

**Global ICCA Database**  
**Duopu and Angzha Sacred Mountains, South-West China**

<i>A-Basic Data</i>	
Site Name (in local language and in English)	The Duopu and Angzha Sacred Mountains near the Zongsa Monastery and its neighboring communities. Additionally, there are many kinds of places that have sacred status for different meaning and different purposes. There are sacred mountains that are equivalent of "invisible" monastery of the deity, there are sacred mountains for the "hufashen", there are sacred lakes, there are "guari" (forbidden to enter or across) sites under very serious taboo practices. And there are three tiers of routes for pilgrims.
Country (include State and Province)	Dege County, Ganzi Tibetan Autonomous Prefecture, Sichuan Province, China
Area encompassed by the CCA (specify unit of measurement).	more than 550 km <sup>2</sup>
GIS Coordinates (if available)	None
Whether it includes sea areas (Yes or no)	No
Whether it includes freshwater (Yes or no)	the Maiqu river of the upper stream of the Jinsha river - upper reach of the Yangtze River
Marine (Y or N)	No
Concerned community (name and approx. number of persons)	the Zongsa Monastery, the Puma township, the Dama township and the Yueba township, the population is over 12,000
Is the community considering itself an indigenous people? (Please note Yes or No; if yes note which people)	the local communities are indigenous population, the Tibetan Khampa group
Is the community considering itself a minority? (Please note Yes or No, if yes on the basis of what, e.g. religion, ethnicity)	It is one of the 55 ethnic groups in China.
Is the community permanently settled? (Please note Yes or No; if the community is mobile, does it have a customary transhumance territory? )	Most are agro-pastoralists, and a small population of them are mobile most of the year;
Is the community local per capita income inferior, basically the same or superior to national value? (please note how confident you are about the information)	This information might be wrong due to a mistake in the field, will fill in at a later stage;
Is the CCA recognized as a protected area by governmental agencies? (Yes or no; if yes, how? If no, is it otherwise recognized?) If yes, legal document? Establishment date?	In 1994, the Zongsa Monastery obtained written agreement from three township government offices to manage the sacred mountain and forests. Please see the photograph of the agreement. Even though, this not legally binding supported by any given law or policy, but this is the closest CCA can get in obtaining government's support and recognition in Western China.

Have there been any government resources on environmental protection or poverty reduction within the CCA, if yes, is there a relationship between these action and CCAs, if not, why?	There have not been any direct resources sharing from the government agencies to help with environmental protection or poverty reduction.
Conflicts with tenure, natural resource use?	While endangered species are protected by the laws, the fish which is not on the endangered species' list can be harvested by non-Tibetan communities. But the Buddhist Tibetans practice cultural taboo on catching and eating fish. This is viewed as a conflict of resource management in the area.
What is the main management objective (e.g. livelihood, cultural, spiritual...)	The primary objective is to maintain the sacredness of the mountains and lakes, and respect lives of wildlife, at the same time improve the community livelihood.
By definition, a CCA fulfils a management objective. To which IUCN management category[1] do you consider it would best fit (this does not imply that the management objective is consciously pursued by the concerned community, but that it is actually achieved)	VI – Managed Resource Protected Area
<b><i>B-Additional qualitative information</i></b>	
Main ecosystem type	Sub-alpine coniferous forests, alpine meadows and scree, and freshwater ecosystems
Description of biodiversity & resources (ecosystems, species, functions) conserved by the CCA	The database for this site is not yet done. But the old-growth forest behind the monastery looks very promising, and the management roles seem to very evident, therefore we can only estimate that the biodiversity in this site should be rich.
Description of local ethnic groups and languages spoken	the ethnic group is the Khampa Tibetan, and speaks Tibetan

<p>historical context of the CCA</p>	<p>The religious activities and cultural revitalization was started in 1981 when the minister of the monastery, Luorejiacuo took the initiative to involve villagers re-introducing the religious dance of Dorje in the monastery after more than ten years of silence. The act rejuvenates the villagers' attachment to the monastery. In 1983, religious freedom was tolerated by the newly issued policy; the monastery was able to re-open formally to the villagers. The monastery started to raise the issue of wildlife protection and protection of sacred mountains. In 1987, the monastery organized villagers to patrol sacred mountains and forests in the Duopu valley and Aangzha valley. This may very well be one of the earliest cases of this kind after the cultural revolution. The Duopu and the Angzha Sacred Mountains makes one of the most important 66 sacred mountains and lakes in Ganzi Tibetan Prefecture. The monastery created lots of opportunities to interact with villagers in order to ensure the significance of protecting these sacred sites. Every three days, one patrol will be made by villagers. Every two households of at least two villagers will fulfill one such patrol journey. A bamboo stick would be erect at the farthest spot, and the it is for the nest journey to fetch the same bamboo stick back to the monastery three days later. In 1996, the Zongsa monastery applied to the county government to request a designation of the sacred mountain area as the enclosed forest land under the care of the monastery. Such application was responded jointly by three township government office and recognized in the written memo that the monastery will exercise management rights to enclose the mountains and forest. The monastery also formerly hired two villagers as the full time forest guards who receive 130 yuan /person monthly. The monastery also established Yothok-Yonden-Gonpo Medical Association and Tibetan Medicine hospital, and organized many sessions of handcrafts workshops for the villagers, to help out communities. Currently, there are more than 200 residing monks, the monastery is operating the Zongsa-Kangxie Buddhism School housing over 400 teachers and students, the Yothok-Yonden-Gonpo Mecial Center, and Handcraft Training Workshop Center. The graduates from the Buddhism school have had over 65 students with the title of "Kanbu", and established more than 24 Buddhism schools, such as the Gengqin monastery, and the Woer Monastery. The graduate with Kanbu title is now teaching in more than 33 Buddhism school in the region. In summary, the Zongsa monastery is making a great contribution of Buddhism teaching and playing a important role.</p>
<p>Governance structure for the CCA (who takes management decisions, how?)</p>	<p>The Monastery enjoys very high respect and through sermons, the villagers' awareness of protecting sacred mountains, and respect for all life forms in the sacred mountains were re-enforced. Mountain patrolling is managed by the monastery, but villagers are implementing the patrolling plan. Villagers do not seem to know the rational of the patrolling routes and design of the routes.</p>
<p>The concerned area and natural resources may or may not be physically demarcated but are perceived and treated as "different" from the surrounding landscape or seascape. Who decided that they are so?</p>	<p>The Zongsa Monastery, but the villagers also make recommendation to the monastery in terms of actual practical management practices.</p>
<p>The concerned area and natural resources are managed according to a set of <i>rules</i> that may or may not be immutable, exist in written form or be fully respected by all, but are broadly known at least locally. Who established those rules?</p>	<p>the Zongsa Monastery</p>

In fact, the concerned area and natural resources may be managed according to a main <i>objective</i> (preservation of a sacred feature, conservation of biodiversity, sustainable use of a resource, etc.) Who decided about that objective?	the Zongsa Monastery
The concerned area and natural resources need <i>on going</i> management decisions. Who takes those decisions?	the Zongsa Monastery
If a given “body” takes those decisions, who decided the structure of that body?	the Zongsa Monastery
Who decided the <i>composition</i> of that “body”?	the Zongsa Monastery
If decisions are taken by an individual, who appointed and supports her/him?	the minister of the Zongsa Monastery
To whom is the “body” or the person who takes management decisions directly accountable?	the Zongsa Monastery
Who enforces management decisions regarding the area and natural resources?	the villagers who are attached to the Monastery
Who carries out some forms of surveillance, monitors the concerned area and resources and is generally aware of their status and potential problems?	the villagers
<i>Who is crucially concerned</i> with the area and resources and demonstrates a strong will to preserve it when facing potentially destructive change?	The monastery and villagers. Monastery is concerned for reasons explained elsewhere already. Villagers are concerned because not only there are strong sense of culture belongingness, but also the ostracism or peer pressure for not complying is very high. One of which is that villagers' reciprocity to the monastery also means monastery will respond to the household request for a religious services at home, which is a very important household needs in many occasions.
Length of time the governance model has been in place	there have been nearly 20 years since 1987
Characteristics of the use and management of natural resources in terms of kinds and estimated quantity and other features in the CCAs, such as fuel wood, wild mushroom, herbs, livestock ranging, etc.	grazing, collecting herbs, and mushrooms
Land and resource ownership in the CCA, both in terms of de jure and de facto and pls specify if there is difference.	there are largely fall under state forest, and collective forest, but in terms of detailed divide of the two, further field visits are needed
Type of land use in the CCA	forest, rangeland and river
Existence of written or oral management plans and specific rules for the use of natural resources in the CCA	historically, there are lots of taboos on forest closure, ban on hunting, and dos and don'ts on harvesting acts, such as digging soil, logging timbers have to be at designated sites, and also defined sites that cannot have those harvesting activities, such as behind the sacred hill, behind the monastery, around the ghost sites, and also hunting can not take place at places that have the spirits of "the Le".

Map and zoning of the CCA (please attach if available and relevant,)	Please refer to the map???
Relevant pictures with captions (please attach if available)	see picture in the designated folders
Major threats to biodiversity and/or the CCA governance system	<p>The Dege County has a plan on developing tourism around the Zongsa Monastery. Previously, there was very little inward migration; interaction with outside world has been infrequent. If tourism development plan boosts huge migration into the region, there will be potential adverse impact on the local communities, culture and ecology. It will be a challenge for the area to remain culturally attached to the sacred mountains and their CCAs at the same time reap the benefit of tourism economic growth. The other threat stems from the non-Tibetan communities also living in the area. They do not recognize CCAs and therefore don't practice cultural sensitivity and respect to Tibetan communities' taboos, such as killing wildlife, harvest fish that are not on the endangered species list. The monastery does not have control over such acts of the non-Tibetan communities.</p>
Local CCA-relevant features, stories, names, rules and practices	the key feature is the minister of the Zongsa monastery