

THE ICCA CONSORTIUM NEWSLETTER

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EDITORIAL



Planning meeting of South America and Central America staff and Steering Committee members of the ICCA Consortium in Olon (Ecuador), 8 December 2016 © Lorena Arce

By Grazia Borrini-Feyerabend, ICCA Consortium Global Coordinator

Dear colleagues in the ICCA Consortium,

This is a short editorial because I have offered an article for this Newsletter that is long enough to tax your patience...! I will just recall a few initiatives and perspectives for the Consortium that emerged in the last months and are unfolding. Among those: the [Solidarity Action and Fund for the Defenders of the Commons and ICCAs](#) (SAFE for short),

which is still in gestation but promises to be an important element of our work (see the [dedicated article](#) on the subject) and the [Global Call to Action on Indigenous and Community Land Rights](#)—an important attempt at creating a critical mass for change towards securing collective land rights. About the latter, the organisations Members of the Consortium may wish to go to the campaign site, read the call, think it through, and possibly sign-up for the campaign individually. The Consortium as an association is still under discussion with the ILC Secretariat to see what our best role can be and how we should proceed. We are considering providing a focus to link collective rights and conservation results, and to stress solidarity with the defenders of the commons and ICCAs. In fact, let me explicitly ask for your advice: shall we join the Call to Action? Are the mentioned issues the appropriate ones to stress? A meeting to take further steps on the initiative will take place in Bern (Switzerland) in conjunction with the [European Regional Meeting of the International Society for the Study of the Commons](#) (IASC) on 10-13 May, 2016.

For the GSI initiative, we just concluded a successful [ICCA regional event for East and Southern Africa](#) (Namushasha Lodge, Namibia, February 14-19, 2016), where we also had the first practical interaction with our new Regional Coordinator for the same region (see [the section on new staff](#)). The next event will take place in the Petén region of Guatemala on 3-8 April 2016, gathering country teams from Guatemala, Belize and Mexico and other selected participants from Latin America.

The Consortium is also gearing up to actively participate in the forthcoming CBD SBSTTA-20 and SBI-1 (Montreal, 25 April-6 May 2016), World Conservation Congress (Hawaii, 1-10 September 2016) and CBD COP 13 (Cancun, 4-17 December 2016). In the latter occasion, we are to assist in organising a workshop on ICCAs & field visits to ICCAs for COP delegates, and we will hold the Consortium's 10th General Assembly. Read more about those meetings in the section [You are the Consortium!](#) Some of us have been concerned about backward steps regarding “conserved areas” (see [my article](#)) and the coordinated presence at those meetings of as many Members of the Consortium as possible would be very useful. I will leave you, however, with some excellent news: **the President of Costa Rica has just signed an executive decree to recognise four type of governance for the country protected areas!** See our [relevant short article](#)... and if someone is keen to find out more, we can share a copy of the actual decree.

Many thanks for your kind attention and happy reading!

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INTERNATIONAL NEWS

COP Out: The hollow promise of the Paris climate deal

Hannibal Rhoades, Gaia Foundation



Nnimmo Bassey (Head of Mother Earth Foundation, Nigeria) with Yes to Life No to Mining banners at Paris © Gaia Foundation

If you've been following international media coverage of the [climate change agreement](#) recently signed into being by world governments in Paris, you could be forgiven for thinking the world has just taken a massive stride in the effort to tackle climate change and create a safer, more just world for all.

Nations used COP21 as a stage to play out arguably the biggest act of world diplomacy ever, winning huge political capital and public confidence in the process. But ultimately the deal they have struck is [a hollow one](#) in the only ways that really matter; namely the deal's ability to prevent catastrophic climate change and to do so justly.

According to leading climatologist Kevin Anderson, Deputy Director of the Tyndall Centre for Climate Change Research, this deal is "weaker than Copenhagen," the disastrous agreement of 2009, and "not in line with the latest science".

"COP21 negotiators are looking at the Paris agreement with rose-stained glasses. The truth is that we have is a negotiated failure that has ignored sound science and justice," says [Enteng Bautista of Kalikasan PNE](#), Philippines, pointing out that the agreement doesn't deliver socially either.

COP21 has been framed as a success, as we knew it would be. But, as with all agreements that are this 'high level', littered with technical jargon that renders them indecipherable to most people, the devil is in the detail...

In the new deal, the world's governments have committed to peaking carbon emissions 'as soon as possible', and de-carbonising our societies worldwide 'in the second half of this century'. But these same governments fail to call for binding climate action, give clear definitions of the action required and set all important deadlines for these efforts— deadlines that acknowledge Earth's limits and that must be met if we wish to avoid enduring and inflicting untold suffering.

Around the planet indigenous peoples, local communities and the groups supporting them are taking action to combat climate change in ways that are socially just and ecologically sane. It is no coincidence that the territories of Indigenous Peoples are home to [80% of the world's remaining biodiversity](#), including the forests that draw down vast quantities of carbon. Nor that small scale and peasant farmers around the world can feed themselves, their families and [70% of the world's population](#) from just 25% of the world's farmland, largely without the use of fossil fuels and whilst sequestering carbon in healthy, life giving soils.

Yet it is precisely these peoples who are stripped of their rights and see their Earth-centred practices ignored by the Paris agreement. Mentions of human rights and Indigenous rights have been removed

from the final deal. Previous drafts had included wording that would mean all solutions to climate change would have to be implemented with respect for these rights.

We need to understand that we have not been saved by the Paris deal. That is the first task we face- to cut through the media sensationalism and confront the reality, no matter how desperate we are for a success.

We must look to strengthen our movements to keep fossil fuels in the ground. From the [snake-way of the Keystone XL pipeline](#) in North America, to the [lignite fields of Germany](#), to the [lush highlands of the Philippines](#), communities and people's movements everywhere are succeeding in doing this. But we need to win more often. We must find new ways to stand alongside frontline communities and defend Earth's defenders so they can continue to live the solutions and to share them with the world. This is the big challenge for networks and movements like [Yes to life, No to Mining](#), and we must rise to it.



Woman farmer picking tomatoes, Ethiopia @ Gaia Foundation

We know that when there is the popular will, the grit, the determination, our nations can be encouraged to do what is right. As Enteng Bautista reminds us, "Costa Rica has legislated a moratorium on fossil fuel exploration and mineral extraction. The island nation of Kiribati has proposed a global moratorium on coal. The Ogoni people of Nigeria have successfully kept oil companies out of their lands for years."

At the deepest level of all, it is imperative that we pioneer new ways to put Earth back at the centre of our collective thinking. Unless we act from a deep understanding that the health and the future of humanity are deeply interwoven with that of our living planet, our solutions will continue to be co-opted into business-as-usual. Knowledge of our dependence on Mother Earth must be our anchor in the times ahead.



Resilience workshop, Zoosali, Ghana @ Gaia Foundation

There is no one solution to climate crisis, no silver bullet. Nor can any one person, or government, or group of governments articulate an entire alternative system to our current one that is at war with people and planet. Rather, the systems change we want, and we so desperately need, will emerge from the actions of our societies', bravest, most vibrant, resilient and determined groups, who are driven by a moral imperative that transcends current norms and augurs a better future. Ever was it thus. Our hope must be manifested in struggle.

Please find the entire text on [this blog](#).

Time to enhance our solidarity with the defenders of the commons and ICCAs

Grazia Borrini-Feyerabend, Dario Novellino and Sarah Ryder, ICCA Consortium



A moment in the November meeting to discuss the possible establishment of the Solidarity Fund © T. Farvar

In late 2014, the IUCN World Parks Congress stated: «...we recognize that threats to nature, its biological diversity and protected areas are now at the highest level in human history, due to a convergence at immense scale of the impacts of human consumption patterns, population growth, and industrial activity. Many protected and conserved areas are at risk (...) and many rangers on the frontline have sacrificed everything for this

cause. This reality must be faced directly, truthfully, and collaboratively. Bold vision and concerted action are required if we are to meet both conservation goals and human aspirations for current and future generations».

The role of community leaders and local activists is pivotal in countering the increasing pressure that many rural and indigenous communities face from extractive industries, large-scale monocultures and major infrastructures. Unfortunately, this ends up exposing such communities to discrimination, intimidation, abuse, and violence. In 2014, Global Witness reported that: “Each week at least two people are being killed for taking a stand against environmental destruction. Some are shot by police during protests, others gunned down by hired assassins.... at least 116 environmental activists were murdered in 2014 ...a shocking 40 % of victims were indigenous, with most people dying amid disputes over hydropower, mining and agri-business.”

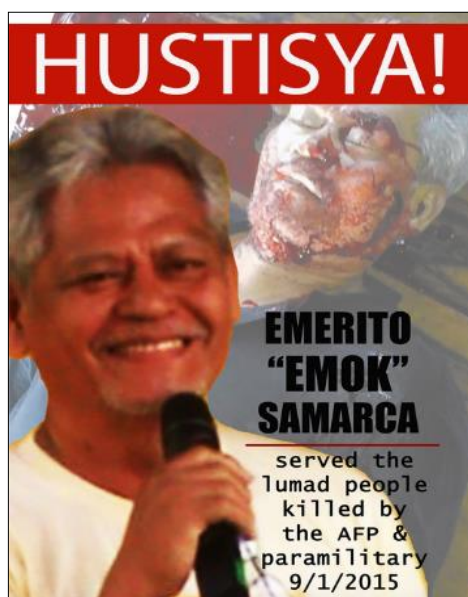
The ICCA Consortium is extremely concerned about the on-going violations of customary laws, and especially of those customary laws that have demonstrated a capacity to produce sustained environmental conservation. Very often such violations are closely connected with abuses of human and indigenous peoples’ rights, including the murder or severe harming of their members and leaders who resist land conversion and imposed “development” processes. This is an unfortunately frequent occurrence in the global South, and is particularly severe in places where local resistance and mobilization to defend the community commons and ICCAs has led to the *militarization* of territories. In too many cases, national armies, para-military security forces and guerrilla groups end up backing the interests of corporations and private investors at the expense of communities that—once culturally vibrant and autonomous, including in food production—may be reduced to conditions of poverty, vulnerability and despondency.

What is more, the majority of cases of murder and severe harm perpetrated against the defenders of the community commons and ICCAs remain unsolved, with both instigators and executors of such crimes rarely identified and brought to justice. In light of that, physical violence and the systematic elimination of members and leaders defending their community commons and ICCAs weaken the resolve and the morale of the younger generations, who feel increasingly vulnerable and unprotected and less inclined to respect the customary laws that secured their livelihoods, identity and pride for generations. The risk of losing one’s life in the attempt to protect the community commons and ICCAs, and the likelihood that such a sacrifice will remain unrecognized and unpunished, represent, in fact, a sure disincentive for people to engage in resisting undesired land conversions and “development”

schemes and, in general, in equitably governing and sustainably managing their land, water and natural resources.

In the absence of “security of justice” that would restore rights and assign proper punishment to perpetrators, the families of the murdered and harmed defenders bear the long-term consequences of their loss, including loss of security and livelihoods. Some of them face a lifetime of poverty and marginalization. Moreover, many communities of murdered and harmed defenders remain deprived of some of their most aware, active and generous members. Organisations representing indigenous peoples and peasant communities have been drawing attention to this plight for some time, but we are far from having sufficient ‘safety nets’ in place for the harmed defenders, their families and their communities.

In 2015, the Consortium took action and began actively exploring the possibility of establishing a Solidarity Alliance and Fund (SAFE) for the Defenders of the Commons and ICCAs. An initial investigative meeting was held at the UN gathering for EMRIP (Expert Mechanism on the Rights of Indigenous People) in July 2015. Following this, the Consortium shared a wider call to explore further



Emerito Samarca, 54 a staunch defender of the rights of the Manobo people of Surigao del Sur - Mindanao (Philippines), killed with two others by paramilitaries in 2015.

the opportunity and feasibility of responding to the problem. Three consultancies were commissioned to examine the phenomenon in different world regions. The [regional studies](#) give a sense of the extent and diversity of the issues involved: a spectrum of occurrences that range from discrimination, stigmatization, intimidation and threats to the violent maiming and killing of individuals, and from the forced displacement of individuals and communities to the confining of communities and the militarization of entire territories. They show that the phenomena are not evenly distributed around the world and that, in some specific areas, they are very serious and possibly on the rise. We feel a moral obligation to support and defend the communities “most at risk” who insist on sustainably governing and managing their commons and ICCAs.

Overall, the studies lead to the conclusion that, despite some existing laudable initiatives, **a support mechanism specifically dedicated to the defenders of the commons and ICCAs is needed and should be established.** They note that this is an ambitious endeavour and that a broad “alliance”

among organisations with diverse experience, capacities and constituencies would have a better chance of responding to the need than any one of them alone. Such an alliance could manage the mechanism and possibly evolve into a clearinghouse and hub for various forms of awareness-raising and support related to the commons and ICCAs.

The reports and the ideas evolving from them were examined and discussed at a [main exploratory meeting at the IUCN Headquarters](#), in Switzerland, on 19-20 November 2015. The meeting was attended by 23 interested individuals, representing 21 organisations. Together, they considered the idea of a Fund in the context of a possible alliance of partner organisations that could establish, support and set in motion such a Fund. In addition to the ICCA Consortium, Friends of the Earth International, the International Land Coalition, Global Witness and the Gaia Foundation (on behalf of the Yes to Life, No to Mining Campaign) became part of a core reflection group.

Heartened by the response to the meeting, we have been working hard within the Consortium to draw together all these potential partners. We are extremely pleased to have registered, at the end of January 2016, specific agreements with several of these partners towards the formal establishment of a [Solidarity Action and Fund \(SAFE\) for the Defenders of the Commons and ICCAs](#)— designed to empower the ICCA defenders well beyond a single case or location.

We will circulate an email announcement to all Members immediately after the preliminary agreement

is finalised. At that time, other organisations beyond the core group will be offered a chance to join in this important work.



Group picture of the participants in the meeting to discuss the possible establishment of the Solidarity Fund © Gbf

Mothers or lesser sisters? The strange case of “conserved areas”

Grazia Borrini-Feyerabend, ICCA Consortium Global Coordinator¹



A community conserved forest in Orissa, India. © Jason Taylor

In late January 2016, in a cold but rather unusually sunny Cambridge (UK), a bunch of scientists and environmental activists from several continents spent nearly three days discussing a rather abstruse concept: “other effective area-based conservation measures”—OECMs for short—which was thankfully renamed “conserved areas” by the end of the meeting. The result of their deliberation was to be important as it would inspire an IUCN Information Paper for the next SBSTTA of CBD (May 2016) and

further CBD Decisions. I participated in a personal capacity, but kept the ICCA Consortium at heart.

The acronym OECMs comes from Aichi Target 11—one of the 20 targets of the CBD Strategic Plan for Biodiversity agreed upon by CBD Parties for the 2011–2020 decade. Spelled out in full, Aichi Target 11 recites: “By 2020, at least 17 per cent of terrestrial and inland water and 10 per cent of coastal and marine areas, especially areas of particular importance for biodiversity and ecosystem services, are conserved through effectively and equitably managed, ecologically representative and well connected systems of protected areas and other effective area-based conservation measures, and integrated into the wider landscapes and seascapes.”

I have been interested in OECMs for quite some time—and I believe I was the first to propose calling them “conserved areas”² – because they represent a security valve for areas that are conserved *de*

¹ Grazia would like to thank Ro Hill, Peter Bridgewater, Taghi Farvar, Barbara Lausche and Barbara Lang to their positive and constructive comments to an earlier version of this article.

² Borrini-Feyerabend, G. and Hill, R. (2015) ‘Governance for the conservation of nature’, in G. L. Worboys, M. Lockwood, A. Kothari, S. Feary

facto and wish to be recognised for the benefits and values they provide for society, but do not wish to be constrained by fitting the definition of protected area of IUCN,³ CBD⁴ or any relevant government. (Noticeably, the IUCN's and national definitions of protected areas often diverge, but this does not seem to bother many... counting pears or apples together will do, as long as we count!).

In a political sense, the introduction of “conserved areas” in Aichi Target 11 represents an open recognition of the value of the territories conserved by indigenous peoples, local communities or private owners who refuse to fit and comply with any protected area definition elaborated and adopted outside of the realm of their own self-determination and rights.⁵ For me, it also represents the recognition that in no country the formal protected area system comprises all that deserves to be conserved. Pre-existing the protected areas declared and managed by the state or other actors, all landscapes and seascapes include territories, features and relationships that enormously contribute to keeping nature alive. Such “conserved areas” are, so to speak, the “mothers” of protected areas... they are the strong humus over which communities and legislators brought to bear the (relatively recent) protected area institution.

Much of the meeting in Cambridge took an entirely different course. The meeting focused on how IUCN should advise CBD to define “conserved areas” or— more politically important— we were to identify the intrinsic characteristics of conserved areas that would make them *count* for Aichi Target 11. Should those areas be “effectively managed”? Should they have “conservation of nature” as their primary objective? In case of conflict among diverse objectives of such areas, should “conservation of nature” prevail? How valuable for conservation should they be? And the like... The meeting was a gathering of top level conservationists from all over the world, and their key concern was that countries should not be allowed to dilute Aichi Target 11 by listing and counting for the target any sort of “poorly protected” areas (some people mentioned examples such as tree plantations, time-bound fishery closures and municipal water catchments).



Women and forest in Odissa, India. © Jason Taylor

The debates during the meeting were frank and interesting. At the end, it seemed to me that most participants continued to see conserved areas as “lesser sisters” of IUCN-defined protected areas. **For them, conserved areas need to prove themselves, so to speak, by adhering to much of what is included in the IUCN definition of a protected area and, in particular, to possess an *effective management regime* and the *intent/purpose to conserve nature*.** In all likelihood, this will be the essence of the Information Paper that the IUCN will submit to the CBD Secretariat.

I had a few main concerns and a clear minority position regarding the interpretation of conserved areas. **Concerns:** if some indigenous peoples and local communities refuse to fit and comply with the IUCN protected area definition, why would they wish to fit the even-more-demanding definition of a lesser sister? If we care only for areas that are intentionally “dedicated, recognised and managed” for conservation... what do we make of all the territories where conservation takes place *in absence* of that? Shall we consider those unimportant and abandon them to their destiny?

and I. Pulsford (eds) *Protected Area Governance and Management*, pp. 169–206, ANU Press, Canberra.

³ In particular they do not wish to be “recognised”, “dedicated” and “managed” for the conservation of nature, and they do not wish to maintain that, in case of conflict, “conservation” is their undisputed primary objective.

⁴ In this case, they do not wish to be “designated” or “regulated and managed”.

⁵ This remains true even when, as today, many indigenous peoples declare their own ICCAs and voluntarily adhere to conservation goals (M. Taghi Farvar, personal communication, 2016).

My minority position was as follows: **let us take the bull by the horns and define “conserved areas” as *all* territories that are *valuable* and conserved *de facto***. If more precise wordings are desired I would propose: “Conserved areas are natural and modified ecosystems, including significant biodiversity, ecological functions and cultural values that— *regardless of recognition, dedication and management*—are *de facto* conserved and/or in a positive conservation trend and likely to maintain it in the long term”. Notably, “regardless” includes full recognition, dedication and intentional management for conservation... as well as nothing of that. So defined, conserved areas have an important degree of overlap with protected areas, but they do not necessarily coincide with them (see Fig 1). The first zone of no overlap regards formally-recognised protected areas that are not conserved *de facto* (yellow but not green). And the second regards conserved areas that do not fit the IUCN’s, CBD’s and/or national definitions of protected area (green but not yellow).

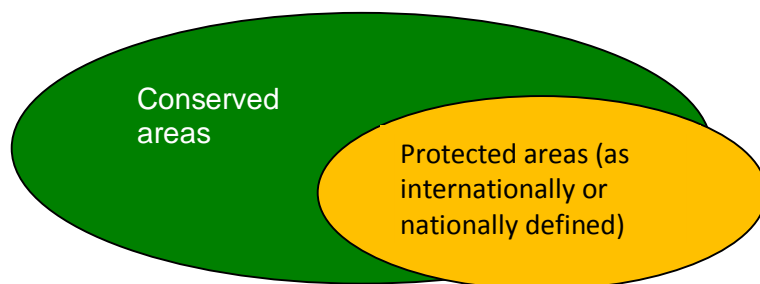


Figure 1: Incomplete overlap between protected and conserved areas ©Gbf

Examples of areas in the green but not yellow portion above that have a reasonable expectation to sustain conservation in the long-term span commercial hunting operations designed to restore and maintain the habitat of given species; organic farming systems and well-managed watersheds and mangrove forests intended to sustain community livelihoods; military no-go areas; and territories conserved by indigenous peoples who refuse to comply with any specific statement or conditions demanded of them but still secure *de facto* conservation results. The examples I have just listed lack the conditions of “dedication for conservation”, “recognition for conservation” and “intentionality for conservation”—meaning that these areas were *not* established, and are not primarily managed, for the conservation of biodiversity. All have other reasons to be, but some are managed in ways that support conservation and are pleased to do so (**secondary voluntary conservation**) while others truly achieve conservation as a fully unintended consequence⁶ (**ancillary conservation**). Examples of areas where biodiversity may be thriving *regardless of management* include inaccessible cliffs and other economically uninteresting steep slopes and remote areas where birds and other animals find crucial habitats. All the areas just mentioned do not fit the IUCN definition of protected areas. They may also not be included in the national protected area system of the country at stake. But they *do* contribute to conservation and it may be reasonable to imagine that this could remain true in the long term.

I believe that **a country reporting to CBD about progress towards Aichi Target 11 should have a base count of all areas that contribute to conservation of nature— including both protected and conserved areas—** and that conserved areas should include secondary voluntary conservation, ancillary conservation as well as areas conserved simply because they are un-managed and left alone. This “base count” would be valuable per se, even if, for the Aichi Target, it may need to be reported with a correcting factor that takes into account the target’s preamble, namely that areas have to have value (ecologically representative, have special importance for biodiversity, are crucial for connectivity) and be secured (effectively and equitably governed⁷ and managed, well connected and integrated). **A definition of conserved areas as all territories conserved *de facto* coupled with a strong interpretation of Aichi Target 11 (“we count only what has value and is secured”) would be logical and robust.** It would also have the merit of highlighting the efforts of all those rightholders who sustain the opportunity costs of maintaining undisturbed and unexploited those areas that are

⁶ For instance, the area of Chernobyl, abandoned because of radioactive pollution, is currently a refuge for biodiversity.

⁷ I add the term “governed”, which is missing in Aichi Target 11, as not including it was a widely recognised oversight.

important for conservation but are not necessarily “recognised, dedicated or managed for it”.⁸ It would, in particular, highlight areas that are not large, visible and impressive, but dispersed, difficult to identify, organically shaped and changing (e.g. a river’s delta) and/or consciously destined to fit the specific needs of the social actors governing them... but still essential for many conservation results—and for ecological connectivity first and foremost! Lastly, a strong interpretation of Aichi Target 11 (“we count only what has value and is secured”) should apply to “conserved areas” but also to “protected areas”, which should prompt important in-depth reviews of national conservation systems.

To be frank, some possible problems lie ahead if we embrace my minority position. First, finding out how to define and monitor all areas that are “conserved *de facto*” is challenging, even for professional conservationists. Having to do this for an entire country is definitely onerous. Second, the percentages included in Aichi Target 11 were agreed upon with a reference point to existing protected areas (usually only government-managed protected areas) and not to conserved areas. The unspoken aim was to “extend the coverage of official protected areas as much as politically feasible”. The 17% and 10% values included in Aichi Target 11 may thus be figures with tenuous reference to *what is really needed* to maintain our planet in some form of ecological balance. In other words, clarifying the percent value of what we need to keep alive of the “conserved areas” in a given country... is truly still an open question.⁹

Heading to the train station after the Cambridge meeting I could not but wonder whether— more practical than any disquisition on “what counts for Aichi Target 11”— is not the question of “what happens to a territory that has been counted”. In my view **both the “protected areas” and “conserved areas” that a country will be allowed to “count” towards Aichi Target 11 should be offered stronger security and protection** from many of the over-powering phenomena (mining, oil and gas concessions; large infrastructures; palm oil, sugarcane, eucalyptus and other biodiversity-desert monocultures; intensive grazing; industrial pollution; urbanisation...) that currently spell out the dismay and impoverishment of nature all over the world. As many of the areas at risk have been governed, managed and conserved for centuries by indigenous peoples and local communities, it would make enormous sense to take effective steps to support and secure their claims to collective land rights and security from undesired destructive developments. For the moment, however, this is far from being a clear consequence of counting “conserved areas” for Aichi Target 11... neither as mothers, nor as lesser sisters.



The Bajo Lempa community, El Salvador, is fighting to preserve its mangrove environment and food sovereignty threatened by a large-scale tourism development © Jason Taylor

⁸ Some conservationists even maintain that much of what goes under the name of “management for the purpose of conservation” is actually damaging, and should be avoided... another clear minority position!

⁹ Ro Hill notes that the “Planetary Boundaries” assessments (Rockstrom, J. *et al.*, “A safe operating space for humanity”, *Nature*, vol. 461: 472-475, 2009) points at the fact that we have already crossed thresholds for biodiversity and suggest that the answer is simple: we need to keep all remaining working habitats, about 55% of Earth’s land surface, and even add to that value by restoring many degraded ecosystems.

YOU ARE THE CONSORTIUM!

Intense work at the equator: the IX General Assembly of the Consortium and the 2016 planning event for Latin America

Emma Courtine, ICCA Consortium Programme Assistant



The participants at the General Assembly © Gbf

On December 5-9 of this past year, the Consortium held two key events on the Pacific Coast of Ecuador... almost on the equator itself. For the first time in its young history, the Consortium held its General Assembly in the Americas,

with Spanish as the principle language. This setting provided an opportunity for an internal meeting among coordinators and members of the Steering Committee to plan next year's activities in Latin America.

The location prompted a discussion about the Consortium's need to develop communication, beyond English, into the many languages of its members — Spanish, French, Chinese, Portuguese, Farsi, Hindi, and others. In addition, the meeting in Ecuador enlivened ICCA-related discussions about South America (particularly the Andean-Amazonian region). The General Assembly meeting followed a regional exchange workshop on ICCAs that focused on the ICCA Global Support Initiative. It was a notable convergence of people and purpose.

For more information please see [the dedicated article below](#).

Unlike the [2014 GA in the Blue Mountains](#), which was particularly large, the Consortium decided to hold a relatively smaller assembly this year, but devoted to it two days of intense work and discussions. Although smaller, this assembly included representation of 15 Members, 14 Honorary Members and 3 Steering Committee members, along with several observers, staff and Coordinators from Mesoamerica, the Amazonian region, Brazil, Cono Sur and Europe.

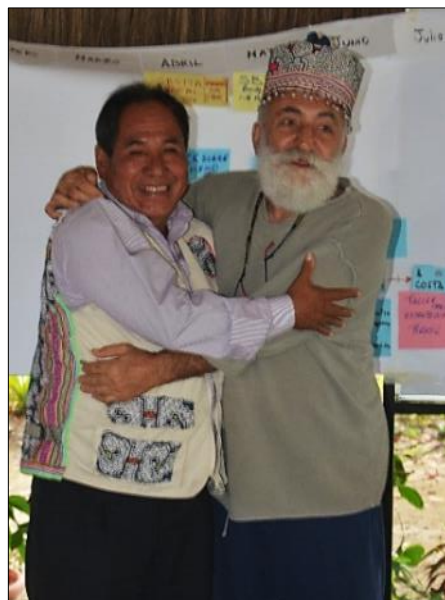
The 2015 meeting highlights: five new Members were elected by general acclaim: the Shuar Arutam people of the Cordillera del Condor of Ecuador; the Center of Intercultural Medical Studies Centro de Estudios Médicos Intercultural (CEMI) of Colombia; the Center for Indigenous Conservation and Development Alternatives (CICADA) of Canada; the Foundation for the Development of Indigenous Culture "The Jaguar's Footsteps" (Los Pasos del Jaguar) of El Salvador; and the Amazonian Association for Amazonia (Asociación Amazónicas por la Amazonía -- AMPA) of Perú. More information on all the new Members can be found in the [dedicated section this Newsletter](#).

The General Assembly discussed the need to revise the Consortium's membership policy, in particular the need to ensure the quality of new members as well as their roles (are they active? Are they demonstrating commitment to ICCAs?), at a time when the Consortium is growing quite rapidly. These revisions will be included with the other elements of the Operational Guidelines that should be

reviewed prior to their official approval. It was suggested, for instance, that proposed new members should be sponsored by existing members, or be able to provide recommendation letters before applying for membership.

The General Assembly also served as a forum for highlighting some emergencies on the continent, notably concerning the Shuar Arutam people of the Cordillera del Condor, who are currently being pressured and threatened with displacement as a result of mining explorations to start imminently in their territory. The ICCA Alert Mechanism exists precisely to respond to such cases!

Another highlight of the meeting was the election by consensus of Raul Petsain as a member of the Consortium's Steering Committee. Raul is Shuar Arutam from the Ecuadorian part of the Cordillera del Condor, and a longstanding Consortium Honorary Member. As a member of the Steering Committee, Raul takes the torch from Sarah Lili Fortuné, whom we wish well as she steps down to take on new work responsibilities in France. [Further details on the General Assembly are available in the full report available in Spanish and English.](#)



Fraternal hug between Juan Chavez, President of Coshikox (Peruvian Consortium member) and Taghi Farvar, Consortium president (c) C. Miranda

Finally, the gathering of the General Assembly offered an opportunity to explain and discuss the Consortium's work priorities at local, national, regional and international levels. It is crucial to develop more and better ways to exchange knowledge and enhance learning and capacities, as well as to consolidate more and more effective national working groups, coalitions and federations for ICCAs.

Several upcoming events came to the group's attention, such as a regional workshop on extractivism



Lorena Arce presents the General Assembly outcomes at the internal meeting (c) E. Courtine

to be held in Bolivia in May 2016 (to be confirmed), the World Conservation Congress (WCC) in Hawaii in September 2016 and CBD COP 13 in Cancun in December 2016. For the WCC, we have just learned that our proposal for a one-day Conservation Campus on "Securing collective rights and responsibilities for nature (ICCAs) and livelihoods based on its sustainable use" has been accepted.

The General Assembly was followed by an intense two-day regional planning meeting for Latin America, which was attended by ten people

from the Consortium Steering Committee and staff. The initiatives and topics discussed included: the importance of effectively managing the many strategic forthcoming events in Mesoamerica, such as the ICCA GSI regional event in Mesomerica (Guatemala, April 2016), the regional event on ICCAs and extractivism (Bolivia, expected in May 2016) and the workshop on ICCAs with the CBD Secretariat, as well as our 2016 General Assembly, which will be held on the occasion of CBD COP 13 (Mexico, December 2016). We also discussed how we might fund activities to be developed in the Andean-Amazonian region, the meaning of "ICCAs" in the large country of Brazil; and next steps for the ICCA GSI in Argentina.

Thanks to the ICCA Consortium's Working Group on Law & Policy – and a Call for New Members

Holly Jonas, ICCA Consortium International Policy Coordinator

This was an important year for the institutional development of the ICCA Consortium, as it saw the establishment of its first working group – the Working Group on Law and Policy, which has 35 members and counting across 7 teams:

- 1) ICCAs and indigenous peoples' rights and human rights;
- 2) ICCAs and food and agriculture law and policy;
- 3) ICCAs and land and water law and policy;
- 4) ICCAs and climate change and energy law and policy;
- 5) ICCAs and conservation of nature law and policy;
- 6) ICCAs and sustainable development policy; and
- 7) ICCAs and standards and safeguards for finance and business.

The Working Group has helped draft international strategies on each of these topics (which will be circulated soon to the Consortium for input), published policy briefs and companion documents, contributed to written submissions, co-organised and presented at side events and workshops, made strong oral interventions during international meetings, and written articles and blogs about key issues.

The Working Group has focused primarily on international law and policy (which is quite a large scope in itself!). Moving forward, we hope to include expertise on local and national law and policy as well as to support implementation of existing laws and guidelines (for example, the FAO Voluntary Guidelines on Small-scale Fisheries and the CBD Plan of Action on Customary Sustainable Use). We will also publish a number of policy briefs and companion documents on topics such as ICCAs and overlapping protected areas, climate change mitigation and adaptation, and subsistence-based food systems. We will circulate information and calls for input to the broader Consortium. It will be essential to draw on the membership's vast experience in these issues.

I would like to extend a **big thanks** to the organisational and honorary members of the Consortium who enthusiastically joined the Working Group in 2015 – your hard work is greatly appreciated and I look forward to continuing with you in 2016!!

⇒ **To the rest of the Consortium members: are you interested in one or more of these teams or activities? Please join us!** *The more active members we have, the more we will learn from each other and the greater and more effective our impact will be.*

Contact me at holly@iccaconsortium.org if you would like to join the Working Group, or if you would like any further information.



Christine von Weizsäcker (ECOROPA) and Simone Lovera (Global Forest Coalition) preparing a statement on women's issues at SBSTTA-19 in November 2015 © IISD Reporting Services

The ICCA Consortium at key international meetings July-December 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 Expert Mechanism on the Rights of Indigenous Peoples in Geneva, the Committee on World Food Security in Rome, a conference on scaling up community and indigenous peoples' land and resource rights in Bern, the World Forestry Congress in Durban, UN biodiversity and climate change meetings in Johannesburg, Montreal and Paris, and the UN Forum on Business and Human Rights in Geneva. Below is an overview of the ICCA Consortium's activities and the key policy outcomes of each meeting. The details of each meeting can be found by following the relevant hyperlink in the event's name.

Theme: ICCAs and Indigenous Peoples' Rights and Human Rights	
Meeting:	8th Session of the UN Expert Mechanisms on the Rights of Indigenous Peoples
Meeting dates:	20-24 July 2015

Theme: ICCAs and Food and Agriculture Law and Policy	
Meeting:	42nd Session of the Committee on World Food Security (CFS)
Meeting dates:	12-15 October 2015

Theme: ICCAs and Land and Water Law and Policy	
Meeting:	World Water Week
Meeting dates:	23-28 August 2015
Meeting:	From Rhetoric to Action: Scaling Up Community and Indigenous Peoples' Land and Resource Rights
Meeting dates:	30 September-1 October 2015

Theme: ICCAs and Conservation of Nature Law and Policy	
Meeting:	14th FAO World Forestry Congress (theme: "Forests and People: Investing in a Sustainable Future")
Meeting Dates:	7-11 September 2015
Meeting:	CBD Technical Workshop on Ecosystem-based Approaches to Climate Change Adaptation and Disaster Risk Reduction
Meeting Dates:	28 September-2 October 2015

Meeting:	CBD 19th Meeting of SBSTTA (SBSTTA-19) and 9th Meeting of the Ad Hoc Open-ended Working Group on Article 8(j) and Related Provisions (WG8(j)-9)
Meeting Dates:	1-7 November 2015

Theme: ICCAs and Climate Change and Energy Law and Policy	
Meeting:	21st Meeting of the Conference of the Parties to the UNFCCC
Meeting Dates:	30 November-11 December 2015

Theme: ICCAs and Sustainable Development Policy	
Meeting:	UN Summit for Adoption of Post-2015 Development Agenda
Meeting Dates:	25-27 September 2015

Theme: ICCAs and Standards and Safeguards for Finance and Business	
Meeting:	49th Meeting of the GEF Council and Consultation with Civil Society Organisations
Meeting Dates:	19-22 October 2015
Meeting:	4th Annual UN Forum on Business and Human Rights
Meeting Dates:	16-18 November 2015

ICCA Consortium Working Group on Law & Policy: forthcoming meetings in 2016

Holly Jonas, ICCA Consortium International Policy Coordinator

Indigenous Peoples' Rights & Human Rights				
Date		Location	Meeting	More Info
9-20 2016	May	New York City	15 th Session of the UN Permanent Forum on Indigenous Issues (theme: "Indigenous peoples: conflict, peace and resolution")	http://bit.ly/1naF6NY
11-15 2016	July	Geneva	9 th Session of the Expert Mechanism on the Rights of Indigenous Peoples	http://bit.ly/1oIJvIZ
9-14 2016	August	Montreal, Canada	World Social Forum	http://bit.ly/1oSgcV2
Food and Agriculture Law & Policy (including fishing, farming and pastoralism)				
11-15 2016	July	Rome, Italy	FAO: 32 nd Session of the Committee on Fisheries	http://bit.ly/21vcTV8
17-22 2016	October	Rome, Italy	FAO: 43 rd Session of the Committee on World Food Security	http://bit.ly/1Gw7az9
6-9 2016	November	New Delhi, India	First International Agrobiodiversity Congress	http://bit.ly/1UtHDQT
Land & Water Law & Policy				
28 2016	August-2	Stockholm,	World Water Week	http://bit.ly

September 2016	Sweden		/1p6U4nO
Climate Change & Energy Law & Policy			
8-10 March 2016	Incheon, Republic of Korea	12 th Meeting of the Board of the Green Climate Fund (GCF)	http://bit.ly/24wwKlz
16-26 May 2016	Bonn, Germany	UNFCCC: 44 th Sessions of the Subsidiary Bodies	http://bit.ly/1KXf3p3
7-18 November 2016	Marrakesh, Morocco	UNFCCC: 22 nd Meeting of the Conference of the Parties	http://bit.ly/1KXiE6G
Conservation of Nature Law & Policy (including biodiversity, forests and combating desertification)			
14-17 March 2016	Lima, Peru	UNESCO: 4 th World Congress of Biosphere Reserves	http://bit.ly/1MhEPBU
25-27 April 2016	New York City	UN Forum on Forests: 1 st Meeting of the Open-ended Intergovernmental Ad Hoc Expert Group	http://bit.ly/1VMYiSC
25-30 April 2016	Montreal, Canada	Convention on Biological Diversity (CBD): 20 th Meeting of the Subsidiary Body on Scientific, Technical and Technological Advice	http://bit.ly/1RzjK7E
2-6 May 2016	Montreal, Canada	CBD: 1 st Meeting of the Subsidiary Body on Implementation	http://bit.ly/1oSc6fA
23-27 May 2016	Nairobi, Kenya	UNEP: 2 nd Meeting of the UN Environment Assembly	http://bit.ly/1pmv8b2
31 May-3 June 2016	Trondheim, Norway	8 th Trondheim Conference on Biodiversity (theme: "Food systems for a sustainable future: interlinkages between biodiversity and agriculture")	http://bit.ly/1RzkTMv
1-10 September 2016	Honolulu, Hawai'i	IUCN: World Conservation Congress (theme: "Planet at the Crossroads")	http://bit.ly/1L1Zk3T
24 September-5 October 2016	Johannesburg, South Africa	CITES: 17 th Meeting of the Conference of the Parties to the Convention on International Trade in Endangered Species of Wild Fauna and Flora	http://bit.ly/1W7DWyL
4-17 December 16	Cancun, Mexico	CBD: 13 th Meeting of the Conference of the Parties	http://bit.ly/215KmjA
Sustainable Development Policy			
30 March-1 April 2016	Mexico City, Mexico	3 rd Meeting of the Inter-agency and Expert Group on the Sustainable Development Goal Indicators (IAEG-SDGs)	http://bit.ly/1LpCtn4
18-22 April 2016	New York City	ECOSOC: Inaugural Session of Financing for Development (FfD) Forum	http://bit.ly/20r2ZQm
11-20 July 2016	New York City	ECOSOC: 4 th High-Level Political Forum on Sustainable Development (HLPF)	http://bit.ly/1SvJtzN
Standards & Safeguards for Finance & Business			
14-18 March 2016	Washington DC	17 th Annual World Bank Conference on Land and Poverty (theme: "Scaling Up Responsible Land Governance")	http://bit.ly/1MeFOU3
6-9 June 2016	Washington DC	GEF: 50 th Meeting of the Global Environment Facility (GEF) Council	http://bit.ly/1QG9B65
17-22 July 2016	Nairobi, Kenya	UNCTAD: 14 th Session of the UN Conference on Trade and Development	http://bit.ly/1itR83b
24-27 October 2016	Washington DC	GEF: 51 st Meeting of the GEF Council	http://bit.ly/1QG9B65
14-16 November 16	Geneva	5 th Annual United Nations Forum on Business and Human Rights	http://bit.ly/1N5TyfE

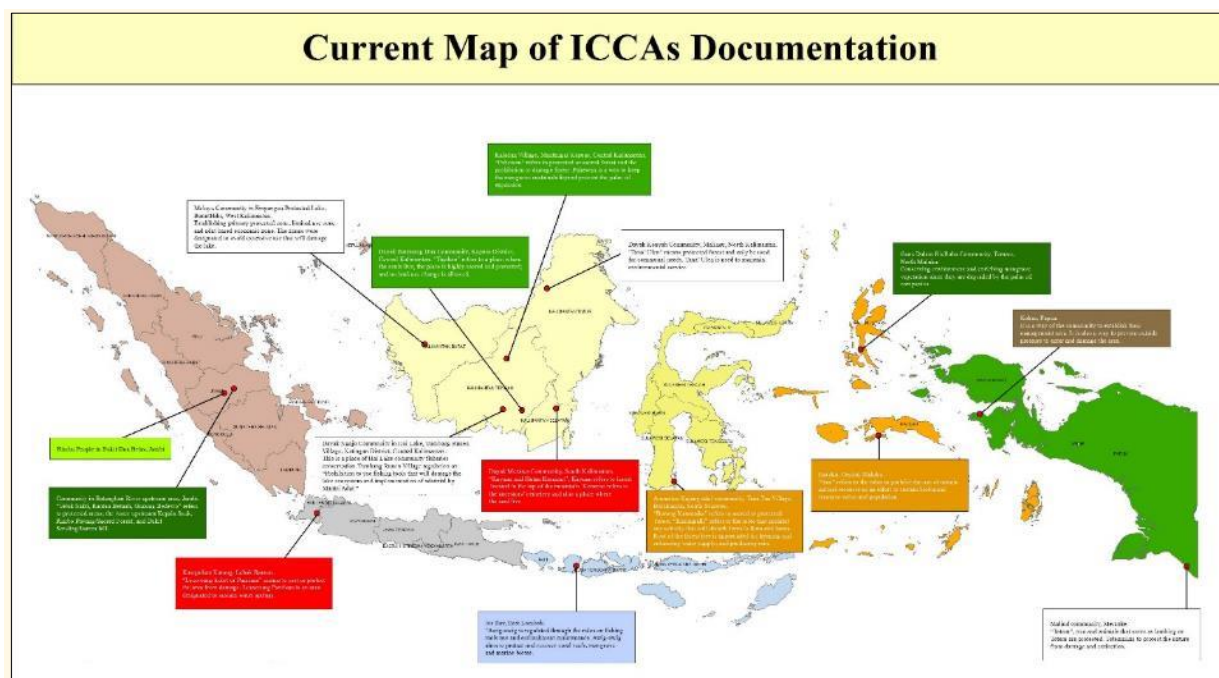
REGIONAL NEWS

ASIA

Advances towards the recognition of ICCAs in Indonesia

Cristina Eghenter, WGII Indonesia and Honorary member of the ICCA Consortium

Some important work resulted from the [South-East Asia regional event on ICCAs](#) held in Lombok, Indonesia, on 17-22 August 2015. For example, the many organizations that make up the Working Group on ICCAs in Indonesia (WGII) continued the documentation of ICCAs in Indonesia (see MAP) and the registration of indigenous territories with the Ancestral Domain Registration Agency (BRWA).



[Please click here to see in better resolution the map of the ICCAs documented by WGII members \(version July 2015\)](#)

WGII has become an active advocate in the process of influencing the revision of the basic laws regarding the Conservation of Biodiversity and Ecosystems. WGII, with Rights and Resources Initiative (RRI) support, conducted multi-stakeholder dialogues in Papua and Kalimantan on the best way to mainstream IP rights and practices in the governance of protected areas. Results of these local dialogues will influence the direction of the national-level dialogue that is being organized and planned for early 2016. It is expected that these discussions will help identify new solutions for the equitable governance of protected areas. These areas include the territories conserved by indigenous peoples and local communities (ICCAs), both within and outside of existing national parks, as well as other government-managed protected areas in Indonesia.

UNINOMAD is now a member of the Steering Committee of LandMark

Fereshteh Sabetian, Regional coordinator for West Asia, ICCA Consortium
and Ghanimat Azhdari, Cenesta, Honorary Member of the ICCA Consortium

LandMark is an important new resource in the ongoing effort to preserve indigenous and community lands. It is the world's first online interactive global platform in the service of this cause, and it provides maps and other critical information on indigenous and community land (lands which are collectively-held, used and managed). Clearly, the lack of existing information available to the public makes many indigenous peoples and their communities almost invisible, and thus more vulnerable. Landmark is designed to help indigenous peoples and communities protect their land, and to strengthen land and natural resource rights and secure land tenure.

During the **LandMark's** meeting of June 1-4, 2015, Ghanimat Azhdari gave a presentation on the indigenous peoples and local communities in Iran, and on Cenesta's efforts in creating participatory GIS on their territories. Her presentation led to the inclusion of UNINOMAD (Union of Indigenous Nomadic Tribes of Iran—a member of the ICCA Consortium) as a new member of the Steering Group.



Steering Group meeting, Lima, Peru, June 2015 © IBC/Peru

The information on Landmark is given at both the community and the national level. Community-level data include boundaries of lands held or used by indigenous peoples and communities, including lands formally recognized by governments and those held under customary tenure arrangements.

LandMark was launched officially on November 10, 2015 in Washington DC and in Lima, Peru. The following day it became available in Indonesia through the offices of AMAN, another organization affiliated with the Consortium through the Working Group on ICCAs in Indonesia—an ICCA Consortium member. More information can be found on the dedicated website: www.landmarkmap.org.

ESPAÑOL: Se puede encontrar información sobre **el Proyecto "landmark" aquí!**

For more information please contact Feresteh (fsb@iccaconsortium.org) or Ghanimat (gahanimat@cenesta.org).

A newly elected government gives new hope to indigenous peoples and knowledge-sharing on tribal Geographic Information Systems

By Sutej Hugu, Secretary General of TICTU and ICCA Consortium Coordinator for East Asia Region

On 16th January 2016, Taiwanese citizens elected a new President from the Democratic Progressive Party by a 56.1% vote against the reactionary Kuomintang candidate. Tsai Ing-wen is the first woman to hold this office in Taiwan (province of China). She promised to apologize to the island's indigenous peoples for the persecution and plunder by the government that followed the Japanese occupation at the end of the Second World War. Beyond this, she is seriously considering forming a Truth Committee on Transitional Justice for Indigenous Peoples, which would operate directly under her supervision.

We, the Consortium member TICTU, propose to negotiate urgently a constitutional amendment that would guarantee recognition of tribal sovereignty through self-determination, and fully implement the rights of indigenous peoples. Following the recently approved status of 743 existing indigenous tribal communities in their ancestral territories as legal persons in public law, we promote the inclusion of community-governed commons as the best ground for restoring and strengthening Taiwanese ICCAs governance institutions. This is the first time in decades that we have had the opportunity to advise the government on such a powerful level. We believe it will inaugurate a long term struggle that will help maintain our means of survival, revival, and sustainability, for our children and future generations.



President Tsai with indigenous peoples © DPP

However, the root problem remains: what is the legitimacy of any State to appropriate the commons from the autonomous communities and indigenous peoples? We have seen clearly that there is no government, whether socialist or capitalist, that is effective in conservation or sustainability. The global market economy is totally blind to these issues and cruel in its treatment of indigenous peoples and of the environment. The focus on monetary gain threatens the diversity and complexity of our planet. We urgently need a paradigm shift in the governance of our lands and seas. This dramatic re-evolution demands strategic alliances among tribal sovereignties across the world.

This alliance can start by sharing experiences and knowledge. From 22nd to 26th July 2015, a Workshop on Tribal Geographic Information System (GIS) was organized with support of the National Taitung University. Dr. Alan Watson from the Leopold Wilderness Institute and Dr. Steve Carson from the University of Leeds, were invited to give lectures. Tao Foundation and TICTU obtained a free license for a GIS working platform from Leeds University. Finally, Dr. Chauchin Lin from the Taiwan Forestry Research Institute led his team in the areas of technical and necessary adaptation.

The twenty participants came from eight tribal communities, made up of six different ethnic groups. TICTU is developing its own GIS platform to facilitate plans to restore indigenous peoples' traditional territories in the country. This is expected to grow into a full-fledged platform with free software for the use of hundreds of tribal communities in Taiwan. After the workshop, a draft version of the data collection operational manual was produced in Chinese.



Participants in the Tribal GIS workshop © TICTU

Following up on the Tribal GIS project, a second forum, on 20th October 2015, turned to the subject of identifying information priorities for tribal communities. Dr. John Porter from the University of Virginia, an expert on ecological informatics, big data analysis and wireless sensor network, gave a lecture on his field of expertise. TICTU is considering working with Dr. Porter on collaborative research, with the goal of designing analysis models for indigenous geographical information.

On 12th December 2015, a study team on environmental education from National Taiwan Normal University visited Pongso no Tao as part of a multi-year research project on indigenous knowledge and native science in environmental education. The team offered a platform that could be combined with OpenStreetMaps in order to locate traditional knowledge. Finally, in Iraraley, in Pongso no Tao, more than sixty traditional Tao place names were restored in their community territories, replacing the imposed Chinese names used by tourists. Much work remains to be done, but we feel we have made excellent progress!

Bukluran gets second wind with UNDP-Funded Project

Tanya Conlu, NTFP-EP and ICCA Consortium South-East Asia Coordinator



The participants in the Bukluran meeting © P. Villarante, AnthroWatch

Bukluran, the Filipino ICCA Consortium and member of the international ICCA Consortium, participated in a meeting in December 2015 on the launch of the second phase of the Philippine ICCA Project. In 2010, UNDP had funded the Department of Environment and Natural Resources (DENR) to explore the feasibility of ICCAs as one of the new models of protected area management. This led to the birth of Bukluran Inc. (Bukluran ng mga Pamayanang Nangangalaga sa

Kalikasan), a consortium of indigenous groups representing the seven ethno-linguistic regions of the country.

The project's second phase will run for four years and involve ten ICCAs, which are all Bukluran members. It aims at strengthening the conservation, protection and management of Key Biodiversity Areas by institutionalizing ICCAs as protected areas. The project will include harmonizing existing laws, capacitating government agencies and local governments, and supporting indigenous peoples as they take on the effective governance and management of their territories.

During the meeting, UNDP staff presented their Strategic Plan, and DENR representatives explained the project implementation arrangements and the framework of the expected results. Community representatives from the ten sites were present, as were the appropriate local government agencies. They discussed and refined a suggested timeline and worked on the practicalities of project implementation.

Tuva Leader Suo Longge promotes ICCAs de facto in Xinjiang

Dr.Yuxin Hou, research fellow at Fun-X Culture Limited Company, ICCA Consortium Honorary member

Despite the lack of legal and policy recognition and support from the Xinjiang government, a wide range of ICCAs exist *de facto* in the region of Xinjiang.

Local leaders voice their claims, strengthen their identities and maximize their advantages using strategies drawn from a combination of implicit, explicit and indigenous perspectives.

Suo Longge is one of these leaders. He is Tuvan, and not only has his own Tuva Museum, but also actively participates in activities to strengthen Tuvan identity and self-governance capabilities by educating youngsters at various festivals of Tuvan history and culture. Suo Longge plays a key role in Tuvan people's rights claims, and



Suo Longge playing traditional Tuva instrument © Yuxin Hou

helps with drafting applications to protect the Tuva culture and local environment. When he writes, he chooses his words skillfully and makes thoughtful suggestions about developing eco-tourism, reviving traditional culture, promoting indigenous ecological knowledge, developing the local economy, protecting the local environment and supporting community cohesion. Regarding eco-tourism, he emphasizes the importance of non-monetary values, such as the furtherance of cultural understanding and fostering an appreciation of the natural beauty of the land. In order to attract the government's attention, Suo Longge puts forward the idea that incorporating Tuvan culture into their local environment's self-governance can help harmonize any possible tension between local peoples and tourism. The particular cultural development project proposed by Suo Longge includes many aspects of Tuvan culture: its history, oral literature, music, dance, song, handicrafts, snowboarding, archery, wrestling, horse racing, hunting skills and the production of hunting gear.

Besides unifying Tuvan village leaders, Suo Longge strives to include leaders from more distant, scattered settlements, along with individuals sympathetic toward their cause. He brings leaders together in seminars where they can plan strategic actions to submit, step by step, to higher authorities. This unification helps the leaders reach agreements and strengthen their effectiveness in dealing with authorities, local governments and interested local groups. Through the mentorship of Suo Longge, the Tuvan leaders have become increasingly effective in their negotiations with local authorities. Their strategy is to enhance the authorities' support for policies that will counter the damage to the local environment and culture caused by tourism.



A Corner of Suo Longge's personal Tuva museum © Yuxin Hou

Suo Longge also facilitated the First Tuvan Culture Festival, by inviting mass media — television and newspaper reporters— and experts to participate in seminar discussions on the Tuvans' living, environmental and cultural situation. This event was not a one-way dissemination of information, nor was it designed simply to attract official attention. Instead, it aimed at connecting people and discussing different systems of self-governance, along with ways to protect cultural knowledge and support local communities. One effective action is

the establishment of an indigenous museum... which can be much more than a museum, and actually promote the importance of a living culture. In Xinjiang, rituals are cultural practices that play a role more important than oral or written education. Rituals combine spirituality and physical experience to convey a sense of cultural identity and ecological wisdom to community members, especially the young. Along with this implicit way of intensifying self-governance and environmental protection of ICCAs, a more explicit strategy is the use of collective petitions for economic, cultural and environmental right claims.

Overall, the Tuvan local leaders' actions clearly demonstrate the wisdom of a communication strategy that connects multiple forces (internal and external, higher authorities and local government, mass media and experts) in order to pull people together and act effectively. The local leaders' wisdom in using collective petitions, establishing eco-museums, enlisting the media and scholars as well as fostering ceremonial or ritual education, reflects the cultural awakening of Xinjiang's ICCAs and their understanding of the demands of self-governance in the modern age. Despite a lack of legal recognition, there are indications that the *de facto* existence of self-governance practices on these territories will provide an important base for achieving legal recognition in the future.

In conclusion, governance methods, challenges of modernity, strategies adopted and approaches taken in ICCAs in Xinjiang have all contributed to the ICCAs present situation, in both its plight and its promise. Through an analysis of this local situation, as a matter of fact, we can have a pretty good idea of the overall situation of ICCAs in China.



Chinese Tuva People's Sacrificial Oboo Ritual © Yuxin Hou

Sariska Pastoralists gather to create a Federation

Aman Singh, KRAPAVIS and Honorary member of ICCA Consortium

During the 13-15 December 2015 was organized in Alwar, Rajasthan (India), a three-day pastoralists' workshop on Oran (that are ICCAs in this region) conservation and on the opportunity of creating a federation of Orans. The workshop was conducted by [KRAPAVIS](#) (Krishi Avam Paristhitiki Vikas Sansthan) under a project called "Strengthening 'Oran' the Community Conserved System". Dr. Neema Pathak, belonging to the ICCA Consortium Coordinator for South Asia & [Kalpavriksh](#), and Aman Singh Honorary Member of ICCA Consortium & Founder of KRAPAVIS, Dr. Dubey and Pratibha Sisodia led the workshop.



The participants in the pastoralists' Oran meeting © Krapavis

Banis (i.e. sacred groves) that together form a substantial forest tract of more than 1000 square km. The Sariska Tiger Reserve is located in the Aravalli hills, in Alwar, the oldest mountain range in the world.

During the workshop, pastoralists leaders, such as Radhey Gujjar, Ramjivan Gujjar, and Fulya Gujjar shared their experiences and views on the importance of the *Dev banis* as reserves for fodder, dry firewood, fruits and other products essential to their livelihoods. They also emphasized the importance of the age-old rules called *khadu* and *dara*, which govern the *Dev bani* and are internalised by community members. These include prohibitions to carry an axe, or to remove green wood and wood or fodder for sale. Such rules assure that there will be resources in times of extreme scarcity. Gujjar's pastoralist community also explained that they prefer to live in wilderness with their livestock (buffalos, goats and cows). 95.7 % of their livelihood income comes from animal husbandry practices.

Women pastoralists like Kaishi Devi, Moneeka Devi and others, also shared their experiences and the important role they play in landscape conservation. They emphasized that the *Dev Bani* institution is held together by the force of tradition and they consider it to be a natural emblem of their life, through which moral and social ideals can be transmitted from one generation to another. Women also explained their routine work: in the early morning the livestock are milked and the milk from the previous evening is turned into *ghee* (traditionally processed butter) and *mawa* (milk cake). Along the day they collect non-timber forest products and water, clean their households, prepare food and make and trade dung cakes, a valuable source of fuel for themselves, as well as for sale to people in cities where fuel is scarce.

In brief, the three day meeting highlighted the following key issues:

Now that this *Tapobhumi* landscape is declared Sariska Tiger Reserve, indigenous grazing lands are now out of bounds for pastoralists. This is despite the existence of the forest rights related laws, especially Forest Rights Act (FRA), Biodiversity Act, Rajasthan Forest Policy, Panchayat Act, and so on.

Pastoralists' rights are not fully recognised by the government and their sustainable pastoralism practices are not appreciated by forestry engineers and policy makers. Pastoralists, who have been traditionally interacting with this landscape, are being constantly harassed by the Forest Department field staff, and relocation procedures mentioned in the FRA (Forest Forest Act) have been flouted by the Government. The people in Sariska Tiger Reserve have been denied their rights at every step, in the name of tiger conservation. Basic amenities like schools, roads, electricity supplies and hospitals should be provided. Other threats are contracting disease and infection while migrating to lowland plains, growing dependency on modern/commercial remedies and medicine, increasing level of intoxication by chemical farming in the plain lands and loss of indigenous knowledge.



A Gujar pastoralist from Sariska © Krapavis

Pastoralists listed some important plants species which, according to them, are endangered or critically endangered in this particular landscape. Pastoralists demanded the inclusion in the conservation list of the following species: Jungle Bundi (*Cordia Gharaf*), Kalakuda, Amaltas (*Cassia fistula*), Akol (*Alangium salviifolium*), Kateera / Karaya (*Sterculia urens*), Guggal (*Commiphora wightii*), Cheela (*Butea monosperma*), Kalam (*Mitragyna parvifolia*), Khejri / Sigrela (*Prosopis cineraria*), Kalihari / Ladokli (*Gloriosa superb*), Dansar (*Rhus mysorensis*) etc. The lack of rain affects natural regeneration.

Some other elements of change are threats to the pastoralists' sustainable way of life, such as an inappropriate education that is alienating children by deprecating the pastoralist way of life, or the lack of pastoralism as a topic in the agenda of the political leadership.

In order to address the issues mentioned above, the pastoralists discussed strategies they might take toward collective action and the creation of a federation. The idea of forming a federation should be started at the village level and then to block, district, state and national level, on up to the international level. Pastoralists felt that organizations like KRAPAVIS, Paul K. Feyerabend Foundation, ICCA Consortium and others would be useful in providing a key advisory role in the creation of a federation, and in nurturing, strengthening and facilitating community interaction with each other. Together, they are building their capacity to negotiate with the government and fight for conserving their livelihoods and the landscape in which they live.

For more information, please contact Krapavis at: krapavis_oran@rediffmail.com



Many women came in traditional dress from diverse places around the country © F. Sabetian

National Conference on camel herding and ICCAs in Iran

Fereshteh Sabetian, ICCA Consortium Regional Coordinator for West Asia, and Fahimeh Seifi, Cenesta

UNICAMEL, with the help of Cenesta and the support of other organizations, held the National Conference of Camel Herding and ICCAs during 29th and 30th of July 2015 in the summer territory of the Takleh tribe of Shahsevan tribal confederacy (the original home of two-hump camels). Many government officials and experts from

local, provincial and national levels, along with indigenous nomads and camel herders from all over Iran, participated in this two-day conference. The meeting was held in Alacheeq, the traditional settlement of Shahsevan nomads. The main topics of the event were:

1. camels and conservation of natural resources;
2. sustainable livelihoods and employment with regard to camel breeding;
3. camel herding ICCAs in Iran;
4. opportunities, threats and challenges in legal work and policy making.

Dr Ilse Köhler Rollefson was present from the LPP (League for Pastoral People and Endogenous Livestock Development) which has long-standing experience with the indigenous camel keepers of Rajasthan, north-west India.



The numerous participants in the camel herding conference © F. Sabetian

The Conference was opened by Mr Atef Nasiri, Governor of Ardebil province, Dr Taghi Farvar, President of the ICCA Consortium and Dr Haji Zadeh, Head of ICHTO (Iran's Cultural Heritage, Handicrafts and Tourism Organization) in Ardebil. Representatives of NSCS (National Scientific Camel Society), UNINOMAD (Union of Pastoralist Peoples), National Animal Breeding Centre and Promotion of Animal Products, Mellat Foundation, ONPI (Organization of Nomadic Peoples of Iran), Agriculture Jihad, the governmental FRWO (Forest, Rangeland and Watershed Department) and other NGOs were among the participants.

This interactive seminar generated conversations among nomadic camel herders and the authorities and experts in the fields of scientific studies, legal challenges, and economic opportunities. Representatives from UNICAMEL explained their traditional knowledge and the importance of camels in nature conservation in desert and semi-desert areas. The genetic diversity of camel breeds was discussed, and the indigenous camel herders expressed their concern about unregulated importation of foreign breeds of camel by government authorities and the private sector. They also stressed that camels are herd animals, which should not be kept in captivity but allowed to move and graze freely... which would best be done in well governed and managed ICCAs!

The conference produced a number of suggestions and plans to establish camel herding NGOs to help prevent the extinction of local breeds, strengthen the nomadic social structure, as well as methods to improve participatory decision-making and management in order to



Working until the evening © F. Zolfaghari

safeguard camels-- the true heritage of the deserts. The provincial authorities agreed to provide facilities for research and conservation, and stated that the importation of camels should be subject to certificates from NSCS and UNICAMEL.

Outside of the meetings, the nomads of the Takleh tribe held a very pleasant ceremony where everyone contributed to discussions on poetry and oral traditions related to camels and caravans. Traditional songs filled the air.

If you read Persian, please find more information [in this article](#).

National Conference on the rights of indigenous peoples and local communities in Iran

Fereshteh Sabetian ICCA Consortium Regional Coordinator for West Asia and Farnaz Afshar, Cenesta

In October 12th 2015, Iran's first seminar on the rights of indigenous peoples and local communities was offered by Cenesta and the Scientific Research and UNESCO Chair of Human Rights, Peace and Democracy department of Shahid Beheshti University in Tehran. The programme focused on indigenous peoples' (IP) and local communities' (LC) rights within the framework of legal institutions at both national and international levels. The participants included representatives from government offices, community elders and representatives of local communities and indigenous peoples, as well as university professors and students, experts in law and environment and local NGOs. Dr. Simone Lovera, PhD in international law and head of [Global Forest Coalition](#) (also an ICCA Consortium member) from Paraguay, and Dr Swati Shresth, expert in history and social science and university professor from India were guests at the seminar.



The participants in the conference on the rights of indigenous peoples and local communities in Iran © R.Rohani

The seminar was opened by Dr Fadaee, director of education at the Chair. Mr. Ansari, representative of the office of Cultural and Social Affairs at Ministry of Oil, followed with a message of welcome. Two short speeches followed, one given by the head of the Scientific Research and UNESCO Chair, Dr Mir Mohammad Sadeghi, and the other by Mr Zargar, Assistant director of rural development and investment office of the president. Next, Dr Taghi Farvar, head of the board of directors at Cenesta and President of ICCA Consortium, began his talk stressing the importance of traditional and indigenous knowledge in today's world. He described how much he had learned from indigenous peoples worldwide, after many years of purely academic education. He emphasized the rich knowledge indigenous peoples have acquired through real interaction with nature over the course of thousands of years. As ICCA Consortium President, he urged, "First we need to get to know these peoples". There are 1.5 million pastoralist nomads in Iran who are key primary producers for the country, yet they are among those whose rights have been most neglected.

The Seminar continued with a panel dedicated to IPs and LCs Social and Economic Rights. Dr. Gheibi from the Forest, Rangeland and Watershed Organisation (FRWO), an agency of the government, stated the importance of IP and LC in nature conservation processes and in reviving natural resources. Two representatives from local and indigenous peoples of Iran joined the second panel as speakers. Ms Mania Khangah, environmental activist and representative of the local communities of Qeshm island, announced the formation of a Women's Committee in Qeshm, which will have an important impact on livelihoods in marine and coastal areas in the island. Then, Mr Nederpour, head of the Union of Camel Herders of Iran (UNICAMEL- ICCA Consortium member) and head of the sustainable livelihood fund of the Qashqai tribal confederacy, brought attention to the legal gap that prevents IPs and LCs from participating in decisions, policy making, management and monitoring in Iran. He said that although appropriate laws and legislation exist in Iran, they are not properly implemented. Another key speaker was Dr Moqadassi, assistant



The Legal panel 2. From left to right; Dr. Zafarnejad, Mr. Naderpour from Qashqai tribal confederacy, Dr. Norouzi from the chair, Dr. Gheibi from FRWO and Ms. Mania Khangah from Qeshm island ©R. Rohani

Dr Moqadassi, assistant



Legal panel 3. left to right; Dr Afshari from the chair, D. Norouzi from the chair, D. Farvar from ICCA Consortium, Dr Afshar Orumiye from the college of law © R. Rohani

director of FRWO. He stressed the vital role of IPs and LCs in conserving natural resources, and emphasised the importance of transmitting traditional knowledge to new generations.

During the third panel discussion, Dr. Afshari, head of the women's rights and NGOs departments at the UNESCO Chair of Human Rights, Peace and Democracy, detailed the environmental laws related to IPs and LCs at national and international levels. The final panel took up the subject of international recognition of IPs and LCs, and the rights of indigenous peoples within the Convention on Biological Diversity (CBD) and Nagoya protocol. A draft of a Social, Cultural and Economic Environmental charter (SCEE charter) was distributed among the participants for further comments and suggestions. The closing event was a recitation of the declaration on the rights of indigenous peoples and local communities, jointly prepared by the Chair of Human Rights, Peace and Democracy and Cenesta.

For Persian readers, [please find more information here!](#)

Snowchange struggles to secure the collective rights to nature of local communities and indigenous peoples in Northern Europe

Tero Mustonen, Snowchange

[Snowchange](#) is a non-profit independent organisation based in Finland, with member and partner communities across the Arctic. The cooperative joined the ICCA Consortium at its 9th General Assembly, held in Australia in November 2014. Since then, it has been actively engaged with the ICCA network, reviewing its work and promoting common goals.

Finland has the world's most intensive lumber industry. South of the Arctic Circle, most of the country's old-growth boreal forests have been logged.



Moose hunt in Selkie © PrettyGoodPictures Inc.

From December 2014 to March 2015, Snowchange worked with the villagers of Selkie, in Finland's North Karelia, to defend the "Ostola forest lot". The Ostola forest lot is owned by the Metsähallitus State Forestry Company and constitutes the last remaining old-growth forest in the Havukkavaara area. Other parts of the forest have been protected by local land owners. Snowchange argued for the conservation of this lot of boreal forest so that the hunting rights of the local people would remain guaranteed. For eight years, negotiations on the matter had been going on, without results... It seemed that the lot was soon to be sold or clear-cut... Fortunately, however, a high-profile international campaign, in which [the letters of support from the ICCA Consortium](#) played a key role, eventually led Metsähallitus to agree to preserve about 18-hectare of the Ostola lot as a "conservation area". That will save the core of the forest. Ostola has thus become the first *de facto* Community Conserved Forest in Finland!

Since this success, Snowchange has been engaging in discussion and negotiations with the local landowners and community members to see whether they would agree to declare the forest the first ICCA site in Finland. Metsähallitus participated in the discussions. It is relevant to mention that Ostola is a non-Saami area, meaning it is the local Finns and not indigenous peoples who support the preservation of the forest... Many Finnish villages with the status of 'local communities' are awakening to the importance of their communal areas and demonstrate a growing appreciation for traditional land uses, such as hunting, fishing, and other uses of lakes and forests (including non-consumptive uses such as a simple enjoyment of their beauty). The Ostola experience can serve as a model and help pave the way for a better future in Finland and in the region... and yet, given recent political changes and a significant turn to natural resources policies that dismiss the concerns of the local rural communities, these negotiations have not yet produced positive results.



An anthill in Ostola Forest © Snowchange

The story of Ostola shows that, despite being a technologically advanced country, Finland has yet to resolve some basic issues of community equity. “Business as usual” is alive and well in Northern Europe despite its wide scale destruction of old growth forests and communal areas... But Snowchange will continue the work in 2016, with a mandate from the local land owners and community.

Snowchange is engaged in organising with the ICCA Consortium a workshop with a special focus on ICCA sites and communities in the northern parts of

Europe and the world (date and location not yet established). The talks will continue in 2016. Snowchange also plans to continue its active cooperation with ICCA partners, such as the [Yes to Life, No to Mining](#) initiative of the Gaia Foundation. Last but not least, Snowchange has been supporting Russian, Arctic and other programmes on community rights, biodiversity and climate change, as well as indigenous issues, hunting, nomadic reindeer herding, whale and seal hunt issues, fisheries and restoration of rivers and catchment areas. An indicator of this work is the fact that the US media house “Take Part” wrote a long article on the Snowchange Saami work, which can be found [here](#).

Exploring our Common Ground—a networking event on the grazing commons in Europe

Emma Courtine, ICCA Consortium Programme Assistant

On the 18th-19th of November 2015, the first networking meeting on the grazing commons was held in Brussels, organised by the European Forum on Nature Conservation and Pastoralism, in collaboration with the ICCA Consortium in Europe and with financial support from the Foundation for Common Land in the UK, the Asociación Trashumancia y Naturaleza in Spain and the European Commission (DG Environment). Together, the participants shared experiences and helped raise each other’s awareness about the use of common land.



Cows in the Alps © EFNCP

The main objectives of the meeting were 1) getting to know each other and our circumstances; 2) finding our commonalities, especially the ones where we could potentially act together, either as a whole group or in smaller partnerships, and 3) identifying common areas of work and building a prioritised plan of action for the next 2 years.

Read much more and find all of the presentations in [this dedicated webpage](#)

For more information, please contact Sergio Couto, Regional Coordinator for the Mediterranean region: sergio@iccaconsortium.org

El primer capítulo de la Iniciativa Global de Apoyo a los TICCA (GSI) en América del Sur

*Emma Courtine, Asistente de Programa,
Carmen Miranda, Coordinadora para la Región Amazónica del Consorcio TICCA*



Los participantes de la reunión © L. Arce

A principio de Diciembre 2015 se desarrollaron en la costa pacífica del Ecuador, en la localidad de Puerto López, tres eventos importantes para el Consorcio TICCA. Los dos últimos fueron la Asamblea General Anual y una reunión interna de coordinación, cuyo desarrollo se profundiza en un artículo precedente en idioma inglés. La primera actividad tuvo lugar del 30 de Noviembre al 5 de

Diciembre, y fue el **"Primer Taller de Intercambio sobre los TICCA de la Región Amazónica en América del Sur"**. Este evento fue organizado en el contexto de la Iniciativa Global de Apoyo a los TICCA (ICCA GSI en inglés), contando con el apoyo económico del Programa GSI, el Consorcio TICCA y el Programa Global de Áreas Protegidas de la UICN.

El encuentro convocó la presencia de 13 representantes de Ecuador, 5 representantes de Colombia, 5 representantes de Perú, 2 representantes de Brasil y 6 representantes de Bolivia. También, en la perspectiva de desarrollar a futuro el mismo tipo de encuentro en el Cono Sur y Mesoamérica, se compartió esta experiencia con los coordinadores del Consorcio de ambas regiones.

Este encuentro fue desarrollado de manera exitosa, habiéndose logrado reunir representantes de pueblos indígenas y comunidades locales que gobiernan su territorio, delegados de gobierno, coordinadores y representantes del PPD del GEF, y de la sociedad civil de los 5 países convocados.

El intercambio inició con la presentación diagnóstica de los TICCA en cada país. Este intercambio permitió una comprensión compartida de los principales tipos y características de los TICCA en los cinco países, los marcos legales que los contextualizan, las amenazas y las oportunidades existentes para su permanencia y fortalecimiento. Fue muy alentador el intercambio que ratificó la existencia de un gran número de iniciativas que si bien no coinciden necesariamente en la misma terminología, dado el manejo de diferentes denominaciones tales como "Territorios para el buen vivir" en Ecuador, "territorios de vida" en Colombia o "Tierras Comunitarias de Origen" (TCO) en Bolivia; todas estas denominaciones comparten en lo interno el mismo concepto que define a los TICCA.

Luego de una segunda jornada de trabajo concentrada en la revisión de conceptos y el análisis de la práctica de los TICCA en la región, se dio inicio a la reflexión por país que derivó en la estructuración de estrategias nacionales de trabajo para impulsar el reconocimiento y el apoyo de los TICCA, labor que llevó a la construcción paulatina y consolidación hacia el final del taller, de Estrategias de Trabajo preliminares para cada uno de los 5 países amazónicos, y el esbozo de un plan de acción a corto y mediano plazo para viabilizar estas propuestas. Los resultados de esta labor se encuentran de manera

resumida en en [la memoria del taller](#).

El programa del encuentro también dio la oportunidad de aprendizaje y reflexión durante la visita de campo realizada a las experiencias de gestión comunitaria en la Comunidad de Agua Blanca, ubicada al interior del Parque Nacional Machalilla, donde parte del grupo pudo interiorizarse del proceso de lucha y reivindicación de los territorios ancestrales y la gestión exitosa luego de varios años de fortalecimiento y gestión comunal y su interacción con el área protegida.



Equipo de Colombia con su mapa de primera identificación de los TICCA. De la izquierda a la derecha: Jorge Enrique Murillo, Ana Beatriz Barona, Alba Nelly Bolívar Dasilva, Carolina Amaya, Carlos Francisco Arroyo. © Gbf

Otra parte del grupo de participantes tuvo la oportunidad de visitar la experiencia también de un proceso de reivindicación cultural y territorial comunitaria en un espacio marino costero también vecino a Puerto López, que pese a los avances realizados, aún presenta problemas profundos que amenazan gravemente la conservación de la base de los recursos naturales que garantizan la seguridad alimentaria de las comunidades locales, y la consolidación de la gobernanza comunal territorial.

Toda la dinámica de intercambio, aprendizaje, reflexión colectiva y proyección hacia el futuro de los equipos de los 5 países, presenta como resultados el inicio de un proceso muy importante para los TICCA en Sudamérica, que sin lugar a dudas ha constituido un hito en el proceso de fortalecimiento de los TICCA, ojala en cada uno de los países de la región Amazónica.

Al calor de los resultados del encuentro organizado por el Consorcio TICCA en Puerto López, ya los últimos días de diciembre pasado, se puso en marcha compromisos iniciales de parte de la coordinación global del Programa GSI, poniendo a disponibilidad recursos iniciales para la difusión de la convocatoria que permitirá la selección de una institución que diseñará de manera participativa y

pondrá en marcha **un apoyo estratégico a los territorios y las áreas conservadas por los pueblos indígenas y comunidades locales en Colombia.**



Los guías de la comunidad presentaron la riqueza natural del Bosque seco ante los participantes del taller © E. Courtine

Mientras que todos los participantes retornaban a sus países con el compromiso de dar inicio en breve a la planificación para la cristalización de sus propuestas país, el staff regional del Consorcio también empezó a diseñar los eventos similares que

tendrán lugar en Mesoamérica en el mes de Mayo de 2016 [seguir los pasos hasta allí en [la página Facebook!](#)] y más adelante, hacia finales de este año, en Argentina para la región del Cono Sur.

Itzá Maya youth-- weavers of the future

*Ernesto Noriega and Tatjana Puschkarsky, OrigiNations and
Honorary members of the ICCA Consortium*



The participants in the workshop in Yaxhá © OrigiNations

The Itzá Maya people have influenced the history of Mesoamerica in important ways. Originating from the area around Lake Petén Itzá in Guatemala, they migrated to the northern Yucatán lowlands at the end of the first millennium. There they established a vast trade empire centered around their capital, Chichén Itzá, a dominion that extended as far as Honduras. The Itzá returned to the Petén region in the XIII century, where they built the island city of Nojpetén or Tayasal (today Flores) which became the capital of the last independent Maya kingdom to fall under colonial rule, capitulating only in 1697. Today, the majority of

their approximately 2,500 descendants live in the town of San José on the northern shore of Lake Petén Itzá.

The Itzá people are struggling to maintain their culture, and to effectively defend and conserve their communal land. The strict prohibition against speaking the Itzá language during the first half of the 20th century has left only a few elderly adults who are capable of speaking it fluently today. Most of the young people are growing increasingly disconnected from their traditional knowledge and history and are leaving the community in search of education and working opportunities. Although an outpouring of attention and financial aid by international institutions and NGOs flowed into Guatemala in the 1990s at the end of a civil war that lasted over 30 years, in the case of the Itzá, the uneven sharing of the new resources contributed to the creation of deep divisions within the community, particularly around the governance of the Bio-Itzá Forest Reserve. These divisions have made it difficult for the community to develop a shared vision of this conserved forest and a concerted strategy to protect its common cultural and natural heritage.

With the help of the ICCA Consortium, OrigiNations visited San José in late 2014. On that occasion, representatives of local civil society organizations pointed to the urgent need to help the Itzá youth to reconnect to their roots and to prepare them to take the protection of their culture and territory into their own hands. It is clear, however, that the emergence of a new generation of leaders will only be possible if all local organizations join together to support them. After a series of informal meetings, the main organizations agreed to turn the page and unite in this effort. OrigiNations was asked to support the local organizations to organize a pilot workshop with local youth as a first step in promoting a broad movement for the protection of the cultural and natural heritage of the Itzá people. The five local organizations involved in this effort include: Academia de Lenguas Mayas de Guatemala (ALMG), responsible for the documentation and promotion of the Itzá language; Asociación Solidaria de Acción y Propuesta de Petén (ASAPP), which fosters organic farming and the preservation of native seeds; Ut'an Samal, dedicated to the conservation and promotion of cultural traditions; Asociación Biotza, working on nature conservation and the management of the communal forest reserve; and Asociación de Plantas Medicinales, committed to the promotion of traditional healing methods.

The five local organizations selected **25 young men and women** between the ages of 15 and 22 to

participate in a **week-long immersion workshop** which took place at **Yaxhá**, an archaeological complex within the borders of the Yaxhá-Nakum-Naranjo National Park, from the 9th to 16th of December, 2015. This ancient place has an enormous significance for the Itzá people, particularly the site at Topoxté, an island settlement on Lake Yaxhá. It contains the only architectural remains in Guatemala directly traceable to the ancestors of the modern Itzá. Through successful negotiations with the National Council of Protected Areas of Guatemala (CONAP) and the Institute of Anthropology and History (IDAEH), we had the opportunity to live and work a full week within the archeological site. These two national institutions were extraordinarily generous with the group, and offered the use of bungalows, campsite, kitchen, offices and working spaces. They encouraged the young Itzá to interact with the resident archaeologist and the rest of the scientific team. CONAP and IDAEH saw this occasion as an unprecedented opportunity to engage and inspire this group of young people who had real and strong historical ties to the site.

The young participants were accommodated for the workshop among the monuments built by their ancestors: they were given extensive guided visits and star-watching sessions atop ancient astronomical observatories; they could roam individually through the vast expanse and imagine life at a time when the city was still whole and pulsing with activity; they worked in groups in a series of creative exercises that culminated with their own interpretation of the place in the form of



Weaving the dialogue between generations © OrigiNations

drawings, videos, photo-stories, theater sketches and poems; they were also invited to conceive and design a space dedicated to the living Itzá culture, to be considered for addition to the recently inaugurated interpretation centre. And they were introduced to Maya mathematics and Maya epigraphy (writing). The week was capped by a ritual ceremony performed by a traditional priest on the island of Topoxté.

Throughout the week, as they were inspired by the achievements of their forebears and their cultural self-esteem and awareness grew, the workshop participants shared in discussions about the consequences of cultural loss, discrimination and an inadequate educational system, a system that does not recognize their distinctiveness or the degradation of their land and the lake. They shared ideas about what they can do to reverse a trend which is rapidly eroding their culture and threatening the integrity of their land. Community elders and members of the five local organizations accompanied and supported the youth as they talked and reflected. Films and case studies were shown to illustrate how other indigenous communities, and other indigenous youth throughout the world, are dealing with these very same challenges.

As a result of the workshop, the participants have taken the first steps to form a youth association dedicated to the protection of their heritage, promoting their culture and defending their landscape.

They have elected a five-member board and have given themselves a name that can be translated as **“Weavers of the Future”**. Their first project will be to document and record the knowledge, stories, and memories of the oldest members of the community (given the sense of urgency that they feel about getting on with this endeavor before it is too late, OrigiNations has provided them with a video recorder and two photo cameras). Other envisioned activities include learning the Itzá language and developing children’s books based on local stories; holding cultural and culinary events in the village; collaborating with schools in the development of culturally appropriate learning units and anti-discrimination initiatives; organizing reforestation campaigns and community clean-ups of the shores of the lake; informing the population about sustainable agriculture; learning about medicinal plants; promoting the establishment of a cultural center in San José; proposing a scholarship system for

indigenous youth who want to pursue professions conducive to the advancement of their cultural and natural heritage. They are also interested in exchanges with Maya youth from communities in neighboring Belize and Yucatán, with whom they share a common history, culture and language.

This first workshop has sparked a renewed interest in their heritage among the young Itzá, along with a commitment to protect it. At the same time, it has united a committed but previously fragmented civil society around the common goal of supporting this new generation of leaders: young people who are rooted in their culture, well informed about the world, and devoted to defending the interests of the Itzá people. [Orig Nations](#) and other members of the ICCA Consortium in Guatemala will continue to support this process. Hopefully this momentum will also be sustained by some GEF SGP grants as part of the GSI initiative.

La Comunidad Mapuche Kinikeu reveindica la gobernanza del Parque Nacional Nahuel Huapi

*Emma Courtine, Asistente del Programa del Consorcio TICC
y Jorge Nahuel, Confederación Mapuche de Neuquén y miembro del Comité Director del Consorcio*



Representantes del Pueblo Mapuche en el Parque Nahuel Huapi © Consejo Zonal Lafkenche

La comunidad mapuche Kinikeu del Parque Nacional Nahuel Huapi, es una comunidad perteneciente al Consorcio y está empezando un proceso de ejercicio del derecho a la Gobernanza en su territorio.

El pueblo Mapuche a constato que la política de co-manejo no es suficiente para llegar a una implementación plena de la gobernanza en el parque Nacional de Nahuel Huapi. Eso por dos principales razones:

1. las comunidades Mapuche, sus tierras, territorios, recursos y conocimientos, no son reconocidos como un fin en sí mismos, sino como objetos que sirven a un fin principal: las áreas protegidas o la conservación.

2. en el mejor de los casos, las comunidades son reconocidas como coadministradores, quitándoles su derecho como titulares a ordenar su territorio con base en sus propias normas. La co-administración, de esta forma, solo puede aceptarse solamente como una etapa de transición en el proceso de restitución territorial.

Este esfuerzo sigue la postura expuesta por la UICN durante el IV Congreso Mundial de la Naturaleza en Barcelona en 2008 que fue el reconocimiento a un nuevo modelo de autogobierno de los territorios indígenas declarados que han sido Áreas Protegidas: la Gobernanza en mano de los Pueblos Indígenas.

Los detalles de este trabajo y la propuesta hecha de “Gobernanza Mapuche en Territorio Comunitario del LOF KINIXKEW” se pueden encontrar [en este documento](#).

Para más informaciones, gracias por contactar Jorge Nahuel: jnahuel@hotmail.com o/y Lorena Arce: lorena@iccaconsortium.org

Costa Rica reconoce los cuatro modelos de gobernanza de áreas protegidas-- un paso fundamental para la conservación y el respeto de los derechos humanos!

*Vivienne Solís Rivera, CoopeSoliDar R.L y miembro del Comité Director del Consorcio TICC
y Marvin Fonseca Borrás, CoopeSoliDar R.L*

Costa Rica es un país con una amplia tradición a favor de la conservación de los recursos naturales. Desde la década de 1940, inició paulatinamente a establecer espacios protegidos. Hoy el país cuenta con alrededor del 26% del territorio dedicado a la conservación de áreas protegidas bajo diferentes categorías de manejo, la mayoría de ellas bajo un modelo de “gobernanza gubernamental”.

Este 26 de Febrero de 2016, el país da uno de los pasos más relevantes en su historia de la conservación. Mediante un Decreto Ejecutivo firmado por el Sr. Presidente de la República y el Ministro de Ambiente y Energía, **se reconocen formalmente cuatro modelos de gobernanza de áreas protegidas en Costa Rica**. Se trata de un paso fundamental para la conservación y los derechos humanos: el reconocimiento formal del aporte de las comunidades locales y de los pueblos indígenas para la conservación de territorios, áreas y recursos naturales.

La firma se realizó, en el Parque Nacional Cahuita en la costa caribe de Costa Rica, ante la comunidad de Cahuita, guarda parques y autoridades del Ministerio de Ambiente y Energía, el Gobierno Local y otros líderes locales—un claro reconocimiento a más de 20 años de lucha de la comunidad afrocaribeña de Cahuita para que se reconozca su participación en la toma de decisiones en el parque nacional.

El país abre así un nuevo capítulo en la conservación de áreas protegidas, un camino hacia una colaboración más fuerte y eficaz entre instituciones gubernativas, ONGs de conservación, comunidades locales y pueblos indígenas.

Para más informaciones, por favor contactar Marvin Fonseca: mfonseca@coopesolidar.org



El Presidente de la República de Costa Rica, Sr. Luis Guillermo Solís Rivera, firma y presenta el decreto de reconocimiento de los modelos de Gobernanza de Áreas Protegidas. © M. Fonseca

La legitimidad de la reclamación sobre el Parque Nacional Rapa Nui

*José Aylwin, Abogado, Co Director Observatorio Ciudadano,
Miembro del Comité directivo del Consorcio TICC*

En ejercicio de los derechos que les han sido reconocidos por el derecho internacional que les es aplicable, entre ellos el derecho de libre determinación y la autonomía en asuntos internos y locales y el derecho de propiedad sobre sus tierras de ocupación tradicional, los Rapa Nuihan desarrollado durante el 2015 acciones tendientes a reivindicar para si lo que el Estado chileno declaró en 1966, sin su consentimiento previo libre e informado, como Parque Nacional Rapa Nui.



Grupal de un taller del Observatorio Ciudadano y el Consorcio ICCA con organizaciones Rapa Nui, enero 2016 © José Aylwin

La conservación a nivel mundial— y Chile no ha sido la excepción— ha sido desarrollada de manera colonial, con exclusión de los pueblos que la impulsaron desde tiempos inmemoriales, con apropiación de tierras y recursos naturales de dichos pueblos, y sin considerar su participación en la gestión. Algo similar ha ocurrido con el patrimonio arqueológico y los sitios sagrados de los pueblos indígenas, los

que han sido apropiados marginando a sus propietarios ancestrales, guardianes e intérpretes autorizados.

Se trata de un enfoque obsoleto, hoy superado por las directrices vigentes sobre conservación del patrimonio natural y cultural. Una importancia central en la revisión de estos enfoques ha tenido la Unión Internacional de Conservación de la Naturaleza (UICN), integrada por estados y organizaciones ambientales, y que en el caso de Chile por CONAF. Dicha instancia, junto con reconocer el aporte del Estado y de los privados a la conservación, reconoce hoy el rol fundamental que en ella juegan los pueblos indígenas cuyo aporte a la conservación fue reconocido en 1992 por la Convención de Diversidad Biológica, ratificada por Chile (artículo 8 j). En efecto, UICN propuso en 2004, además de las áreas protegidas de gobernanza por el gobierno (central, regional o municipal), aquellas de gobernanza compartida entre el Estado y actores no gubernamentales, y que se expresan en modalidades de co-manejo, co-gestión y gestión compartida. A ello agregó las áreas de gobernanza privada, así como las **áreas de gobernanza de pueblos indígenas y de comunidades locales, establecidas y gestionadas por ellos.**

Más recientemente en 2008, y debido a la importancia que las iniciativas de conservación de gobernanza de pueblos indígenas han adquirido a nivel mundial en países como Australia, Filipinas y Canadá, entre otros, UICN pidió a sus miembros, entre ellos CONAF, que reconozcan los “...Territorios Indígenas de Conservación y otras Áreas Conservadas por Pueblos Indígenas y Comunidades— los cuales comprenden sitios, territorios, paisajes terrestres y marinos, y lugares sagrados conservados— que son administrados y manejados por pueblos indígenas y comunidades locales, incluidos los

pueblos móviles” y que “apoyen su justa restitución” (UICN, Resolución 4.049, 2008). De la misma manera reconoció la necesidad de dar “...protección a lugares naturales sagrados de comunidades indígenas... que albergan una rica biodiversidad y salvaguardan valiosos paisajes y ecosistemas” reconociendo que ellos están en riesgo debido a presiones y amenazas, incluyendo el que las áreas protegidas impidan el acceso a ellos. (UICN Resolución 4.038, 2008)

No es casualidad que en su último Congreso Mundial realizado en Sídney el 2014, en su documento denominado “La Promesa de Sídney” UICN planteara la necesidad de trabajar “...en alianza con los pueblos indígenas y las comunidades locales, reconociendo la larga tradición y conocimiento, los derechos colectivos y las responsabilidades en relación con la tierra, el agua, los recursos naturales y la cultura” destacando además la necesidad de “...rectificar y remediar las injusticias pasadas y presentes en cumplimiento de los acuerdos internacionales”.

Lamentablemente estas directrices, que asumen la necesidad de superar un modelo de conservación colonial, no han sido seguidas por Chile, y el organismo que administra las áreas protegidas del Estado, CONAF. Al hacerlo Chile no solo desoye estas directrices de conservación, sino también los compromisos que adquiriera al ratificar el Convenio 169 de la OIT y al adherir a la Declaración de Naciones Unidas sobre Derechos de Pueblos Indígenas. La restitución del Parque Nacional Rapa Nui a sus legítimos propietarios, y **la conformación de un territorio de conservación y sitio sagrado indígena de gobernanza Rapa Nui una oportunidad para dar vuelta a una página lamentable de la historia de la Isla de Pascua-Rapa Nui.** No hay porque temerle.



Moais del patrimonio ancestral del pueblo Rapa Nui, en el del Parque Nacional Rapa Nui reivindicado por los Rapa Nui © J. Aylwinn

TICCAs en el Congreso Internacional de Medicina Tradicional



Cachivera del río Yapú, en el Vaupés de Colombia. El territorio de los indígenas tukano oriental, organizados en Asatrizy, es un TICCAs © CEMI

Germán Zuluaga R., Director General del CEMI, Miembro Honorario del Consorcio TICCAs

La Universidad Nacional Mayor de San Marcos realizó el **Congreso Internacional de Medicina Tradicional Andina y Amazónica**, en Lima, Perú, del 20 al 25 Julio del 2015, al cual asistieron como Conferencistas invitados los profesores Jean Pierre Chaumeil de Francia, Mario Polia de Italia, Douglas Sharon de Estados Unidos y Germán Zuluaga de Colombia, quien hizo su presentación sobre el Consorcio TICCAs, en el marco de la conservación de los conocimientos tradicionales. El concepto TICCAs fue presentado

tanto según la definición de la UICN como según experiencias reales de Colombia, donde se puede afirmar que los territorios indígenas y de comunidades locales que tienen títulos de propiedad colectiva otorgados por el Estado y siguen siendo manejados según normas consuetudinarias

evidencian resultados de conservación tanto biológica como cultural. La presentación del doctor Zuluaga tenía como fin llamar la atención de la figura TICCA como un mecanismo adicional de protección de la diversidad biológica y cultural del país en zonas como la Amazonia, el Chocó Biogeográfico, la Sierra Nevada de Santa Marta y la Orinoquia.

Fue precisado el hecho de que los TICCA abordan diversos intereses y preocupaciones y no únicamente la conservación de la naturaleza, precisamente porque los pueblos indígenas y las comunidades locales saben que los objetivos biológicos, económicos, sociales y culturales de la conservación están íntimamente relacionados. Buscan:

- garantizar acceso sostenible a recursos para el sustento;
- mantener beneficios continuos de las funciones de los ecosistemas (como acceso al agua dulce);
- mantener necesidades religiosas, culturales y de identidad;
- proteger la vida silvestre;
- asegurar la tenencia colectiva de tierras;
- obtener beneficios económicos.

Para recibir más información, contactar Germán Zuluaga R. en cemi@cemi.org.co

El Pantanal poetica... inspiración, música y acción en el Pantanal

*Carmen Miranda, Coordinadora del Consorcio TICCA para la región amazónica
y Rafaela Nicola, Coordinadora del Consorcio TICCA para Brasil*



El grupo de participantes durante la ceremonia de clausura del evento navegando por el río Paraguay © F. Sononda

Un encuentro innovador promovido como cierre del Programa de la Alianza para los Ecosistemas (Both ENDS, IUCN-NL y Wetlands International), organizado por la Red Pantanal de ONGs y Movimientos Sociales, MUPAN – Mulheres em Ação no Pantanal y la Universidad Federal de Mato Grosso del Sur (UFMS) Brasil, tuvo lugar del 13 al 17 de Octubre de 2015, bajo la forma de un Taller itinerante navegando a lo largo del río Paraguay a partir de la ciudad de Corumbá en el Estado de Mato Grosso del Sur en Brasil.

Con un total de 36 personas, representantes de instituciones de la academia; la sociedad civil de Argentina, Bolivia, Brasil y Paraguay y Holanda, socias del programa de la Alianza para los Ecosistema y un grupo selecto de artistas invitados también de estos países viajaron por las aguas del Río Paraguay en medio de paisajes diversos, desarrollando actividades creativas en un ambiente de hermosos

paisajes que dieron la posibilidad de generar nuevas ideas y enfoques para un trabajo conjunto hacia el futuro. En este escenario, se tuvo la oportunidad de compartir brevemente también el trabajo del Consorcio TICCA.

Los participantes estuvieron inmersos en el paisaje Pantanero, y, poco a poco, empezaron a mover sus corazones y mentes en el flujo del Río. Las presentaciones técnicas y académicas fueron inundadas por holas de inspiración de las músicas que iban siendo creadas al largo del trayecto.

Durante el transcurso del evento se alcanzó al público de las localidades visitadas a través de eventos culturales locales y divulgación en canales de comunicación con alcance a nivel local, nacional e internacional.

Se hizo un show en las orillas del Río para los niños ribereños, involucrando también artistas locales de la región de Corumbá, MS, que subieran el Río para encontrar con el equipo del Pantanal Poética.

El cierre ocurrió en la ciudad, con un show donde se presentó las músicas creadas durante la experiencia.

Los resultados del Pantanal Poética son presentados en forma un documental y diez nuevas canciones inspiradas en el magnífico entorno natural, consolidando un mensaje de urgencia para la conservación del Pantanal y de su integridad hacia el futuro, bajo el lema:

“Pantanal, ese, que queremos por entero, ¡...jamás por la mitad...! Pantanal de luchas justas, conocimientos ancestrales y voces múltiples”.

El intercambio realizado en este encuentro permitió la articulación de ideas para continuar hacia adelante un trabajo sinérgico hacia el futuro.

Para obtener más información contactar Rafaela Nicola rafaela@iccaconsortium.org y Carmen Miranda cemirandal@gmail.com

Haga un clic en la imagen abajo para ver un video sobre el impacto de las represas en la pesca y en el Pantanal, buscando distintas miradas, de las comunidades tradicionales, investigadores y activistas:



Si la imagen no funciona, [haga un clic aquí!](#)

NORTH AMERICA

“Protected for all time, as a refuge for wild salmon and marine resources”



Wet'suwet'en chief Lho'Mggin (Alphonse Gagnon) signing the declaration on Jan 23, 2016 © P. Moss
www.friendsofwildsalmon.ca/

François Depey, Office of the Wet'suwet'en

Petronas (a major Malaysian oil and gas company) intends to build a gas (LNG) terminal near Lelu Island, on a site very critical to the life cycle of several salmon species in the estuary of the Skeena River (located in what is now known as British Columbia, Canada). Several Indigenous groups depend on those salmon runs.

During their January meeting, Wet'suwet'en Hereditary chiefs unanimously approved a motion to support the protection of salmon by opposing the Lelu Island project.

On January 22-23, 2016, several representatives of Salmon Nations (indigenous groups of that watershed) have joined forces and signed the [Lelu Island declaration](#), which reads:

“The undersigned First Nation leaders and citizens of the Nine Allied Tribes of Lax Kw'alaams hereby declare that Lelu Island and Flora and Agnew Banks are hereby protected for all time as a refuge for wild salmon and marine resources, and are to be held in trust for all future generations.

Our ancestral knowledge, supported by modern science, confirms this area is critical to the future abundance of the wild salmon our communities rely on. It is our right and our responsibility as First Nations to protect and defend this place. It is our right to use this area without interference to harvest salmon and marine resources for our sustenance, and commercially in support of our livelihoods.

We hereby extend an invitation to all First Nations, the governments of Canada and British Columbia, and all communities that depend on the health of Lelu Island, Flora and Agnew Banks and the Skeena River estuary, to join us in defending this unique and precious place, and to protect it for all time.”

Six Wet'suwet'en hereditary chiefs also signed the declaration along with a large delegation of Wet'suwet'en members.

In these articles, you can learn more about the controversy and the event:

[At Northern Salmon Summit, a Declaration: Cancel LNG or Else](#)

[Lelu Declaration a Major Wrench in Hardhat Premier's LNG Plans](#)

To see more about the event, [please watch the video of this link](#).

Tribal Parks (ICCA) Gathering 2016

Eli Enns, ICCA Consortium Regional Coordinator for North America



© C. Roy

This upcoming March 10th-14th 2016, Indigenous communities who have committed to forwarding self-determination strategies, such as Tribal Parks and Tribal Park type initiatives, will gather in the Tla-o-qui-aht Tribal Parks of the Clayoquot Sound UNESCO Biosphere Reserve on the west coast of Vancouver Island, British Columbia.

The purpose of the gathering are the following:

- To strengthen one another and build relationship through the sharing of experience, food and vision.
- To co-author declarations about good governance, environmental security and responsible economics in the practice and spirit of Reconciliation.
- To share ceremony for the enhancement of bio-cultural heritage that will benefit all of humanity.

This Gathering will build on various initiatives and will showcase such communities as the Heiltsuk of The Great Bear Rainforest with their recent Self-Declaration of Aboriginal Title. There will be presentations by FSC Canada on Free Prior and Informed Consent and Rath & Company on Post-Chilcotin legal strategies among others. There will be an evening performance by singer song writer Ta’Kaiya Blaney and key note speakers including Marilyn Baptiste and Moses Martin. The gathering will be hosted by Tla-o-qui-aht Tribal Parks at the Tofino Botanical Gardens and Tinwis Conference Center and will be co-delivered by Plenty Canada and the Halalt Coast Salish Nation with support from The David Suzuki Foundation, The Christensen Fund, Tamalpais Trust and Tides Canada.

Tla-o-qui-aht and the resort municipality of Tofino plan to commemorate the occasion with a Reconciliation ceremony at Naachaks, within The Esowista Tribal Park, on March 13th 2016.

Find more on the actions of the Halalt First Nation [here](#).



© C. Roy

AFRICA

ICCA Alert– Ekuri Initiative struggles against the development a “super-highway” across its community conserved ancestral forest!

The ICCA Consortium has just written a [letter](#) (February 29, 2016) to top national authorities in Nigeria to express its serious concerns regarding an impending so called “super-highway” expected to be built across the Ekuri community forest in Cross River State— one of Nigeria’s last and most precious surviving rainforests and the ancestral territory of the Ekuri communities. Work to begin clearing the forest is said to be imminent in the Ekuri’s land and has seemingly already begun in neighbouring land, engendering the desperation of local communities. This initiative, which is proceeding in absence of any environmental and social impact analyses and certainly without the Free, Prior and Informed Consent of the relevant communities– violates international obligations in terms of human rights and indigenous peoples’ rights and is squarely in contradiction with CBD and UNFCCC obligations to which Nigeria has freely adhered.

To read more on the topic and find the letter sent by the Consortium [please visit this page](#).



Aires conservées autochtones et communautaires au Maroc : les *agdals*

Mohamed Alifriqui, Professeur à l’Université de Marrakech, Coordinateur du Consortium APAC pour le Maghreb



Agdal dans l’arganeraie de Bigoudine (Vallée d’Argana, Haut Atlas occidental), pour protéger les fruits du cheptel © Mohammed Alifriqui

L’*agdal*, qui signifie « fermer » en tamazigh

Les *agdals* (appelés également dans certaines régions *el ghorm* ou *azayn* en amazigh) constituent des entités particulières qui se réfèrent aux critères d’identification d’APAC au Maroc et dans le reste des pays du Maghreb. Au Maroc, c’est dans la chaîne atlasique que se trouvent ceux qui sont encore fonctionnels, qui ont résistés à l’usure du temps et des mutations socio-environnementales récentes.

Dans le Haut Atlas marocain, le régime de « l’*agdal* » ou « *el ghorm* » se définit dans une mise en défens temporelle par une communauté d’un espace déterminé sur une ressource spécifique. (berbère), entre dans le cadre d’une gestion

communautaire d'une ressource dont on souhaite réguler l'accès au sein du groupe qui s'en assure l'exclusivité. C'est une pratique adaptée à la fragilité des milieux et au rythme des saisons. Elle permet également d'éviter les conflits entre les groupes dépositaires des droits d'accès aux ressources convoitées.

Quatre critères définissent le régime de l'*agdal* :

- un **sujet de droit** : une communauté lignagère ou de résidents ayants droits (tribu, douar, fraction,...) ;
- un **objet de droit** : un espace/une ressource (pâturage, champs, arboriculture -amandiers, noyers, etc.- bois, forêt, etc.) ;
- une **prérogative juridique** : un droit collectif d'exclusivité, un droit coutumier définissant les règles d'accès aux ressources et aux espaces ;
- une **structure de gouvernance** désignée pour superviser l'accès aux ressources (*Jemaa, Naib, Amghar*,...) et fixer les pénalités aux contrevenants.

On retrouve ici les quatre éléments fondateurs de l'identification des APAC, telle qu'elles sont reconnues à l'échelle internationale.

Les *agdals* sont de différents types, mais nous pouvons détacher trois types spécifiques :

Agdal des cultures ou Agdal n'targa (séguia)

Spécialement pratiqué dans les zones de cultures, ce type de mise en défens est déclaré de façon permanente ou saisonnière en fonction de la culture dominante. La protection des champs contre les vols de produits agricoles et les empiètements est une pratique générale chez toutes les tribus des zones de montagnes de l'Atlas (noyers), les oasis (dattiers) et les plaines, y compris dans les arganeraies (fruits d'argan). Ainsi par exemple, là où l'arboriculture domine, la période cruciale est celle du mûrissement des fruits. Les fruits précoces doivent donc être protégés jusqu'à l'ouverture de la saison des cueillettes.



Agdal forestier villageois dans la vallée d'Ait Bouguemmez (Haut Atlas central) © Mohammed Alifriqui

Agdal forestier ou Agdal n'o'azeddamm (prélèvement du bois)

Dans la région d'Ait Bouguemmez (Haut Atlas central), et sur le versant sud, chez les Mgouna, les *Agdals* forestiers existent encore et sont en très bon état de fonctionnement. La protection dans ce cas concerne les besoins hivernaux, les coupes de bois vert et l'arrachage des plantes pour approvisionner le foyer en bois et le fourrage foliaire des arbres (chêne vert et Genévrier Thurifère essentiellement).

Agdal pastoral ou Agdal n'touga (prairies)

La mise en défens annuelle des parcours migratoires concerne essentiellement les alpages d'altitude. Cette forme de conservation par la protection se rencontre notamment chez les

tribus Ait Atta, Mgouna, et les Imghrann sur le versant sud du Haut Atlas central ; ainsi que chez les tribus des voisinages des alpages des plateaux du Yaggour, Oukaimeden et Tichka dans le Haut Atlas occidental. Il semblerait qu'elles existaient aussi, dans le passé, chez d'autres tribus des Atlas marocains, et que leur disparition est une conséquence de l'abondance des parcours et de la régression de l'activité de transhumance face à la sédentarisation des populations. Il est important de remarquer que si la protection des parcours ne concerne que les pasteurs transhumants chez les Mgouna par exemple, elle devient également chez les Imghrann une affaire d'agropasteurs.

En fait, partout sur les Atlas, ces *agdals* portent la particularité de se transformer en été, temporairement, en lieux d'activité intense. La majorité des membres de la famille s'y rend pour assurer la bonne marche des travaux, mais aussi pour profiter des fêtes qui accompagnent les opérations de la toison. De plus, de très riches gravures rupestres peuvent être observées dans ces prairies d'altitude. Elles représentent des pasteurs-chasseurs de l'âge du bronze, ce qui montre que ces *agdals* détiennent aussi une valeur historique et culturelle très importante à l'échelle du pays.



Agdal pastoral de l'Oukaimeden (Haut Atlas occidental), avec les azibs (bergeries) © Mohammed Alifriqui

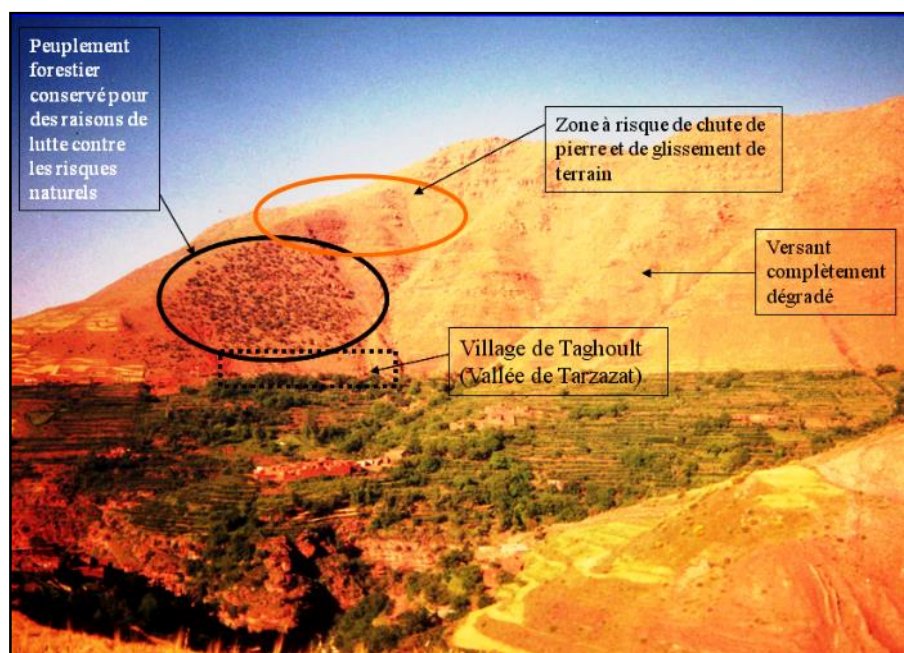
D'autres types d'*agdals*

D'autres types d'*agdals* existent ici et par là, mais de moindre importance. On peut citer les prairies de fauche ou de bord des oueds et des cours d'eau (séguías), ou encore les *agdals* « environnementaux » permanents, pour protéger les villages des glissements de terrains et des chutes de pierres.

Les périodes de la mise en défens

La période de fermeture officielle s'étale généralement entre le mois de mars et le mois de mai-juin et exceptionnellement le mois d'août (période de montaison et de floraison des plantes). Ainsi, les pasteurs évitent le parcours migratoire en cette période afin de favoriser le développement des graminées et aussi pour permettre la chute de graines sur le sol. C'est un excellent critère de durabilité de l'exploitation et de la gestion du parcours.

Les dates de fermeture et d'ouverture sont annoncées 8 jours avant par un crieur dans les souks et les mosquées (lettre). Elles sont décidées par la *jmaâ* qui en fait part aux autorités locales pour avis.



Exemple d'un Agdal « environnemental » de protection du village de Taghzout (Haut Atlas) © Mohammed Alifriqui

Infractions et pénalités

Le gardiennage d'*Agdal* est assuré par un ou plusieurs *amghar(s)* désigné(s) par la *jmaâ* ou par les seuls pasteurs ayants droits. L'*amghar* (ou *Naib* selon les régions) doit être obligatoirement un éleveur reconnu pour son honnêteté, sa droiture et sa disponibilité. L'*amghar* et la commission qui l'assiste, sanctionnaient dans le passé les infractions par le prélèvement d'une *tamagdalte* (tête de bétail performante et à

leur choix). Pour éviter des chocs, les sanctions sont de nos jours payées en argent. Elles varient entre 500 et 1000 dh si l'infraction est payée à l'amiable (*bi-el kheir*), sinon le recours aux autorités devient indispensable et les pénalités doublent. Le revenu récolté de ces pénalités servait autrefois à organiser un festin en l'honneur de la *jmaâ*. Aujourd'hui, il est soit partagé entre les membres du comité de gardiennage soit versé dans une caisse communautaire pour soutenir des actions d'intérêt commun.

Actuellement, plusieurs *agdals* pastoraux ou forestiers ont disparus, où leur gestion a été très

altérée par des mutations sociales et environnementales récentes. Cela s'explique par plusieurs raisons :

- La multiplication des acteurs territoriaux (*jmaâ* mais aussi commune moderne, autorités administratives, associations de développement local, services de l'état agriculture, élevage, Eaux et Forêts...).
- La menace des projets d'investissement spéculatifs et destructeurs (tourisme, agriculture, immobilier...).
- L'abandon d'*agdals* forestiers avec notamment, le développement de nouveaux outils et matériaux de construction, réduisant l'usage des poutres et perches, jadis produites dans les *agdals* forestiers.
- L'appropriation et la mise en culture des terrains des *agdals* pastoraux, surtout avec le réchauffement climatique, et la réduction de la période d'enneigement.
- Le fait que les instances villageoises en charge de la gestion et le maintien des *agdals* souvent ne sont plus fonctionnelles.
- La non-adhésion des jeunes à ces pratiques ancestrales, très souvent inscrites du sceau religieux et mises sous la protection des Zaouiats.

Quelles perspectives pour les *agdals* au Maroc ? Au travers du pays, les modes de gestion « traditionnels » et les institutions coutumières ont été fortement désorganisés au cours du XX^{ème} siècle. Cependant, dans le Haut Atlas marocain les institutions locales intervenant dans la gestion des ressources naturelles communes (eau, forêts, parcours) se maintiennent aujourd'hui encore avec une certaine vigueur, protégées par un isolement relatif et une histoire spécifique. L'*agdal*, cette pratique de gestion emblématique de la montagne berbère, demeure à ce titre un patrimoine socio-écologique à préserver.

Longtemps considéré comme une relique du passé, l'*agdal* trouve aujourd'hui une résonance nouvelle avec la généralisation de la rhétorique du développement durable (valorisation des savoirs locaux, « gestion participative » des ressources naturelles...) et surtout, face au constat quasi général d'échec des institutions modernes pour gérer les ressources sylvopastorales collectives dans des milieux subissant de fortes pressions anthropiques. L'adaptation des structures gestionnaires locales au contexte social et écologique est aujourd'hui une préoccupation centrale des agents de développement. A ce titre, l'*agdal* nous fournit des renseignements inestimables pour enrichir et adapter nos politiques publiques, dans les domaines de la biodiversité, les aires protégées, la protection de l'environnement et du développement durable en général.

Les Membres du Consortium APAC en action en Centrafrique



Réunion avec les habitants d'un village BaAka © Joseph Itongwa

Joseph Itongwa, Coordonnateur du Consortium APAC pour les écosystèmes forestiers d'Afrique Centrale, Directeur Exécutif de l'Alliance Nationale d'Appui et de Promotion des Aires du Patrimoine Autochtone et Communautaire (ANAPAC)

Les Autochtones BaAka de Centrafrique sont un des principaux groupes des peuples autochtones pygmées chasseurs-cueilleurs des forêts tropicales du Bassin du Congo.

Ils entretiennent une relation intime synergique avec le territoire qu'ils occupent. Leur présence millénaire dans cette région, leurs pratiques et connaissances traditionnelles ont permis de maintenir l'état satisfaisant des écosystèmes forestiers et de la biodiversité de la sous-région d'Afrique centrale. Ce savoir culturel fait d'eux des partenaires idéaux pour les efforts de conservation de la nature.

Malgré tout cela, leur expertise traditionnelle bénéfique à la conservation ne jouit d'aucune garantie d'assise territoriale. Les droits d'occupation territoriale des autochtones BaAka ne sont pas reconnus, aucune portion des territoires ne leur est accordée pour le développement de leur culture. D'autre part les BaAka de Centrafrique subissent de graves violations de leurs droits fondamentaux et culturels dans leur vie quotidienne. Leur riche culture est soumise à d'énormes pressions souvent tentées de discrimination, de mépris et d'exploitation. Cela sape l'estime qu'ont les BaAka de leur propre culture tout en décourageant la transmission aux jeunes générations de leurs connaissances traditionnelles et des pratiques ancestrales.

Une des solutions pour répondre aussi à ce défi est de faire rayonner des dynamiques de reconnaissance des Aires du Patrimoine Autochtone et Communautaire dans d'autres pays du bassin du Congo, et notamment dans les territoires autochtones de la République Centrafricaine.



Jeunes centrafricains © Joseph Itonga

Face à cette urgente nécessité, deux organisations membres du Consortium APAC en Afrique centrale (IPACC et OrigiNations) sont en train de développer une coopération active autour d'un projet qui vise la promotion des droits, la valorisation de la culture et la sensibilisation sur la prise en compte des valeurs culturelles et des capacités traditionnelles dans les volets d'activités de conservations du complexe tri-national des aires protégées de Dzanga Sanga.

Le 9 février 2016, un atelier a regroupé les responsables des aires protégées de Dzanga Sangha et a porté sur les capacités et contributions des autochtones BaAka dans la conservation de ce site du patrimoine mondial de l'UNESCO. A cette occasion, les participants ont reçu des informations sur les



En Mission à Walikale © Joseph Itwonga

APAC. Ils ont décidé de mener des consultations avec les communautés riveraines de leurs aires protégées pour identifier les sites à gouvernance de type APAC afin de les promouvoir. Du 1er au 15 février 2016, se tiendront également une série d'ateliers facilités par le coordonnateur du Consortium pour les écosystèmes forestiers d'Afrique Centrale, qui permettront de sensibiliser et informer le plus grand nombre sur les instruments et les mécanismes de protection internationale et régionale des droits humains et spécifiquement de ceux des peuples autochtones.

EVENTS, INITIATIVES AND RELEASES

Three new short movies produced by the ICCA Consortium!



Three 20 minute movies are now available to take you on a journey of exploration of the complex, sensitive and sometimes confusing and disturbing phenomenon called “governance of protected and conserved areas”. What do we know about it? Why do we describe it in terms of diversity, quality and vitality? Why is it so important for the conservation of nature? What actually happened in Australia, during the [Stream on Enhancing Diversity, Quality and Vitality](#)

[of Governance](#) co-organised by the Consortium and during the pre-and post-Stream events that dealt with governance issues? With the benefit of some water under the bridge, what did all this work amount to? What recommendations from the Governance Stream are still alive today and being pursued in practice?

Find answers to all these questions in these short movies that will inform you about the results of years of work and the pulling together of the experience, knowledge, energy, engagement and creativity of several hundred people... These movies may even inspire you to engage in a new and promising field of work!

To watch the movies and discover a variety of documents available on Governance for the Conservation of Nature, please visit [this page](#) or follow the links below:

Watch [Part I - Governance for the conservation of nature](#)

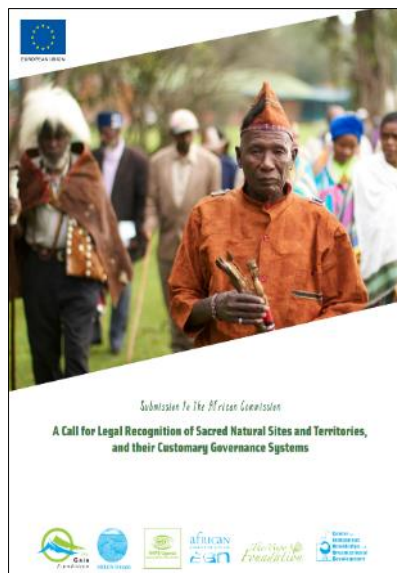
Watch [Part II - A Stream on governance at the Sydney World Parks Congress 2014](#)

Watch [Part III - Enhancing governance of protected and conserved areas: an agenda for action](#)

Also the [Proceedings of the Stream on Enhancing the diversity, quality and vitality of governance of protected and conserved areas](#) at the World Parks Congress, Sydney, 2014 are now available!



New Report: African custodians call for recognition and protection of sacred natural sites and customary governance



Indigenous custodians from Benin, Uganda, Kenya and Ethiopia have released a powerful statement outlining the importance of sacred natural sites and governance systems. It forms the heart of a [new report](#) that builds the case for the African Commission on Human and Peoples' Rights to do its part.

The report, authored by The Gaia Foundation, African Biodiversity Network and the human rights lawyer Roger Chennels, draws attention to the way sacred natural sites and their community custodians have been systematically undermined and the sacred sites violated ever since the colonial era. Despite the official decolonization of Africa, this persecution continues today, say the authors, who have extensively documented the renewed scramble for Africa's land, mineral, metal and fossil fuel wealth along with its impact on indigenous territories. Both the custodians and the report's authors are now urging the African Commission to invoke the African Charter on Human and People's Rights (African Charter), to protect sacred sites, governance systems and

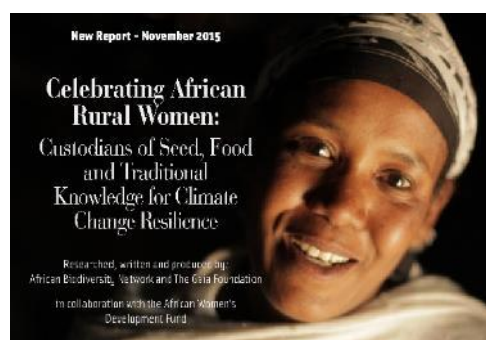
custodians in a 'decisive policy and legislative response' to these threats.

[Read the executive summary or access the full report here](#)

Accompanying the statement and report, a new film, *Revival*, charts the successes of African communities who have chosen to revive their traditional cultures, beliefs and governance systems to successfully protect their territories and sacred natural sites. Featuring interviews with sacred site custodians, the film explores why these special, spiritually and ecologically potent places should be *No Go Areas* for mining and other destructive 'development'. [Watch the film here.](#)

If you have any questions, please contact Tom Brennan (tom@gaianet.org), Hal Rhoades (hannibal@gaianet.org) or Karen Nekesa (karen@africanbiodiversity.org)

New Report: Celebrating African Rural Women: Custodians of Seed, Food & Traditional Knowledge for Climate Change Resilience



At a time when Africa most needs it, the vast wealth of farmer's knowledge that sustains the diversity of the continent's crops, wild foods, nutrition, medicinal plants and Africa's resilience to climate change is on the verge of being lost forever.

In their pursuit of profit, big agribusiness and governments are aggressively expanding fossil fuel-intensive monocultures and introducing laws which criminalise saving and exchanging seed, thereby riding rough-shod over those who are most knowledgeable about and able to safeguard agro-

biodiversity.

A new report by the African Biodiversity Network, the Gaia Foundation and the African Women's Development Fund shows how small farmers – mainly women - still produce 80% of the food in Africa on just 14.7% of the agricultural land, and control 80% of the seeds produced and exchanged on small farms. It offers a window into the complexity of women's agricultural knowledge, and their understanding of the nutritional and cultural needs of the family and the community – all of which lie at the heart of food sovereignty.

The report celebrates the vital role that African rural women play in selecting, breeding and enhancing the diversity of their seeds. Kagole Margret Byarufu, from Hoima in Uganda, explains, "By learning from the elders we re-discovered exciting things like a type of pumpkin which is as big as a watermelon, but white inside. It grows well when it is dry, cooks well, and you can feed the cows with the outer skin. Traditionally elders would mix millet and green grams, pumpkin calabash seeds and castor oil as each plays a different role. The different crops use different nutrients from the soil. So they help each other and whatever the weather, something will grow."

The report captures the voices of women who are actively working with their local communities, reviving seed diversity, and regaining their leadership role - from Ethiopia, Kenya, South Africa, Uganda and Benin. As custodians of encyclopaedic agricultural knowledge, they are both disproportionately affected by the expansion of the industrial model of agriculture and leading the counter movement to ensure that Africa's food future is diverse and helps cool the planet.

Access the full report here: www.gaiafoundation.org/CelebratingAfricanRuralWomen .

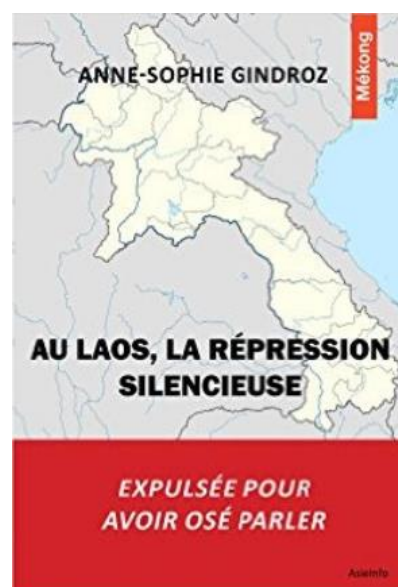
Au Laos, la répression silencieuse

Silent Repression in Laos - Anne-Sophie Gindroz, Asieinfo Editions

In this exclusive insight into Laos' repressive regime and human rights abuses, Asieinfo Publishing is proud to offer readers this exclusive and insightful story of Anne-Sophie Gindroz, a Swiss humanitarian worker, who was a first-hand witness to the forced displacement and evictions of rural populations to make way for controversial infrastructure and large-scale plantation projects. Rarely in the media spotlight, landlocked Laos is often portrayed as a tourist destination, or a showcase of rapid economic growth and rural development, and the country is gaining increasing support from major aid agencies. But there is another reality... In this South-East Asian country ruled by the secretive Communist Party since 1975, villages have been wiped out and communities resettled, replaced by landscapes dominated by bulldozers and cranes. Those voices that dare to question such destructive modernization are either ignored or suppressed. Sombath Somphone, a prominent sustainable development practitioner, was abducted in the heart of Vientiane, Laos's capital city, in December 2012, after being stopped by the police. He has not been seen since that day. This was the reality Anne-Sophie Gindroz witnessed in Laos, where she worked for a Swiss development organization, until 2012, when she was given 48 hours to leave the country, expelled for defending threatened communities. A unique foray into the repression and suppression of dissent at work in Laos, her book– presently available in French, but soon also in English– breaks the silence and tells inconvenient truths.

With a foreword by Maina Kiai, United Nations Special Rapporteur on the rights to freedom of peaceful assembly and of association.

Contact : asieinfopublishing@gmail.com



With our own hands, a celebration of food and life in the Pamir mountains of Afghanistan and Tajikistan

Frederik van Oudenhoven & Jamila Haider –Im Publishers, Utrecht (The Netherlands), 2015

In the autumn of 2009, a grandmother in the village of Mun, in the Ghund valley of the Tajik Pamir Mountains, approached two young researchers and asked them to write down her old recipes. “I want to share them with my children and grandchildren while I still remember what I know,” she said.

Surrounded by her family and neighbours, the conversations about the recipes became a passage into the timeworn traditions of the Pamir Mountains and the rapid changes they now face. Over the following years, her voice was joined by those of many other grandmothers and grandfathers, children, teachers and farmers. Together they are this book: a unique and intimate portrait of the Pamir Mountains of Afghanistan and Tajikistan.

With Our Own Hands tells the cultural and agricultural history of the Afghan and Tajik Pamirs, one of the world’s least known and most isolated civilisations. Through the lens of local recipes, one hundred in total, and accompanied by the work of three award-winning photographers, it describes Pamiri food and its origins, people’s daily lives, their struggles and celebrations. In a context where poverty, conflicts and political upheaval have made it difficult for people to express and define their identity, food becomes a powerful tool for its survival—a unique link to territory and identity.

More information can be found [here](#).



LIFE OF THE CONSORTIUM

New Members & Honorary Members

THE CONSORTIUM IS DELIGHTED TO WELCOME 7 NEW MEMBER ORGANISATIONS:

The Pueblo Shuar Arutam, of the Cordillera del Condor is located in the Morona Santiago Province of Ecuador. Its territory comprises 220,000 hectares where 47 Shuar communities live, organised in 6 associations. The Pueblo Shuar Arutam is a self-defined social entity, with ancestral origins and heritage. It is also legally recognised as a *Nacionalidad* (Nationality) possessing common rights. The Pueblo Shuar Arutam is governed by traditional laws and the rights enshrined in the Constitution of the Republic of Ecuador, the ILO Convention 169 and other international legal instruments concerning indigenous peoples. Its main aim is to protect its own territory and renewable and non-renewable natural resources, and to strengthen the families’ *Tarimiat Pujustin* (this is a Shuar expression that means *el buen vivir* in Spanish and “the good life” in English). The organization encourages and promotes the implementation of projects and programs that foster integral and collective development in accordance with the People’s chosen Life Plan.

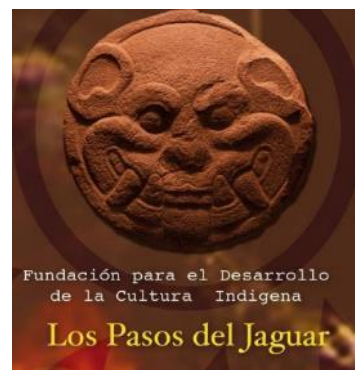




People and Nature Reconciliation (PANNature) is a Vietnamese non-governmental non-profit organization that works to support and empower communities toward preserving Vietnam's natural heritage and promoting sustainable development. PANNature works on environmental policy, natural resource governance, nature conservation and environmental protection. The organisation was an active participant in the ICCA regional event held in Lombok (Indonesia) in August 2015.

Fundación para el Desarrollo de la Cultura Indígena - Los Pasos del Jaguar (Foundation for the development of indigenous culture - the Jaguar's footsteps)

is an organization from El Salvador created to strengthen the value of the ancestral knowledge of the Nahuat Pipil peoples and culture. The projects it generates aims at stimulating "development from within", that is to say, from the knowledge and wisdom of communities. The organisation is dedicated to strengthen and rebuild the spiritual, social and material dimensions in the everyday life of the native peoples of Cuscatlan -now known as El Salvador. The foundation promotes exchanges of experiences among indigenous and peasant organizations and other relevant social institutions, in order to advocate for indigenous peoples among national, regional and international institutions. The Foundation promotes the visibility and recognition of indigenous people in the country, along with their own traditional practices and forms of governances.



The **Centre for Social research and Development (CSR)** is a Vietnamese non-governmental, non-profit organization. Established in 2008, it works on grassroots level projects for community development, with an emphasis on poor and vulnerable communities, gender equity, sustainability of natural resources, environmental protection, and mitigation of climate change. The organisation was an active participant in the ICCA regional event in Lombok (Indonesia) in August 2015.



The **Centre for indigenous conservation and development alternatives (CICADA)** is a Canadian multidisciplinary research centre

whose mission is to co-produce and share knowledge to support Indigenous peoples' collective 'life projects'. This involves maintaining and enhancing traditional modes of environmental conservation as well as developing alternative visions. The projects carried forward by CICADA involve matters of governance conservation, territorial rights, resource extraction conflicts, and the need to safeguard traditional culture and livelihoods threatened by neo-liberal growth economics.

The centre includes more than thirty indigenous communities and organizations from the Americas, East Africa and Australia in partnership with more than sixty academic researchers. Indigenous and academic partners are engaged in five collaborative research and training programs, to which sixteen research team are currently contributing.





Centro de Estudios Médicos Interculturales (CEMI –Centre for Intercultural Medical Studies) is a Colombian non-profit organisation that has been working for almost ten years to contribute to the development of an intercultural health policy in their country. Through study, evaluation, design and implementation of care strategies, CEMI expands the notions of health and disease, bringing into focus their cultural and environmental aspects.

The association Amazónicos por la Amazonia (AMPA – The Amazonians for Amazonia Association) is a Peruvian non-profit organisation dedicated to sustainable territorial development, with a human face in the Andean-Amazonian region. Their mission is to “conserve LIFE to share it with all”, which is to manage and sustainably use natural and cultural heritage resources. AMPA works primarily on four initiatives, among which are the community conservation initiatives, either with local communities or indigenous peoples in the Peruvian Amazon, and initiatives to provide legal security of access, tenure and use to ancestral territories. The organisation works to support the conservation of natural resources and to strengthen the different levels of governance that exist in the diversity of social structures, and to defend them against external threats.



11 NEW HONORARY MEMBERS ARE ALSO JOINING THE CONSORTIUM AT THIS TIME:

Prof. Carlos Hernando Tapia Caicedo (Colombia) is a sociologist with a specialization in sustainable agricultural development. His extensive experience on participatory conservation and land use planning brought him to carry out research with the Alexander von Humboldt Institute, focusing on the cultural dimension of conservation, livelihoods in Paramo ecosystems, and the conflicts that currently oppose rural communities and mega “development” projects. He teaches land use planning and history of ecology at the University of the Andes, engages in filming and photography and advises on protected areas and community development.



Ms. Ghanimat Azhdari (Iran) is an indigenous Qashqai from Iran and a specialist in Participatory Geographical Information Systems. Her work with indigenous peoples and local communities in the context of the defence of their own territorial rights has mostly taken place at Cenesta, a founding member of the ICCA Consortium. Ghanimat helps communities to develop the GIS maps of their territories, ancestral domains and ecological assets; to understand trends of change; and to identify threats to their territorial integrity, such as land invasions, occupations, land use changes and land allocations by government agencies.

Mr. Hoang Van Lam (Vietnam) has seventeen years of experience with biodiversity conservation and protected area management. With his current organization, People Resources and Conservation Foundation (PRCF), he provides national liaison and overall supervision in species conservation, livelihoods development and co-management of forest resources in North Vietnam. Lam has extensive experience with promoting policies and practices for community conservation in Vietnam.





Mr. Hoang Xuan Thuy (Vietnam) is a co-founder and Deputy Director of People and Nature Reconciliation (PanNature), a Vietnamese NGO dedicated to preserving nature and improving livelihoods for local communities (see above, they have now asked for membership in the Consortium). For 15 years, he has been designing and developing initiatives that promote collaborative and fair benefit-sharing mechanisms in forest management in Vietnam. He has experience in developing and conducting research on forest governance and capacity-building of diverse stakeholders while engaging local people and communities in forest management.

Mr. Kasmita Widodo (Indonesia) is Head of the Ancestral Domain Registration Agency (BRWA) and National Coordinator of JKPP (Indonesian Community Mapping Network). These projects gave him the occasion to consolidate and collect ancestral domain maps in Indonesia—a necessary step to prepare ancestral domain registrations. Kasmita has been coordinator of the Working Group on ICCA Indonesia (WGII) since its creation in 2013. WGII is a member of the Consortium and was a co-organiser of the ICCA regional event held in Lombok (Indonesia) in August 2015.



Ms. Marita M. Cisneros (The Philippines) was monitoring and evaluation specialist for the UNDP-GEF New Conservation Areas Project (NewCAP). In the last few years, her role provided her with the opportunity to support two national conferences on ICCAs in the Philippines and several meetings of BUKLURAN (the National ICCA Consortium), draft some elements of policies for the recognition and institutionalization of ICCAs in the Philippines (e.g. ICCA Bill), and formulate a GEF-funded project (Philippine ICCA Project) that broadly intends to harmonize national ICCA-relevant policies and build capacities of national government agencies and indigenous cultural communities on ICCAs.

Mr. Masli Awingan Quilaman (The Philippines) is a Bago & Kankanaey/Aplai member of the National Commission on Indigenous Peoples (NCIP) of the Philippines with a background in training, policy and planning, and high-level advising on indigenous peoples' issues. Mr. Masli has a strong stated commitment to the defence but also restoration of ICCAs as fundamental for the survival of both the Ancestral Domains and the spirituality/ cultural integrity and self-determination of indigenous peoples in his country.



Dr. Mohammed Mahdi (Morocco) is professor of rural sociology at the National School of Agriculture in Meknès where he has been working in political sciences and, in particular, with pastoral organizations in the High Atlas. He has been studying topics as diverse as Muslim sacrifice, high-mountain pastoral enclosures and biodiversity, water uses, international migration, collective lands, and transhumance and sustainability, most of which based on his extensive fieldwork in Morocco and beyond. His ICCA expertise focuses on pastoral *agdals*.

Prof. Neera Singh (India) is Assistant Professor in the Department of Geography and Planning at the University of Toronto (Canada). Prior to her academic career, she founded a non-profit organization in India, called Vasundhara, and worked at the intersections of community-based forest conservation, rural development, and human well-being in India for more than a decade. Her academic research interests include human-nature relations, environmental behaviour and subjectivity, social movements, democratization of forest governance, community forestry, and participatory visual ethnography.



Prof. Ton That Phap (Vietnam) has been teaching and carrying out research on botany in the Department of Biology of the College of Sciences of Hue University, in Vietnam. He has also been working at the Centre for Coastal Management and Development Studies in support of numerous initiatives to promote lagoon fishery co-management with local communities. In this role, he has been extensively appreciating and supporting local traditional governance and management capacities for ICCAs.

Dr. Tjatur Kukuh Surjanto (Indonesia) is a “social architect” and founder of a number of NGOs in Indonesia, including the [Santiri Foundation](#). In recent times, his work has focused on coastal and marine ecosystems and alternative education. Dr. Suriyanto is a member of numerous social activist associations, an expert with the Indonesia Heritage Society and an advisor on climate issues. On the latter, he focuses on institutional and governance strengthening as part of climate change adaptation initiatives.



Staff announcement

The ICCA Consortium welcomes **Vincent Ziba as Regional Coordinator for East and Southern Africa**. Based in Zambia, Vincent has been active for over a decade on issues related to community-based natural resources management. He has studied crop sciences, organic food certification, business administration, forest governance and tropical forest sciences. Through his leadership of the Zambia Community Based Natural Resources Management (CBNRM) Forum he was been twice voted Best



Environmental Activist in Zambia (in 2013 and 2014). He was the main litigant on a campaign against mining in the Lower Zambezi National Park by an Australian company and managed put a stay in the high court; has worked in senior managerial positions for the Zambia office of Oxfam UK, the Southern Alliance For Indigenous Resources (SAFIRE), WWF and FAO Forest and Farm Facility. Vincent is a founding members of the Zambia Climate Change Network (ZCCN), a board member of the Natural Resources Consultative Forum (NRCF) and Secretary of the Board of the Southern Africa Community Based Natural Resources Management Forum (SACF). He brings to the Consortium a rich and needed experience in networking and policy analysis.

We are extremely pleased to welcome **Carolina Amaya** as **Spanish Communication Specialist on ICCAs and Focal Point for the ICCA Consortium in Colombia**. An Honorary Member of the ICCA Consortium since 2010, Carolina has translated into Spanish a number of publications for the Consortium and UICN. She currently works as Chief Scientific Officer and Editorial Coordinator at Medical Intercultural Studies Centre (CEMI, a Member of the Consortium) and researcher of the Grupo de Estudios en Sistemas Tradicionales de Salud at the Universidad del Rosario in Bogotá, where she works with an innovative training programme for intercultural health and legal agencies throughout the country. For fifteen years Carolina has accompanied indigenous peoples in the Amazon piedmont and the Amazon basin through the study, strengthening and resurrecting traditional knowledge systems-- helping them move toward full self-determination. She has promoted intercultural processes in health and education, and supported the development of Life Plans. Carolina is keenly interested in symbolic hermeneutics and qualitative inquiry methods.



We are delighted to also welcome **Susan Crosby** as English language editor volunteer. Susan has been a Montessori teacher and has taught in public bilingual schools in California for many years. She holds a Master's in Spanish Language and Culture from the Universidad de Salamanca in Spain, and is a National Board Certified Teacher. For decades, she has been fretting about environmental issues, and now she looks forward to volunteering time to the cause. She lives in Napa, California and she is teaming up as editor with her good friend and advisor Lucca, shown in the picture with her.

IT Security Recommendations

Tiphaine Dalmas, ICCA Consortium Information Technology Manager

Following the hijacking of the ICCA Consortium domain in November 2015, we would like to invite you to read the security recommendations below, as well as common tricks used to retrieve passwords and/or account information.

! This is only a short version of a full article that can be read [here](#)!

First of all, be aware that an important volume of security breaches (estimated between one and two thirds of them) are caused, maliciously or accidentally, by organisation insiders. The ICCA Consortium's recent domain hijacking falls in that category.

Please:

- Do not use the same password everywhere, in particular for sensitive accounts.
- Use strong passwords. They should contain at least a digit, a letter and a punctuation mark. Do not use information such as birth dates or your cat's name. Those are easy to break.
- Avoid sending passwords by e-mail (unless your e-mail is encrypted – which is usually not the case). If you are using a password recovery service and the password is sent by e-mail, change it as soon as possible.

Basic tips to also keep in mind:

- Keep your computer software up to date. Updates include security fixes. Not updating leaves your system vulnerable to known attacks and viruses.
- When available, use 2-step authentication methods that relies on codes sent by SMS or generated on your phone (see for example <http://www.google.com/landing/2step>). ***A ICCA Consortium guide is available on request to guide you through the process.***

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



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