAs” still exist today across the world. As described in IUCN publications, they encompass “***natural and/or modified ecosystems containing significant biodiversity values, ecological values and cultural values, voluntarily conserved by indigenous peoples and local communities, sedentary or mobile,***

through customary laws or other effective means.” ICCAs can thus include ecosystems with minimum to substantial human influence, as well as cases of continuation, revival or modification of traditional practices or new initiatives taken up by communities in the face of new threats or opportunities. Several ICCAs are inviolate zones ranging from very small to large stretches of land and waterscapes. In some cases the communities governing the ICCAs wish to remain un-contacted

In order to identify a certain conservation phenomenon as an “ICCA” three main questions should be examined:¹

- Can a **strong relationship be identified between a well-identified ecosystem, area or species and a well-identified indigenous people or local community**, sedentary or mobile, concerned about it because of cultural, livelihood-related or other strongly felt reasons?
- Is the concerned community² a major player in decision making about the management of the ecosystem, area or species? In other words, **has the community—de jure or de facto— been taking the key management decisions** about it?³
- Have the **voluntary management decisions and efforts** of the concerned community **led to⁴ the conservation of habitats, species, ecological functions and associated cultural values** (regardless of the objectives of management as perceived by the community)?

If the answer to all three questions above is “yes”, we have an example of ICCA. If only two or one can be answered positively we do not have an ICCA. In particular, ICCAs are not areas that are under the full control of local communities and indigenous peoples—and have been so for quite some time— but are in a poor conservation state. Similarly, they are not well conserved areas where a community lives... but for a long time has not had the power to affect the main management decisions. This last issue is rather tricky. In some cases, the community may not have the power *de jure*, meaning under the prevailing law and policies, but it may have the power *de facto*, i.e. in practice. As a matter of fact, many ICCAs are not recognised by national institutions and have no place to be accommodated for in national legislation (in some cases national legislation does not even acknowledge the existence of “communities” or “indigenous peoples” as social actors). The ICCAs exist *de facto*, however, and play important roles for biodiversity conservation. In those cases the challenge is to make sure that they are not unnecessarily “exposed” and influenced, if the potential for their respectful recognition is dim. Still, they should enjoy some degree of support and protection if and when attacked by a variety of outside or internal forces (which, unfortunately, is often the case).

All ICCAs have important historical and cultural dimensions but, depending on when and why they were established, they exist in very many shapes, forms and conditions. They thus can vastly differ in terms of:

- size of the area and/or extent of the resources being protected;
- intrinsic biodiversity value and naturalness of the area and resources;
- involved capacities, means and length of time the conservation efforts have been sustained;

¹ See Borrini-Feyerabend, G., A. Kothari and G. Oviedo, *Indigenous and Local Communities and Protected Areas: towards Equity and Enhanced Conservation*, volume 11 of the IUCN Best Practice in Protected Area Management Series, 2004.

<http://www.iucn.org/themes/ceesp/Publications/TILCEPA/guidelinesindigenouspeople.pdf>

² We use in these ToRs the term “community” to encompass “indigenous peoples and local communities, sedentary and mobile”.

³ ...or, at least, has the community still a strong memory of a time in which it was able to do so and is keen to re-establish that situation?

⁴ ...or, at least, *are well in the process of leading to* the conservation of habitats, species, ecological functions and associated cultural values.

- extent and effectiveness of support provided by their communities;
- legitimacy and equity of their governance institutions;
- key management objectives agreed by the relevant communities;
- ecological, social and economic performances;
- tenure security for the communities, including by legal and policy backing;
- type of support received from the government and others.

While many ICCAs embed spaces, resources and species that are unique and special for one or more communities, the phenomenon is not restricted to the “out of the ordinary” and especially in terms of sustainably used forests and fisheries, millions of hectares of landscapes and seascapes appear to be concerned.⁵

Threats to ICCAs

Despite being still relatively widespread and important, the wealth of local knowledge, skills, resources and institutions that can be brought to bear around natural resource management and conservation is often poorly appreciated. This is at times justified because “cultural change is on its way” and many of the values that sustain community practices are supposed to be “fast disappearing”. This attitude reveals a biased reading of cultural realities. The interface between traditional and “modern” lifestyles is still extremely rich throughout the world. Rather than an outright substitution of the old by the new, what can commonly be observed is rather a syncretic and opportunistic mixing of traditional and new values, behaviours and practices, where both the customary and the new have much to offer.⁶ In particular, not only the so called least-developed countries, but also the industrialised world and emerging economies remain very sensitive to spiritual and culture-based phenomena, upon which many ICCAs draw strength and sustenance.

Several phenomena can be identified as posing specific threats to ICCAs, for instance:

- the traditional institutions managing many ICCAs have been actively undermined by colonial or centralised political systems, whereby governments have taken over—or attempted to take over—most of their relevant functions and powers;
- the official recognition of ICCAs remains nil or doubtful in many countries and the lack of political and legal support hampers community efforts at maintaining sites, resources and species well managed through customary means;
- the valuable renewable and non-renewable resources included in ICCAs (timber, fauna, minerals, etc.) are being encroached or threatened by commercial users, land/resource traffickers, and/or community members under the increasing influence of market forces;
- the ICCA-related local knowledge and skills for stewardship and sustainable use are in direct conflict with education and extension programs, developed for generic situations and insensitive to local realities;
- the values sustaining ICCAs are being weakened through externally-driven change (e.g., missionary intrusions over local beliefs; development projects that denigrate local practices and pretend to “organise” local communities according to prefigured models and values);

⁵ Molnar, A., S. J. Scherr and A. Khare, *Who Conserves the World's Forests? Community-Driven Strategies to Protect Forests and Respect Rights*, Forest Trends, Washington DC, 2004. www.ecoagriculturepartners.org/pdfs/Who_Conserve_final_11-04.pdf; Govan, H., S. Wale, H. Tafea, P. Ramohia, E. Austin-Delaney, S. Rena Gereva, T. Maltali, T. Betero, S. Alefaio, F. Robinson and W. Sivoi, “Working with communities to improve coastal livelihoods: Solomon Islands, Fiji, Tuvalu, Vanuatu and Kiribati”, paper presented at IMPAC meeting, Geelong, October 2005.

⁶ Borrini-Feyerabend, G., M. Pimbert, M.T. Farvar, A. Kothari and Y. Renard, *Sharing Power: Learning by Doing in Co-management of Natural Resources throughout the World*, IIED and IUCN/CEESP, 2004; 500 pages; <http://www.iucn.org/themes/ceesp/Publications/sharingpower.htm#download>

- the sustainable management of ICCAs is hampered from within because of communities' growing internal conflicts and inequities.

These and other threats and challenges are being faced throughout the world by the communities themselves, at times in collaboration with governmental and non-governmental partners. This is obviously simpler wherever ICCAs are formally recognised to contribute to the conservation of biodiversity and the sustenance of livelihoods. For instance, countries such as Australia, Mexico, Italy, Madagascar and Senegal have found ways to integrate ICCAs into their official Protected Area Systems or other conservation approaches. Other countries, such as The Philippines, Colombia, Brazil or India, recognise territories and resources under community control for livelihood purposes or under their legislation related to Indigenous or Tribal Peoples. In all these cases, alliances between communities and other partners in support of ICCAs may be relatively easier. In countries where ICCAs are not formally recognised or where indigenous peoples and local communities do not even have legal personalities, however, matters can be thornier... and yet responses to threats can still take place and be effective. What is needed is a better understanding of ICCAs in general and, in particular, of the threats they face, the responses elicited to such threats and the results of such responses in a variety of socio-economic and environmental conditions.

Purpose

This consultancy is designed to deepen the understanding of ICCAs and contribute to enhancing their appreciation locally, nationally and internationally. The focus is on external and internal “threats” to ICCAs—i.e., phenomena that endanger their existence “as ICCAs”, as well as the responses they elicit from their communities governing and managing them. Threats, responses and the results of such responses are to be examined from the perspective of the communities themselves. The related processes and lessons learned will be compiled as “photo-stories” — a means of communication expected to strongly engage communities both as authors and as recipients/ users. A Tool for a community to carry out an analysis of overall security and resilience of its own ICCA vis-à-vis impending threats is also introduced, and questions are offered to help the community to synthesize its priorities for action.

Methodology

The consultant is expected to undertake a number of activities in collaboration with the indigenous people or local community that governs/ manages an ICCA and other partners (e.g., local leaders, NGO or government staff, the local youth, etc.). He/she may actually assemble a small team of local and non-local people for the purpose of the consultancy. In the following, a number of “steps” are listed for ease of description but each consultant will know if and how activities need to be re-arranged to fit the specificities of the context.

1. **Identify a clear example of ICCA** related to a community where you or your collaborators are relatively well known and trusted. Please make sure that the three ICCA defining characteristics are satisfied. If possible, chose a situation where you know that the ICCA has been subjected to some threats and, regardless of results, the community took action about them.
2. Establish contact with key people in the community governing the ICCA, and especially with the local institution in charge of decision-making about it. Inquire whether the community would be **interested in holding some “grassroots discussions” on the subject of “their ICCA, past and current**

threats to it, and responses to such threats". You should mention that—if the community agrees—it will be assisted to develop a **photo story to describe its experience** for other communities dealing with similar threats. The photo story will be the community's own product and the community will be clearly noted as author and holder of all commercial and intellectual property rights about the story and the information thereby contained. The photo story will be diffused only for non-commercial purposes and with their explicit **Free, Prior and Informed Consent** as exemplified by the assent of the local institution governing the ICCA.

3. If the community response is positive, **organise to visit it** and dedicate at least two to three full days to a first visit. Take into account issues such as appropriateness of time and place for the meetings, need for translators, discussion tools, refreshments, etc. In some societies the disadvantaged/weaker groups may not be comfortable with speaking in public; in such cases subgroup meetings, e.g. with women, the landless or lower caste people, could be organised.
4. **Hold a first meeting ("grassroots discussion")** in a relatively informal way but with as much participation as possible. The "grassroots discussion" should be announced in advance and open to anyone interested in the subject compatibly with local customary practices but should include at least a few individuals recognised as very knowledgeable about the ICCA. Depending on the situation, the meeting could last from a couple of hours to a full day and it should be facilitated by you (the consultant) or by another experienced person in conjunction with you following the **Notes for the facilitator** reported below. The facilitator should find the appropriate balance between letting the discussion proceed spontaneously and gently guiding it to cover the topics listed below in a sort of collective interview. Ideally, the community should feel free to discuss the subjects without being pressured to answer all the detailed sub-questions, but broad information should be collected on the ICCA, the threats that did or are affecting it, the responses the community was able to organise and the results of such responses. While some experienced note taker should be in charge of recording the meeting in writing, it is invaluable to be allowed to also employ a **tape recorder**. If at all possible, the tape recorder should be operated by a member of the community. The presence of a "small team" supporting the facilitator will be useful as there will be a simultaneous need to facilitate the discussion, take notes, solve specific issues, etc. Each member of the team should have clear specific tasks. Someone, for instance, should be in charge of bringing, keeping and collecting a set of **workshop materials** (sheets of kraft paper, cards, felt pens, scissors, etc.), another may collect the names of the participants in the meeting, etc. The tasks should be clearly assigned before the meeting.

The first grassroots discussion— Notes for the facilitator

- According with prior experience with the particular community, or lack thereof, you may wish to have the meeting preceded by **a walk to the ICCA** together with some community members, and/or start the meeting by asking people to draw **a quick map of the ICCA**, and explore questions and issues "on the map" (please use questions as entries into an open discussion, not a cage for where the discussion should be confined).
- Before the meeting, formally ask permission for **tape-recording** (explain that it is to make sure that the discussion is not falsely reported), **taking pictures** or having people **taking notes**. If permission

is given, ask some local people (e.g. a local youth leader, a woman or an elder) if they are willing to operate the tape recorder and camera themselves. Everyone should be comfortable. If this is not the case, provide opportunities for separate one-to-one conversations.

- Make sure that the meeting is run in a culturally appropriate way and that everyone in the meeting is informed about the topic of the gathering and its purpose. If and when suitable, describe the worldwide significance of the ICCA phenomenon and relate the three ICCA defining characteristics to the local situation.
- On the basis of all of the above, the facilitator and/or one of the members of her/his small team start posing the questions noted below. Please note that all these questions will need to have been reviewed in advance in particular for translations in local languages (using different terms to express a given situation can make a large difference in comprehension and attitude).

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Basic description of the ICCA and its community

- What is the origin of your ICCA?
- When was it “established”? By whom? Why?
- Is the ICCA clearly defined and/or demarcated? What does it include?
- How is the community related to the ICCA? Does it possess some kind of right—legal or customary? How is “the community” identified (“how do you know if someone belongs to the community or not”)?
- Does everyone in the community know about the ICCA? What is the name you use for it?
- Do others outside the community also know about your ICCA?
- Who takes the main decisions about the ICCA? Is there a special community institution?
- Are there special events or meetings when decisions are taken about management actions and rules to use the natural resources?
- Are there specific rules the community members and others need to respect in dealing with the ICCA and its natural resources?
- Does the community care about the ICCA? Does it care a little or a lot? Can you give some examples that justify/ illustrate the reasons of your response?
- What are the crucial values of the ICCA *as perceived by the community* (“why is it important?”, “what benefits does it have for you”)?
- In what status is the ICCA? (e.g., severely damaged; damaged; relatively all right; changing but likely to remain sustainable as ICCAs in the long run; thriving)?
- How is the community about its own sense of identity, internal solidarity and capacity to act “as a community” (e.g., very weak; weak; medium; strong; very strong)?

Threats

- Has ever your ICCA been under threat? Is it under threat now?
- If yes, **which** threats? Please consider **external** and **internal** threats, and describe them exhaustively. If at all possible, please “tell the story” about how the threats manifest or manifested themselves. [If there is more than one threat, try to focus on the most important one, although you should mention them all and describe whether and how they are linked]

- Are there particular people in the community who are most knowledgeable about the threats? Who are they? Are they present at this meeting? If not, where and how can they be met?
- Are there places, people or events that exemplify the threats and could be featured in the photo story we will prepare?
- Is anyone willing to volunteer to take pictures of such places, people or events, or to enact some scenes for the purpose of taking pictures– with or without the help of the facilitator of the grassroots discussion?

Community responses

- How did /does community respond to the threat to its ICCA? Please describe in some detail.
- Did the community take collective action or only some members seemed concerned and active?
- If the community did take collective action, was that organised by the institution that governs the ICCA, or by other community body or authority (please explain)?
- If the response came only from individual community members or from other actors outside the community, who were/are such individuals and/or actors? What is/was their motivation to protect the ICCA?
- Did the community or individual community members ask and/or receive any form of support to counteract the threats? From whom?
- Are there particular people in the community who are most knowledgeable about the action taken to respond to the threat? Who are they? Are they present at this meeting? If not, where and how can they be met?
- Are there places, people or events that exemplify the responses to the threat and could be featured in the photo story we will prepare?
- Is anyone willing to volunteer to take pictures of such places, people or events, or to enact some scenes for the purpose of taking pictures– with or without the help of the facilitator of the grassroots discussion?

Results

- Was “the response” overall effective? Did it manage to fend off/stop the threat?
- If yes, is the problem fully solved? Is it partially or temporarily solved? If only partially or temporarily solved, or not solved at all, is the community planning a more complete or different response?
- Is anyone in charge of monitoring the issues and the status of the ICCA? If yes, who is?
- If the threat is/was not neutralised, what are the consequences for the ICCA?
- Are there any unintended consequences (positive or negative) of the action taken to respond to the threat?
- Are there lessons learned that the community would like to share with others? [For instance, if the community could start again its response from scratch, what would it do? In particular what would it do differently?]
- Are there particular people in the community who are most knowledgeable about the results of the community response to the threat? Who are they? Are they present at this meeting? If not, where and how can they be met?
- Are there places, people or events that exemplify the results of the community response to the threats and could be featured in the photo story we will prepare?
- Is anyone willing to volunteer to take pictures of such places, people or events, or to enact some scenes describing the results of the community action, or even simply enacting community

members reflecting on the consequences of their action, for the purpose of taking pictures– with or without the help of the facilitator of the grassroots discussion?

The photo story

- If you would need to tell a “story in images” of your ICCA, the threat upon it, the community responses and their (successful or unsuccessful) consequences... what images would you chose?
- What captions would go with the images?

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- While people reply to the questions about places, people, events or scenes that can be enacted to describe their stories, the facilitator or someone in her/his team should list/sketch those on cards and place the cards one after another as they speak. Together, the cards would describe the ICCA and its community, the threat upon it, the community response to the threat, and its results/ consequences. ***Ideally, the cards would together offer a compelling narration, or “SCRIPT”, about the concerned ICCA.***
- When no one is adding any more ideas or images to pull together the SCRIPT, the facilitator or someone in her/his team should review all the cards, one after another, and ask whether some images are redundant and clutter the story and should be eliminated. The “photo story” should be ***as short as possible*** compatibly with being truthful and informative.
- Once the final minimal list of images is agreed, ask whether anyone in the meeting has photographs or other objects or images to offer for the photo story. Ask also who would like to go and take pictures for it or even “act out” so that others could take some telling pictures (e.g., a group of people may be willing to “re-enact” a meeting where they discussed the threat and planned what to do about it).
- Thank the participants and ask them whether there is anything they would like to discuss and explore among themselves, with or without the presence of the facilitator.
- Offer refreshments, or be a guest of the community, as culturally appropriate.
- After the meeting, note the names and contact details of individuals with a strong ICCA experience and capable to articulate its value and needs: you may wish to propose them to attend some national and/or international events and convey there their ICCA experience. Also, review as soon as possible the results of the meeting (maps, answers, tape recordings, new ideas, pictures), consult with key informants, as needed, and pull together all that is needed to prepare your written report (see below).

5. At the end of the first grassroots discussion everyone should have an idea of who are the community people most interested in preparing a photo story (the “***Photo story local team***”) and what kind of images and sounds they would like to collect. Possibly already during the first meeting, but especially in the days following it, at times and places agreed upon with the local team, **the team will need to gather images** (e.g., pictures of places, drawings, pictures of enacted situations, short videos) **and sounds** related to the ICCA, its threats and the community responses. You should

encourage the members of the team to take themselves the pictures, collect drawings and record sounds (and quotes) according to their own preferences and inclinations. To make the matter easier, different people may gather different kinds of images (e.g., some about the ICCA, some about the threats, some about the community responses; etc.). With community permission, you could also collect pictures and sounds and share them with the community in case they wish to use them.

6. As needed, and possibly following ideas that surfaced during the grassroots discussions, **meet** also **with other relevant actors**, such as NGOs, private entrepreneurs and government officials who know about the ICCA and interact with its caretaker community. The objective of these meetings would be to “triangulate” the information provided by the community and collect new information that could be further discussed with its members. Pictures and sounds/ quotes could also be taken.
7. On the basis of the pictures, drawings, maps, sounds and all other collected material and documents, assist the **Photo story local team** to **compile a “photo story”**, i.e. a sequence of images (e.g., pictures and/or drawings in jpg format, good resolution) that illustrate the ICCA and its community, the key threats that did or are facing it, the community responses to such threats and the results/consequences of such responses. The images will need to have clear and synthetic captions describing what is being illustrated, which should be identified by the local team. In case the people in the community would find the computer-based compilation of the photo story too complex, you could simply agree upon the sequence of pictures and their captions, and proceed separately to pull them together into a story. Actual quotes from the people shown in the pictures (at times even added as “cartoons”) would be a plus. Recorded sound tracks (voices of nature and people, music and songs) and short videos would also be very useful. The simplest and most easily diffused stories consist of only pictures and captions, and those can be distributed in various forms (printed, Internet, etc.). More sophisticated products include sounds and videos, and those are usually only diffused through the Internet. Microsoft has a programme called Photo Story 3 for Windows that can be downloaded for free, and tutorials are available from the Internet. If you do need assistance for photo stories please contact the Communication Officer of the ICCA Consortium, Ms. Vanessa Reid (vanessa@iccaconsortium.org).
8. You do not need to have a **photo story** fully set up and organised with the appropriate software in order to **pre-validate it with the community** or the institution in charge of the ICCA. It may be sufficient, for that, to have the main pictures and captions collected and organised in a power point presentation. This is generally sufficient to check for correctness of information, clarity of meaning and possible deletions/ additions the community may wish to make. The community should know, in any case, that they will be the first to watch the final version of their photo story and they will be able to ask for final changes before giving their FPIC for the Consortium to upload it for Internet diffusion.
9. If the community is keen to conserve its ICCA and remain in charge of it, you should propose them to have a **second, more in depth “grassroots discussion”**. This time it will be **on the subject of “resilience and security of their ICCA”** (a simple definition of “resilience” is the “capacity to fully recover after serious problems and damage”). The people convened for this discussion should include at least some, if not all, of the people involved in the community institution in charge of governing the ICCA. They could also include leaders, authorities and representatives of particular groups or a cross sample of all the community groups concerned about the ICCA. Ideally, you could hold this second discussion at a subsequent time, when the photo story will have been compiled and you can show it to the community for its final consent for Internet diffusion. If you cannot get

physically back to the community for a second visit and the final draft of the photo story will have to be submitted for approval via Internet, you may wish to have the second grassroots meeting before leaving the field. This, however, may cause some “meeting fatigue” in the community.

The second and third grassroots discussions— Notes for the facilitator

- Ideally the **second grassroots discussion** begins with a show of the ***final draft of the photo story compiled with the material collected by the community***. After the show, the community members are encouraged to offer suggestions for final improvements and /or provide their consent for the Internet diffusion. Particular requirements should also be discussed (e.g., not mentioning real names or exact locations, not showing people who do not wish to be identified, etc.).
- During this second meeting there is not a need for tape-recording or taking pictures, although it is always good if someone is willing to take notes. Make sure that the meeting is run in a culturally appropriate way and that everyone in the meeting is informed about the topic of the gathering and its purpose.
- On the basis of all of the above, the facilitator and/or one of the members of her/his small team follows the instruction included in Annex 1 and reads aloud/ explains the issues listed in the ICCA Resilience and Security Tool, asking the community to agree on a score among “strong”; “fairly strong or strengthening”; “medium”; “fairly weak or weakening”; and “weak”. As for the first meeting, all these issues will have been reviewed in advance for translations in local languages. The facilitator keeps the scoring sheet and circles all the agreed scores. At the end of the list of issues, if the community so desires, she/he compiles the Index. Most importantly, however, she/he asks the ***final summary questions*** noted in the Annex and makes sure that the community draws its own ***lessons from the exercise***. Such lessons are carefully noted.
- The **third grassroots discussion** focuses on the generation and compilation of ***ideas and concrete suggestions for follow-up initiatives*** that draw from the lessons learned by the communities and build upon their capacities to face the threats and respond to their opportunities. Emphasis should be on initiatives that are sound, feasible, sustainable and equitable. Besides general ideas, some specifics could also be generated through some appropriate facilitation (who could be in charge? When? How? With what resources? Etc.)
- The third grassroots discussion is also an excellent moment to identify local leaders – actual or potential – who are capable and genuinely interested in the future of their communities and will be available to take on the challenge of the new identified initiatives.

10. On the basis of the information shared in the grassroots discussions, please prepare a **written report** (5 to 10 pages, possibly including pictures). The **outline of the report** could be as follows:
 - a. **Executive summary**
 - b. **Background** (about the context and the community)
 - c. **The ICCA** (as described by the community)
 - d. **Threats to the ICCAs**

- e. **Community responses and their results**
- f. **ICCA resilience and security** (from the discussion through the relevant tool and – most importantly – from the *collective answers to the final questions*)
- g. **Current action and needs** (what is currently going on in the community? Do they say they need anything to keep conserving their ICCA?)
- h. **Lessons learned** (from the experience of this specific community and ICCA, please draw conclusions valid also for other communities)
- i. **Annex 1: The compiled Resilience and Security Tool**
- j. **Annex 2: Reflection on improving the methodology** (any reflection or suggestion you may have on the methodology you used to accompany the grassroots discussions and the making of the Photo story)

It is important that you describe the initiatives that the communities consider as feasible and desirable, stressing the community perspective of its own elements of strength, weakness and general lessons learned. You may also add your personal view of lessons learned and recommendations for communities facing similar threats to their ICCAs. Make sure to annex to your report the Resilience and Security Tool compiled for the specific ICCA.

Deliverables and timing

The consultancy will start as soon as possible upon the signature of this SSA and ToRs and extend until delivery of:

- the photo story;
- the written report ;
- the Resilience and Security Tool compiled for the specific ICCA.

The due date for the mentioned products is mentioned in the Special Service Agreement to accompany these ToRs.