

A Report of Grassroots Discussion on:

Pungmo ICCA in Dolpa District, Nepal: Threats and Responses



Results based on the community grassroots discussions on ICCA Resilience and Security Tool and a Photo Story by Pungmo Community in 2013/2014



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Executive Summary

Pungmo is one of the villages of Phoksundo Village Development Committee (VDC), one of the 23 VDCs, in Dolpa district (North-West Himalayan Region of Nepal). Dolpa is one of the most remote districts in Nepal. One may feel that this district is like another world of when s/he goes there. There are no roadways and footways to go to this district. So one should reach there (district headquarters) by air-flight which is not only the expensive but also difficult to access. Pungmo village is further remote from the district headquarter/district airport. It is two days normal walking distance from district headquarter or the district airport. In addition, there is absence of basic development infrastructure like educational institution (only primary school), health facility, communication etc.

Pungmo is a cluster of three villages: Pungmo, Punikha and Gumba. This village is situated in the high Himalayan ranges, surrounded by the mountain peaks covered with everlasting snow. Most of the parts of this village are covered by the rocky terraces, pasture lands, some forest patches, mountain peaks, and some farmlands. The total of 44 households inhabit in this village. They follow Buddhist religious; however they call themselves Bonpo religion followers. They follow and believe on Buddhist religious philosophy, the non-violence culture, so they never kill any of the animals, both the wild and domestic. Agriculture and livestock are major occupation of the people in this village.

The natural resources are protected, conserved and managed by customary laws and practices. 'Yulthim' is the main customary institution which consists of other sub rules and sub-institutions, namely Torema, Ngyokai, Ringkai, Chhankai, Singkai. The social, cultural and economic behaviors of people are governed by these institutions and institutional rules. This report tried describes on how Pungmo people are conserving and managing their resources in particular and the whole territory in general. The description is based on the photo story prepared through community meetings and interactions with Pungmo people, experiences and knowledge of Pungmo people, and photo archives.

Pungmo people are able to maintain their culture, cultural values, and traditional practices associated with the protection of their nature and human behaviors. So, they claim to be an ICCA in Nepal. However, they are facing some external and internal threats recently. The one of the biggest threat is establishment of Shey-Phoksundo National Park and its interventions through its local institutions. Similarly, environmental degradation caused by unwanted Yarcha collectors, lack of development infrastructure, and illegal wild life killing and haphazard collection of herbs and herbal medicines are some threats for Pungmo ICCA. The Pungmo people are responding to these threats with their capacity but it requires some further actions to make them able to response these threats. One of the most important needs is a legal recognition of their culture and cultural values associated with the protection and management of their territory. These are tried to describe from the perspective of the Pungmo community. The related processes and the lessons learned were compiled in a photo-story entitled '**The Pungmo ICCA in Dolpa District, Nepal: Threats and Responses.**'

Acknowledgement and Dedication

Deepest gratitude goes to the Pungmo people who participated and shared their stories, opinions and inspiring stories of their life. They are Mr. Norbu Gyalzen Lama, Mr Yungdrung Hise Lama, Mr Sonam Tsuldrim Lama (Lamas), Mr Norbu Lama, Mr Migyur Lama, Mr Larke Lama, Mrs Pasang Baijee, (the community leader), and Mr Senduk Lama, Mr Dawa Dondup Lama (teachers), Mr Tsewang Daldul Lama Mr Tsering Tenzin Lama (elderly people), Miss Pasang Nyima Baijee, Mrs Pakyan Baijee, Mrs Yungdung Lama (women's group) Mr. Duksai Baijee, Mr Tenzin Baijee, Mr Khamsum Lama, Mr Nyima Gyalzen Baijee (youths) Mr Tangyal Lama (herders) Mrs Hoiser Lamu Lama, Mr Dukta Lama, Mr Dapla Baijee (farmers).

Thanks goes to Mr Migyur Lama, Khamsung Lama, Nima Gyaljen Baijee and Mapcha Lama from Community Conservation and Development Centre (CCDC) Pungmo, Dolpa, for their support in organizing community meetings. A great thanks goes to Prasanna Maharjan for his technical support in preparing Photo Story.

Great thanks also go to ICCA consortium colleagues, namely Grazia Borrini-Feyerabend, Neema Pathak and Aurelie Newman for their support in different stages.

This report and photo story is dedicated to the people from Pungmo village who born, struggled and passed away in Pungmo village without a legal recognition of their customary laws and practices.

1. The Context: Locating Pungmo People within the Larger Nepal

Pungmo is one of the villages of Phoksundo Village Development Committee (VDC) in Dolpa district; while the Phoksundo is one of the 23 VDCs of Dolpa district, the largest district situated in the North-West Himalayan region of Nepal.

This district is not easier for visitors from other districts of the country for it is next to the higher mountains and hills in its South. So, Dolpa district is like another world for people from other districts. Except the air-lift, there are no roadways to reach this district.



Moreover, Pungmo village is further far from the district headquarter and district airport. It is two days normal walking distance from district headquarter or the district airport. In addition, there are no telephone services, education higher than the primary education and no modern health services. So, one needs a well prepared plan to go to the Pungmo village. This is why Pungmo village in Dolpa district must be one of the most neglected villages in Nepal in terms of state's presence and development infrastructure.

Pugmo is a cluster of three villages: Pungmo, Punikha and Gumba. This village is situated in the high Himalayan ranges, surrounded by the mountain picks covered with



everlasting snow. Most of the parts of this village are covered by the rocky terraces, pasture lands and some forest patches. Pungmo people are settled in the lower parts of these mountains, where pasture lands, some patches of forest areas, and some farmlands are available.

There is no written history on the settlement or origin of Pungmo people in this village. However, the elderly people say that they came to this village from Northern part, the Tibet, and have been living in this village since more than 10 generations that may be around 3 centuries. So, they are the first settler of this village. All of the total of 44 households inhabit in this village follow Buddhist religious, however they call themselves a Bonpo religion followers. They follow and believe on Buddhist religious philosophy, according to which non-violence culture is one of the most basic principle and religious doctrine. Because of their beliefs on that religious doctrine, they never kill any of the animals, both the wild and domestic.

Agriculture and livestock are major occupation of the people in this village. Barley, bouquet, potato, and wheat are their major agricultural products; while a cattle rearing is most important part of their life. Yak and sheep is the major animal they are rearing up. So, their livelihoods are completely dependent on the agricultural production, supplemented by the animal husbandry. A larger geographical area, mainly the pasture lands in and around the Pungmo village, comes under their livelihood niche. They are managing, conserving and also utilizing available resources through their customary laws and practices.



The Pungmo village is governed by its own customary rules. 'Yulthim' is the main customary institution which consists of other sub rules and sub-institutions, namely Torema, Ngyokai, Ringkai, Chhankai, Singkai. The resources are conserved and managed and people are governed through these institutions and institutional rules.

This report tried to describe briefly on how Pungmo ICCA are conserving and managing their resources in particular and the whole territory in general. The description is based on the photo story prepared through community meetings and interactions with Pungmo people, experiences and knowledge of Pungmo people, and photo archives. These activities were conducted under the framework of the project "Strengthening the ICCA Consortium as an emerging local–regional–to-global institution to conserve bio-cultural diversity, promote sustainable livelihoods, grazing land management and secure human and indigenous peoples' rights" financed by The ICCA consortium.

This initiative is designed to deepen the understanding of ICCAs and contribute to enhancing their appreciation locally, nationally and internationally. In addition, the initiative tried to describe and understand the external and internal threats to the Pungmo ICCAs—i.e., the phenomena that endanger their existence as ICCAs, as well as the responses they elicit from their communities governing and managing them. These are tried to examine from the perspective of the Pungmo community. The related processes and the lessons learned were compiled in a photo-story entitled '***The Pungmo ICCA in Nepal: Threats and Responses.***'

2. Methodology

The general methodology adopted in this initiative is principally based on concept 'ICCA', meaning the areas and territories protected, conserved and in some cases restored by the Indigenous Peoples (IPs) and or local communities who inhabit them. The term refers to specific sites, resources, species voluntarily conserved through common values, practices, rules and institutions. In a global context, there are three common criteria to define ICCA:

- A community closely connected to a well-defined ecosystem (or to a species and its habitat) culturally and/or because of survival and dependence for livelihood;
- The community is the major player in decision-making (governance) and implementation regarding the management of the site, implying that community institutions have the capacity to enforce regulations and the primary decision-making rests with the concerned community;
- Community management decisions and efforts lead to the conservation of the ecosystem's habitat, species, ecological services, and associated cultural values;



The Pungmo ICCA has been tried to understand and document taking in the view of above three common criteria. For this, grassroots meeting and discussions were organized to develop local people's common understandings about threats of Pungmo ICCA and discuss about their responses. Similarly, the community photo archives have also been collected to articulate with their common values, rules, practices and institutions. In doing these all, the ICCA Resilience and Security Tool was assessed by the community members.

The first grassroots discussion on ICCA was conducted on 26th May 2013 at the Pungmo Village, Dolpa. The total of 26 individuals from Pungmo was participated in the discussions. The Second grassroots discussion was organized on 16th November 2013 at the Pungmo Village, Dolpa. In this discussion, the total of 21 members of the Pungmo community participated. The discussions focused on their threats and responses guided by the ICCA Resilience and Security Tool.

3. The Pungmo Community

Phoksundo VDC (one of 23 VDCs of Dolpa district situated in its northwest corner) is rich in natural resources, biodiversity and cultural heritages. Photksundo Lake, numbers of religious pilgrimages like Gompas, Chorten and other religious and sacred sites have made this VDC rich in cultural heritage. The

Pungmo community is located in the western part of this VDC. This community is also rich in natural and cultural resources. The number of natural and cultural heritages like Gompas, Chortens, religious and sacred sites, Lakes, mountain peaks, religious forest, pasture lands have made the life of this community peculiar and wonderful to see and describe. Moreover, religious and cultural values, practices, beliefs and institutions of Pungmo people

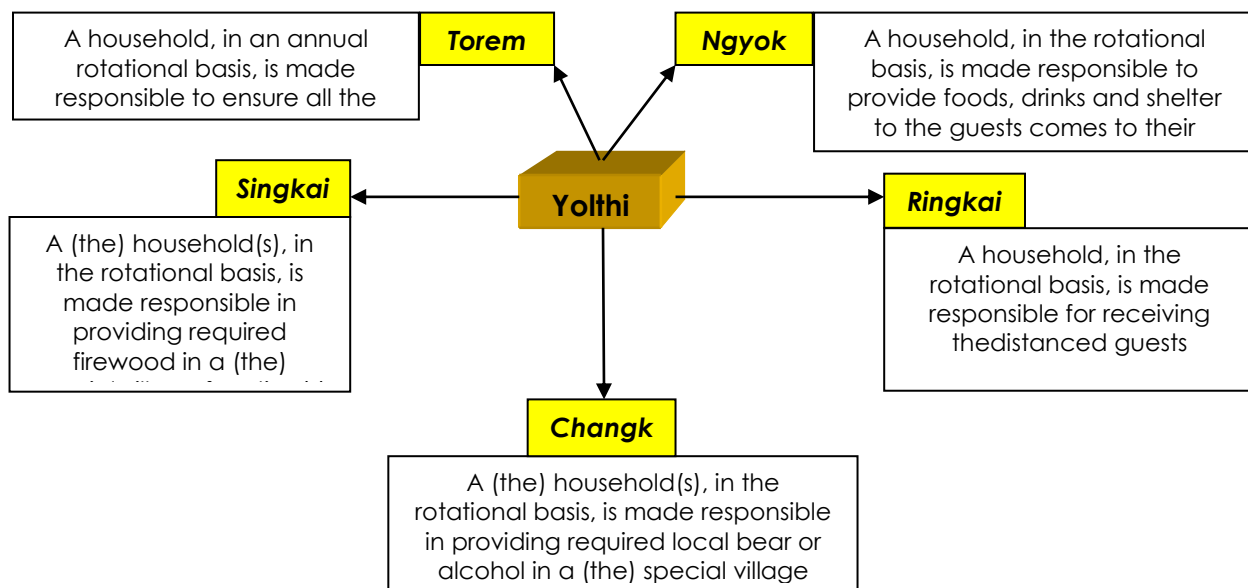


associated with local natural and cultural resources have made this community important and interesting for outsiders. Pungmo people follow Bon religion, an ancient pre-Buddhist religion practiced in then ZangZung dynasty of Tibet from some 18000 years back, which is directly related with their

traditional livelihoods, and protection, conservation and management of local bio-diversity. These all have been tried to describe in this section of the report.

The Pungmo community comprises of 44 households, settled in three hamlets namely Pugmo, Punikha and Gumba. The Pungmo community people are also known as Dolpo indigenous people. They belong to the Dolpo tribe, which inhabits the Dolpo ancestral domain of the mountain ranges of the Nepal. The domain covered by religious forests, community forest, pasture land, farm lands, Mountain rock with high levels of biodiversity spread over the provinces of Gunasa, Punphu, Gumba, Kum, Dama, Kagmara and Pungmo. It is located at an altitude of 2300 to 5500 meters above sea level.

The whole village resources and people are managed and governed through a customary rules and laws practiced in the name of 'Yulthim'. In local language, 'Yol' means village and 'Thim' means law so the etymological meaning becomes "village rules". So, "yolthim" is a set of rules that regulates and governs individual behaviors related with natural resources such as pastureland management, herbs and herbal medicine collection, forest area management, management and organization of village festivals etc. Further, the 'Yolthim' consists of other five sub-rules and institutions namely Torema, Ngyokai, Ringkai, Chhankai, and Singkai. These are associated with specific rules and institutions to perform specific village activities.



Torema:Torema is a community-post given by the village assembly. It is also a customary institution through which the implementation of 'Yulthim' is ensured or implemented. In this practice a household, in an annual rotational basis, is made responsible to ensure and implement all the village laws, traditions and decisions. For example, a household selected for this role is responsible in safeguarding the crops from livestock and other wild lives, management and utilizations of pasture lands, management and organization of village festivals etc. This household is also responsible to punish or fine if someone do not accept village decisions and rules. The performance of a particular household is assessed by village assembly at the end and then another household is rotationally selected for these roles.

Ng yokai:In local language, "Ngyo" means food and "Kai" means the turn, so the word meaning becomes turn for providing foods. It is a customary law according to which a household, in the rotational basis, is made responsible to provide foods, drinks and manage shelters for the guests visiting to their community. The visitors are commonly those who come from outside or other villages to participate or support in the community fest and festivals, religious ceremonies etc.

Ringkai:In the local language, "Ring" means far or distance and "Kai" means the turn and hence the etymological meaning is "the turn for distance or far". It is a customary law according to which a household, in the rotational basis, is made responsible for receiving the guest coming from a distance. The responsible household goes to the village gateway to welcome and receive the guest and brings him to the village.

Chhankai:in local language, "Chang" means bear or alcohol and "Kai" means the turn so the word meaning of "Changkai" means "the turn for local bear". It is a customary laws related to the arrangements of local bear or alcohol for village feasts and festivals. According to this institution, a households or some time some households, in a rotational basis, is made responsible to provide and mange required local bear or alcohol in the village feast and festivalslike worship of water god in drought, worship of other village gods called 'Yulsha', special community gatherings etc.

SingKai:In the local language, "Sing" means the fuel wood and "Kai" means the turn so the etymological meaning of "Singkai" is the turn for fuel woods". It is a customary institution for making a household or some households responsible to provide or manage required fuel woods for celebrating or organizing

village feasts like worship of water god in drought, worship of other village gods called 'Yulusa', special community gatherings etc. The households are appointed by village assembly on rotational basis.

The discussed above are the customary institutions of Pungmo people. The protection, conservation, management, and utilization of village resources, including the governance of the people, are done through these customary institutions and practices. For example, the conservation, management and utilization of pastureland are done according to the decisions made through "Yolthim".

Animal rearing is one of the most important sources of livelihoods for Pungmo people. The larger pasture lands are natural resource for this activity. They manage, protect and utilize the village pasturelands through customary laws and practices. Before opening the pasture lands, lamas worship the gods and goddess into the wild and request them for the conservation of those meadows and safeguard their livestock. They believe that all the lakes and ponds are inhabited by the Nagas (the goddesses to safeguard the territory), so such lakes and ponds are conserved and kept pristine. Local law also prohibits the poaching. If they find someone poaching from outside communities, they arrest and send to national park office. They don't allow grazing on the meadows from livestock from other communities. The caravans of numbers of yaks and other animals in travel by other neighboring communities during their seasonal migration for trade are provided with only some portions of pastureland for given times.



The pasturelands are grazed on rotational basis which is indigenous knowledge and customary practice of pastureland management. For example, the pastures around the main villages of Pungmo area are reserved for the winter. As summer begins, the community migrates temporarily to upland pasture called Pumphu. Of the two major pasture areas, Kunasa is important for herbs and non-timber forest products and Pumphu is for grazing. They live in common shelters of two-three households during them are upper pasturelands. During this period, they also cultivate some crops like malt, mustard and potatoes. As the crop grow and grass is finished nearby, they shift to another pasture both for more grass and protection of crop from livestock. No formal committees have been formed to perform these

managerial roles, rather this happens through set of voluntarily understood norms and practiced ensured through "Yolthim".

Because of their non-violence religious philosophy, the Pungmo people never kill the animals (both domestic and wild). So, they eat meat either after the livestock or animal dies naturally or slaughtered and imported by outsiders. They also prohibit people from outside in killing or hunting wild animals in their ICCA. If they find anyone involved in illegal killing of animals then they catch him and handover to the national park authority for punishments.

Pungmo people have been conserving many of the forest patches as Gumba forest (the religious forest). By traditional practice, the use of wood for construction of houses and other purposes is regulated by the village permits. However this is gradually being controlled and regulated by national park authority. The Amchi (traditional Tibetan doctor) is another important customary practice of biodiversity conservation and utilization. According to this system, the "Amchi" is one who is traditionally allowed to identify and collect herbs and roots as well as other ingredients required for preparing the medicines for villagers. This system controls the haphazard collection, over collection and illegal trading of herbs and herbal medicines in their ICCA.

Pungmo ICCA is believed to be one of the places where the Bonpo religion is still alive in Nepal. They enforce their own law called Thektim that also prohibits killing of wildlife and destroying of forest and plants. This system also manages and protects religious forest that also supports to the Yolthim system. The Thektim performs annual religious worships like Chhiva, Tuichen, Kuktör, Namgyal Tongjor, Chhoppa, Pachhok, Lama Chhoppa etc. Each of these worships is made once a year. The Pachhok is performed somewhere during the Dashai, Nepalese main festival. The local people here believe that the Pachok worship salvages the sin made in massive sacrifice of innocent livestock during Dashai festival by other communities. Namgyal Tongjor is worship of soil. Every household bring the soil of their farmlands for the worship and take the soil back and sprinkle in the farm lands wishing the good crop after the ritual is over.

4. Threats to the Pungmo ICCA

The Pungmo people are governed by their customary laws and practices. They have strong faiths and beliefs on their religious and cultural philosophy. They also have very strong commitments for the protection of their religion, culture and cultural practices and they are thriving for the protection of their

historically rooted identity. However, recently they have been facing with number of international external threats. Some of the major threats are discussed below.

4.1 External Threats to the Pungmo ICCA

One of the major threats to the Pungmo ICCA is the establishment of "*Shey Phoksundo National Park*".

It was established in 1984, followed by the formation of its management institution, and mobilization of officials and security personnel in this area. These have been gradually becoming big threat for Pungmo ICCA. There are some reasons why these have become a big threat for them. First, the establishment of national park has come along with the formation of its own management institution called "Buffer Zone Management Committee (BZMC)". The BZMC is federated by local user committees but it is accountable



towards the national park authority. Second, the government officials and security personnel mobilized by the national park have become dominant and influential actors in taking decisions in local affairs.

Third, the BZMC have become a legal and active local institution for planning and implementation of all conservation activities of the national park and local communities like Pungmo ICCA. These all processes have neglected the customary laws and practices of Pungmo ICCA.



The second big external threat to the Pungmo

ICCA is a *Yarchagunbhu collection*. Since a decade, Dolpa district, including Pungmo ICCA, has been becoming prioritized place for the Yarcha collectors. This is becoming a great challenge for Pungmo ICCA in terms of maintaining biodiversity and associated culture of the people. First reason why it is a big threat is that the government legally allows large number of people (the outsiders) to enter in the National Park Area, including in our ICCA, by taking entry fees. These people cut down the trees haphazardly for their use and throw the rubbish haphazardly. due to which the natural environment

becomes adversely affected by such activities of Yarcha collectors. Second is that the permission to Yarcha collection is increasing conflicts between local people and the outsiders.

The third big external threat to the Pungmo ICCA is ***hunting wild life and illegal collection or harvesting of herbs and herbal medicines*** in their territory. The Pungmo people argue that the outsiders such as the people entered in their area as tourist or the Yarcha collector or employee (government, non-government, researchers), in



many cases, have found involved in poaching wild animals or illegal and haphazard collection of herbs and herbal medicine. This is happening because of the lack of institutions, institutional mechanisms and actors to monitor and supervise such activities of the outsiders.

The third big external threat for Pungmo ICCA is the ***development interventions*** entering to their community. Because, the development actors and practitioners go to their village without understanding and knowing about the importance of their customary laws, practices, their values in the local contexts and significance of promoting these practices. This is creating some confusions and dilemmas for both the parties, Pungmo community and development practitioners.

4.2 Internal Threats to the Pungmo ICCA

Each and every household need several wooden poles (young and straight one) every year in Lhosar for putting Tarchok, religious flags with mantras, around their houses, settlements and Gompas. People, in some cases go to the forest and cut down the required tree without considering its impacts in the degradation of the forest, which has unknowingly been contributing to the ***deforestation***.

It is already discussed in the beginning chapter that on the lack of basic modern infrastructure facilities (mainly education, health, transportation, communication). Due which the younger generations are either compelled to migrate to other city areas or live with isolated life resulting into the uncompetitive to the local, national and international market. So, ***migration*** has been becoming one of the common choices for younger generations in Pungmo village.

The leadership is one of the most important parts of community development and change in the modern context. However, the above lacks of basic development facilities have been gradually resulting into the **lack of leadership development** in Pungmo village. Its possibility will be due to two reasons: either migration of youths to the city area resulting into "no return to the village" and lack of leadership capacity due to no education, skills, and exposure.

5. Community Responses and their Results

Despite different types of external and internal threats, the Pungmo people are still able to maintain their culture, cultural beliefs, and practices in their territory. They completely do believe on their BON religion. According to which they practice the culture of "non-violence". They neither kill domestic animals nor the wild one. Rather, they keep their eyes upon others or outsiders to control and prohibit them of killing wild life in their territory.

They felt the importance of teaching religious philosophy to the younger generations. So, since the last one and a half decade their religious leader (the Lama) started to teach religious philosophy to the youths and child in the school. They are celebrating cultural festivals to



mark and continue the religious philosophy. They are trying to cooperate and collaborate with conservation authorities in their ICCA.

Recently, they started discussing about how they can control environmental degradation caused by the Yarcha collectors. They have made frequent personal and collective delegations to the National Park authority and Local Government offices to complain about forest degradation, environmental damages and loss of biodiversity by Yarcha collectors and other visitors. So, they thought the importance of a registering a legal organization to carry up these all activities. Finally, they have become able to register a community organization called "Community Conservation and Development Center (CCDC), Pungmo" in 2012 in district administration office. They expect that this organization will become their community

institution to take care all of our religious and cultural properties and also to carry out their issues and concerns in days to come.

They have been trying to align with other conservation actors who are close to their concept and philosophy. As a result, Pungmo ICCA is one of the members of ICCA Network Nepal. The network is playing pro-active roles in policy lobby and advocacy for the legal recognition of ICCAs in Nepal.

6. Current Actions and Needs for Pungmo ICCA

The Pungmo people are confident to ensure the sustainable protection, conservation and management of their territory. It is already discussed in the above chapters that they are able to do these all through their customary laws, values and practices. It is also discussed that the Pungmo people have already registered a legal organization with the aim to carry up their issues and concerns head. However, they are still far from some basic pre-requisites to go ahead.

a) Legal recognition of customary laws and practices: Although Pungmo people are protecting, conserving and managing their nature and resources through their customary



laws and practices, these practices do not have an official or legal recognition. The official and legal recognition do not only make them feel respected but also encourage them to promote culture and philosophy of biodiversity conservation that they have been doing since long history.

b) Promote customary practices as local institution: The official development activities (planning, Implementation and monitoring) are being done by the government institutions, for example the conservation activities are done by the BZMC. But the their local indigenous institutions (discussed in the beginning chapters such as Yolthim, Torema, Ngyokai, Ringkai, Singkai,

Changkai) have not been recognized as local institutions for development activities. So, it is a community demands that the National Park authority should recognize their ICCA as local legal institution for carrying up local level development activities. The legal recognition of their ICCA will encourage them to support, cooperate and collaborate with other conservation agencies.

c) *Recognition of Pungmo ICCA as a key local development actor:* The local development agencies and practitioners should recognize Pungmo ICCA as a key development planner and implementer for their development affairs. While the external agencies including the government officials and agencies could play facilitating and supporting roles. This will make the Pungmo people able to participate and take decisions themselves for the issues and concerns related to their life.

d) *Basic development infrastructure:* The Pungmo people highly desire for the basic development infrastructures in their ICCA. Due to the lack of basic modern development infrastructure such as rights to education, rights to basic health, job opportunities, modern communication facilities, and transportation, most of their youths are forced either to live without these facilities or migrate to the city areas. So, they need state's prioritized supports for basic development infrastructures so that the newer generation could become competitive and capacitated to advance their issue and concerns. This also creates opportunities for youths in investing some of their time and knowledge for in doing something for the protection of their common values and practices.

e) *External supports:*The Pungmo people are very excited and optimistic in gaining legal recognition to their ICCA in near future. So, in a latent form the Pungmo people are demanding for the supports from the government, other agencies and experts to protect their ICCA. They need both the material and non-material supports for their recognition and empowerments.



7. Lessons Learned and Next Steps for Pungmo ICCA

The methods adopted in making Pungmo Photo Story became a part of common platform to discuss and assess community conservation activities. The lessons learned from the methods adopted and their outcomes could be summarized into some points. **First**, the culture, cultural values and norms established by common values and practices, religion and religious values, customary laws and practices, customary institutions of Pungmo people are directly and indirectly related with the conservation and management of nature and natural resources they are dependent or related with their existence/livelihoods. **Second**, the Pungmo community is a microcosm where people are able to develop and maintain their own systems to govern their world. They are able to ensure sustainable conservation of their nature through their common values and traditions. Such system seems very effective and practicable for local socio-cultural and environmental context. **Third**, although the customary laws and practices based on common values are effective in managing resource and governing people are very effective these are far from the state's legal recognitions. So, the Pungmo people have been thriving for their co-existence with increasing external and internal threats. **Fourth**, the community distanced from the state/government is often neglected from different basic development activities like education, health, transportation, communication and so on. Moreover, the state often tries to increase its hegemonic controls in different forms like establishment of Shey-Phoksundo National and its management institutions in Pungmo ICCA instead of identifying, recognizing and supporting local values, practices and institutions. **Fifth**, the community awareness raising and capacity development of local leaders and custodians is an essential so that they become able to carry up their agenda independently. However, the methods and processes of awareness building and capacity development needs to be very much careful so that the whole processes and steps become natural without the influence of outside actors and outsiders. **Sixth**, the review and analysis of national laws and policies and policy advocacy and lobby based on the analysis seems highly desirable for Pungmo and Pungmo like ICCAs in Nepal. This could provide them exposure to interface with national actors and develop their linkages with wider (national and international actors) conservation agencies. This will also help to develop cooperation, partnership and collaboration between local community and outside agencies for the legal recognition of ICCAs.

In summary, the Pungmo Photo Story making processes could be considered as a part of movements for the legal recognition of ICCAs in Nepal. This has some direct and indirect local, national and global impacts. In terms of local impacts, the Pungmo people become able to discuss and assess their

customary practices, which have helped to increase their common understanding about the significance of their ICCAs in biodiversity conservation. At the same time, the enhanced knowledge and common understanding on their ICCA will definitely contribute in the conservation of national biodiversity. Similarly, the Pungmo Photo Story making process will definitely add some knowledge and evidence for the global movements for the recognition of ICCAs as a part of biodiversity conservation and also to meet the global biodiversity conservation targets.

8. Annexes

Annex 1: The Compiled Resilience and Security Tool

The community meetings and discussions were followed by the discussion on ICCA Resilience and Security Tool. The discussions were done manually based on the questions/issues of the tool.

SN	ICCA Resilience and Security Tool
A. Internal Factors	
<i>a. Connection between the indigenous people/ local community and the ICCA</i>	
1.	<p>ICCA's cultural, spiritual and other non-material values appreciated by the community as evidenced by the ICCA being part of their worldview and identity and/or being culturally or religiously important (<u>strong</u> if ICCA-related values are virtually universally known and appreciated; <u>medium</u> if held by about half of the people in the community; <u>weak</u> if basically lost)</p>
	<p>The community response was Strong(5):</p> <p>The cultural and religious values and practices of Pungmo ICCA are appreciated by all who knows Pungmo village. So, community people think that this is universally known and appreciated.</p>
2.	<p>ICCA's values for the conservation of biological diversity appreciated by the community, as evidenced by endemic species & ecosystem functions being well known & appreciated/ protected</p>

	(<u>strong</u> if most people in the community are knowledgeable and active in conservation; <u>medium</u> if about half of the people are concerned and active; <u>weak</u> if most local people appear insensitive to current or potential ecological change)
	<p>The community response was Strong (5):</p> <p>The customary laws and values of Pungmo community (like Yulthim) associated with natural resources such as a rotational grazing land management system, support to the conservation of biological diversity and nature in the Pungmo ICCA. They feel and response that they are knowledgeable about how to conserve and why to conserve.</p>
3.	<p>ICCA's subsistence & economic values appreciated by the community as evidenced by it being a well-known and utilised source of food, water, income or providing protection from environmental disasters (<u>strong</u> if basically everyone benefits from the ICCA; <u>medium</u> if by about half of people benefit from the ICCA; <u>weak</u> if most members of the community receive no direct benefit from it)</p>
	<p>The community response was Strong (5):</p> <p>The livelihood of Pungmo people is basically depended on natural resources available in the area mainly the farmland and grazing lands. There is no any alternative sources and means of their livelihoods.</p>
4.	<p>Age of relationship between the ICCA and the community (<u>strong</u> if over 100 year old; <u>medium</u> if less than 50 years old; <u>weak</u> if is less than 10 years old)</p>
	<p>The community response was Strong (5):</p> <p>There is absence of exact written documents on when Pungmo people have come to this place but the elderly people say that more than 10 generations have been there which may be more than 300 years of settlement history in this place. So, Pungmo people have relation with their ICCA more than 300 years.</p>

5.	<p>Strength of relationship between the ICCA and the community (<u>strong</u> if both elders, youth, men and women are engaged in caring for the ICCA; <u>medium</u> if there is a strong involvement of community elders <u>or</u> the youth or only men or women; <u>weak</u> if only very few individuals seem to care about the ICCA)</p>
	<p>The community response was Fairley Strong (4):</p> <p>Mostly community elders, few youths and few men and women in Pungmo community are completely attached with their territory. However, some of the youths have becoming detached with their territory due to their migration.</p>
<p>b. Governance of the ICCA</p>	
6.	<p>ICCA decision-making valued &respected by the community, as evidenced by strong ICCA-related institutions, champions and leaders (<u>strong</u> if respected by virtually everyone; <u>medium</u> if well respected but not by all; <u>weak</u> if management decisions about ICCAs go very often un-respected)</p>
	<p>The community response response was Strong (5):</p> <p>The decisions, decision making institutions and processes are fully respected and followed by all households and individuals in the Pungmo ICCA.</p>
7.	<p>Community engagement in decision-making (<u>strong</u> if major issues are only decided by consensus by a general assembly or equivalent body; <u>medium</u> if local decisions are usually debated and taken by majority votes; <u>weak</u> if the community never has general assemblies and meetings)</p>
	<p>The community response was Fairly Strong (4):</p> <p>Community decisions mostly done by people living and occupationally attached with the resource in Pungmo ICCA. But some of the people who are outside the village for education, jobs and other purposes are missing from the processes. However, the decisions and decision making processes</p>

	are fully respected by all.
8.	<p>Community cohesion and solidarity, as evidenced by a sense of common identity, mutual help and respect(<u>strong</u> if the community is proud of its identity and demonstrates in practice its own internal solidarity and aliveness; <u>medium</u> if there are sporadic cases of local destitution and abandonment (lack of solidarity) but people still participate in common festivities and initiatives; <u>weak</u> if local destitution and abandonment are frequent and common festivities and initiatives virtually nonexistent)</p>
	<p>The community response was Strong (5):</p> <p>The decisions and decision making institutions are fully owned, respected and followed by all of the Pungmo people.</p>
9.	<p>Effective enforcement of rules, as evidenced by local rules concerning a variety of aspects of community life (not only the ICCA) being well-known and respected(<u>strong</u> if rules are well known and infractions by members of the community virtually absent; <u>medium</u> if they are generally known & infractions infrequent; <u>weak</u> if rules are largely unknown/disrespected)</p>
	<p>The community response was Strong (5):</p> <p>The natural resources are conserved, managed and utilized as per the decisions and rules of the community. For example, grazing land, forest, herbal medicines are managed, conserved and utilized according to the local rules and common values.</p>
10.	<p>Transparency and accountability, as evidenced by: 1. information on local decision-making readily available; 2. technical archives and financial accounting readily available; 3. evaluations regularly performed; 4. community free and competent to discuss ICCA management issues (<u>strong</u> if there is excellent respect of agreed procedures and satisfaction of criteria such as the four just mentioned; <u>medium</u> if only some criteria are respected; <u>weak</u> if all these aspects of decision-making are unheard of)</p>

	<p>The community response was Strong (5):</p> <p>The community decisions are made through the village assembly. All village people have equal rights in participating in the community decision making processes. All village people become informed about the decision because decisions are made by the village assembly where all village people participate and discuss. These all processes are based on their customary laws and practices.</p>
<p><i>c. Conservation of nature and sustainable livelihoods</i></p>	
11.	<p>Status of ecosystems in the ICCA, as evidenced by indicators such as integrity of forest areas; status of soil; quality and quantity of freshwater in and from the ICCA; abundance and vigour of endemic biodiversity(<u>strong</u> if the ecosystems are thriving; <u>medium</u> if the ecological balance is uncertain; <u>weak</u> if the area is severely degraded and prone to disasters)</p>
	<p>The community response was Fairly Strong (4):</p> <p>Ecological balance is uncertain due to government and external activities such as government's decision and process of allowing outsiders to go to this area to collect Yarchagumba. The people coming to this territory for the collection of Yarchagumba cut down the trees haphazardly and throw the waste garbage everywhere which is degrading the environment of the Pungmo ICCA.</p>
12.	<p>Status of ecosystems in the surroundings of the ICCA, as evidenced by indicators such as the ones noted above in areas bordering with the ICCA (<u>strong</u> if thriving; <u>medium</u> if the ecological balance is uncertain; <u>weak</u> if the areas are severely degraded and prone to disasters)</p>
	<p>The community response was Fairly Strong (4):</p> <p>An ecosystem in the surroundings of the ICCA is imbalance and uncertain due to the Yarchagunbhu collection.</p>

13.	<p>Quality of livelihoods for the community governing the ICCA, as evidenced by material indicators, e.g. food sovereignty, wealth per capita, public health, but also non-material indicators, e.g. internal solidarity and sense of satisfaction and well-being (<u>strong</u> if the community is thriving in both aspects; <u>medium</u> if the community does well in material aspects but poorly in non-material ones, or viceversa; <u>weak</u> if the community is in miserable conditions with regard to both)</p>
	<p>The community response was Medium (3):</p> <p>In practice the Pungmo people have been exercising the autonomous rights for the use of their natural resources; however their economic status is not well in compare to the national level.</p>
<p><i>d. Resilience and security versus internal threats</i></p>	
14.	<p>Extent of community members migrating outside the areas (<u>strong</u> if basically all the youth leaves the area to work or study and none comes back (depopulation);<u>medium</u> if many leave and some do come back;<u>weak</u> if there is hardly any permanent outside migration)</p>
	<p>The community response was Strong (1):</p> <p>It is an evident that Pungmo village is lacking with the modern basic development infrastructures like education, health, means of communication, transportation etc. For example, all youths who want to get higher than the local secondary education compelled to leave their village. Same is applicable in other facilities.</p>
15.	<p>Evidence of rapid cultural change related to national assimilation policies, influences of globalization, education curricula disrespectful of customary values and institutions, changing ethnic composition because of extensive migration, etc. (<u>strong</u> if even local languages and concepts are being weakened and abandoned; <u>medium</u> if some elements of local culture are lost but others remain alive; <u>weak</u> if local mores stay strong and able to interpret and incorporate all novelties and change)</p>

	<p>The community response was Medium (3):</p> <p>Local languages, religious values, culture like dress codes are becoming weaker among the youths and children.</p>
16.	<p>Evidence of rapid changes in economic lifestyles and aspirations (<u>strong</u> if change is widespread and disruptive of culture and customary values; <u>medium</u> if new aspirations and lifestyles appear to blend with customary ones; <u>weak</u> if no change appears apparent and/or desired)</p>
	<p>The community response was medium (3):</p> <p>The youths are gradually getting attracted towards the modern life ways that they see and practice in the city and urban areas they live or go for education, jobs etc. However, people living in the Pungmo village are far from the feeling and willingness on these changes. Rather they are fully satisfied with the live ways they have been living with since the history.</p>
17.	<p>Evidence of political/ social fragmentation, as revealed by political and social differences well apparent within the community (<u>strong</u> if disrespectful behavior and violence among community members are common ; <u>medium</u> if sharp socio-political differences exist but most of them are respectfully dealt with; <u>weak</u> if the community is very united behind some common social and political objectives)</p>
	<p>The community response was Weak (5):</p> <p>The Pungmo people do not like modern political system that have been established and promoted by the state and other agencies. Rather, they love and like the system they have been protecting since long time. So, almost all of the Pungmo people believe and respect their customary laws and practices and hence they are united in this concept.</p>
18.	<p>Evidence of strong internal inequities, conflicts and crimes, including gender-related and age-related (<u>strong</u> if internal inequities are widespread, and conflicts and crimes are frequent;</p>

	<u>medium</u> if they exist but are uncommon; <u>weak</u> if they are unheard of)
	<p>The community response was Medium (3):</p> <p>The concept, values and beliefs of the people in Pungmo village is gradually increasing these years. This is mostly between the generations the elderly and youths which are due to the contact of youths with external world and better income by the educated and youths after jobs due to the higher education.</p>
B. External factors	
<i>e. Tenure and recognition</i>	
19.	ICCA recognised and respected by neighbouring communities (<u>strong</u> if by all neighbouring communities; <u>medium</u> if only by a few; <u>weak</u> if by none)
	<p>The community response was Strong (5):</p> <p>The customary laws, beliefs and practices of Pungmo people is respected and appreciated by the neighbouring communities.</p>
20.	Collective territorial, land, water and natural resource rights (ownership and/or use) recognised by civil society in general and national/ international NGOs , e.g. through provision of support and public acknowledgement and respect (<u>strong</u> if specific campaigns and support action have been taken; <u>medium</u> if there are uncertainties andrelatively small disputes; <u>weak</u> if no recognition is apparent)
	<p>The community response was Medium (5):</p> <p>Collective territorial, land, water and natural resource rights (ownership and/or use) have respected by most of the stakeholdes including National Park staffs but in terms of legal status it is</p>

	still far from the legal recognition by the state. However, most of the civil society, conservation agencies including international experts are in the support to the respect and recognition of Pungmo cillage and people as ICCA.
21.	Collective territorial, land, water and natural resource rights (ownership and/or use) <i>de facto</i>/ informally recognised by state agencies e.g. through coordination of management activities, public acknowledgement and respect by government officials, etc. (<u>strong</u> if collaboration is positive, respectful, has been happening for a long time and/or is also being recognised <i>de jure</i> ; <u>medium</u> if there are uncertainties and relatively small disputes; <u>weak</u> if collaboration instances are absent)
	<p>The community response was Strong (5):</p> <p>The customary laws and practices of Pungmo people is existing since long history and have been respected and appreciated by all including government officials.</p>
22.	ICCA status formally recognised in state law and policy (<u>strong</u> if the government formally recognises the ICCA under the common property of the relevant community; <u>medium</u> if legislation is unclear but support can be argued for; <u>weak</u> if government does not recognise customary and/or local institutions, does not help to enforce customary laws and locally-agreed rules and actually does or try to impose government-managed conservation schemes)
	<p>The community response was Weak (1):</p> <p>The customary laws, values and practices of Pungmo ICCA have not been legally recognized by the state. The state also has not supported to promote their values and practices. Rather, state is discouraging them by introducing different laws and practices to create their hegemonic powers and influence.</p>
f. Balance between demanded and received support	

23.	<p>Political support from outsiders, e.g., advocacy by outside actors for the rights of the community. The assessment here is delicate, as it needs to take into account whether the relevant community wishes and desires the political support or prefers autonomy and no outside interference; your score may thus be assigned depending on a balance between desired and obtained support, i.e., the assessment is <u>strong</u> (score=5) if no support is desired and no support is received or much support is needed and much is received; the assessment is <u>medium</u> (score=3) if only part of what is needed is received; the assessment is <u>weak</u> (score=1), if the community receives much <i>undesired</i> political attention or no attention despite a strong felt need for it.</p>
	<p>The community response was Medium (3):</p> <p>The Pungmo community needs some political supports, especially for the legal recognition of their ICCA, from outsiders but they are receiving very little.</p>
24.	<p>Economic support from outsiders, e.g., in terms of financial resources and/or in kind support provided to the community for a variety of initiatives (again, the assessment from strong to weak depends on a balance between desired and obtained support, as for the previous factor)</p>
	<p>The community response was Medium (3):</p> <p>The Pungmo people need some economic supports from outside but they have not been getting or receiving these all.</p>
25.	<p>Technical support from outsiders, e.g. for biodiversity inventories, legal advice, etc. (again, the assessment from strong to weak depends on a balance between desired and obtained support, as for the previous factor)</p>
	<p>The community response was Medium (3):</p> <p>the Pungmo community need some technical supports from outside but they have not been getting any supports yet.</p>

26.	<p>Cultural recognition, e.g., understanding and respect of the cultural and identity values motivating the community (<u>strong</u> if local language & other cultural expressions are openly valued & included in school curricula, are used in government meetings, and are well recognised by society in general; <u>medium</u> if they are unevenly respected by governmental agencies and others; <u>weak</u> if they are mostly ignored)</p>
	<p>The community response was Medium (3):</p> <p>The cultural and religious values and practices of Pungmo people are respected and appreciated by all but they have not been legalized, recognized and promoted by the state. It is limited only in the moral support and respect.</p>
<p><i>g. Resilience and security versus external threats</i></p>	
27.	<p>Major economic forces coveting the ICCA, including for extractive industries, the development of major infrastructure, mass tourism, industrial fishing and agriculture, biofuels, conservation initiatives, etc. (<u>strong</u> if they exist in the area and operate in alliance with the national government; <u>medium</u> if such forces are there, but the government does not support them; <u>weak</u> if none exists at the moment)</p>
	<p>The community response was Medium (3):</p> <p>According to the state's law (namely the Local Self Governance Act 1998) the local government has authority to use and control or take any decision regarding resources in its district boundary. Based on this act the district administration take some entry fee and allow thousands of people from outside the village and district to enter in the Pungmo area to collect Yarchagumba every yars in the collection season.</p>
28.	<p>Settlers, migrants and refugees coveting the ICCA's land and resources (<u>strong</u> if they are many and with government support; <u>medium</u> if few and operating alone; <u>weak</u> if absent)</p>

	<p>The community response was Weak (5):</p> <p>The Pungmo people do not have any problems regarding new settlers, migrants and refugees except Yarchagumba collectors in the particular seasons and some illegal hunting and poaching by outsiders.</p>
29.	<p>Major environmental threats to the ICCA, such as pollution, widespread invasive species or current/ expected severe effects of climate change (<u>strong</u> if clearly apparent and severe; <u>medium</u> if uncertain, unclear and unspecific; <u>weak</u> if no such threats are apparent or expected to take place)</p>
	<p>The community response was Medium (3):</p> <p>The haphazard tree felling and waste garbage throwing by the Yarcha collectors is one of the environmental threats to Pungmo ICCA.</p>
30.	<p>Threats to the ICCA related to war, violent conflicts and crime, such as because of guerrilla and counterinsurgency operations in the area (<u>strong</u> if such threats are clearly apparent and severe; <u>medium</u> if uncertain, unclear and unspecific; <u>weak</u> if they are apparent or expected)</p>
	<p>The community response was Medium (3):</p> <p>There is some possibility of war, violent conflicts and crime through Yarcha collectors.</p>

Annex 2: Reflection on Improving the Methodology

The introduction and discussion of **ICCA Resilience and Security Tool** became an exciting for community people. All participants showed their enthusiasm in using and exercising on the tool. However, the discussion on the questions or issues of the tool remained difficult for both the facilitator and participants. The major reason was problem in making the participants clear about questions. Similarly, the high number of questions also became a problem in facilitating the discussion. The third thing was to come to the consensus on the answer or grading of the answer/assessment.

Based on the assessment of the tools and observation of the discussion, some recommendation would contribute in refining this tool so that it could become community friendly. First, it will be important to make questions very simple and easier. Second, the number of questions needs to be reduced so that discussion could be focused on the issues rather than on the number. Third, the pre-orientation and pre-capacity development of facilitators seems most essential. Fourth, the clear guidelines for facilitator would make it easier to use in the field.