

THE ICCA CONSORTIUM NEWSLETTER

ISSUE #10 – AUGUST 2015



Participants in the Lombok meeting © Gbf

Editorial

By Grazia Borrini-Feyerabend, Global coordinator, ICCA Consortium

Dear colleagues in the ICCA Consortium,

This editorial would like to offer a few **reasons for immediate and long term inspiration**.

Let me start from the immediate ones. We have just completed two important ICCA events as part of the Global ICCA Support Initiative (GSI). The first event was regional in scope. Four ICCA “country teams”, from the Philippines, Indonesia, Malaysia and Vietnam (plus a delegation from indigenous Taiwan, Province of China and others), gathered in Lombok (Indonesia) this past August. The country teams included representatives of organized indigenous peoples, civil society and government agencies dealing with governance of natural resources. The event lasted 4.5 days and provided a unique opportunity for mutual learning on ICCAs across the region but also within the country teams themselves. All

participants headed home thoroughly energized and ready to support good work. As an example, **a Working Group on ICCAs has now been established in Vietnam**, taking inspiration from the four year-old Working Group on ICCAs in Indonesia, which was a main co-organizer of the Lombok event and is a member of our Consortium. Further good news: the new Philippines legislation on ICCAs is moving along successfully in the country’s Congress and Senate and a new GEF program to continue in depth work on ICCAs in the country has just been approved and will run from early 2016.

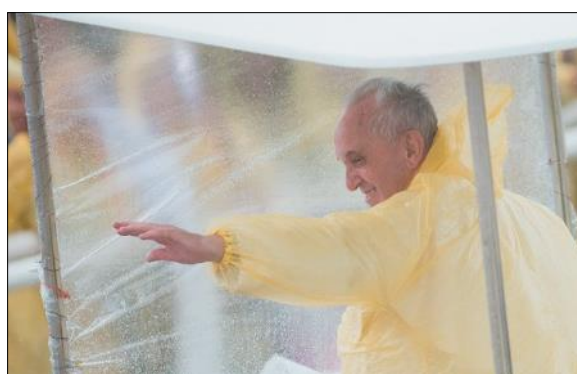
The second event took place this past September and focused on one country only—Madagascar— where GEF SGP has played a pioneering role supporting the establishment of a national ICCA coalition called Tafo Mihaavo. Tafo Mihaavo unites 482

communities determined to govern, manage and conserve their territories. During the 3-day workshop supported by GSI, representatives of Tafo Mihaavo communities and partner organizations clarified their plans with a focus on the rediscovery and implementation of existing legislation that establishes governance subsidiarity for natural resources to the community (*fokonolona*) level. Side by side with that, participants stressed the need to influence the national land reform in ways that strengthen collective land tenure. A powerful declaration was compiled and aired at a final ceremony where representatives of various government agencies, UN agencies, donors and partners affirmed their determination to see ICCAs effectively recognized and supported in the country. Importantly, GEF SGP Madagascar and GEF SGP Indonesia, Malaysia and Vietnam are ready to launch a call for the proactive ICCA initiative meant to promote, consolidate and strengthen the work of ICCA networks as part of the global GSI initiative.

And now the long term inspiration. Let me encourage you all to read the Encyclical *Laudato Si*, released by Pope Francis of the Catholic Church, which is available in several languages [from here](#). With impeccable timing, speaking to 1.2 billion Catholics and many others outside the religious flock, the Encyclical is bound to be one of most influential documents of recent times. As you all know, it is a plea to take action about climate change, but it is more than that... it is *also* an anti-reductionist plea for a more cultured and diverse way of being in the world. Unimaginable only a few years ago, the Encyclical includes an appeal for the **recognition of indigenous wisdom** as part of an overall “change of attitude” for humankind—a change to restore wiser, richer, more diverse and humane values. The Pope talks about the “*land and sacred space where indigenous peoples need to interact if they are to maintain their identity and values*”. He states that “*the commons*” increase our sense of rootedness, that we must prefer the common good to individual advancement, and that intergenerational solidarity is a basic question of justice, as our world also belongs to those

who will follow us.

In line with poets and spiritual leaders throughout the ages, Francis offers a coherent critique about how we live, and proposes alternatives in a positive quest for equity and justice, a personal path towards inner and outer peace. Facing the barbarism displayed by Daesh in West Asia and North Africa, one may be quick to perceive a choice between two “religions” exemplifying a dichotomy for the world. I would argue that this is not so, and for several reasons. First: Daesh has little to do with Islam, except for the requirement for blind obedience and lack of critical thinking preached by *some* Islamists—far from the historical complexity and elegance of the



Pope Francis visiting typhoon survivors in Tacloban, the Philippines, January 2015
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religion and the world views it has embedded at various times. Second: Killings, barbarism and lack of critical thinking can be attributed to people from all religions—witness those perpetrated by Christians in Rwanda or Buddhists in Myanmar. And third: the choice is deeper than religious affiliation. It is a choice between ways of being in the world and relating with nature and with one another as human beings.

Raised as a Catholic, I abandoned the church at the age of 13 and have no intention of joining any organized religion. Yet, I am reading with pleasure the Encyclical and enjoying a reading of the world that promotes diversity, humility, collaboration and peace. You'll tell me if some of you would like to invite Francis to become an Honorary Member of the Consortium... ☺!

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INTERNATIONAL NEWS

Making Another World Possible will require Radical Alternatives - World Social Forum 2015

Ashish Kothari, ICCA Consortium and Kalpavriksh

The World Social Forum 2015 was held in the University of Tunis el Manar from the 24th to the 28th of March. Ashish Kothari, ICCA Consortium Steering Committee member, participated in it and is now offering us a glimpse of it. This is a shortened version of his article, which can be found in its [entirety here](#).

If sheer enthusiasm can deliver 'another world', the opening rally of the World Social Forum in Tunis on 24th March held much promise. Thousands of women and men, young and old, vociferous and quiet, a colourful multitude of sloganeering, banner-holding, dancing and singing braved rain and well-below expected temperatures to march from the historic Bab Sadoun to the iconic Bardo Museum. The fact that this rally came just a week after the horrific attack on visitors and workers in this



WSF rally despite the rain (c) A. Kothari

museum, killing 21, was itself highly symbolic. The Forum organisers were quick to not only denounce the attack, but also announce that the Forum would proceed as scheduled as a mark of solidarity with all peace-loving Tunisians, and in celebration of the remarkable revolution wrought by the country's youth and workers as the first uprising of the Arab Spring. Over the next 4 days, about 70,000 people from over 4,000 movements or organisations are reported to have thronged the Forum in the sprawling University, with participation from every possible cause one could think of. Unfortunately, with hundreds of events taking place over these days, there was no way anyone could have got more than a glimpse of the Forum. I for one was dedicated to two events relating to the search for systemic change, and got no chance to participate elsewhere. But these two events themselves encompassed significant diversity, possibly forming a tiny microcosm of the Forum.

The first, somewhat ambitiously named 'Towards a World Citizens' Movement', brought together about 200 civil society members and movement activists from various countries. Organised by several civil society groups and networks including CIVICUS, Action/2015, GCAP, and CONCORD/DEEEP, this was a continuation of a 2-3 year process of bringing together practitioners and thinkers advocating transformations towards sustainability and equity. It was an interesting convergence (and at times divergence!) of perspectives and experiences from labour activism to spiritual living, from deschoolers and adult education proponents to activist artists, from climate justice activists to poverty eradicators, from degrowth advocates to youth revolutionaries (several from Tunisia!), and many, many more. But there were also conspicuous absentees, such as the global movements of small peasants, fishers and indigenous peoples (e.g. Via Campesina), or of workers and trade unions; with humility several in the the gathering noted that a world citizens' movement has to be led by such peoples' movements and not by NGOs, the latter needing to take a facilitative, supportive role.



Radical Wellbeing session © A. Kothari

My second event was much smaller, only about 20 participants. ‘Radical Well-being Alternatives to Development’, organized by Kalpavriksh, Global Diversity Foundation, Centre for Environment and Development, and SADED, made up in quality what it lacked in quantity. Panelists and participants described a range of inspiring examples of communities, civil society or others achieving positive change. Such initiatives, combined with peoples’ resistance to destructive projects and landgrab, are yielding diverse

approaches to well-being, some ancient (like *buen vivir* and *sumak kawsay* in Latin America, *ubuntu* in southern Africa, and *swaraj* in South Asia), some very new (like degrowth in Europe, and radical ecological democracy in South Asia).

I spoke about the struggle for direct democracy by Mendha-Lekha, an adivasi (indigenous) village in central India, which has practised self-rule, conservation of its surrounding forests, sustainable harvesting of forest produce, and the use of resulting revenues for full livelihood, water, and energy security. It has also converted all its [private agricultural land to the village commons](#). In southern India an organization of dalit women farmers, Deccan Development Society, has achieved food sovereignty by organic cultivation of traditional seed diversity, linking this to a [public distribution system for the poor and to urban consumers](#). The women have also become film-makers, run a community radio, and manage a school where children are exposed to both traditional and modern knowledge systems. A global network of peoples and communities are trying to promote such local governance of nature and natural resources, through [ICCAs](#). Additionally to this sole example, we had different approaches on how indigenous peoples and local communities can be actors in change-making. Among others, [Leah Temper](#) described the resistance to pipelines and the move to claim sovereignty over traditional territories by First Nations in Canada. This has reinforced the policy of seeking prior and informed consent from communities when their interests are threatened, and the judiciary upholding oral accounts as valid testimony for establishing inalienable rights. She mentioned that the [Environmental Justice Atlas](#) coordinated by Autonomous University of Barcelona has been useful in mapping and making accessible accounts of environmental conflicts and resistance movements. [Gary Martin](#) pointed to the Moroccan concept of *agdal*, the collective management of the commons. A manifestation of this is the initiative to provide culturally appropriate education opportunities to girls from traditional communities in *dar taliba* (girl houses) where they can live and study collectively, with a mix of Amazari (their traditional language) and Arabic, helping them avoid the alienation taking place in mainstream educational institutions. [Aseem Shrivastava](#) spoke of the successful mobilization of farmers in western India against attempted land acquisition by one of the country’s most powerful corporations, Reliance.

As a participant of mainly these two events, it was not possible for me to get a sense of whether the rest of the WSF was indeed helping move us towards the promise of ‘another world is possible’.

Moreover, although ICCAs would have had a legitimacy to hold a prominent role in this forum as solutions for change toward well-being and cultural and natural conservation, there were so many representatives of various causes in so many different events that it was difficult to raise these inputs in particular. Networks like the ICCA Consortium perhaps need to invest more in such events that are not directly about ICCAs but form crucial contexts and networking possibilities for ICCAs to flourish. For me, being able to dialogue and interact with a diversity of activists and practitioners and thinkers on the issue of radical well-being alternatives, was itself well worth the long haul to Tunis. Not to mention being able to get a tiny glimpse at how youth can indeed be a revolutionary force.

The ICCA Consortium participates in the 2015 Global Land Forum and is now an ILC member— a debated decision

Grazia Borrini-Feyerabend, Global coordinator, ICCA Consortium

With representatives of Consortium members ANGOC, Forest Peoples Programme, Maliasili Initiatives and PAFID, the Consortium President and Global Coordinator attended the 2015 Global Land Forum in Dakar (Senegal) on 12-16 May, 2015 and animated a side event on ICCAs and Land Rights. The theme for this year's forum— *Land Governance for Inclusive Development, Justice and Sustainability: Time for Action*— gathered grassroots organizations, local and international NGOs, multilateral organizations and government agencies from around the world. The event was largely dedicated to the situation of land rights and governance practices in Africa and included, among others, sessions on indigenous land rights, family farming, women's rights and community-based monitoring and information systems.

Prior to the event, the Consortium had submitted a proposal to become a member of the International Land Coalition (ILC, the event organizer), a fact that was encouraged and supported by some of our members but considered unwise by an honorary member who thoughtfully raised the issue in the Consortium mailing list. He pointed to the fact that ILC was established by, and is hosted within, the International Fund for Agricultural Development (IFAD) — a UN agency criticised for offering undue privileges to its staff and supporting questionable projects. In this situation, one may think that ILC provides a fig leaf of appropriate 'discourse' while IFAD continues to back-up the global economic status quo and neoliberal policies that disadvantage the poor. It was mentioned that Consortium members may not have reflected enough about the idea of the membership and that it could have waited for ILC to leave IFAD before engaging as an affiliate. It was stressed that the Consortium has an important "radical standing" to defend and that civil society organizations associated with UN agencies run the risk of becoming domesticated, uncritical and ineffective.



At the time of the debate, the Consortium had already applied for ILC membership (decision approved by the Steering Committee but not submitted for advice to the whole membership). It had also openly expressed a clear intention not to be a passive member in the ILC rank and file, but to champion and expand three relatively new dimensions of work in the coalition:

1. **collective/ communal rights** to land, water and natural resources (not only individual or family farmers' rights)
2. **collective/ communal responsibilities and capacities to conserve** land, water and natural resources
3. **ICCA as a strategic additional argument** towards securing and/or strengthening land, water and natural resource tenure

How did it go at the Global Land Forum? While the overall emphasis was on individual or family farmers (e.g. about their access to land, the farmers' capacity to invest, the value of titling land to women, engaging youth, etc.), some of the panellists and speakers did mention the dangers of a colonialist mindset that sees land as private goods for the market and agribusiness versus as an essential necessity for livelihood, identity and culture. The limitations of legal and institutional reforms were stressed, as were the ever-present risk of corruption and the need for transparency and accountability. There was also a session on the "global call for action" for community land rights, and a panellist mentioned the need to link land tenure with local anthropological history, recognizing the complexity of negotiations engendered by this approach.

The Consortium participated in all the main sessions of the Forum and held a side event ("*Conservation capacity, commitment and results strengthen collective land rights*") that showcased experiences of IPs/LCs from the Philippines, Kenya and Iran who advocated for communal land, water and natural

resource rights on the grounds of their own conservation capacity, commitment and results. A panel of land rights specialists provided comments and insights... and the participants' discussion went on much later than the time allotted.

Besides the side event, the Forum provided excellent occasions to have a “feel” of ILC (...many engaged and vocal members, an approachable director, showcase initiatives that respond to the priorities of the Consortium...) and to meet with some of our own members and partners in Senegal. For instance, conversations were held with GEF SGP Senegal and IUCN Senegal on possible forthcoming GSI initiative there, and with [Maliasili Initiatives](#) on their willingness to engage in facilitating the drawing up of a long-term strategy for the Consortium. It seemed to us that the risk of being co-opted could be avoided by remaining watchful while engaging proactively with ILC to strengthen the aspects closest to our



Participatory radio programs on ICCA topics in local language supported by the ICCA Consortium in Casamance, Senegal © Gbf

mission. Finally, we took advantage of the travel to offer assistance to the Consortium's West Africa Coordinator, our member APRCM and our partner KABEKA in the Casamance region of Senegal, where the Consortium is currently supporting participatory radio programmes on ICCA topics in the local language.

In June 2015, we received the ILC reply to our membership application (accepted!), and our Steering Committee confirmed it, stressing that the goals of ILC are close to

the spirit and work of the Consortium. Noticeably, in fact, [ILC is committed](#) to “Recognizing and protecting the diverse tenure and production systems upon which people’s livelihoods depend, including the communal and customary tenure systems of smallholders, indigenous peoples, pastoralists, fisher folks, and holders of overlapping, shifting and periodic rights to land and other natural resources, even when these are not recognized by law...” as well as “Respecting and protecting the inherent land and territorial rights of indigenous peoples, as set out in ILO Convention 169 and the UN Declaration on the Rights of Indigenous Peoples...”. In addition, ILC has vowed to “...empower local land users and their communities with the authority, means and incentives to carry out territorial and ecosystem management...”, to “...prevent and remedy land grabbing, respecting traditional land use rights and local livelihoods...” and to “...respect and protect the civil and political rights of human rights defenders working on land issues...”.

Concretely, how do we propose to collaborate? What kind of initiatives can we expect to mutually benefit from? Here are a few ideas. ILC is a larger and older organization than the Consortium, with a membership that overlaps in terms of key interests and concerns (please see their web site [here](#)). The Consortium Coordinators in each world region should explore the local ILC membership as a pool of civil society organizations with similar concerns, with whom to communicate and collaborate. They may also wish to review the structure, operations and Global Strategy of ILC to draw information and lessons. In addition, ILC is much better equipped than the Consortium in terms of financial resources and our Members who attended the meeting in Dakar confirmed that one of the benefits of being an ILC member is access to financial resources for land rights initiatives. Last but not least, we could collaborate on the initiative to set up a Solidarity Fund for the Defenders of the Commons and ICCAs, as recently discussed with the ILC Director.

In the light of the important debate raised by our honorary member, we need to remain vigilant and set on our mission. Belonging to ILC, however, offers added opportunities to the members of the Consortium, which we already appreciate. Please participate in the debate, if you wish, by sending your comments to Grazia and Sarah at gbf@iccaconsortium.org and sarah@iccaconsortium.org

Communities on the frontline in tackling wildlife crime

Rosie Cooney, Chair of CEESP/SSC Sustainable Use and Livelihoods Specialist Group

Indigenous and local communities are on the frontline of the surge of wildlife crime that is devastating populations of iconic species such as elephants and rhinos, as well as a host of lesser known taxa such as timbers, pangolins, and reptiles. Communities can be powerful and positive partners in tackling wildlife crime, and recognition of their central role is slowly growing. However, there is still a major gap between policy pronouncements and practice, and a need for clear thinking on how and where community-level interventions can effectively help combat IWT, and how this relates to state-led enforcement. A group of organisations - the IUCN CEESP/SSC Sustainable Use and Livelihoods Specialist Group (SULi), IIED, TRAFFIC, the Austrian Ministry of the Environment, and the Centre for Environmental Decisions at the University of Queensland— with various other partners, are pursuing initiatives to highlight and better understand these challenges. This article sketches out some of the issues around communities and combating wildlife crime, and calls for experiences and case studies from the ICCA Consortium.



In the Ruvuma Elephant Landscape, in the Selous-Niassa wildlife corridor, across northern Mozambique and southern Tanzania, PAMS Foundation and others are working closely with local communities to protect elephant and other populations from poaching, including on large areas of community land. © PAMS Foundation

Illegal Wildlife Trade (IWT) is a major focus of current conservation concern and policy development. Recent high level summits and conferences include the London Conference on IWT in February 2014, and conferences this year in Kasane, Botswana in March and Brazzaville, Congo in April. The London Declaration notes that: “We recognise the importance of engaging communities living with wildlife as active partners in conservation, by reducing human-wildlife conflict and supporting community efforts to advance their rights and capacity to manage and benefit from wildlife and their habitats” (para 12), and many similar statements have now been made in international policy statements. However, despite this recognition, within international discussions the emphasis to date has been strongly on strengthening (government-led) law enforcement and reducing consumer demand for illicitly sourced wildlife commodities. Considerably less emphasis has been placed on the role of the local communities who live with wildlife.

IWT has an enormous impact on local communities, who are affected by insecurity and the depletion of important livelihood and economic assets, while often being excluded from the benefits of conservation. They can also be very negatively affected by heavy-handed, militarised responses to wildlife crime, that frequently make little distinction between the illegal activities driven by large scale profits (crimes of greed) versus those driven by poverty (crimes of need). Most fundamentally, however, the long term survival of wildlife populations, and in particular the success of interventions to combat IWT, will depend to a large extent on engagement of the local communities who live with wildlife populations. Where the economic and social value of wildlife populations for local people is positive, they will be more motivated to support and engage in efforts to combat and manage poaching and illicit trade. But where local people do not play a role in wildlife governance and management and where it generates no benefits for them, strong incentives for illegal use are likely to exist. Even the most focused and well-resourced enforcement efforts (which few countries can afford or have the political will to implement) will struggle to effectively control wildlife crime in the face of strong

incentives for complicity by local people. An emerging, and worrying, dynamic is that responses to IWT often focus on tightening restrictions on sustainable use of wild resources. This can backfire, decreasing the tangible value of wild resources to people, engendering hostility or resentment toward conservation and conservation authorities/organisations, and removing legitimate livelihood options, so increasing the appeal of poaching.

However, there are good examples from around the world of governance models that empower local communities to manage wildlife sustainably and generate social and economic benefits. In a number of cases, these approaches have been successful in reducing illegal wildlife use - sometimes dramatically - and incentivising strong community engagement in enforcement efforts. An international symposium earlier this year convened by SULi and partners explored whether and under what circumstances community-based interventions are likely to achieve success in combating current patterns of illegal use and trade of wildlife. The symposium-- generously supported by GIZ, USAID, and the Austrian Ministry of the Environment (please follow [this link](#))-- brought together and examined case studies of frontline experiences across Africa, Latin America and Asia from communities on the sharp end of the illegal wildlife trade chain. The symposium also convened innovative researchers from around the world dedicated to a diverse range of subjects, from the economics of the illegal wildlife trade, to using criminology theory to understand what drivers trigger wildlife crime. A key focus was to examine the potential of community-based approaches in the real-world context of rising profits from illicit trade, increased access to firearms by community members, worsening poverty in many areas, erosion of traditional governance systems, rapid urbanisation and changing community value systems, and large-scale threats from climate change combined with progressive habitat erosion affecting subsistence agriculture.

Key messages from the symposium included the need to support and uphold community rights and responsibilities for managing wildlife and addressing the illegal wildlife trade (including recognition of the distinction between illegal, unsustainable trade and the legitimate, sustainable use of wild resources); strengthening community voices in the international debate on the illegal wildlife trade; strengthening partnerships between communities, state and private law enforcement agencies, and conservation NGOs; and increasing knowledge and understanding of the wide range of motivations and drivers behind the illegal wildlife trade, and evaluating the effectiveness of different types of responses across diverse contexts.

Do you have experience to share on these issues? SULi and partners are taking this work forward through regional workshops to gather experiences and lessons learnt; engagement with key policymaking audiences; and development of a "Theory of Change" to understand and guide community-level approaches to IWT. We would like to hear from ICCA Consortium members from all regions of the world with experience and knowledge of these issues at the frontline, to be part of this effort and feed their experiences into the thinking, activities and outputs on this subject. One option under discussion at the moment is a policy brief with the ICCA Consortium highlighting the relevance and importance of ICCAs in this context, so please do highlight any ICCA-related experiences. **Please contact SULi Chair rosie.cooney@gmail.com to get in touch. Look forward to hearing from you!**

YOU ARE THE CONSORTIUM!

Key International Meetings on the horizon in late 2015...

Holly Jonas, ICCA Consortium International Policy Coordinator

Several key international meetings are coming up across all seven themes of the ICCA Consortium's Working Group on Law and Policy. The tables below provide information in chronological order about meeting dates, locations and deadlines (where still relevant). The Working Group will coordinate engagement in as many of these meetings as possible, including through written submissions, side events, oral statements, and so on.

Theme: Conservation of Nature Law and Policy	
Meeting:	CBD: 19 th Meeting of SBSTTA and 9 th Meeting of the Ad Hoc Open-ended Working Group on Article 8(j)
Meeting Dates:	1-7 November 2015
Location:	Montreal, Canada
More Information:	http://bit.ly/15AiwP7

Theme: Indigenous Peoples' Rights and Human Rights	
Meeting:	23 rd Session of the Universal Periodic Review Working Group
Meeting Dates:	2-13 November 2015
Location:	Palais des Nations, Geneva
States to be Reviewed:	Micronesia, Lebanon, Mauritania, Nauru, Rwanda, Nepal, Saint Lucia, Oman, Austria, Myanmar, Australia, Georgia, Saint Kitts and Nevis, Sao Tome and Principe
More Information:	http://bit.ly/1w9EfKO

Theme: Standards and Safeguards for Finance and Business	
Meeting:	4 th Annual UN Forum on Business and Human Rights
Meeting Dates:	16-18 November 2015
Location:	Palais des Nations, Geneva
Registration:	Open in August 2015, check website
More Information:	http://bit.ly/1GXFHet

Theme: Climate Change and Energy Law and Policy	
Meeting:	UNFCCC: 21 st Conference of the Parties
Meeting Dates:	30 November-11 December 2015
Location:	Paris, France
More Information:	http://bit.ly/1eaGfcX

Recap of Key International Meetings in Early/Mid 2015

Holly Jonas, ICCA Consortium International Policy Coordinator

The ICCA Consortium and its members participated in a number of international meetings over the past few months, including the World Social Forum in Tunisia, the Global Land Forum in Senegal, the UN Permanent Forum on Indigenous Issues in New York City, and UN



*Simone Lovera presenting at SDG side event, 24 April
© M. Rai, GFC*

biodiversity and climate change meetings in Guatemala and Germany, respectively. Brief overviews of key activities and policy outcomes of a few of these meetings are provided below.

Theme: Sustainable Development Policy	
Meeting:	4th Session of Post-2015 Development Agenda negotiations
Meeting Dates:	21-24 April 2015
Location:	New York City, USA
Consortium Activities:	<ul style="list-style-type: none"> • Side event of GFC on non-financial Means of Implementation, including the need to recognise traditional knowledge in community conservation and other forms of collective action • Engagement with Women's Major Group, particularly on Goal 15 (Target 15.2 on halting deforestation)
More Information:	http://bit.ly/1ymqazg Blog by GFC: http://bit.ly/1gM9LyQ

Theme: Conservation of Nature Law and Policy	
Meeting:	Convention on Biological Diversity workshops on community-based monitoring and information systems (CBMIS) and customary sustainable use, and on collective action of Indigenous peoples and local communities
Meeting Dates:	8-15 June 2015
Location:	Panajachel, Guatemala
Consortium Activities:	<ul style="list-style-type: none"> • Written submission on ICCAs, the Community Conservation Resilience Initiative and mapping land and tenure rights • Inputs to online forum • Presentation on community protocols and on customary sustainable use during workshop on CBMIS • Presentation on ICCAs during workshop on collective action
More Information:	http://bit.ly/1DLaRBm CBMIS workshop materials: http://bit.ly/1eqRncA Collective action materials: http://bit.ly/1lp4J5p

Theme: Indigenous Peoples' Rights and Human Rights	
Meeting:	14th Session of the UN Permanent Forum on Indigenous Issues
Meeting Dates:	20 April – 1 May 2015
Location:	New York City, USA
Consortium Activities:	<ul style="list-style-type: none"> • Side event of Land is Life
Key Policy Outcomes:	<ul style="list-style-type: none"> • Study and dialogue on an optional protocol to UNDRIP • Forum recommends consultative process focused on full and effective implementation of the outcome document of the World Conference on Indigenous Peoples, including through UN system-wide action plan • Forum recommends development of key indicators for Sustainable Development Goals, including on Indigenous peoples' rights to their lands, territories and resources, traditional knowledge, free, prior and informed consent, etc. • Forum recommends the empowerment of Indigenous women as a priority theme of the Commission on the Status of Women's 61st session in 2017 • Forum intends to formulate and Indigenous peoples' development index, as part of its recurring agenda
More Information:	http://bit.ly/1CIfLiZ

REGIONAL NEWS

AFRICA

A week in Zambia—opportunities, challenges and glimpses of work ahead

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A short field visit and a half day workshop on ICCAs for key national actors co-organised with UNDP GEF SGP Zambia provided the ICCA Consortium with an interesting picture of the Zambian context— a mix of challenges and opportunities at both institutional and community levels. While this article focuses on the field visit, the dedicated ICCA workshop in Lusaka provided an invaluable occasion to explore with key actors and advisors the potential and limitations of Zambian traditional knowledge and diverse customary institutions for “governance for the conservation of nature”. This was particularly important in view of ICCA GSI, as Zambia is one of the countries that will be fully involved



A sample of the participants in the ICCA dedicated workshop in Lusaka © Gbf

and assisted by GSI. For instance, at this event, we held discussions with several local actors and learned that a national network on community conservation—although not very active-- does exist and could be revamped to support ICCAs. Zambia is a country endowed with abundant natural resources, including fisheries, wildlife, vast forests and mining ores, coupled with a relatively low human population (15 million people). It is also home to a number of feudal chiefdoms, where the chief traditionally holds full control over all the land and natural resources therein. Today, the power of chiefs has found ways to coexist with the power of the state and party politics. This unlikely equilibrium may be seen in a spectrum from “amazing capacity to coexist and combine tradition and modernity” to “doubling the top-down burden to communities and impeding their own capacities to self-govern their territories”. Like in most other African countries, a number of international and national NGOs also operate in Zambia, ostensibly to improve the capacity of communities to sustainably manage their natural resources.

In April 2015 we set out for a 3-day field visit, organised by the UNDP GEF SGP country coordinator, Ms. Gertrude Chiholyonga, to learn more about Zambian ICCAs and their potential for effective recognition and support. We visited a couple of sites that GEF SGP initiatives have been supporting, which were perceived as promising for ICCA learning and flourishing.

Our first field visit took place in Choma district, where we met a



Meeting with Chiyavula community group. Choma © M. Ogada

beekeeping self-help group engaged in diversifying its food production and sources of income to improve food security. Besides beekeeping, the options they explore include goat rearing, chicken farming and adding value to non-timber forest products. The major livelihood challenge facing this rural community (and many others in Zambia) is its over-reliance on maize for both food and sale in markets. Recent years have seen below-average rainfall and resultant failures of the maize crop. This, in turn, has forced some people into alternatives such as migration and charcoal burning to supplement their income. The community we visited suffered from that. They stressed that their environment was damaged by the indiscriminate cutting of trees by charcoal makers from within and outside their region, which they had no power to control. Both their chief and the local forestry officers were alleged to have issued permits for charcoal burners to participate in the destruction of the local environment. The low level of livestock keeping in the area was likely to induce a dependence on wild birds and mammals for protein supply in the local diet. There was, in fact, a noticeable scarcity of visible wild bird and mammal life in the forest.



GEF SGP initiatives have helped the NGO Alliance for Nutrition and Reconstruction to support the community we visited to add value to various forest products, for instance by drying wild mushrooms, vegetables and mangoes and commercialising them in urban areas. The aim was for the community to have reliable and sustainable livelihoods that do not entail destruction of the forest and the biodiversity therein.

AWF supported aquaculture project at Mwandi © M. Ogada

As we talked with the community, we heard that they have a traditional shrine in the forest, and a good sense of the intrinsic multiple values of their territory for their identity and culture as well as livelihoods. They provided, in fact, an excellent example of a community where self-awareness and analysis and empowered decision making and action could indeed develop an ICCA relationship with their traditional territory and natural resources. This, however, is most unlikely to happen in the absence of determined support of their capacity to govern the land and autonomously and competently decide what is and is not allowed to happen there.

The next visit was in Kazungula district, which borders Namibia across the Zambezi River. This area includes two powerful feudal chiefdoms, Sekute and Inyambo, and is even richer than Choma in natural resources, including forests, fisheries and abundant wildlife, particularly elephants. Due to its significance as a wildlife habitat and migratory route, the area has drawn the involvement of the [African Wildlife Foundation](#) (AWF), an international NGO that has received support from GEF SGP for various projects to enable communities to conserve their natural resources and secure their livelihoods. One such project is the so-called “Sekute Community Conservation Area”—an area that communities have agreed not to occupy and cultivate and that they protect, including via community guards, as a wildlife corridor (well... no elephants there, but we did find elephants perilously crossing highways in areas close to wetlands). We also visited Lupani Community School, an impressive school building where children are offered environmental education, among other subjects, and Machenje Fishing Lodge, a multi-million tourism facility built for the community by an impressive array of donors and managed by a private investor who pays a lease fee. Other interventions include a large aquaculture project set up by AWF to provide income to fishing communities who agree to set up their aquaculture schemes and reduce their dependence on wild fisheries in the Zambezi. All these projects are being implemented within the framework of the chiefdoms and the regulations thereof.

In terms of developing the necessary conditions for ICCAs to emerge and flourish, we were concerned that the interventions do not appear to address some evident shortcomings in the interactions of these communities with their environment. For example, the aquaculture scheme is actively promoted by AWF on the basis of a model fish farm they initially set up. The scheme is based on fishermen groups—not overall communities—and effectively places those groups in debt for the necessary infrastructure,

which is dependent on plastic and commercial inputs. While we are ready to believe that the model may be commercially viable (although the initial large investment for the district infrastructure producing fingerlings was donated), similar models have enslaved producers to their financial lenders in many countries. In addition, the fishermen groups are encouraged to release 10% of their fingerlings into the Zambezi to promote the restocking of wild fisheries (a requirement to obtain the support of GEF SGP, as small grants must relate to “conservation aims”). This, however, is to be done in the absence of initiatives that address the root cause of the problem of such wild fisheries, i.e., the lack of meaningful and well-enforced rules about who is allowed to fish in the Zambezi and with what specific equipment. We insisted on the subject and finally learned that the communities had developed their own rules for the stretches of the Zambezi in which they traditionally fish. But we also heard that—once again— a combination of higher powers involving the chief and government officials prevented them from enforcing such rules. We also saw with our own eyes the monofilament nets used to fish in the river (a well-known killer of fisheries throughout the world) that ICCA-aware communities spontaneously ban from their territories.

Conversations with community members revealed a close cultural connection between the people and their natural environment and widespread awareness of the intrinsic value of natural resources for their lives. We believe that this is what ICCA GSI could build upon and make flourish. We also believe that supporting NGOs – and in particular those of great calibre and national standing – should add the necessary political advocacy to make sure that communities are allowed to govern and manage their land, water and natural resources according to what they know and/or learn to be sustainable. This is what the Consortium aims to cultivate in the countries where it will support ICCA GSI initiatives, including in Zambia, whose beautiful people, landscapes and wildlife impressed us greatly during the visit and gave us good hope for the future.



Meeting with fishermen involved in aquaculture. © Gbf

APAC au Sénégal: brève mais intense mission d'interaction et d'appui vers un réseau national d'APAC au Sénégal

Salatou Sambou, Coordonnateur du Consortium APAC pour les zones marines côtières en Afrique de l'Ouest,



Bordure de Diar dans la commune de Diamana Saint Louis © S. Sambou

Depuis la reconnaissance légale de Kawawana, l'APAC pionnière de Casamance, il y a 5 ans, j'ai reçu un bon nombre de demandes d'appui d'autres communautés de Casamance désireuses de suivre un chemin similaire. J'ai aussi pensé que – dès que je pouvais en avoir l'occasion –il serait aussi bien de rencontrer des communautés du Centre et du Nord du Sénégal qui se retrouvent dans des conditions similaires à celles de notre communauté avant la mise en place de notre APAC. Dans cet esprit, je suis heureux d'avoir eu l'appui du Consortium pour réaliser une mission d'interaction et d'appui envers plusieurs communautés au Centre et au Nord du Sénégal, dans le delta de Saloum et dans la région de Saint Louis, aux alentours de la cuvette de N'Diael et du parc

national du Djoudj. C'est justement là que des communautés, en réponse à de réels problèmes et sensibles aux résultats de Kawawana, ont lancé des rencontres d'information et de discussion entre

acteurs et intervenants et se sont engagées dans un processus de mise en place d'aires du patrimoine communautaire dans leur terroir.

Le problème principal relevé par les communautés de Sokone, Ndiael et Djoudj que j'ai visitées est la raréfaction des ressources halieutiques dans les territoires locaux de pêche. On pense que cela est une conséquence de l'exploitation excessive opérée par des résidents et des non-résidents, mais il est aussi possible que cela soit lié à d'autres facteurs que nous ne comprenons pas bien, tels que le changement climatique, la présence d'espèces invasives, la pollution, etc. Il est sûr, cependant, que l'exploitation sans contrôle et sans respect des règles compromet la régénération du poisson et s'ajoute à d'autres problèmes, comme l'accaparement des terres au N'Diael et les effets néfastes du barrage de Diama qui a favorisé le développement du typha, espèce envahissante qui couvre déjà des milliers d'hectares au Djoudj. Face à cela, les communautés sont quand même prêtes à s'engager de manière participative et bénévole dans le développement de leurs propres APAC pour sauvegarder et, si possible, restaurer leurs ressources naturelles.

Il est intéressant de noter que, suivant la tradition, du troc entre poissons, légumes et lait de vache ou chèvre se fait entre les communautés. Il y a donc une interdépendance forte entre pêcheurs, éleveurs et agriculteurs, et la réussite des uns bénéficie à tout le monde. Conscientes de la surexploitation faite par les pêcheurs qui viennent de tous horizons et de l'exode rural qui les frappe fortement, des communautés tentent ainsi de conserver certains sites naturels dans leurs territoires tout en cherchant à garantir leur souveraineté alimentaire mais aussi un développement durable de leur région

Par exemple, au N'Diael, des ilots dans la cuvette inondée constituent le cœur d'une APAC potentielle. Ils portent de nombreux rôles pour les communautés alentours. Citons les pêches collectives de subsistance ou commerciale saisonnières, la réserve d'herbe fraîche pour les éleveurs locaux ou transhumants en saison sèche, l'exploitation des rhizomes de *Cyperus maritimus* ou Gové, exploité pour la fabrication de l'encens traditionnel bien prisé par les dames des grandes villes du Sénégal. Ces ilots sont aussi des lieux de sécurité face au voleur de bétail, des outils de gestion des conflits entre éleveurs et agriculteurs et ils font l'objet encore aujourd'hui de pratiques ancestrales favorisant leur conservation.



Groupe de pêcheurs dans le débarcadère du village de Mayel.

© S. Sambou

Par le biais de ma mission, une interaction ouverte et fructueuse a pu s'établir entre les communautés de Sokone, Ndiael et Djoudj avec le Consortium APAC, et ces communautés ont pu faire quelques premiers pas vers la définition de leurs APAC. Avec d'avantage d'appui technique et financier, je suis confiant qu'elles réussiront à mieux s'organiser, à définir les règles d'exploitation durable des ressources de leurs îles et des autres espaces de leurs patrimoines communautaires qu'elles souhaitent préserver, à mettre en marche des organes de gouvernance basés sur les acquis du passé, et à mieux gérer les conflits. Elles pourraient aussi espérer d'obtenir la reconnaissance légale de leurs capacités à conserver la nature et gagner leur combat contre l'accès libre aux ressources naturelles qui mine tant les efforts de conservation de l'état comme ceux des communautés locales elles-mêmes.

Modélisation participative en 3D au Madagascar et célébration du « Prix d'Excellence en Conservation » pour le travail d'un membre du Consortium en RDC

Dominique Bikaba, Strong Roots et membre du Comité directeur du Consortium APAC

Le Centre technique de coopération agricole et rurale [CTA](#) vient d'accorder un appui financier et technique pour réaliser un tout premier projet de modélisation participative en trois dimensions (MPD3D) au Madagascar, en appui au projet de recherche agricole sur la gestion des ressources naturelles, notamment l'eau, pour les communautés locales du bassin versant d'Avaratrambolo, à 35Km au nord d'Antananarivo, capitale du Madagascar.



Décoration de M. Bikaba par S.E Cynthia H.A, Ambassadrice des USA en République du Gabon et en République Démocratique de Sao Tomé et Princes © D Bikaba

Dans une région où les questions foncières restent délicates – comme dans plusieurs autres zones du Madagascar et de l'Afrique – et plus particulièrement dans les villages d'Ambotrakely où le projet a été conduit, l'exercice MP3D a sensiblement contribué à briser ces difficultés, et a mobilisé plusieurs membres des communautés locales qui percevaient encore le projet « ndao hivoatra » (« allons vers une évolution », en malgache) comme une astuce d'accaparement des terres ancestrales au profit de multinationales qui se font passer pour promotrices du développement rural, un phénomène fréquent dans plusieurs zones rurales en Afrique.

Le projet « ndao hivoatra » a été initié par l'Association pour le Renforcement de la Recherche Agricole en Afrique Orientale et Centrale (ASARECA) et financé par la Banque Mondiale pour promouvoir le développement rural dans le secteur de l'agriculture et de l'eau. Il est mis en œuvre par Artelia Madagascar avec l'appui technique de Farming and Technology for Africa ([FTA](#)) en partenariat avec le Centre National de la Recherche Appliquée au Développement Rural ([FOFIFA](#)).

L'organisation de République Démocratique du Congo (RDC) de conservation et de développement durable [Strong Roots](#), représentée par son Directeur Exécutif, Dominique Bikaba, était donc invitée par le CTA à participer et à co-faciliter cet exercice MP3D au Madagascar en février 2015. L'initiative de la maquette MP3D qui est aussi un outil de planification, de gestion et de gouvernance forestière, est prévue d'être conduite en République Démocratique du Congo (RDC) afin d'appuyer le processus pour la reconnaissance et fonctionnalité des APAC qui est en cours dans le pays.

La RDC compte près d'un million de kilomètres carrés des forêts, c'est à dire près de la moitié des forêts tropicales africaines, dont plus de 85% sont de l'apanage des communautés locales et des peuples autochtones. Or, en août 2014, le gouvernement a décrété une loi, fixant les modalités d'attribution des concessions forestières aux communautés locales. C'est une première dans l'histoire du pays et donc un pas de géant dans le processus de reconnaissance des droits de gestion et de gouvernance des territoires et des ressources naturelles par les communautés locales et les peuples autochtones dans le pays.

La création et le fonctionnement des forêts communautaires, ainsi que la reconnaissance des APAC en RDC est un processus qui requiert non seulement la passation d'une législation y afférente, mais aussi et surtout, un engagement déterminant des autres parties prenantes. Sans cette initiative d'accompagnement de la part de ces autres acteurs techniques, scientifiques et financiers, il serait difficile de concrétiser les bonnes intentions du gouvernement de la RDC. L'état de dépendance par rapport aux apports extérieurs, financiers particulièrement, pourrait toutefois aussi faciliter l'entrée des multinationales et d'autres donateurs intentionnés, qui pourraient désorienter les acquis de cette

législation et continuer l'exploitation abusive des forêts en RDC sur plus que 20% de la surface forestière du pays si de nouvelles approches de conservation ne se mettent pas en place.

Depuis plus de six ans maintenant, Strong Roots apporte son soutien aux communautés locales et peuples autochtones dans le paysage Kahuzi-Itombwe –une zone forestière incluant le Parc national de Kahuzi-Biega, la Réserve naturelle d'Itombwe ainsi que plusieurs étendues forestières –pour la gestion et la gouvernance forestière. Ce paysage comprend différents types d'habitats d'espèces animales et végétales endémiques et protégées (dont des espèces de grands singes), et qui comprend des zones aux structures de gestion et de gouvernance diverses. On y trouve un parc national, une réserve naturelle et des forêts communautaires. La zone est également vitale pour des milliers de personnes issues des communautés locales et des peuples autochtones qui ont entretenu ces ressources par leurs pratiques traditionnelles et coutumières. De telles connaissances sont, entre autres activités, documentées et promues dans la conservation du paysage par l'organisation Strong Roots.

Ces efforts de conservation, de recherche et de développement durable ont été reconnus par le Partenariat pour les Forêts du Bassin du Congo, (PFBC) facilité par le gouvernement des États Unis d'Amérique (2013-2015) lors de sa 15ème Réunion des Parties en juin 2015 (Yaoundé, Cameroun). Le thème de la réunion était: "Écosystèmes du Bassin du Congo: capital naturel, producteur de valeur économique et moteur de croissance verte pour le bien-être de ses populations". Ainsi, le "Prix d'Excellence" de conservation du PFBC a été décerné à Monsieur Dominique Bikaba, en reconnaissance de ses efforts, dont les résultats concrets aux changements positifs pour les écosystèmes du Bassin du Congo. Ce Prix aux 'leaders du Bassin du Congo pour le changement' est en effet reconnu à Strong Roots et ses membres pour leur record solide de travail avec des résultats concrets pour la durabilité des écosystèmes du Bassin du Congo.

À cette même occasion, le Réseau des Aires Protégées d'Afrique Centrale (RAPAC) a reconnu les efforts du Conservateur et Directeur du Site du Parc National de Kahuzi-Biega (PNKB), Monsieur Radar Nishuli, pour la promotion de la "conservation communautaire" dans ce Site du patrimoine mondial de l'UNESCO. Le PNKB est un site pilote en RDC où les communautés riveraines sont impliquées dans le processus de conservation du parc.

Nos remerciements s'adressent à plusieurs personnes et organisations partenaires qui accompagnent Strong Roots dans son travail, et particulièrement à Charlene Jendry, Margaret Johnson, Betty Merner, Michael Simsik, Giacomo Rambaldi et Matthew Cassetta.



Damaged Chorten in Tsum Valley in Gorkha district © J. Rai

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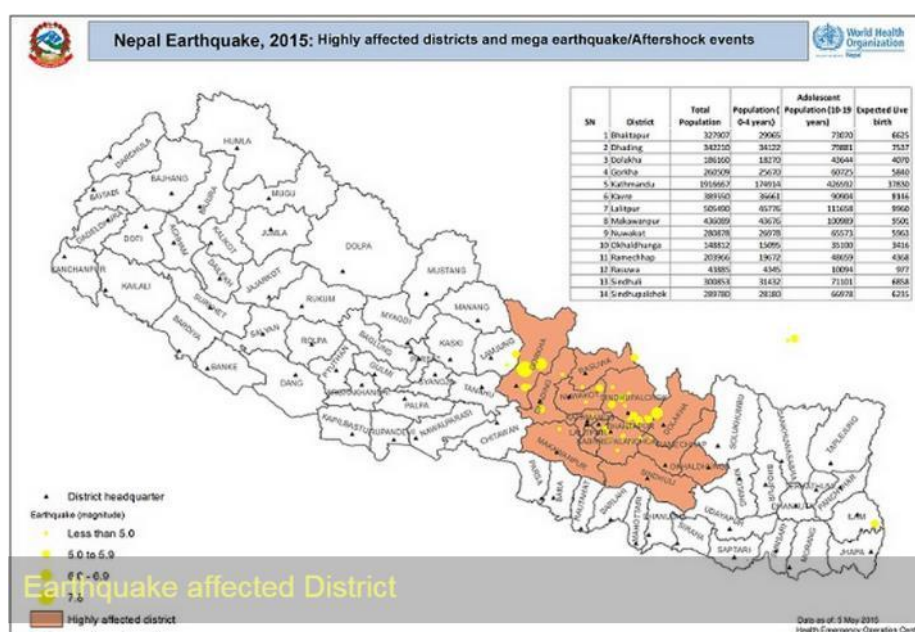
The Earthquake and further jeopardy to ICCAs in Nepal

Jailab Rai, Honorary member of the ICCA Consortium, Researcher for Forest Action Nepal and Lecturer at the Anthropology Department, Tribhuvan University, Nepal

The 7.9 magnitude earthquake that hit Nepal on April 25, 2015 and hundreds of aftershocks including another big shock on May 12, 2015 (7.3 M) have caused widespread devastation across the country. More than 8,500 people were officially declared dead and more than 22,000 injured. More than 4.8 million households are completely destroyed, 2.6 million partially damaged and their million inhabitants have been affected across the country. Among the seventy-five districts of the country, fourteen have been

severely affected, and twenty-five modestly affected. This disaster not only brought human losses and property damages but also greatly impacted the cultures and values associated with nature and biodiversity, including some Territories and Areas Conserved by Indigenous Peoples and Local Communities (ICCAs). Many geographical areas damaged by the earthquake are traditional homelands to indigenous peoples (e.g., Tamang, Gurung, Sherpa and Newars) and the majority of the affected population (by human loss or displacement) also belongs to these indigenous communities.

Cultural, linguistic, religious and ecological diversity constitutes an invaluable characteristic of the country and its identity. The latest national census (2011) identified more than 125 castes and ethnic groups, 92 languages, and 10 religions. This diversity means diverse values of understanding, meaning, and interaction with the environment, including its biological diversity. Hundreds of communities across various eco-regions of the country govern great ICCA examples. Some of these communities were identified, documented and supported to promote learning exchange and to share their nature conservation initiatives. Since 2010 they had organized themselves into an informal network called the "ICCA National Network Nepal" which counts 29 community members from several eco-regions. Hundreds of ICCAs of different types exist in the country without having been legally recognized nor having any strong internal organization. Hundreds of ICCAs yet to be identified, documented and welcomed into the ICCA network were undoubtedly severely affected by the recent earthquake.



In the Northern part of the Gorkha district, close to the earthquake's epicentre, the Tumba people live in the Tsum valley. They have officially declared their territory as an ICCA and dedicated themselves to non-violence over 95 years ago. The Tumba have been promoting their culture, cultural practices and non-violence values for generations. They also take care of many cultural monuments such as Buddhist Gumpas and monasteries. But most of these have been damaged by the disastrous earthquake, as well as individual properties. Similarly, other ICCAs such as Khumbu and Pungmo, are reported as severely damaged and their reconstruction is difficult due to their geographical remoteness.

Apart from state-level support, hundreds of national and international non-governmental organizations, associations, networks, including individuals have until now supported the earthquake victims in Nepal. In parallel with the government's efforts, international communities have demonstrated very encouraging commitments (about 450 billion Nepalese Rupees against the 700 billion NR required in the preliminary assessment of the Nepal government) to support reconstruction work. Still, reconstruction remains a big challenge for the Nepalese government considering its limited economic, administrative and financial capacities. The risk of losses in culture and cultural properties is high. In this context, ICCA Network Nepal, supported by the technical facilitation of ForestAction Nepal and international friends has also initiated an effort to promote solidarity among the earthquake

affected communities and ICCAs in Nepal.

An appeal letter, aimed at global communities and especially members and individuals related or associated with the ICCA Consortium, has been communicated to call for financial support toward ICCAs in Nepal. The secretariat members of the ICCA Network Nepal have taken some key decisions regarding fund collection and governance: (a) the collected fund will be distributed to ICCA National Network members that have been severely damaged by the earthquake; (b) the collected fund will be used only for the reconstruction of community/public properties or buildings such as Gumpas (Buddhist temples), monasteries, community health centres etc.; (c) the funds are collected in one of ForestAction's official accounts, because the national network is not an official organization and hence does not have an official bank account. ForestAction will channel the collected funds as per the decision of secretariat members of the ICCA Network Nepal without charging any of the management or other costs. The secretariat members of the network will take the decisions on fund repartition after assessing its members' proposals and applications.

Any support to ICCA Network Nepal (in the following address) still is highly appreciated. If you want to participate, below are the account details:

Account Name: ForestAction

Address of the account holder: Satdobato, Lalitpur (www.forestaction.org, Tel: +977-1-5552924)

Bank Name: Nepal Investment Bank Ltd.

Bank Account No.: 05010040014

Branch Code: 004

SWIFT Code: NIBL NP KT

Bank Address: Pulchowk, Lalitpur District, Nepal

Contact persons:

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CCA to the fore for Red Panda. Conservation in the eastern Himalayas in India

*Kamal Medhi, Landscape Coordinator for Western Arunachal Landscape Conservation Programme,
World Wide Fund for Nature- India*

The Red Panda (*Ailurus fulgens*), popularly known as Fire Cat, is an elusive and rare species that is found across the Eastern Himalayas. It is widely distributed in the state of Arunachal Pradesh, India which is estimated to contain roughly 23,000 sq km of prime habitat. Most of these Red Panda habitats

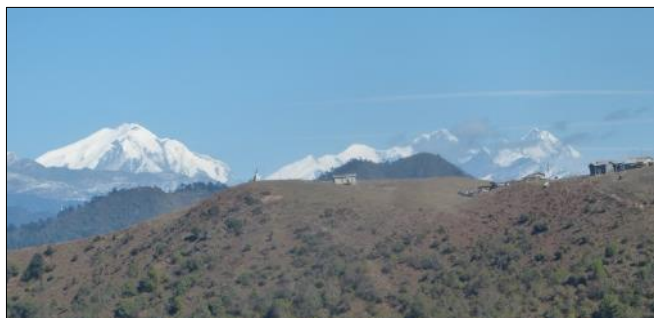


Red Panda © L. Tsering

fall in areas that are categorized as Unclassed State Forest or USF. USF covers two-thirds of Arunachal Pradesh and has been traditionally under the control of local communities and governed by customary laws. The local communities have always depended on these forests to meet their basic food and energy requirements. No formal mechanisms exist at the community level for the management of these forests and therefore it is necessary to plan a conservation strategy in collaboration with the local communities, for long-term conservation of the wildlife and forests. With this perspective, the World Wide Fund for Nature- India (WWF-India) approached local communities in Western Arunachal Pradesh to set aside a certain proportion of their rich community forests as Community Conserved Areas (CCA).

Work was first initiated in West Kameng district in 2004-05 followed by work with communities in the

Pangchen valley in Tawang district in 2007. The two CCAs in Pangchen valley, Pangchen Lumpo Muchat CCA and Pangchen Lakhar CCA, protect and manage around 20,000 ha. of forests. These forests support a viable population of Red Pandas. A study by WWF-India reveals a healthy abundance of the species throughout the higher areas of the valley (with an average sign encounter rate of 0.63/ha). Increased interactions with the species over the last few years have helped the local communities understand the importance of Red Pandas and the need for their conservation. Both the CCAs, through their management committees, have identified potential Red Panda habitats in their areas, for improved protection and conservation action. They have even formed a joint management committee comprising members from both the CCAs. Similarly, awareness has also emerged among the local youth who now steward conservation action and research in the valley. Recently, three youths set up camps to study Red Pandas and encountered five Red Pandas in the space of three days. These actions highlight both the presence of a healthy population of Red Pandas in the area and the crucial role that local communities can play in conserving them.



Landscape view of CCA © R.Chakraborty

Recognition of the critical role that local communities can play in securing USF is likely to help secure populations of not just the Red Panda but several other threatened species such as the Snow Leopard (*Uncia uncia*), Marbled Cat (*Pardofelis marmorata*), Himalayan-Black bear (*Ursus thibetanus*), Serow (*Capricornis*), Takin (*Budorcas taxicolor*) and Red Goral (*Naemorhedus baileyi*) that are also found in the region. The CCAs also support one of the wintering sites of Black-necked Cranes (*Grus nigricollis*) in the state. The State Board of Wildlife, in a presentation made on the work of the CCAs, appreciated their role and has asked that WWF-India assist the state government in promoting CCAs across the state.

Vice President of Iran promises strong collaboration with international policies on nature conservation



Dr. Masoumeh Ebtekar, Vice President of Iran and Head of the Department of the Environment © emroozofarda.ir

Fereshteh Sabetian, Regional coordinator for West and Central Asia, Cenesta/ICCA Consortium

Dr Masoumeh Ebtekar-- Vice President of Iran and Head of the Department of the Environment (DOE)—has confirmed Iran's willingness to align with international conservation policies. In a letter to the Director General of IUCN written on 7 February 2015, Dr. Ebtakar congratulated Ms Inger Andersen on her selection as Director General of IUCN, and announced the reorganisation of programmes at the Department of the Environment to achieve several international conservation goals. This commitment, in fact, revolutionizes conservation policies in Iran, by turning from the former completely government-based structure to a collaborative system that involves local communities and indigenous peoples in Iran and indeed recognises all four IUCN types of governance of protected and conserved areas (governance by the state, by private sector, by indigenous peoples and local communities, and shared governance or co-management by several rights-holders and stakeholders).

As a Party to the Convention on Biological Diversity (CBD), Iran has an obligation towards fulfilling the Strategic Plan for Biodiversity 2011-2020 (the 20 Aichi Biodiversity Targets). Under Aichi Target 11, Iran

is committed to expanding its protected areas to cover at least 17 percent of the inland and 10 percent of the marine and coastal areas of the country. The Government has concluded that it is not possible to attain this goal in the outmoded way of top-down “guns-and-fences” approach. It has therefore committed itself to attaining these goals by recognition of ICCAs under IUCN’s new Matrix of Protected Areas and CBD’s Target 11 provision for “other effective area-based conservation measures”.

The Vice President also confirmed her commitment to advancing the Programme of Work on Protected Areas (POWPA) of CBD, especially its Element 2 on “Governance, Participation, Equity and Benefit Sharing”. Furthermore Iran is revising its NBSAP (National Biodiversity Strategy and Action Plan) and updating its Red List status. Dr Ebtekar is hoping that with the leadership of Ms Andersen and other international collaboration, Iran can be successful in realising the conservation plans by the year 2020. “We are counting on comprehensive support from IUCN” said Dr Ebtekar.



*Ms Inger Andersen, IUCN
General Director © IISD*

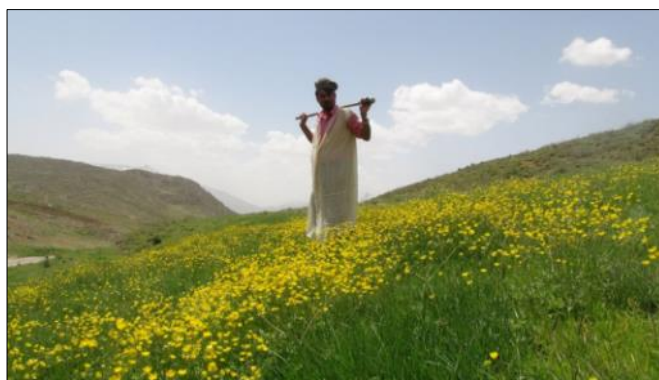
To kick off this cooperation, the Department of the Environment, with the help of IUCN, the ICCA Consortium and CSOs such as Cenesta, is planning for two important workshops to take place in late 2015 in Iran. One of these workshops is on transboundary conservation that is expected to result in Peace Parks, and the second one is on governance assessment of protected areas in Iran— which is identified by IUCN as one of a handful of countries that are capable of providing a model of governance diversity, quality and vitality. With the commitments reiterated by the Vice President, Iran is able to continue the bold journey to revolutionising the governance system for the conservation of nature, including the commitment to recognising, supporting and promoting ICCAs.

Story of community-based ecotourism in Heybatlu Sub-Tribe

By Laleh Daraie, National Coordinator of GEF SGP Iran in collaboration with Heybatlu Tribal Investment Fund and Center for Conservation of Sustainable Ecosystems

On the road to recognizing ICCAs in Iran, the theme and concept of revival and strengthening of community conserved areas has been supported by the GEF SGP Iran Program since 2001 (including through the [ICCA registry](#)). Many examples can be quoted such as: Qeshm Island customary fishing areas and marine life; seasonal wetlands in Caspian rice fields; traditional management of oak forests in the northern Zagros Mountains (*Galazani*); and local ownership of wetlands network revival around the Urmia dried lake.

As some of the best remaining pasture lands in the country are under tribal structures, re-recognizing pastoralist group identities and working towards restoration of customary laws and management systems has been a primary step, essential to deepening work on ICCAs. A type of formal registration has to also be sought to enable their recognition under the current laws.



*Rangeland protection is in line with community-based ecotourism
© GEF SGP Iran*

In this context, Tribal Investment Funds were set up in the Koushk-e-Zar project with the Kuhi sub-tribe, which belong to the Shishblouki tribe, under the Qashqai Tribal Confederacy. For the first time the seasonal migratory territory was mapped through PGIS, giving a bone-shaped map. The grantee of GEF SGP Iran’s project was the Center for Sustainable Development and Environment ([CENESTA](#), Member of the ICCA Consortium), which later facilitated the registration of

the Union of Indigenous Nomadic Tribes of Iran (UNINOMAD, Member of the ICCA Consortium) and the Tribal Investment Funds. GEF SGP has funded several Tribal Investment Funds for ICCAs, as they are based on indigenous knowledge and customary institutions of environmental governance. These sorts of conservation and livelihoods projects have brought about some hopeful results, among which there is [community-based ecotourism in the Heybatlu Sub-tribe](#) of Shishblouki Tribe, Qashqai Tribal Confederacy. The main successes of this project are that it is now documented by the World Tourism Organization (UNWTO), local monitoring criteria have been developed to link community-based ecotourism to pastureland conservation, job opportunities have been created and the tendency towards migration has been reversed.

In the Heybatlu sub-tribe, the established community Investment Fund of the Council for Sustainable Livelihoods, is headed by a representative of the community Mr. Amiri. The idea of community-based ecotourism came from within the community, drawing on their former experiences in national activities and projects and also the ecotourism potential of the tribal territory, where traditional culture is well-anchored and nature is beautiful. A tourism specialist was invited, Ms. Fereshteh Fazel, who helped focus the community-based ecotourism efforts.

The main goal of the project was to achieve a sustainable livelihood through community-based ecotourism, focusing on ICCAs. The project offers a real example of a nomadic pastoralist lifestyle and its importance and experience in the conservation of nature and biodiversity (flora and fauna), as well as its social and cultural values. In this case, nothing more than a basic livelihood was expected, since the community believes that the preservation of its traditional lifestyle and its related sources of livelihoods is vital to maintain the area as an attractive destination for tourists. The planned activities focused on capacity building, participatory management of natural resources, job creation, wealth generation and revival of ecological and cultural values of their lifestyle as the specific objectives of this project.



Mr. Amiri, head of community fund and local project manager © GEF SGP Iran

The first steps of the project were to nominate Mr. Amiri as head of the Community Fund and community representative. Then, a feasibility study was conducted. Thereafter, during several participatory and consultative meetings, and following the approved methodology, the nationalized pattern of community-based ecotourism was implemented in the Heybatlu sub-tribe. The willingness of local people to develop tourism, the expected participation and the feasibility of levels of participation are factors that helped in making the decision to set up an ecotourism project. Training processes including discovery, dream, design and adjustment were conducted, a brochure was prepared and a [website](#) launched. The next stage was the organization of an experimental tour in the region with experts and enthusiasts, to assess the tourism program and its strengths and weaknesses.

Meanwhile, community representatives participated in many national and regional meetings, workshops and exhibitions to present their good pioneer practices. It was an opportunity for the community to present the potential of tribal lifestyles for ecotourism, and even to take part in national regulation and decision making sessions. Thanks to this effective advertising, news of the implementation of community-based ecotourism in Heybatlu sub-tribe territory was released through various media (such as in [qashqaionline](#), [hamshahri](#), [chn](#), [tnews](#), to name only a few...) and some newsletters. Following the publication of an article in the "Travel Book", this initiative was highlighted as one of the 100 top spots for tourism and won the Kinary international prize for tourism. Furthermore, the national organization of cultural heritage and tourism, officially asked for the project story to be considered in the international project of "Tourism Stories" funded and initiated by UNWTO.

Finally, for the first time in the country, the community also monitored and evaluated the project results according to localized indicators, and discussed its strengths and weaknesses together with its

success rate. The default indicators for the project were found to be too scientific and therefore impractical for the community, however, they still enumerated the problems of drought, destruction and occupation of migratory routes and the use of mechanized migration. On the other hand, the change in urban migration and the creation of jobs were some of the achievements which the community stressed.

The members of the Heybatlu community are now trying to assimilate their learned lessons to upgrade their experience. They believe that the main priority for community-based ecotourism should be the preservation of customary lifestyles rather than economic gains, otherwise it will fail. They also emphasize the importance of targeting a structured community and associating it with investment or a sustainable livelihood fund, and not only choosing a landscape or geographical tourist area. From their point of view, identifying and having stakeholder groups involved at all stages from preparation to implementation and evaluation, in addition to respecting their independence, are keys to the success of such schemes.



Foreign tourists learning how to spin
© GEF SGP Iran

The difference between GEF/SGP projects and conventional government interventions is that the former uses local and indigenous knowledge, encourages local participation, creates networks of cooperation in the local community and produces a significant sense of ownership among all stakeholders. These projects are based on demand, are decentralized, are resilient and are implemented in a friendly atmosphere. They also have participatory-based structures which consist of analysis of feasibility, analysis of stakeholders, status identification, planning, implementation and monitoring. These are the main reasons for the rapid formation and the great efficiency of the local network working on community-based ecotourism in the Heybatlu community.

Regional workshop on ICCAs in Pakistan

Fereshteh Sabetian, Regional coordinator for West and Central Asia, Cenesta/ICCA Consortium

The civil society organisation Leadership for Environment and Development (LEAD) Pakistan organized a workshop on “Understanding, Respecting and Recognizing Indigenous Management Systems and Values for Better Governance” on 21 May 2015 in Islamabad, Pakistan. Together with the Department of Wildlife of the province of Khyber Pakhtunkhwa, LEAD has established a USAID funded project which is focused on the indigenous communities and ICCAs in Chitral protected area. Therefore, this important workshop consisted of provincial and national government officials, members of the indigenous community of Kalash in Chitral, members of other organisations as well as guest speakers from Nepal and Iran.



Declaration by Mr. Tahir Rasheed, honorary member of the Consortium © LEAD Pakistan

Tahir Rasheed, General Manager of LEAD Pakistan opened the workshop by requesting a minute of silence and then prayer for the victims of the recent earthquakes in Nepal. He then explained the main objective of this workshop which was to highlight the role of ICCAs in policy making, recognition and

support of traditional systems in Pakistan. To further explain the importance of ICCAs for wildlife conservation, Rasheed gave examples of the Kalash indigenous community which have kept their traditions and used indigenous knowledge to protect nature in the Chitral region. Other speakers, Muhammad Mumtaz Malik from the University of Haripur, Ghazi Azimati Isa from Pakistan Poverty Elimination Fund (PPEF) and Malik Amin Aslam from Green Growth Initiatives spoke about challenges and opportunities in protected areas in Pakistan.

The second part of the workshop was from a regional perspective, in which Jailab Rai from Forest Action in Nepal, and Salman Rassouli and Fereshteh Sabetian from the Centre for Sustainable Development (CENESTA) in Iran explained the experiences and lessons learned in their respective areas. Rai spoke about the rich cultural diversity of Nepal, different approaches to nature conservation and governance, and methods of collaboration between indigenous peoples, local communities and the government of Nepal. After this, the participants from Iran spoke about the re-empowerment of indigenous nomadic tribes and local communities in order to eliminate poverty, starting with the recognition of their territories as ICCAs. They gave a successful example of participatory zoning in the Nayband Marine and Coastal Park in the south of Iran, and also explained about the activities conducted in Sistan and Baluchistan provinces of Iran, which share a border with the Baluchistan region in Pakistan.

In the technical part of the workshop, many government officials gave talks about the government's responsibilities towards ICCAs. A member of the indigenous community read a statement of their requests from policy makers in Urdu, and at the end, the representative from USAID explained GEF support for ICCA programmes. Unlike the first two parts which were in English, the third section of the workshop was in Urdu. This helped improve communication between the government officials and the members of the indigenous communities. However, the need for translators between foreign guests and the indigenous peoples was felt. Also the workshop could have enjoyed greater participation of the local indigenous communities by giving them more chance to express their views.

For the second day of the programme, Tahir Rasheed and the guests from Iran and Nepal were invited to the University of Arid Agriculture and Fatima Jinnah Women's University, both in Rawalpindi, to participate in programmes for the "International Day of Biological Diversity" and to speak about ICCAs.



The participants of the Workshop © LEAD Pakistan

Guangxi CCA capacity-building event

Panqing, Guangxi Biodiversity Research and Conservation Association

In mid-April 2015, the Guangxi CCA Consortium was established with 55 members from 18 Community Conserved Areas from China. All the members participated in a two day capacity-building workshop with lecturers from Taiwan, province of China and two CCA representatives from Sichuan Province (China) sharing their experience in CCA management and the sustainable use of natural resources.

During the workshop, members of Guangxi ICCA also discussed possible exchange visits in the near future as an irregular communication mechanism within the Consortium.

After the workshop, participants visited one of the CCAs supported by the Guangxi Biodiversity Research and Conservation Association: Qunan village, which has about 50 White Head Languor in its community collective forest. In order to protect this endangered species and its habitat, the community has created a patrolling team with fifteen young members and has elected a management committee to be responsible for daily monitoring and coordination.

In October 2015, a team of 13 people, including representatives from the CCA Consortium, will be making a study visit to Taiwan, Province of China together with staff from Forest Bureaus from Guangxi provincial, Nanning prefectural, and Fusui county levels.

In January 2016, a national CCA workshop will be organized in Guangxi including community representatives and NGOs from other provinces who will be invited to share their experiences in CCA management and how it can contribute to local sustainable development and policy improvement.



We launched the “Guangxi Community Conserved Consortium” after the capacity-building workshop © Panqing

Excerpts from East Asia regional report of 2nd quarter

Sutej Hugu, ICCA Consortium Regional Coordinator for East Asia Region

I was invited, from April 13th to 17th, by Yingyi and BRC, to attend the Community Conserved Areas Workshop in Nanning, Guangxi (China). It included a field trip to three Zhuang peoples’ villages, which was my first experience in this region in China. From my indigenous point of view, we need to emphasise and focus more on the advantages and heritage of bio-cultural diversity, local knowledge, rather than on modern scientific and professional support coming from project-based NGOs. The dilemma lies in the multiple threats that are weakening the spontaneity of local peoples. Following this, on April 22nd, Earth Day, we arranged a Skype meeting on Bio-Cultural Community Protocol and invited Holly Jonas and Ashish Kothari as guest speakers to share their knowledge and experience of various cases in many countries. I set the topic as “On adaptively developing Bio-Cultural Community Protocols in China”. We suggest that each SGP-supported ICCA project should strive to get its own Bio-Cultural Community Protocol of local knowledge and traditional institutions as the basis for developing effective communication with the government and outside assistance. Thanks to Holly’s kind help, we also obtained authorization to translate into Chinese the book: “Biodiversity and Culture: exploring community protocols, rights and consent” (PLA65, IIED). The first draft will be handled by Liuyi.

Now, the original ambition to host the Asia Regional Learning Network for GSI is taking shape into a national learning network conference on ICCAs in China which will also welcome the participation of a few key international specialists. Yingyi’s BRC team has taken upon itself the responsibility of developing the proposal, and we received the revised draft in mid-May. Yi Liu is in charge of negotiating

with Terence Hay-Edie for budget support. Grazia Borrini-Feyerabend will also participate in this event, which will be held in the fall of 2016. Its preparation will continue throughout the coming months.



Sutej Hugu is invited to share the tribal governance institution on Pongso no Tao © Panqing

Regional event boosts ICCA efforts in Southeast Asia

*Tanya Conlu, ICCA Consortium, Regional coordinator for Southeast Asia
...with a post scriptum from Gbf*

Together with UNDP GEF Small Grants Programme Indonesia and the Working Group on ICCAs in Indonesia (WGII), the ICCA Consortium, organized a regional knowledge sharing and capacity-building event on ICCAs in Lombok, Indonesia, last August 17-22. On the occasion, representatives of indigenous peoples and local communities who govern and manage their ICCAs, relevant government



The "Indonesian team" works on its masterpiece showing where ICCAs can be found in their country © SGP Indonesia

agencies, supporting civil society organizations and national GEF SGP coordinators converged from the Philippines, Malaysia, Vietnam, Taiwan, province of China, Timor Leste, and the host country. They presented the situation of ICCAs in their countries and worked through their action plans to initiate or enhance the ICCA movement. "Each country in the region has a different approach and is at a different level. Some are at a very elementary stage, while some are very advanced" said Taghi Farvar, President of the ICCA Consortium. Through a series of discussions and workshops, the participants shared their experiences, key issues, opportunities, and problems in the recognition of ICCAs in their

countries. "A meeting like this is very helpful for various rightsholders and stakeholders in each country to learn from each other. We worked together for five days and everyone learned a great deal." added Taghi.

The Vietnam team, a relative newcomer in discussions on ICCAs, was enthusiastic about starting their own national learning network and agreed that they have now a good beginning in their understanding of ICCAs and are willing to share this in their country. "I was very proud to have the opportunity to participate" said Joao do Rosario Pereira from Timor-Leste, another country that has just started its reflection on ICCAs. Even though it was the first time he had heard the term, when he became familiar

with the concept he confirmed that ICCAs have existed in his country since time immemorial.

The People's Coalition for Fisheries Justice (KIARA), a member of the WGII, hosted the field visit to their community in Teluk Jor. KIARA supports fishing communities who practice *awig-awig*, a traditional fishing system with rules that carefully take into account fishing zones and seasons. This coastal resource management system is ruled through



The "Vietnam team" rejoices on freshly gained diplomas © Gbf

community agreements that include dispute resolution mechanisms and sanctions. East Lombok District has recognized the local wisdom of such community based resource management schemes through District Regulations No. 9/2006 and No. 10/2006, which indeed legally recognize *awig-awig*.

The **Working Group on ICCAs in Indonesia** was formed after an ICCA Symposium in Bogor, Indonesia in October 2011 ([read more here](#)). Its aim is to create awareness and promote ICCAs and their role in conservation and equitable natural resource management. WGII is composed of NGOs active in advocacy and best practices for good governance of natural resources, environmental protection, community mapping, community rights and the recognition of indigenous peoples. These include [KIARA](#) (People's Coalition for Fisheries Justice), [JKPP](#) (Participatory Mapping Network in Indonesia), [BRWA](#) (Ancestral Domain Registration Agency), [NTEP-EP](#) (Non-Timber Forest Products – Exchange Programme), [HuMa](#) (Association for Community and Ecology-based Law Reform), [Pusaka](#) (an Indigenous Peoples advocacy organization), [AMAN](#) (Alliance of Indigenous Peoples of Indonesia), [Sawit Watch](#) (Oil Palm Watch Indonesia), [WALHI](#) (Indonesian Environmental Forum/Friends of the Earth Indonesia), and [WWF-Indonesia](#). Through WGII efforts, the documentation of ICCAs is gaining strength all over the archipelago. Kasmita Widodo, coordinator of WGII, said: "The documentation of ICCAs is the first step towards the full registration of the customary lands in Indonesia and recognition and integration in provincial and district spatial plans". BRWA has so far registered and verified 4.8 million hectares of customary lands in Indonesia.



Two members of the "Philippines team" show the graphic synthesis of their results © Gbf

The event fostered not only learning but also camaraderie among participants and paved the way for a regional learning network on ICCAs. About 60 participants left Lombok inspired by the sharing of ideas and full of plans to bring back to their communities and countries. "We will continue to strengthen our ICCAs and share the knowledge of ICCAs with other communities," said Olon Somo and Patricia Saibu, indigenous women from Sabah, Malaysia.

The event was supported through the ICCA Global Support Initiative (GSI), which is a collaborative initiative by UNDP GEF SGP, the German Ministry of Environment (BMU), the ICCA Consortium, IUCN and UNEP WCMC.

Additional financial assistance was generously provided by WWF Indonesia.

- For more information, [click here](#).

Post Scriptum from the Global Coordinator Grazia Borrini-Feyerabend:

The new Regional Coordinator for South East Asia, Tanya Conlu, is currently drafting a project proposal for a Regional Network on ICCAs in South East Asia, to be refined and finalized by several regional

actors and submitted to donors as soon as feasible. This should hopefully provide the small but crucial funding to keep the regional “learning and action network” alive. Let me use this postscript to recognize her fundamental role in taking the event to its very successful completion together with GEF SGP Catharina Dwihastarini, Hery Budiarto and Kasmita Widodo.

Let me also mention that the Honorary Members and Members in the region played their roles superbly. In particular I should single out Cristina Eghenter and Crissy Guerrero (the latter without even participating in the event itself), but also Dave de Vera and Giovanni Reyes ... all just amazing! Sutej Hugu found support for a delegation of Taiwan, Province of China indigenous leaders to join the event, and this was rewarded by the admiration they managed to instill in everyone. Their determination and passion to restore sovereignty over their indigenous territories are just contagious. There is much more that I should note, including the evident potential to expand and deepen ICCA work in Indonesia and Vietnam and to include East Timor in the regional learning network. Of deep concern was news we heard from Malaysia, where dam building and timber entrepreneurs are forcing their way into indigenous territories. We are convinced that the declaration and recognition of such territories as ICCAs can provide them with a useful extra layer of protection... and we hope Malaysia will soon move to effectively embrace this route.



AMAN Representatives in the Lombok event. ©Gbf

EUROPE

Protecting nature in Europe... the perspective of the ICCA Consortium on the “Little Sydney” conference

Sergio Couto González, ICCA Consortium Coordinator for the Mediterranean region and member of the Steering Committee of Iniciativa Comunales.



Hainburg, Austria, venue of the Little Sydney conference, on the Danube River © IUCN

Conservation experts from all over the world gathered for the “[Little Sydney: Protecting Nature in Europe](#)” conference, which took place in Hainburg/Donau-Auen National Park, Austria from 28-31 May 2015. The conference built on the outcomes of the [IUCN World Parks Congress 2014](#) (WPC), held in Sydney in November 2014, and which resulted in the [Promise of Sydney](#). A document that you

should not miss is also the [Strategy of innovative approaches and recommendations to enhance the diversity, quality and vitality of governance in the next decade](#), the summary result of the Congress’ Governance Stream.

In Little Sydney, more than 200 participants from over 37 countries were present to explore further the outcomes of the WPC Streams and other cross-cutting themes of particular relevance for Europe. Little Sydney was thus organized around four key themes: **Reaching Conservation Goals, Supporting Human Life, Influencing Policy and Institutional Responses**, and **Partnerships, Governance, Capacity Development and Resources**, which introduced the key findings from the IUCN World Parks Congress

and discussed how to bring out and implement the Promise of Sydney in Europe.



Concha Salguero, honorary member of the ICCA Consortium speaks on the closing session on the importance of the effect of other EU policies (namely the Common Agricultural Policy) on achieving conservation goals, inside and outside PAs © IUCN

of them was organized by the Consortium (Working session 3A2): **Towards harmonising agricultural and biodiversity policies in Europe**. It discussed the fact that current EU policies have an enormous potential to support or hinder the communal governance and management practices that – through the centuries – have conserved nature and culture in Europe. Such practices are still providing ecosystem services to the environment of Europe and to its peoples. The session provided a broad assessment of the communal governance phenomenon in Europe and an exploration of specific threats and opportunities to promote more diverse and successful governance systems for conserved European environments. In this light, the EU agricultural policies were specifically examined and discussed, mainly on the basis of the recent Consortium- sponsored report **“ICCA and EU Policy: Impacts, leverage points, recommendations, meaningful initiatives and tools for awareness and action”** by our Honorary Member Concha Salguero. The report is currently under a peer review process and is expected to be available in final version by fall of 2015.

Another outstanding workshop was the one presented on **Diversification of Natura 2000 governance models**, organized by the Consortium Member, ProPARK (Romania). The aim of this session was to identify possible improvements for governance of Natura 2000 sites. Several governance models for Natura sites were presented, and the discussion highlighted the need for a specific policy on governance of protected and conserved areas at the EU level.

While waiting for the full report on **the conclusion of the conference** - expected to be available soon - I would like to advance some of the most relevant conclusions and topics from my subjective point of view. It is clear that **governance** of protected and conserved areas is gaining weight in our understanding of pathways to achieve conservation goals in Europe... but for some of us this is not new. What is instead relatively new and becoming more and more apparent is that **EU policies** in general, even beyond environmental policies, have a major role to play in helping or hindering us to achieve conservation goals. All of us, as citizens and part of collective civil society in Europe, should understand which policies affect our environment and how. For instance, the Rural Development Policy and Common Agricultural Policy promote and finance initiatives that have detrimental consequences for our environment. Can we remain silent while this is going on?

Also relatively new is the fact that **“the commons”** — areas legally or customarily governed by local communities or indigenous peoples (as is the case in northern Europe) — are becoming recognized as

The Consortium and ICCAs were present in several plenary sessions and workshops. The first day, our Global Coordinator, Grazia Borrini-Feyerabend presented a plenary session report entitled **“Enhancing diversity, quality and vitality of governance of protected and conserved areas”**, which provided a vital point of reference for the conference in terms of governance.

Regarding the workshop sessions, although all of them were interesting we would like to highlight two of them that focused specifically on governance and/or ICCAs. One



Sergio Couto, Concha Salguero (both ICCA Consortium) and José Cortés (environmental anthropologist) during the field visit to Neusiedler See National Park (Austria) © IUCN

being much more important in terms of coverage and environmental and socio-economic results than previously expected. Data is still inconclusive, however, and urgent and supplementary efforts should be made at European level to identify and support the potential of “the commons” to be, to all effects, community based effective biodiversity conservation measures (cfr. CBD Aichi Target 11), within or outside national protected area systems. Furthermore, “the commons” can contribute to other social goals in Europe such as direct democracy and participation, rural development and true engagement of communities in environmental policies and governance for conservation of nature.

LATIN AMERICA

Iniciativa global de apoyo a los TICCA en Sur América, ¡Adelante!

Emma Courtine, Carmen Miranda, Lorena Arce y Grazia Borrini-Feyerabend, Consorcio TICCA

La semana del 14 al 19 de abril fue un momento de gran intercambio y planificación para varios miembros, miembros honorarios y personal del Consorcio TICCA de América del Sur. Durante esta semana se realizaron tres importantes reuniones que constituyen el arranque de la Iniciativa Global de Apoyo a los TICCA (ICCA en Inglés) en esta parte del mundo.

La primera reunión se desarrolló el día martes 14 en la nueva oficina de UICN SUR, ubicada en el centro de Quito. Víctor Hugo Inchausty, Director Regional de la organización, abrió el taller “Gobernanza de áreas protegidas: de la comprensión a la acción”. Durante el taller una presentación interactiva de la Coordinadora Global del Consorcio— Dra. Grazia Borrini-Feyerabend—permitió de explorar diferentes asuntos y los pasos principales de un proceso de análisis, evaluación y acción de la gobernanza del sistema de áreas protegidas en Ecuador. La presentación generó un amplio intercambio sobre el tema, focalizando en la posibilidad de ejecutar este proceso en Ecuador. En uno de los componentes del programa GSI – ICCA, la UICN se involucrará en el estudio de la gobernanza de sistemas de áreas protegidas en seis países a través del mundo, y el Ecuador se presenta probable entre ellos.



Marcela Torres, por el Ministerio de Ambiente de Ecuador, confirma la voluntad del Ministerio de trabajar en conjunto con esta iniciativa © E. Courtine

El encuentro en la oficina UICN contó con la presencia de más de veinticinco personas, entre las cuales estuvieron representantes de varias organizaciones miembros de UICN, un representante del pueblo Indígena ecuatoriano Shuar Arutam miembro honorario del Consorcio, técnicos del Ministerio del Ambiente de Ecuador, funcionarios del PNUD FMAM PPD- Ecuador, representantes del equipo de Equidad Social de la UICN y otros. El evento permitió que este variado grupo de participantes refresca y fortalezca su comprensión del proceso de análisis, evaluación y acción de la gobernanza de los sistemas de áreas protegidas y conservadas propuesto por la UICN y el CDB.

En la reunión se reconoció que ya existen algunas iniciativas de análisis de la situación de gobernanza de los espacios naturales de conservación, como resultado de la ejecución de numerosos proyectos ya desarrollados en el país. Esto constituye un terreno fértil para dirigirse hacia una puesta en práctica del proceso de fortalecimiento de la gobernanza del Sistema Nacional de Áreas Protegidas, proceso que sin duda repercutirá en el fortalecimiento del sistema. El intercambio también evidenció la necesidad del desarrollo de un trabajo de revisión previa que permita identificar y visibilizar los variados tipos de territorios y áreas conservadas, especialmente en países donde la diversidad de los ecosistemas y de mecanismos de gobernanza es importante. Enseguida del taller de Quito, tuvo lugar



Ceremonia Kayambi de saludo y agradecimiento a la Pachamama. © E. Courtine

entre los días 15 y 18 de Abril el “Taller de arranque para la iniciativa de apoyo global a los TICCA (GSI) en América del Sur”. Este taller, organizado por la oficina del Ecuador del [PNUD FMAM PPD](#), permitió de visitar el territorio ancestral del Pueblo Kayambi en la región de Cayambe, a una hora hacia el norte de la ciudad de Quito. Los participantes incluyeron los coordinadores del PPD del FMAM y los coordinadores del Consorcio desde cuatro países de América del Sur y ocho representantes de pueblos indígenas desde tres diferentes países, entre otros. El intercambio realizado durante estos días

mostró la realidad y la problemática de los TICCA en el continente, así como la confluencia de oportunidades y necesidades de intercambio en la región.

El trabajo se enfocó en la planificación de las acciones necesarias para el arranque del GSI en los países seleccionados en América del Sur y confirmó la voluntad de armonizar las iniciativas y de compartir las experiencias a lo ancho y largo de la región, resaltando la oportunidad de creación o fortalecimiento de redes nacionales TICCA. El Consorcio, a través de sus miembros, miembros honorarios y coordinadores, tendrá un papel crucial de consejo y apoyo en el fortalecimiento de estas redes nacionales de aprendizaje y acción. Sin embargo, todavía, el proceso necesitará la facilitación por parte de **“organizaciones nacionales estratégicas”**, que apoyarán en el desarrollo de las redes nacionales TICCA en la forma apropiada al contexto del país (por ejemplo, un grupo de trabajo, una red informal de pueblos indígenas y comunidades locales que gobiernan TICCA, una coalición de pueblos indígenas que gobiernan sus territorios, etc.).

Las organizaciones estratégicas nacionales desarrollarán también un importante papel de **comunicación y diálogo**, de **apoyo a algunos TICCA emblemáticos** en sus países, de **análisis de la situación nacional** y de **identificación de los elementos llave de políticas nacionales que necesitan cambio, incidencia y promoción**. En fin, las organizaciones ayudarán las



La presentación de la finca © E. Courtine

redes nacionales TICCA a definir sus propios **sistemas de validación/ apoyo a la sumisión de TICCA para el registro internacional del UNEP WCMC**. Estas propuestas se plasmaron en una solicitud de clarificación de los mecanismos de ejecución del GSI.

Un visita de campo dio a los participantes la posibilidad de interiorizarse en el profundo sentir de la cultura del pueblo Kayambi, participando en una ceremonia de saludo y agradecimiento a la “Pachamama” (Madre Tierra) ubicado en el biocorredor Pisque Mojanda San Pablo y el biocorredor correspondiente a la zona de amortiguamiento de la Reserva Cayambe Coca, donde se desarrollan dos proyectos del PNUD en sus quintas fases operativas (se puede leer más [aquí](#), y [aquí](#)). Adicionalmente, los logros alcanzados por proyectos soportados por el PNUD en esta región fueron ilustrados por una visita a una huerta integral y agroecológica en las parroquias de Tupigachi y Tabacundo, manejada por una socia de la Unión de Organizaciones y Comunidades Indígenas de González Suarez ([leer más sobre este proyecto aquí](#)).

Después de este importante taller, todos los miembros y miembros honorarios del Consorcio TICCA se reunieron dos días más para un pequeño encuentro interno que permitió diseñar una estrategia de fortalecimiento de la membrecía en la región y profundizar el análisis de los pasos requeridos para el buen arranque del proyecto TICCA GSI. Debido a que el Consorcio debe cumplir un adecuado rol de asesoramiento, orientación y acompañamiento del GSI, se identificaron una serie de puntos de clarificación, una decena de recomendaciones detalladas, y un borrador de Términos de Referencia

para el trabajo de las organizaciones estratégicas de cada país.

Finalmente se propuso que el próximo evento regional de intercambio de conocimientos y fortalecimiento de capacidades sobre TICCA en la región Andina-Amazónica tenga lugar en el mes de Octubre en Ecuador (después tuvimos que postergar esta fecha). Se consideró que esto dará también al Consorcio la oportunidad de llevar a cabo su IX Asamblea General Ordinaria en 2015, siendo esta su primera Asamblea General en el continente Americano.

The Kawésqar Waes territory, between survival and threats



ESPAÑOL

En los fiordos del sur austral de Chile ha vivido durante más de 6.000 años, el pueblo Kawésqar. Su territorio, Kawésqar Waes, se divide en dos áreas geográficas, Malte y Jautok, donde los sitios tabú tienen una importancia crucial. Sin embargo, en 1969 el Estado de Chile estableció allí el área protegida más grande del país: el Parque Nacional Bernardo O'Higgins que alcanza 3,5 millones de hectáreas. Los Kawésqar fueron obligados a establecerse en la ciudad de Puerto Edén, mientras la caza, la recolección y las prácticas tradicionales estuvieron prohibidas. Sin embargo, a pesar de todos los esfuerzos por chilenizar al pueblo Kawésqar y de las recientes amenazas como el cultivo del salmón a gran escala, sus descendientes todavía están luchando por sus derechos, el territorio y la supervivencia de su cultura. Hoy ellos están reclamando la gobernanza compartida del Parque

Nacional Bernardo O'Higgins. (Español con subtítulos en inglés)

ENGLISH

In the fjords of the southernmost part of Chile, the Kawésqar people have lived for more than six thousand years. Their territory, Kawésqar Waes, is divided into two geographical areas, Malte and Jautok, in which sacred places have a crucial importance. However, in 1969 the State of Chile established the largest protected area in the country in this territory: the Bernardo O'Higgins National Park, which contains 3.5 million hectares of land. The Kawésqar were forced to settle in the town of Puerto Edén, and hunting and traditional practices were prohibited. However, and despite all the efforts to impose Chilean culture on the Kawésqar people as well as recent threats such as large scale salmon fishing, their descendants are still fighting for their rights, territory and their culture survival. Today, they are claiming the right to share the governance of Bernardo O'Higgins National Park. (Spanish with Subtitles)

Preservar las variedades de cacao en Colombia

Guillermo E. Rodriguez-Navarro, Cultural and Spiritual Values of Protected Areas

En la Sierra Nevada de Santa Marta (Colombia) familias Arhuacas cultivan una especie de Cacao que está al borde de la extinción. De hecho, mientras la Organización Internacional del Cacao (ICCO) estima un déficit que puede superar las 17.000 toneladas en 2015, por lo que se requerirán fuentes que suplan esta demanda, en la Sierra Nevada se trabaja para exportar este producto desde las montañas hasta Asia, Europa y los Estados Unidos, allá donde solamente quienes pertenecen a su comunidad pueden acceder.

Aunque el cacao colombiano es reconocido por su sabor y aroma especial –que, según la ICCO, solamente tiene el 5% de la producción mundial – el país aún está ubicado en la parte baja de la tabla de exportadores, colocando en el mercado internacional más de 7.000 toneladas anuales. El cacao de la Sierra Nevada es endémico y entonces se encuentran especies únicas. Su sabor particular viene de la combinación de los sabores frutales que le dan la vegetación tropical y la brisa del Mar Caribe.



Cosecha de Cacao

© Fundación Pro-Sierra Nevada de Santa Marta

La historia empezó en 2001, cuando se buscaban proyectos y producción para sustitución de cultivos para frenar el fenómeno de tala causada por la producción de marihuana, inicialmente, y posteriormente coca. Luego llegó a Colombia un grupo llamado [Cacao Hunters](#) que recorre el mundo en busca de los mejores cacaos. Esta vez estuvieron en busca de productos con características diferentes a las de países como Costa de Marfil y Ghana, que, según cifras de Procolombia, son los principales productores a nivel mundial, superando las 700.000 toneladas anuales.

Cacao Hunters, llegó a territorio de los indígenas de la Sierra Nevada de Santa Marta y reconoció en la tierra de los Arhuacos unos cacaos criollos que representan menos del 1% de la producción del mundo. Para Cacao Hunters, junto con la [Fundación Pro-Sierra Nevada de Santa Marta](#), el primer paso fue establecer una relación con las comunidades, explicarles por qué era importante trabajar por este fruto. La clave, según el gerente de Cacao Hunters, era entender que para los indígenas el cacao representó una moneda de cambio y una fuente de alimentación, entre otras funciones. Por eso, tendrán que mostrar su capacidad a ser un mecanismo de apoyo a los Arhuacos a retomar la siembra, la conservación y la utilización del producto como fuente de ingresos.

Mientras que durante los procesos de conquista y colonización, en los siglos XVII y XVIII los Taironas (nombre genérico del grupo prehispánico a la llegada de los españoles) se desligaron del cacao, esta fruta ha sido un elemento importante para las comunidades de Latinoamérica como bebida y moneda de intercambio. Hoy en día, ellos quieren preservarlo porque ser de interés cultural. Por su parte, el *mamo* (sacerdote indígena generalmente mayor) del pueblo Arhuaco, Camilo Villafañá, manifiesta que “el cacao ha sido una fuente de energía y ha tenido un valor cultural muy importante para los pueblos indígenas de la Sierra Nevada. Durante mucho tiempo nos hemos olvidado de su importancia y hoy estamos retomando nuestras costumbres”.

Con este proyecto, que recibe el apoyo de Cacao de Colombia, la Agencia de Estados Unidos para el Desarrollo ([USAID](#)) y la organización [ACDI/VOCA](#), se beneficiarán más de 600 familias. Uno de los aportes en la implementación de éste, es que en los procesos para cultivar la fruta no están participando solo los adultos de la comunidad, sino que han integrado también a los jóvenes, lo que

garantiza la permanencia del proyecto a largo plazo.



Adentro de la fruta de Cacao

© Fundación Pro-Sierra Nevada de Santa Marta

La idea es generar procesos productivos en la comunidad Arhuaca, y además, Cacao Hunters quiere replicar el proyecto en otras regiones del país donde hoy, según la Federación Nacional de Cacaoteros, se cultivan cerca de 40.000 toneladas anuales. Más allá de la rentabilidad que puede dejar la comercialización del producto en mercados como el japonés, estadounidense y varios europeos, las organizaciones esperan también proteger un cacao porcelano único en el mundo y que está al borde de la extinción.

Imagine que podrá consumir productos hechos a base de este fruto, cultivado por una de las comunidades indígenas más aisladas del país, y

cuyo proceso de fermentación empieza en el momento mismo en que los indígenas echan un bulto a lomo de mula durante ocho horas. Eso para que la fruta sea recibida y procesada en un planta desde la que se espera que en los próximos años, se exporten más de 30 toneladas anuales del cacao más exclusivo hacia un planeta preocupado por el desabastecimiento.

Leer un poco más [en este artículo de prensa!](#)

CBD Dialogue workshop on assessment of collective action in biodiversity conservation

Carmen Miranda L., ICCA Consortium Coordinator for the Amazon Region

Panajachel, on the shores of the ancient sacred Mayan Atitlan Lake in Guatemala, harboured the Dialogue Workshop on Assessment of Collective Action in Biodiversity Conservation, which took place from 11-13 June 2015. The workshop was organized by SwedBio from the Stockholm Resilience Centre. Seventy-eight participants from over thirty countries were present.



Opening ceremony of the meeting © C. Miranda

The purpose of this meeting was to share and discuss various methodologies and conceptual frameworks to document and evaluate the contribution of collective action to take into account the needs, values and perspectives, of different actors including indigenous people and local communities.

Invited by the Secretariat of the CBD, Felipe Gomez, member of the Steering Committee and Carmen Miranda L., Coordinator for the Amazon Region represented the ICCA Consortium in this workshop.

The experience of the Consortium was presented in Session IV, a panel dialogue on methods for measuring and aggregating data related to collective action with a bottom-up perspective.

Carmen Miranda explained briefly the methods and tools used by the [ICCA Consortium](#) to document and visualize ICCAs and measure their contribution to conservation. She explained that ICCAs are found everywhere in the world, are extremely diverse, and are called by a multiplicity of names. Yet, they have **three main, common characteristics**:

1. **A strong relationship between a community and its territory** (e.g. livelihood, history, culture, spiritual needs);
2. **The community possesses a governing institution in place**—capable of exercising *de facto* (if not *de jure*) decision making and implementing decisions on how to manage the territory;
3. **The community decisions and practices lead to nature conservation**, biodiversity and the associated ecological functions and cultural values.

Methodologies to visualize ICCA contributions involved various steps. Many grassroots discussions on ICCAs were held, trying to find processes and indicators to allow the community self-evaluation of these three characteristics. These processes and indicators were initially tested in 2007 in twenty countries together with the completion of regional analyses. Since then, more processes have been used, most of which include visual tools for mapping ICCAs, like 3D mapping and Participatory Geographic Information Systems (PGIS).

Carmen spoke about **tools to assess ICCAs resilience and security**. The recording tool is a form, used as part of community discussions, to measure internal and external factors interfering with the three defining ICCA characteristics, as well as external factors. The process has been tested on several continents and in different languages. **Participatory video and photo stories** have also been produced on threats to ICCAs and community responses to these. A number of steps are involved in these processes including introduction meetings, visits, discussions, community engagement in writing scripts, taking photos/videos, importing traditional music, recording voice over, adding the photo or video story, more discussions, developing dissemination and advocacy strategy. Examples of photo and video stories are available from the [ICCA Consortium website](#)

Carmen further mentioned **interactive radio programmes on ICCAs in local languages**, and the fact that the Consortium has developed a **toolkit for environmental monitoring and threats assessment**. This toolkit mostly relates to the impacts of extractive industries, causing loss of knowledge, and weakening of ICCAs. **Bio-cultural community protocols** are also part of this work.

The ICCA Consortium has also helped to develop and improve the **ICCA Registry**, established in 2009, and which is now in the process of being fully integrated to the protected planet database managed by UNEP-WCMC. ICCA communities can send their information via a **simple peer review process** within national ICCA networks/ coalitions/ federations – as appropriate – with the advice/ facilitation of the ICCA Consortium and on the basis of some standard forms. The communities are the owners of the submitted information, and decide whether the information is visible or hidden, and may withdraw it at any time.

Lessons learned, as shared by Carmen were, among others, that appropriate methods and tools help communities to better manage and govern their territories (land, water and natural resources) and to strengthen the history, culture, and self-determination processes. Appropriate methods and tools can also better connect different communities and strengthen coordinated actions with allies.

The results of this workshop will contribute to the treatment of subjects that will be addressed at the Biodiversity Convention in December 2016, in Mexico.

The presentation is available [on the website of the CBD](#). The details of the presentations and the conclusions of this event will be available soon on the same page.

Construyendo territorios autónomos y sostenibles: espacios de dialogo con convocatoria internacional y de incidencia local para fomentar la gobernanza responsable

Isis Alvarez¹, Global Forest Coalition

Del 8 al 9 de abril de 2015, el Gobierno local de la provincia de Azuay (Ecuador) realizó un seminario/taller sobre territorios autónomos y sostenibles de la Universidad de Cuenca. Diferentes actores nacionales e internacionales representando la academia, movimientos sociales, organizaciones no gubernamentales, gobiernos y más, participaron de este evento que miró los diferentes aspectos de la materialización de los territorios autónomos basados en un marco de democracia radical.

Por lo tanto, el gobierno provincial del Azuay, NRG4SD, Universidad de Cuenca - Programa de Género, y el PNUD, patrocinaron el evento al reconocer la necesidad de abordar nuevos caminos que conduzcan a una gobernanza inclusiva de los territorios que se fortalezca con la diversidad de actores sociales y de los espacios brindados para la reflexión, el análisis y la definición de indicadores de bienestar. Su objetivo fue recibir información útil que pudiera facilitar el empoderamiento de las personas sobre sus territorios, al tiempo que la promoción de la reciprocidad y ganar autonomía para contribuir en las decisiones del gobierno, incluyendo el uso responsable de los recursos naturales. Un énfasis especial se ha dado a las zonas rurales donde se desarrollan acciones estratégicas a fin de proteger los bienes comunes, como las corrientes de agua, los bosques y la soberanía alimentaria.

La Red de Gobiernos Regionales para el Desarrollo Sostenible (nrg4SD) - uno de los copatrocinadores del taller / seminario - participa activamente en uno de los 9 Grupos Principales presentes en los diferentes procesos de las Naciones Unidas relacionadas con el desarrollo sostenible - el Grupo Principal de Autoridades Locales, que ha estado promoviendo reuniones internacionales relacionadas con los temas antes mencionados y en la actualidad, participa activamente en los debates de la agenda post-2015, incluyendo la identificación y formulación de indicadores de los Objetivos de Desarrollo Sostenible (ODS). La Coalición Mundial por los Bosques (GFC) fue invitado como representante de la sociedad civil y para compartir su experiencia en el Grupo Principal de Mujeres (WMG); dada la pertinencia de los temas, la presentación de GFC también hizo hincapié en la figura de la gobernanza de los Territorios y Áreas Conservadas por pueblos indígenas y comunidades locales (TICCAs), y que ha sido promovido por el WMG a lo largo de las sesiones del Grupo de Trabajo Abierto sobre ODSs.

En el Día 1, el taller comenzó con las presentaciones de los oradores invitados. En su presentación, Isis Alvarez de GFC incluyó una descripción de la labor del Grupo Principal de Mujeres en torno a los ODS y los procesos posteriores a 2015, centrándose en el objetivo 5 sobre Igualdad de Género y la Meta 15 sobre Ecosistemas y Biodiversidad y su vinculación con el concepto de TICCAs y cómo el reconocimiento legal podría ayudar a movilizar apoyo adecuado por parte del gobierno incluyendo buenas prácticas de conservación. Se reconoció que muy poca consideración de las comunidades locales y las cuestiones de los pueblos indígenas están contenidos en las diferentes agendas de los gobiernos locales en general, por lo tanto, los TICCAs podrían resultar útiles para la consecución de los objetivos en los diferentes niveles respecto a la autonomía y la participación, por ejemplo.

Otros presentadores incluyeron:

- Giovani Yachakaquin de la Escuela Agrícola Ancestral SAMI YAKU quien describió su experiencia en Salinas de Guaranda, Ecuador;
- Pedro Arrojo de CENAGRAP que habló por teleconferencia sobre los bienes públicos y la iniciativa público-comunitaria del territorio sostenibilidad;
- Freddy Congo de La Vía Campesina;
- Xavier Carrera de Guardianes de Semillas hablando sobre las diferentes experiencias en cuanto a

¹ Escrito por Isis Alvarez – basado en el documento de Memorias del Seminario Taller Territorios Sostenibles: Posibilidades y Retos preparado por la Prefectura de Azuay, NRG4SD, Universidad de Cuenca – Programa de Género, y PNUD.

soluciones comunitarias para la soberanía alimentaria que incluye iniciativas para "economías basadas en la solidaridad" y una interesante iniciativa de control biológico de malezas manteniendo patos silvestres. Se explicaron las diferencias entre agroecología y permacultura;

- María Elsa Viteri sobre la economía solidaria como un eje para la sostenibilidad de los territorios;
- Cecilia Mantilla de la experiencia de Pedro Moncayo en la Universidad Andina sobre la gestión social de los territorios autónomos sostenibles.

Por la noche, el prefecto del Azuay Paúl Carrasco - que ha sido nombrado por tres períodos consecutivos - organizó una reunión-cena con los presentadores; explicó los diferentes planes del gobierno local para una democracia más amplia que puede alcanzar e involucrar a la población local en los planes de gobierno, una autonomía solidaria, una economía solidaria y el apoyo a los pequeños productores de alimentos, la sostenibilidad ambiental y la gestión basada en solidaridad. En este contexto, es importante destacar la experiencia de la ciudad de Cuenca en la recuperación de sus cuencas hidrográficas; cuatro principales corrientes de agua atraviesan la ciudad de Cuenca y diferentes planes de gobierno han llevado a la limpieza de estas fuentes de agua. Tales resultados se han basado en los diálogos de la administración local y los programas de inclusión que generaron la participación de las personas en sus planes de desarrollo.



Representantes del PNUD introducen su trabajo actual © D. Moscoso

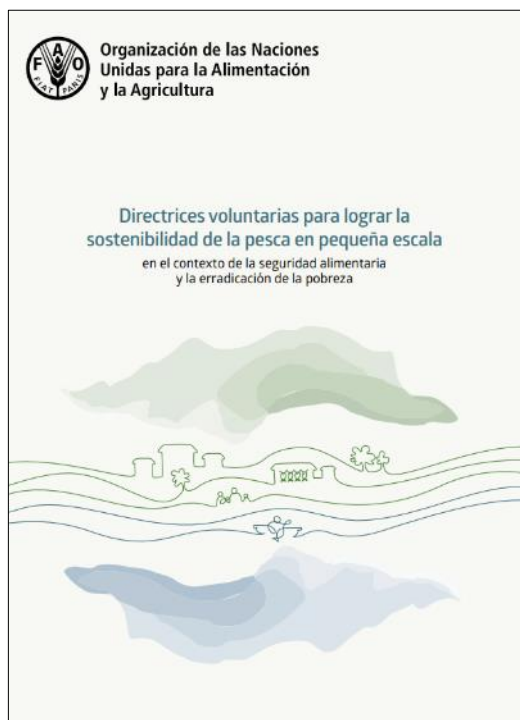
Durante el segundo día, hubo diferentes mesas de trabajo que abordaron las diferentes dimensiones de los territorios autónomos sostenibles, reconocidos como:

<p>A. Gestión social del territorio: Promueve desde la lectura sistémica, crítica y comprensiva de las realidades del territorio y el estado de garantía de los derechos , la construcción de respuestas integrales sobre la base del desarrollo de capacidades, la participación social y comunitaria decisoria y el manejo eficiente de los bienes naturales del territorio.</p>	<p>C. Bienes Públicos sostenibles: Implican la no exclusión, es decir: a nadie se le limita el acceso a los recursos que generan el bienestar individual y colectivo (ejemplo e agua). Implica generar indicadores que den cuenta del estado del medio ambiente en lo local y el acceso de los pobladores a un ambiente de calidad para el desarrollo de la vida.</p>
<p>B. Diversidades y territorio: La Organización Territorial del Estado (Art. 238 en adelante) distingue en el territorio nacional las regiones, las provincias, los municipios y las parroquias rurales a los que se les denomina "Gobiernos descentralizados Autónomos"; a estas estructuras territoriales hay que añadir las "circunscripciones territoriales especiales" en las que podría caber desde un espacio territorial una región tan grande como toda la Amazonía como una o más parroquias, cantones o provincias que por voluntad de sus autoridades y luego de un referendo podrían asumir dichos estatutos de descentralización y autonomía. A lo anterior se suman comunidades, comunas, recintos, barrios y parroquias urbanas, también reconocidas en la Constitución (Art. 248). Dentro de esta "diversidad territorial" además está presente una amplia manifestación de diversidades de culturas, situación por la cual la vía para construir territorio debe pasar por la empatía dentro de esta diversidad, visibilizando las inequidades en el ejercicio de los derechos y libertades individuales y colectivas aún dentro de las mismas culturas (brechas generacionales y de género por ejemplo).</p>	<p>D. Economía solidaria: Es aquella que promueve una repartición equitativa de las oportunidades así como el acceso a los recursos y a los usuarios y consumidores, de manera que los emprendimientos privados, públicos y comunitarios puedan sostenerse y a su vez sostener la economía local, beneficiando a toda la población. Es una economía que se construye desde la base por medio de las interacciones libres entre todos los actores. Está ligada al territorio. Se promueven formas de producción solidaria en toda la cadena económica.</p>

Directrices voluntarias para asegurar la pesca sostenible de pequeña escala

Vivienne Solis Rivera, Comité director del Consorcio TICCA y CoopeSoliDar R.L

Small-scale fisheries - Web Site. International Guidelines on Securing Sustainable Small-Scale Fisheries [SSF Guidelines]. FI Institutional Websites. In: *FAO Fisheries and Aquaculture Department* [online]. Rome.



Centro América se integra al resto de los países del mundo en reconocer la importancia para la economía local y el desarrollo social de la pesca de pequeña escala. La pesca artesanal es sin duda de enorme importancia para la alimentación, la seguridad alimentaria y el bienestar de miles de personas.

Las Directrices aprobadas el año pasado en el foro de pesca ([COFI-FAO](#)) conformado por los países que forman parte de la FAO son el primer instrumento de índole internacional que tratan específicamente del sector pesquero de pequeña escala a través de toda su cadena de valor.

[Sigue este enlace para encontrarles en varios idiomas.](#)

Los objetivos fundamentales a ser alcanzados tienen un enfoque participativo con referencia específica a la mujer, la distribución equitativa de beneficios donde el manejo responsable de las pesquerías y el ecosistema. Las Directrices consideran, todos los aspectos

significativos de las pesquerías de pequeña escala, y las comunidades pesqueras en la perspectiva de los derechos humanos. Toman en cuenta las necesidades sociales, económicas y culturales de las comunidades de pesca de pequeña escala y asistirán a las comunidades pesqueras a desarrollar diálogos /negociaciones con los Estados y otros sectores para asegurar el acceso al espacio para vivir y lograr una mejor calidad de vida, en un espacio de protección de los peligros que los asechan. Al nivel de Centro-América, ellas contribuirán significativamente a que se pueda considerar los numerosos retos y dificultades que viven las comunidades de pescadores tanto en el Pacífico como el Caribe del Istmo.

Los Pescadores artesanales y sus organizaciones a nivel de todo el mundo, fueron parte de la preparación de estas directrices a través de un proceso participativo y consultivo, que también contó con las organizaciones de sociedad Civil, los gobiernos, las organizaciones regionales y otros sectores. Es también un deseo de los autores que su implementación sea un proceso también participativo, consultivo e inclusivo. Además, para que las Directrices se puedan poner en práctica se deberá de llamar a reformas legales nacionales para hacer que la legislación cumpla los estándares de los derechos humanos, la pesca responsable y el desarrollo sostenible.

Como parte del proceso de implementación de las Directrices se ha preparado un video informativo sobre las mismas para compartir las experiencias y aprendizajes desde las comunidades de pesca en Centroamérica.

- Consultar [la Video aqui](#)

NORTH AMERICA

A Wet'suwet'en cabin story

François Depey (Natural Resources Department – Office of the Wet'suwet'en)

A young girl stares at salmon in a pail, freshly caught in the river nearby. Her mother, aunt or grandmother will slice the fish into filets to smoke it. The girl observes. She is still a bit too young to help so for now she is watching and learning. In the background the river runs and tonight its music will put her to sleep. She'll sleep in the cabin, here on her territory.

The cabin was built by a crew of ten Wet'suwet'en men over the course of a year. They harvested trees from the forest nearby, then, using a log lathe, turned the logs into wood cylinders of identical diameter. This preparatory work makes building a cabin of simple design look fairly easy. Yet it is still a serious and ambitious project and the story deserves to be told. This cabin story has already inspired other neighbouring indigenous groups and could have the same effect in other places globally.

Although you may not be familiar with what is going on in our part of the world, it may be reminiscent of your own experience as a member of an indigenous group elsewhere. Sub-Arctic indigenous groups, in the context of what is now known as Canada, are referred to as “First Nations” to acknowledge that before the country of Canada was established, there were people living here. They live here still. There are hundreds of First Nations within the colonial nation of Canada, and the Wet'suwet'en is one of them, with its own citizens (members), its own territory, boundaries, language (Wet'suwet'en), governance system and culture.



Young Wet'suwet'en girl with salmon
© H. Sohl

Despite being acknowledged by the Canadian government since 1997, following a 20-year legal battle, Wet'suwet'en traditional boundaries are not fully recognized. What the government sees as Crown land (i.e. public land under state stewardship) is still claimed as un-ceded territories by the Wet'suwet'en and many other nations within the Province of British Columbia.

The land is considered un-ceded because it fell into colonial government hands not as a consequence of a war or a treaty, but because the traditional peoples welcomed newcomers to their territory. What came with this sense of ownership and entitlement on the part of the Canadian government was a series of familiar colonial tactics: removing indigenous, seasonal nomadic, people from the landscape by imposing sedentary lifestyles along with western culture and religion.

In Canada, First Nations people were moved from their territories and parked in “Indian Reserves”. The reservations are currently run with a federally imposed governance system that only applies to a tiny portion of Wet'suwet'en traditional territories (0.1% of the total area) where, as a result of these relocation policies, the majority of Wet'suwet'en people reside nowadays.

Another method of cultural alienation (some call it a cultural genocide) was a residential school system in which children were forcibly removed from their families and placed in boarding school, often run by Catholic church staff. Children were forbidden to speak their native tongue and grew up without the benefit of family, community or cultural teachings. Incredibly, this campaign, which aimed to “get the Indian out of the child”, was still in operation as late as 1996.

Despite this disturbing history, the Canadian government and the supreme court of Canada still have

the arrogance to request proof that First Nations once occupied the territories they claim, and that they continue to occupy them.

Appalling but effective: first you prevent people from using their territory, language and culture for several generations, and then you innocently ask them a question that sounds like: “why don’t you prove to us that you exist and that you have a connection with the territory you claim is yours?” That was for context! It is hard to keep it short and impossible to make it uplifting.

In the 1990s’ the Wet’suwet’en decided to build new cabins where traditional camps were originally located. The cabins were used by members of various family groups (often referred to as clans in the Eurocentric lingo of the settlers and their descendants) and provided an opportunity for people to reconnect with areas of the territory from which they had been displaced. Most importantly, those cabins at the heart of the territory (far from main paved roads and urbanized areas) were used to offer culture camps to younger generations, providing an opportunity for intergenerational exchange and knowledge transfer.

At the beginning of our current decade, Wet’suwet’en leaders agreed to build another generation of cabins. The intent was similar with an expanded vision for objectives:

- provide opportunities for people to spend more time in their territory and build stronger ties with their culture;
- re-occupy portions of the territories that used to be vibrant with culture;
- create construction skills training and work opportunities in the traditional territories for members of the nation; and
- strategically locate cabins in areas that are controversial in terms of development and resource extraction.

Funding was found to hire ten unemployed Wet’suwet’en people as well as experienced supervisors/ trainers. Equipment was purchased, including a portable mill to produce lumber and a log lathe that would generate cabin walls. Wet’suwet’en workers built a construction camp in the territory and some trees were harvested.

The Ministry of Forest dared to inquire whether harvesting permit requests had been filed. The response came in a very blunt and polite way: “Permit! What permit? We are exercising our traditional right of harvesting for cultural purposes”. It put an end to the question. It was

clear that neither the province nor the logging and milling industry had ever considered asking for a permit from the Wet’suwet’en before harvesting vast areas of forest on Wet’suwet’en territories (until very recently the most productive lumber mill in the world was located only a short distance from the cabin construction site at the heart of Wet’suwet’en territory).

The crew prefabricated the cabins at the construction site and assembled them on sites chosen by each of the five family groups within their respective territories. The choice of location was what made this project more committed to land management. It was decided that the first cabin would be built by the river that is the ultimate symbol of Wet’suwet’en culture. *Kwah* is the name for river in Wet’suwet’en. *Wedzin* means “blue/green clear water”. *Wedzin Kwah* runs from a lake bearing the same name. *Bin* is the word for Lake in Wet’suwet’en. *Wedzin Bin* is a forty-kilometer-long lake fed by rivers coming from four other lakes that, if not as big, are just as wild. Nobody lives there anymore but a dense network of well-marked trails remains an indicator of the human presence that once thrived there. Curiously, neither *Wedin Bin* nor *Kwah* show on commercial topographic maps. Instead maps



Foundations for the cabin with Wet'suwet'en members. Wedzin Kwah in the background © Natural Resources Department OW



Aerial view of the cabin location (right of the bridge) by Wedzin Kwah (c) M. Ridsale

show the name of a priest who once preached his “wisdom” to native indigenous people: “Morice” Lake and River. Wedzin Kwah is also home to four types of salmon. Each spring, juveniles drift by the cabin on their way to the Pacific Ocean. Later in the season, mature salmon make their final journey up the same river to the spawning grounds where they hatched several years earlier. It will be their turn to spawn and die. As they do, their bodies, carried into the forest by eagles and bears, deliver large amounts of ocean nutrients to the soil and create a uniquely fertile ecosystem, a “salmon forest”. In the past, salmon set the cycle for Wet’suwet’en seasonal migrations. In spring,

people left their winter camps located in places such as Wedzin Bin to walk long distances (over 100km) to a canyon downstream where it is easier to catch fish. Nowadays people still catch salmon in that same location.

The decision to build the cabin beside Wedzin Kwah was not only based on scenery and fish abundance. The cabin is located in the proximity of a bridge on which the dirt logging road crosses the river to reach more territory where trees from virgin forests will be harvested. The cabin is strategically located on a proposed oil pipeline route, and controls access over the bridge into pristine territories precisely where several pipeline companies (oil and gas), in various stages in the federal Government permitting process, would like to clear pipeline corridors to the coast.

Wet’suwet’en, like the majority of First Nations on the route, vehemently oppose oil pipelines. The construction of the cabin forced the company to reroute the pipeline a couple of kilometers upstream in order to comply with requirements regarding cultural uses of the land. In recent years, a group of Wet’suwet’en have lived year round in the cabin which has become a site of resistance against unwelcome development.

While pipeline companies still attempt to access the territory using helicopters and other roads, more and more people – Wet’suwet’en, other indigenous nations and non-indigenous allies – have travelled to the cabin to promote Wet’suwet’en ancestral responsibilities to care for the land and water, protecting them for future generations.

In this way, the Wet’suwet’en Nation has succeeded in reaffirming its connections to lands and waters, salmon and other creatures (“our relatives”). It aims to become a major player in decision making and implementation regarding the management of the territory and to lead the way in terms of conservation for the benefit of future generations.

Even if it only offers an opportunity for that young girl, or another child, to get a chance to leave the Reserve to experience the wilder territory, even if only overnight, the cabin initiative will already be on the right track for success.

Wet’suwet’en territory – Summer 2015

To get more updates on the cabin that is now used to occupy the territory: www.unistotencamp.com



*The cabin that became the heart of the Unistot'en camp
© Natural Resources Department OW*

Tla-o-qui-aht Tribal Parks: Nuu-chah-nulth social innovation for sustainable livelihoods



Sunset on the Tla-o-qui-aht Tribal Parks © G. Raygorodetsky

Eli Enns, ICCA Consortium, Coordinator for North America.

At the heart of the Clayoquot Sound UNESCO Biosphere Reserve on the west coast of Vancouver Island British Columbia in Canada, a new model of Tribal Parks is emerging as a global leader in social-ecological resiliency. While recovering from the brink of extinction and simultaneously adapting their age-old ecological governance system to a series of aggressive foreign influences, the Tla-o-qui-aht have conceived an indigenous watershed

management methodology that marries the old with the new to form a sustainable livelihoods model that promotes environmental security. The keystone of this methodology is a fundamentally different conception of humanity which orients individuals within a rich social contract that extends ideas of justice to environment.

“Quu-us: Real live human being. Real as opposed to imagined or dreamt; live as opposed to deceased or unborn; and human being as opposed to any other being on Earth. As Quu-us we have access to a full range of emotional language that educates us about ourselves and our environments; no matter what you are feeling, it is okay to feel that way, just don't become fixated on one. As Quu-us we are a link between our past Ancestors, and future Ancestors forming circles in time; as links we have a responsibility to manage our natural inheritance with care for future Ancestors. Our natural inheritance includes an interconnection of everything from air, water, cedar and salmon to names, language, songs and even our own natural selves.” - Nuu-chah-nulth-aht

This conception of humanity forms the basis of a cultural logic for inter-generational accountability. On May 15th 1914 the Royal Commission on Indian Affairs for the Province of British Columbia met with Tla-o-qui-aht hereditary chiefs on Meares Island who demonstrated this mentality in the following passages. “Now listen, gentlemen. I am going to tell you what I think – what is in my heart. I am very glad to see you gentlemen here... I am of a good heart to see you here, and I am feeling pretty high myself about you coming to see me. I am the Chief here. I am going to tell you what I have in my mind... I have 221 Indians and this place is too small... When there is another generation of people, three hundred years from now, there will be no timber for them at all. It is all taken up by... settlers who surround the reserve all round, and pretty soon there will be no room.” - Chief Joseph.

Chief Jimmy Jim spoke next. “I am going to tell you that I am very happy to see you here... There are not old people here now. They are all young people here, but we know all about the old people... That was the time when there were no white people here then. And when I was a boy there were no white men here either... until the Bishop and Mr Gilliod came. He was the first Agent... Mr Gilliod used to say to the Indians that there would not be any white people here. They will not come here it is too wild, he said, and white people would not use this land... They are full here now; this small place we cannot fall any trees for firewood because it is too small for generations to come. We are holding the wood for the people who come after us.”

These words were spoken in Opitsaht on Meares Island in May 1914. Another anniversary that was celebrated last year was the 30th anniversary of the Meares Island Tribal Park declaration which was made in April of 1984. A significant shift from 1914 to 1984 is that Tla-o-qui-aht moved **from polite protest to direct action** in the form of blockades and successful litigation against the provincial government of British Columbia who had condoned the clear cut logging of the ancient cedar rainforests of Meares Island. The most significant development from 1984 to 2014 is that Tla-o-qui-aht

have moved **from logging blockades to pioneering Tribal Parks as an alternative** to the business as usual approach to natural resource management.

The Tribal Parks model is a manifestation of a dramatically different social contract which extends ideas of justice to the environment we all share and depend on, and through time to the future ancestors to whom we are ultimately accountable based on the humanity concept Quu-us. This social contract is captured in works of art such as the totem pole in the photograph here on the right. The crests function as symbolic memory devices that are associated with various knowledge patterns that have been encoded in stories. The stories provide a moral education for the listener, guiding their behaviour towards others in their human community, as well as other beings they share the environment with.



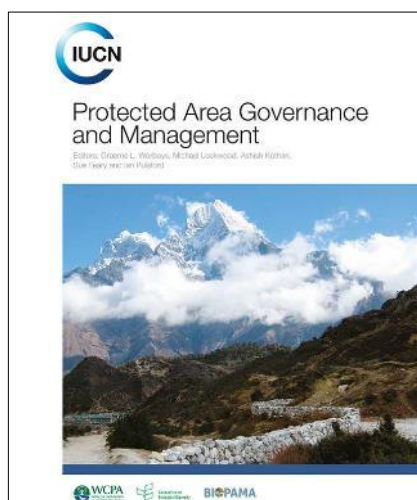
Totem pole © J. Martin

This advanced system of “active participation in a social contract” ensures that stories with encoded knowledge patterns about Natural Law are an ever present visual characteristic of the built environment. Far from being just beautiful art, these crests and stories continue to influence ecological governance applications in modern times, such as the Tribal Parks initiative. Leading to effective management outcomes in educational eco-tourism, renewable energy projects, ecosystem service programs, and value added natural resource and non-timber forest product sector development – all with a long term view of climate change adaptation and what is in the best interests of the future generations coming behind “three hundred years from now”.

EVENTS, INITIATIVES AND RELEASES

Book and report releases:

Protected Area Governance and Management



Editors: Graeme L. Worboys, Michael Lockwood, Ashish Kothari, Sue Feary and Ian Pulsford

Published by ANU Press, Canberra, April 2015.

This volume presents a compendium of original text, case studies and examples from across the world, by drawing on the literature, and on the knowledge and experience of those involved in protected areas. The book synthesizes current knowledge and cutting-edge thinking from the diverse branches of practice and learning relevant to protected area governance and management. It is intended as an investment in the skills and competencies of people and consequently, the effective governance and management of protected areas for which they are responsible, now and into the future.

The global success of the protected area concept lies in its shared vision to protect natural and cultural heritage for the long term, and organisations such as International Union for the Conservation of

Nature are a unifying force in this regard. Nonetheless, protected areas are a socio-political phenomenon and the ways that nations understand, govern and manage them is always open to contest and debate. The book aims to enlighten, educate and above all to challenge readers to think deeply about protected areas—their future and their past, as well as their present.

The book has been compiled by 169 authors—including staff and honorary members of the ICCA Consortium-- and deals with all aspects of protected area governance and management. It provides information to support capacity development training of protected area field officers, managers in charge and executive level managers. [It is available for free online as PDF and printed copies can be ordered.](#)

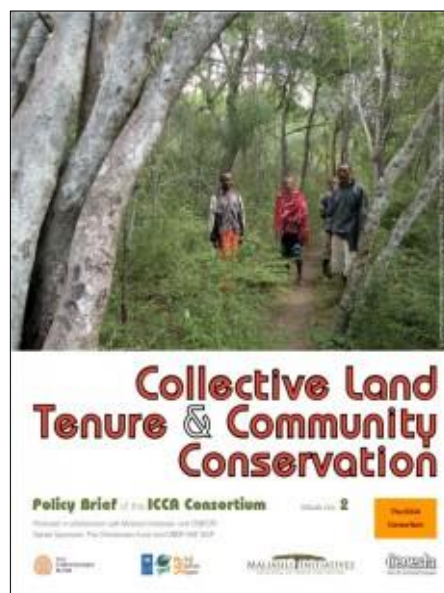
Collective Land Tenure and Community Conservation

Policy Brief no.2 of the ICCA Consortium, Teheran, September 2015.

The ICCA Consortium participated in the Bern Conference mentioned above and also launched there its second Policy Brief on [Collective Land Tenure and Community Conservation](#). The Brief explores two dimensions not covered by the RRI study: conservation of nature and sub-soil rights.

The Brief addresses policy makers but also researchers, conservationists, community leaders and anyone interested in the linkages between collective land tenure and the existence and effectiveness of ICCAs. From an in depth analysis of five case examples – Australia, Cameroon, Mexico, Philippines and Tanzania – the Brief derives that:

- the legal recognition of customary rights promotes and enables conservation;
- the quality of legal recognition counts;
- respecting and supporting traditional institutions for the governance and management of community land is important; and
- the recognition of the collective tenure conservation value (i.e. their recognition and support “as ICCAs”) decreases the risks faced by communities on their territories and land (e.g. because of mining concessions) and promotes conservation.



The Policy Brief address three main recommendations to national legislators, policy makers, donors and indigenous and community leaders:

1. support the visibility of indigenous peoples’ and communities’ territories and areas per se and for their contributions to conservation;
2. strengthen communities by recognizing both their collective tenure rights and their ICCAs across various legal processes;
3. alongside legal recognition, enhance community capacity to conserve nature through community-defined and –determined forms of support.

The [Policy Brief](#) and its [companion document](#) that includes the full study and annexes are available for free [online](#).

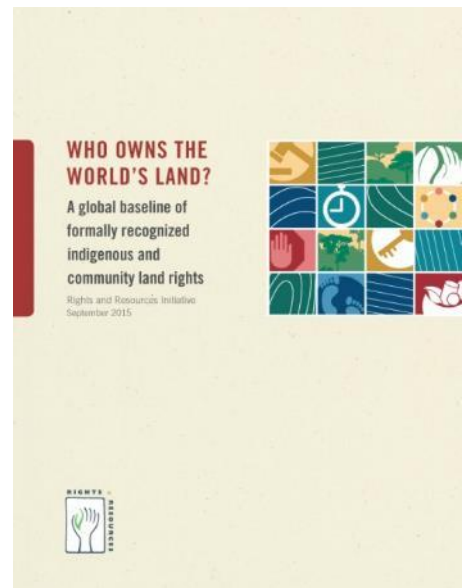
Who owns the world land? A global baseline of formally recognized indigenous and community land rights.

Published by the Rights and Resources Initiative, September 2015

This report, released during the [Rhetoric to Action Conference](#) that took place in Bern at the end of September 2015, offers an interesting summary of the situation of community-based tenure regimes— i.e. collective owned or otherwise held land-- in 64 countries around the world. Basically, only 18% of the world land area is formally recognised by the respective state governments as under community-based tenure regimes, while a much larger 64% is estimated to be under *customary* community tenure. In other words, customary tenure goes often un-recognised and there is a huge gap to be tackled. Results vary immensely at the national level, with five countries – China, Canada, Brazil, Australia and Mexico – taking the lion's share of the recognition. Fragile and conflict-affected states appear to lag far behind.

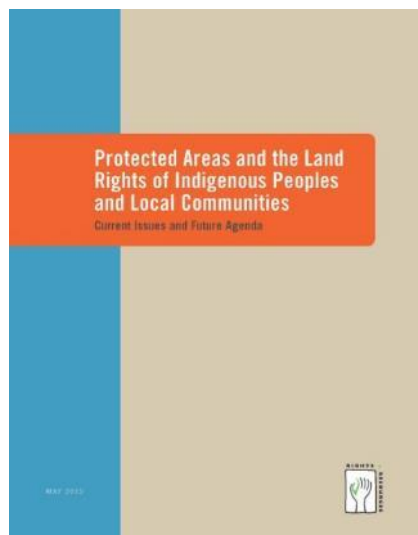
There are important opportunities for reform, and different types of reform are needed depending on the country's context. For instance, even in places where formal recognition is possible or granted, efforts may need to be greatly enhanced regarding effective implementation.

- [The report is available for free online as PDF](#)



Protected areas and the land rights of indigenous peoples and local communities: current issues and future agenda

Published by the Rights and Resources Initiative, May 2015



The relationship between protected areas and community land rights is important for both human rights and biodiversity conservation at a global level. It is important for human rights because land and natural resources are fundamental to the existence, livelihoods, cultural heritage, identity, and future opportunities of indigenous peoples and local communities. Customary rights to land and resources, particularly for indigenous peoples, are clearly recognized in international human rights law. It is important for biodiversity conservation because of the tremendous contributions that indigenous peoples and local communities have made historically and continue to make as stewards of the Earth's ecosystems and species. Secure rights to land and resources enable people to exercise their traditional knowledge and management systems, defend against external threats, and govern their lands to meet the long-term needs of current and future generations.

- [Read the report here](#)

Wasted Lives: A critical analysis of China's campaign to end Tibetan pastoral lifeways

Published by the Tibetan Centre for Human Rights & Democracy and League for Pastoral Peoples, May 2015

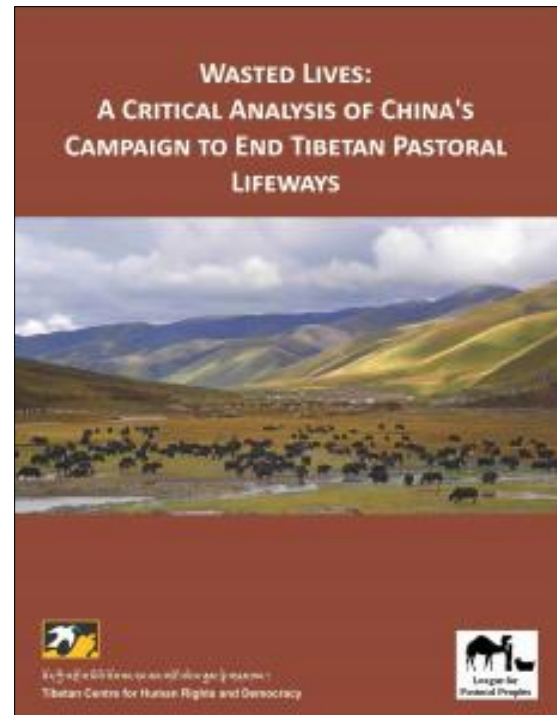
Is there anything new that can be said about the disappearing nomads of Tibet? For years they have been systematically removed from the plateau pastures that purify the great rivers of Asia, to be rehoused in concrete barracks, without their animals or livelihood. This is usually reported as coercion by a state that is determined to end nomadism and has become a standard narrative. The alternative narrative, generated by China's official media, is that the nomads are all voluntary 'ecological migrants' giving up their lands for the greater good of the planet, to allow degrading lands to become a wilderness of pristine grassland, to better protect those rivers watering almost all of Asia.

'Wasted Lives: China's Campaign to End Tibetan Nomadic Lifeways' cuts through the voluntary vs coercive stereotypes and extremes, with a wealth of new evidence, from Tibetan voices who live and work on the pasture.

The report introduces us to the voices of a new generation of Tibetan researchers able to analyse past policy failures and look ahead to the latest initiative by charismatic lamas, deeply trusted by the nomads, who urge nomads to refrain from selling animals into the slaughterhouse meat commodity chain. This return to public life of the lamas, despite restrictions, gives direction to nomads, who vow, in public ceremonies, to forego the quick gains of commercial slaughter for the traditional nomadic virtues of keeping as many beloved animals on the hoof as possible.

Overall, the report is thus an essay on the perverse outcomes of statist interventions into customary land management practices, describing the current collapse of the pastoral mode of production and looking at future prospects for the depopulating pastoral landscapes of the Tibetan Plateau. It states that China has never understood the mode of production, economy or lifeways of its pastoralists and has remained focused on large scale agriculture as production model, while drylands are much better suited to extensive land use. Extensive land use, in fact, has positive consequences for the conservation of nature as well as for the sustainable livelihoods and wellbeing of Tibetans. The problems here are not unlike the problems of other pastoralists all around the world, whose dryland production strategies have been frequently misunderstood, by distant planners, development agencies and financial institutions. The metropolitan gaze assumes the mobile pastoralist is unproductive and probably destructive as well, to be blamed for desertification and degradation. The new drylands pastoral model – perfectly compatible with ICCAs -- restores mobility as the central strategy of pastoralist success as custodians of sustainability, productivity, culture and spirituality.

➤ [Read the report here](#)



Gobernanza para el manejo de los recursos naturales y las áreas protegidas

Authors: Vincent Gravez, Cristina Rivadeneira, Pippa Heylings, Diego Luna Quevedo, Patricio Cabrera and Marianela Curi

Published by [Fundación Futuro Latinoamericano \(FFLA\), Quito, 2015.](#)



Durante sus más de 20 años de existencia, Fundación Futuro Latinoamericano (FFLA) ha publicado numerosos libros, actas de simposio, sistematizaciones y capacitado a más de 2.000 profesionales, servidores públicos y líderes comunitarios.

Esta suma de trabajo y conocimiento refleja la esencia del contenido de sus intervenciones y es además, la base para aportar a cambios estructurales en América Latina que permitan alcanzar el desarrollo sostenible.

Como parte de este proceso de generación de conocimientos y aprendizajes, FFLA ha elaborado el Manual Gobernanza para el Manejo de los Recursos Naturales y Áreas Protegidas. Este manual se construye sobre la base de los contenidos del curso de “Gobernanza para el Manejo de los Recursos Naturales y las Áreas Protegidas” diseñado en 2010 y desarrollado a través de cursos-talleres en Ecuador, Perú, Argentina, Chile, Honduras y Nicaragua, y brinda elementos sobre cómo comprender y gobernar los recursos naturales.

La parte teórica del manual se construyó con base en el legado de Elinor Ostrom sobre la gobernanza de los recursos comunes, y en especial, de los recursos naturales a nivel local. Aunque sus bases teóricas son sólidas, el curso de capacitación no está dirigido a académicos. Al contrario, busca facilitar la transferencia del conocimiento académico a un amplio público involucrado en el manejo cotidiano de los recursos naturales y las áreas protegidas. El contenido del curso y su manual ha sido inspirado por la experiencia concreta de los más de 600 participantes de los cursos-talleres a la fecha. El manual intenta primero ubicar el manejo de los recursos naturales en su contexto histórico reciente y develar ideas sobre los comportamientos sociales y culturales en las relaciones con la naturaleza. El busca además, fortalecer el entendimiento sobre la gobernanza desde su definición, y analizar paradigmas y aspectos éticos sobre el manejo de los recursos naturales. Construye también sobre otros marcos teóricos y herramientas analíticas de campos como la economía, teoría de los juegos, teoría de las coaliciones y el manejo de los recursos naturales. Las experiencias prácticas han sido recopiladas en el capítulo dedicado a las herramientas de investigación-acción y la planificación participativa. Y el último capítulo busca aportar herramientas y consejos para los facilitadores y los instructores en apoyo a la acción colectiva sobre gobernanza de los recursos naturales.

La calidad del contenido del curso y sus métodos han sido reconocidos y medidos a través de una evaluación de corto y mediano plazo por los participantes. El manual también ha sido analizado por evaluadores externos para garantizar la calidad y la adecuación del contenido al público destinatario.

El manual del curso de “Gobernanza para el Manejo de los Recursos Naturales y Áreas Protegidas” puede ser descargado de manera gratuita en formato PDF .bajo licencia Creative Commons. Se pide que el uso del mismo sea realizado por usos no-comerciales y respetando la propiedad intelectuales de sus autores.

LIFE OF THE CONSORTIUM

New Members & Honorary Members

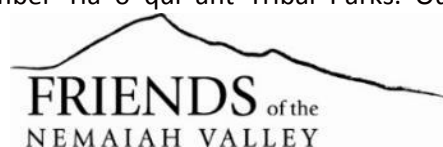
THE CONSORTIUM IS DELIGHTED TO WELCOME 9 **NEW MEMBER ORGANISATIONS**:

BATAK FEDERATION is representing the indigenous Batak communities of Palawan (the Philippines). Its primary goal is to defend the ancestral rights to land and natural resources of the Batak people and, to this end, they are applying for their territory (*Kabakatan*) to receive both a certificate of Ancestral Domain and an official recognition as an ICCA.



COALITION AGAINST LAND GRABBING (CALG) is a non-profit task-force of indigenous and non-indigenous farmers of Palawan Island (the Philippines), which strives to face the expansion of palm oil and other environmentally destructive industrial-scale plantations. CALG works at the community level but also engages in government advocacy. [Read here for an example of their work with the Consortium.](#)

FRIENDS OF THE NEMAH VALLEY (FONV) is a registered NGO that works closely with the Tsilhqot'in, Xeni and Yunesit'in communities in British Columbia (Canada) to support them to create the Dasiqox Tribal Park—taking inspiration from the work of Consortium Member Tla o qui aht Tribal Parks. Our Consortium Coordinator for North America has recently accepted an executive position with Yunesit'in to support the communities in the assertion of their responsibility to govern their caretaker areas including the Tribal Park.



FUNDACION PARA LA INVESTIGACION Y EL DESARROLLO SOCIAL (FIDES) is an Ecuadorian NGO dedicated to conservation of nature and sustainable livelihoods focusing on supporting mangrove communities in Ecuador, including towards the establishment of their conserved areas. They have been working closely with GEF SGP for years and have been collaborating with the Consortium since the 2014 Sydney Congress.

INICIATIVA COMUNALES is an association recently constituted in Spain. Its members are communities that manage common resources (fishermen and shell gatherers guilds, watering communities, common forests communities, hunting societies and pastoral communities, among others) and NGOs working closely with them. The aim of the association is the promotion and recognition of ICCAs and the commons in Spain. A true “daughter” of the Consortium, Iniciativa Comunales was informally established at the margins of the Consortium General Assembly of 2013 in Valdeavellano de Tera (Spain) where Spanish participants gathered to develop and issue a specific Declaration, officially launched a year later and made available in many languages throughout Spain. Iniciativa Comunales now has an ambitious work plan. One of its first deliberations was to submit a membership request to the international ICCA Consortium.





MWAMBAO COMMUNITY COASTAL NETWORK is a network of village communities along the Tanzania coast that operates as a social enterprise towards strengthening environmental resilience and sustainable livelihoods. The network is still young (8 member villages on the islands of Pemba and Unguja /Zanzibar and on the northern mainland coast). They implement projects (e.g. on collaborative management of octopus within a Marine Conserved Area) as a service to members.

ORIGINATIONS is an international association created in Germany that supports indigenous peoples and local communities to organise workshops, excursions, and practical field exercises where youth and elders find a space to debate issues of concern to them all, document their traditional knowledge and develop strategies to protect their cultural and natural heritage. During these workshops, local “facilitators” emerge and those can later be supported to generate a multiplying local empowering effect. Two of the co-founders of the association are Honorary Members of the ICCA Consortium and keen to partner with it to foster the effective community governance of customary territories, including by empowering youth to use new technologies, such as GIS and 3D-mapping, monitoring and biodiversity assessments and documentation of natural and cultural heritage.



TICTU

TAIWAN INDIGENOUS CONSERVED TERRITORIES UNION (TICTU) is the national ICCA union in Taiwan, Province of China, which created itself recently (March 2015) and is similar to the global ICCA Consortium insofar as it unites communities that directly govern ICCAs but also concerned individual experts, some of whom are already honorary members of our Consortium. Read more in [our Newsletter no 9 \(page 26\)](#)

WORKING GROUP ICCA INDONESIA (WGII) gathers key Indonesian civil society organisations active in advocacy and best practices for good governance of natural resources, conservation of the environment and the recognition of indigenous peoples’ and community land rights. It includes AMAN, BRWA, JKPP, Huma, Kiara, NTFP-EP, Pusaka, Sawit Watch, WALHI and WWF Indonesia. The group was created following an international event on ICCAs in Indonesia in 2011 ([read the proceedings of the symposium here](#)).



19 new Honorary Members are also joining the consortium at this time:

ALEJANDRA OROZCO-QUINTERO (Colombia) – an indigenous *Wayuu* woman from La Guajira, Colombia, Alejandra worked in social development for the Wayuu people from 1994 to 2002, when she graduated as an Environmental Engineer. Since then, she has been doing research in Canada and West and East Africa focusing on communal governance (see her contributions for the Consortium’s alert on Uvinje, Tanzania). Currently finishing a PhD in Geography from the University of Victoria in Canada, Alejandra is engaged in comparative research on governance and institutional adaptation of protected areas.





AMAN SINGH (India) – founder of Krishi Avam Parishthitiki Vikas Sansthan (KRAPAVIS)— a Member of the ICCA Consortium—Aman has overseen the regeneration of over 125 *Orans* (community conserved areas) in Rajasthan (India) and taken steps to influence policy changes and legislation in the state. Working on research and documentation about the Orans, Aman has written extensively on community conserved areas, ecology and pastoralism and received numerous awards and recognition in India and abroad.

BARBARA LANG (Germany) – during a couple of years of close work collaboration with Consortium Members and staff, Barbara has demonstrated a remarkable engagement as a co-leader of the Governance Stream at the 2014 World Parks Congress in Sydney (Australia) and commitment to supporting conservation by indigenous peoples and local communities. For the GIZ in Germany, Barbara is in charge of issues related to international biodiversity policy, in particular with regard to the Convention on Biological Diversity.



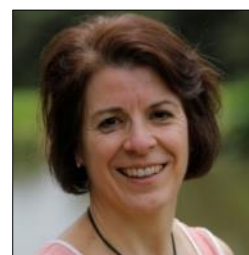
BARRY FERGUSON (Madagascar) – a resident of Madagascar, Barry has dedicated himself to supporting the movement for environmental justice in Madagascar. Working at the Libanona Ecology Centre as a lecturer and research advisor to Malagasy and foreign students, Barry has worked with local communities in southern Madagascar for seventeen years, focusing on justice, livelihoods and land tenure as they relate to protected areas policy, mining and commodification of forests. In 2010, he established the Madagascar Environmental Justice Network-- an online platform for communication and information sharing among practitioners, academics and activists with some 1100 members and over 2000 postings. Barry's writings are available [here](#).

CRISSY GUERRERO (Philippines) has worked on community forestry and indigenous peoples' concerns over the last two decades, focusing on policy advocacy and practical on-the-ground support to community enterprises, traditional ecological knowledge, climate change issues and the recognition of ancestral domains and indigenous peoples' and community conserved areas. Most of her field experience is in Palawan (The Philippines) and in Indonesian Borneo. Crissy is Senior Adviser of the Non-Timber Forest Products Exchange Programme for South and Southeast Asia, a Member of the ICCA Consortium.



DANIELA DEL BENE (Italy) – PhD candidate focusing on conflicts related to water resources and river basin management, dams and hydropower. Daniela works as part of the [EJOLT project](#) and [Atlas](#) of the '[Ecological economics and Integrated Assessment Unit](#)' at the Autonomous University of Barcelona. She holds a Master in Cultural Anthropology and has studied ethnology, history and politics in several countries in Europe.

DILYS ROE (United Kingdom) leads the Biodiversity Team at the International Institute for Environment and Development (IIED)— a sustainable development think tank based in London. Dilys' main role is to manage and further develop a programme of applied research and policy advocacy on the links between biodiversity conservation and sustainable local livelihoods. Key research themes include: pro-poor approaches to conservation; protected area governance; community based wildlife management; sustainable use and the illegal wildlife trade; biodiversity mainstreaming.





FEDERICO DEMARIA (Italy) – PhD candidate working on waste and environmental justice, and on the relationship between happiness and economics. A member of the [‘Ecological economics and Integrated Assessment Unit’](#) at the Autonomous University of Barcelona, Federico is now focusing on waste-pickers and the (unequal) distribution of benefits and burdens linked with social metabolism processes.

FELIPE GOMEZ GOMEZ (Guatemala) – a Maya K’iche’ renowned spiritual leader, Felipe is the coordinator of Oxlajuj Ajpop (National Council for Mayan Spiritual Leaders), an organization Member of the ICCA Consortium with which he has been involved for well over 20 years. Felipe advises the Guatemalan Commission that deals with Sacred Sites and the Sacred Natural Sites Initiative, another Member of the Consortium. He is an editor and author, including of publications on the governance, management and use of water in Guatemala. In October 2013, Felipe was elected as a member of the Steering Committee of the ICCA Consortium.



JACKIE SUNDE (South Africa) – working closely with the International Collective in Support of Fishworkers (ICSF), an early Member of the Consortium, Jackie supports indigenous and small-scale fishing communities in Cape Town, South Africa, in their struggles to secure their human rights. Currently engaged in research on customary systems of marine resource governance for sustainable use and conservation, Jackie’s aim is to strengthen advocacy and litigation in support of communities, whose customary tenure and governance rights are being violated, including by the

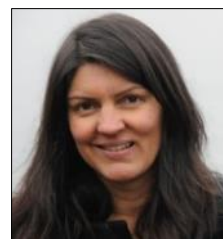
imposition of Marine Protected Areas.

JENNY SPRINGER (USA) – co-founder of the Conservation Initiative on Human Rights for WWF and past Director of Global Programs for the [Rights and Resources Initiative](#), Jenny is an independent consultant interested in the recognition of community land and resource rights around the world. She has over 20 years of experience supporting community-based natural resource management and tenure rights across continents. By training, Jenny is a cultural anthropologist, with degrees from Harvard and the University of Chicago.



JOAN MARTINEZ-ALIER (Spain) -- Professor of Economics and Economic History at the Universidad Autonoma of Barcelona and founding member and past president of the International Society for Ecological Economics. Author of *Ecological Economics: energy, environment and society* (1987) and *The Environmentalism of the Poor: a study of ecological conflicts and valuation* (2005), Joan is involved in research on environmental history, political ecology, environmental justice and coordinates the [EJOLT project](#) and [Atlas](#).

KIM WRIGHT (Canada) has spent 20 years working on multi-cultural processes to ensure adequate representation of rightsholders and stakeholders in the governance of land and coastal environments. She has advised two First Nations-led marine planning processes on the Pacific Coast of Canada. As part of this, and as Director of Marine Planning at the Living Oceans Society (ICCA Consortium Member), she introduced ICCAs in marine and coastal planning. Kim lives with her husband and two children in Vancouver near the ocean and volunteers for

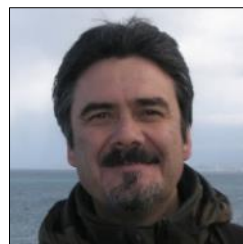


the ICCA Consortium as Global Coordinator for Coastal, Marine and Island Environments.



MILLION BELAY (Ethiopia) — founder and director of the ICCA Consortium Member MELCA, Million also coordinates the Alliance for Food Sovereignty for Africa, a network of networks. Having worked for over two decades on intergenerational learning on bio-cultural diversity, sustainable agriculture, community rights to seed and food sovereignty, and forest issues, he is a renowned advocate for food sovereignty, learning among generations, knowledge dialogues and the use of participatory mapping for social learning, identity building and mobilization of memory for resilience.

OSCAR PRADA (Spain) - active for over twenty years in conservation while striving to meet rural peoples' needs and rights, Oscar has developed and coordinated numerous NGO projects on the custodian use of territory. Lately, he has been focusing on land stewardship, promoting agreements between land owners and conservationists, and taking advantage of every opportunity to stress the key role of local communities in conservation. Oscar also works for a natural documentary producer called AZOR, collaborates with a radio programme on Spanish National Radio and is very active in Iniciativa Comunes, a Spanish association for the defence of the commons (see above).



PETER KITELO (Kenya) – an Ogiek from Mt. Elgon, Peter grew up experiencing the violent eviction of his community from its ancestral territory, supposedly for conservation reasons. In the aftermath, the Chepkitale Indigenous People Development Project (CIPDP) was created in 2000 as an organisation focused on advocacy. Peter was first Communications Officer and then Strategic Director of CIPDP, a position he still holds today as he engages the government in both legal and out-of-court negotiations to reach land rights settlements that involve community by-laws for sustainability. Peter has also convened the Forest Indigenous Peoples Network in Kenya, which unites traditional forest dependent communities in negotiation with the National Land Commission towards redress of historical land injustices, enabling communities to own and sustainably manage their lands and natural resources.

PHILIP RIST (Australia) - Traditional Owner from Cardwell (Queensland) and Executive Officer of the Girrigun Aboriginal Corporation that includes nine Traditional Owner groups, Phil has played a key role in establishing Girringun as a successful indigenous community-based organization. While his background stems from park management with the Queensland National Parks and Wildlife Service, he is dedicated to traditional owner engagement in governing and managing “country” in populated urban areas and not only in remote parts of Australia. Please watch one of [his videos here](#)



RAFAELA NICOLA (Brazil) – Trained as an ecologist, Rafaela has been working for 15 years in Brazil on issues related to environmental justice, support to traditional living, wetland conservation and addressing the impacts of large infrastructure projects on local economies, ecosystems and communities. She has extensive experience in training, community organising, support to networks and advocacy. Currently she works as a consultant/ member/ participant in numerous initiatives (see, for instance: [Ecosystem Partnership Program - EA](#); [Parana-Paraguay Alianza sistema de humedales](#) ; [World Wetland Network](#); [Mulheres em Ação no Pantanal](#); [Fórum Suape - Espaço Socioambiental](#)) and she coordinates the work of the Consortium in Brazil.

SUTEJ HUGU (Taiwan, Province of China) – co-founder and chairperson of several NGOs in defence of indigenous peoples' rights and cultural heritage, Hugu has been for several years Chief Executive of the Tao Foundation, a Member of the ICCA Consortium dedicated to recovering collective rights, indigenous identity and governance vitality on the small island of Pongso no Tao (or Lanyu/ Orchid Island) in the South of Taiwan, province of China. On the same island, Hugu has also championed a campaign to remove a nuclear waste repository "temporarily" established there around thirty years ago. Hugu is the ICCA Consortium Coordinator for East Asia Region, most recently supporting the establishment of the Union of Indigenous Peoples of Taiwan, who collaborate in defence of their ICCAs.



Staff announcement

We must announce the departure from the Consortium staff of Sam Pedragrosa, former Regional Coordinator – South East Asia and Oceania. Sam has decided to focus more on his work at the national level and has been replaced by Tanya Conlu (see below). We would like to thank him for all his contributions over the past years and we are most pleased that we will continue to collaborate with him in his role for PAFID. Also departed from the Consortium staff are Mina Esteqamat, former Regional Coordinator, Central and West Asia and Vahid Asefi, former Information Technology Specialist. We thank them both for all they have been able to contribute to the Consortium and we hope they will be satisfied with their new work engagements. They have been replaced by Fereshteh Sabetian and Tiphaine Dalmas respectively (see below for their details).

NEW STAFF AND COORDINATORS ARE BRINGING FRESH ENERGY INTO THE CONSORTIUM:

ALBERT MAURILIO CHAN DZUL is now Coordinator for Mesoamerica with special responsibility for indigenous people. An indigenous Maya and a biologist with a Masters in Management and Conservation of Tropical Forests and Biodiversity, Albert has been an advisor for the Consejo Regional Indígena y popular de X'pujil (CRPIX), a social organization that works in Calakmul, Campeche, Mexico. Currently, he is engaged with the Interdisciplinary Centre for Research and Alternative Development U Yich Lu'um, AC, home to indigenous youth who combine science and traditional knowledge to revalue and rescue the rich cultural and agricultural biodiversity of their Mayan ancestors. Albert has led training activities for indigenous communities and designed and managed projects dealing with community management, ecological restoration and ecotourism.



We welcome **FERESHTEH SABETIAN** as Coordinator for West and Central Asia based in Cenesta, Iran. After 12 years living in the United States and Germany where she studied anthropology and World Heritage issues, Fereshteh will deal with natural and intangible cultural heritage as they relate to ICCAs. Her focus of interest is ethnography and, in particular, ways to safeguard the traditional knowledge of indigenous peoples related to the conservation of nature and sustainable development.

MOHAMED ALIFRIQUI, our newly appointed Coordinator for the Maghreb region, is research Professor in Plant and Forest Ecology at the Cadi Ayyad University of Marrakech, in Morocco. As leader, co-leader or member in a number of laboratories and research units, his work has focused on phytoecology and forest restoration, in particular regarding *Argania spinosa* and *Juniperus thurifera*. Mohamed has a strong work interest on the *agdal* phenomenon (the ICCAs of Maghreb – [Read the article in our 8th Newsletter](#)) and is a member of several Moroccan and regional



NGOs working to conserve and fully value biodiversity and natural resources.



In America, we welcome as coordinator for Brazil a person who has just become an Honorary Member of the Consortium as well. You will find **RAFAELA NICOLA'S** biography in the section on new Honorary Members. Welcome, Rafaela!

TANYA CONLU is now Coordinator for South East Asia. Tanya works with [NTFP-EP](#), a member of the Consortium, as the Conservation and Resource Management Coordinator, supporting the forest-based, sustainable enterprises of partner organizations and indigenous communities. Tanya has a postgraduate degree in Environment and Natural Resources Management and has dedicated her life to conservation issues, particularly those involving forests, wildlife, and indigenous peoples. She has worked and volunteered for non-profit organisations for the last 16 years.



TIPHAINE DALMAS, based in the Consortium Member Cenesta (Iran), replaces Vahid Asefi and is already working extensively on the creation of the new ICCA Consortium website. Tiphaine was born in Morocco and grew up in French Guyana, Gabon and Mali. She then moved to France, where she graduated in Classics and Computational Linguistics while working in the IT industry as system administrator and web and software developer. After completing an Msc in Artificial Intelligence in Paris, she obtained a PhD scholarship in Natural Language Processing from the School of Informatics at the University of Edinburgh, Scotland. Since her graduation, in 2007, Tiphaine has been

research associate and private consultant for small and medium businesses in the area of knowledge management and information retrieval. In 2015, her personal interests in languages led her to Iran, where she now works with the Consortium's member Cenesta.

Finally, following recent email exchanges, some of you may have noticed that **SERGIO COUTO** is adding new tasks to his role of Coordinator for the Mediterranean region. He is now also facilitator for national ICCA networks and responsible for the Global ICCA Registry.



For more information and contact details, please visit our [website](#).

**The ICCA
Consortium**

www.iccaconsortium.org

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