

THE ICCA CONSORTIUM NEWSLETTER

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EDITORIAL

By Grazia Borrini-Feyerabend, ICCA Consortium Global Coordinator

Dear colleagues and friends of the ICCA Consortium,

Greetings! As we go to print with our 12th Newsletter, a number of Consortium Members and partners are heading home from the IUCN World Conservation Congress (WCC) that took place in Hawai'i, USA, on 1-10 September 2016. As usual, we organised and participated in a number of events on ICCAs (workshops, a main campus event, knowledge cafés, poster sessions...), but we also celebrated the approval of new motions that signal the effective recognition of ICCAs as a sophisticated phenomenon, present the world over and crucial for both conservation of biodiversity and sustainable livelihoods. A case in point is IUCN Motion 29 - [*Recognising and respecting the territories and areas conserved by indigenous peoples and local communities \(ICCAs\) overlapped by protected areas*](#), which was advanced by Members of the IUCN who are also Members of the ICCA Consortium. The motion, pre-approved by electronic voting after a constructive on line discussion that lasted several weeks, addresses the need to properly recognise ICCAs that exist in various forms of overlap with protected areas. The actual voting result during the IUCN General Assembly was overwhelming positive and we are delighted to announce that the Motion is now an IUCN Resolution! The Consortium Policy Brief no 4, dedicated to the ICCA-protected area overlap issues, will draw the policy conclusions of this vote and will be made available this fall.

Other IUCN Motions approved in Hawai'i are also of keen interest for the Consortium. To our great satisfaction Motion 22 - [Recognising, understanding and enhancing the role of indigenous peoples and local communities in tackling the illegal wildlife trade crisis](#); Motion 034 - [Recognising cultural and spiritual significance of nature in protected and conserved areas](#); Motion 080 - [Enabling the Whakatane Mechanism to contribute to conservation through securing communities' rights](#) and Motion 097 - [Safeguarding indigenous lands, territories and resources from unsustainable developments](#) also all passed with flying colours.

In addition, there has been a welcome focus among IUCN Members on properly addressing development finance institutions, connecting people with nature, and improving the means to fight environmental crimes. Some of the more controversial motions were debated fully at the Congress. These include Motion 026 - [Protected areas and other areas important for biodiversity in relation to environmentally damaging industrial-scale activities and infrastructure development](#) (the so-called "No-Go Motion," which the Consortium has supported since its early development as part of the Governance Stream at the Sydney World Parks Congress) and Motion 066 - [Mitigating the impacts of oil palm expansion and operations on biodiversity](#), as well as motions involving "natural capital", climate change, and the marine environment, among others. In those motions ICCAs are clearly and specifically included.

Some of us tend to question the value of attending these large meetings, especially in places as distant and relatively posh as Hawai'i, but the results of our work seem to prove that they are worthwhile. Without the attention of the "equity in conservation" movement, international conservation policy would arguably be much less (relatively) progressive than it actually is... and national policies would inevitably follow suit. In addition, the donors that support the Consortium provide us resources specifically for attending these meetings, where we are expected and asked to play a role. The Consortium thus had a "mandate" to be at WCC in Hawai'i, just as it will be at the 13th Conference of the Parties (COP) of the Convention on Biological Diversity (CBD) in Cancun (Mexico) on 4-17 December 2016. There, we hope to bring to fruition the concerns and ideas discussed at the World Conservation Congress, by including them into CBD decisions and documents.

As the President of the Consortium reminded us all in a mail message in August, the Consortium will hold its Xth General Assembly back-to-back with CBD COP13. The Assembly will actually follow COP 13 and will be held in Carrillo Puerto on December 18-19, 2016. The draft agenda of the event has been circulated in our mail list, and members should be informed and ready to participate effectively. In preparation for the Assembly, the President called for the Members to join an online consultation/discussion about the **proposed new Operational Guidelines** that will complement and interpret our Statutes. You may wish to familiarise yourself with those Guidelines, which you can download from the Consortium web site in [English](#), [Spanish](#) and [French](#). Please note, in particular, that they set up a provisional process for individuals to be nominated as Members of the Steering Committee of the Consortium (to be renewed at the Xth Assembly). The comment period for the proposed changes ends on September 30. In the absence of objections from the members, the new proposed process will be preliminarily adopted, which means that **your new nominations for the Steering Committee should be in by October 15**. I urge you to give full attention to these processes as the Consortium can only grow and be fully effective via the direct engagement of its Members.

Finally, let me call your attention to the Consortium Policy Brief no. 3 [Reconocer y apoyar a los TICCA en Mesoamérica— ¿por qué y cómo?](#), which was launched at WCC. The Brief, our first to be produced in Spanish, deals specifically with ICCAs in Mesoamerica. It reviews the historical and cultural roots of the phenomenon in the region, illustrates a number of ICCA examples, develops some elements of governance analysis and lists specific recommendations for national policies in the region and in its specific countries. Policy Brief 3 is available on the Consortium's web site and also announced later here, in our Newsletter.

Warmest wishes to you all!

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INTERNATIONAL NEWS

Simply stop any expansion of oil palm plantations worldwide and put an end to palm oil production and imports!

By Dario Novellino, Coalition against Land Grabbing (CALG), ICCA Consortium member



IP indicating forest clearing by Agumil oil palm company in Bataraza, Palawan © D. Novellino

Of all the large-scale monocrop plantations, oil palms have had the most massive and disastrous impact on ICCAs and commons' lands in Southeast Asia. Now this devastating trend is expanding globally. Most distressingly, it now threatens the Philippines' 'last ecological frontier' (see recent CALG report). It is no exaggeration to claim that the oil palm industry is currently the single biggest threat to the world's rain forests and to the remaining ICCAs in Southeast Asia. This threat has expanded to other parts of the world, especially Latin

America and Africa, where the Malaysian/Indonesian experience might be tragically repeated. Often, the pattern has been the same: as timber stocks become depleted, the loggers move into the oil palm business, giving no chance for natural forests to regenerate. We see a clear example in Sabah, the eastern-most state in Malaysia, where once-intact ICCAs traditionally managed by Dusun and Murut indigenous people have been mercilessly devastated, with 52 percent of Sabah's lowland forests now cleared and 29 percent logged. Only 18 percent of the state's lowland forests remain intact, according to [a recent study](#). This trend is playing out in Sarawak and Kalimantan, too, where Borneo's forest is being destroyed at twice the rate of the rest of the world's rainforests, with oil palm plantations playing a heavy role in the plundering of unique biodiversity hot spots and ICCAs.

The Coalition against Land Grabbing (CALG), a Filipino grassroots organization largely composed of indigenous people, is on the frontlines against oil palm expansion in the province of Palawan and in the Philippines as a whole. We, along with some of our international partners such as Rainforest Rescue, are not asking the oil palm companies and their lobbies merely to mitigate the impact of their oil plantations. Instead, we are calling them and selected local governments, to stop any further expansion of oil palm plantations worldwide and to halt the production and import of palm oil conclusively. This issue needs to be raised and seriously addressed when participants at the forthcoming IUCN 2016 World Conservation Congress confront the ambiguous and somewhat misleading language included in the motion on 'mitigating the impact of oil palm expansion'.

We at CALG are very sceptical about the palm oil sector's proposal as a model of economic growth with its promise to liberate farmers from indebtedness and patron-client relationship, and to protect

them from the risks and fluctuations of the global market. As a rule, we at CALG are against all forms of food production that contribute to climate change and to the privatization of natural resources by large corporations. We are also convinced that large-scale plantations exacerbate the global food crisis. Instead, we strongly support sustainable peasant and indigenous agriculture rooted in local economies and built on local culture and traditions, within the context of the territories and areas conserved by indigenous peoples and local communities (ICCAs). Clearly, we never support the appropriation of natural resources when they are taken away from traditional users and put under the control of large corporations. This practice destroys traditions, cultures, and food sustainability, and it comes at an untenable cost to the environment.

Overall, palm oil production is a dangerous business. It is essential to bear in mind the following elements when considering its future in the increasingly fragile world in which we live:

Sustainable development and oil palm plantations: an impossible match

It is false and dangerous to believe that the industry can contribute to socio-economic development. From the perspective of the victims, this statement is offensive and misleading. Oil palm plantations have displaced thousands of indigenous peoples around the world, destroying their ICCAs and depriving them of their food sovereignty, livelihood and cultural integrity. Palm oil



Clear cutting for oil palm expansion in Riau, Sumatra © D. Novellino

production has increased rural poverty and forced thousands of farmers to work under miserable and exploitative conditions. There is evidence of child labour in oil palm plantations, and governments have pushed oil palm plantations onto land conveniently defined as ‘degraded’, ‘idle’ or ‘abandoned’, when in fact that land is under rotating cultivation fallow periods. Such land is actually thoughtfully cultivated through sustainable rotational cycles by indigenous people- and is not ‘degraded’ at all.

The health hazards of processed palm oil

Palm oil demand will decrease as consumer awareness grows, because palm oil consumption has serious consequences for human health. The European Food Safety Authority (EFSA) assessed the risks of palm oil on public health, focusing on the substances glycidyl fatty acid esters (GE), 3-monochloropropanediol (3-MCPD), and 2-monochloropropanediol (2-MCPD), which are formed when vegetable oils are refined at high temperatures (approx. 200°C). Glycerol-based process contaminants have also been found in palm oil. Dr Helle Knutsen, Chair of the CONTAM Panel (Panel on Contaminants in the Food Chain), [said](#): “There is sufficient evidence that glycidol is genotoxic and carcinogenic, therefore the CONTAM Panel did not set a safe level for GE.” Palm oil also has a relatively high content of saturated fatty acids (SFAs), particularly palmitic acid, which have been associated with increased risk of coronary heart disease and some types of tumors. Vitamins and carotenoid are present in crude palm oil, but these substances are lost in the refining process. Children are especially vulnerable to the harmful effects of palm oil because of their low body weight in relation to the quantity of palm oil-based substances they consume. The German Federal Institute for Risk Assessment (BfR) has issued a warning against consumption of palm oil, and the link between the consumption of palm oil and obesity in children has been stressed by various experts.



Forest clearing for oil palm plantations in Bataraza, Palawan © D Novellino

As a consequence of ongoing actions at different levels (especially in Europe) to request food and other industries to give up the use of palm oil, several manufacturing industries are already moving away from the use of palm oil in their products (snacks, biscuits, etc.). Palm oil is not only the world's most used vegetable oil, but it is increasingly used as an agro-fuel. In Italy, a Conference has addressed a motion against palm oil's use to the Italian Chamber of Deputies (Motion 066 - [Mitigating the impacts of oil palm expansion and operations on biodiversity](#)). While consumers

can be informed and asked to purchase palm oil-free food products, it is impossible to provide them with suitable alternatives to the diesel they use for their cars. Diesel fuel contains palm oil.

RSP certifications: “green-washing” becomes legalized

It is doubtful that there is any sustainable approach to oil palm cultivation. CALG believes that what is envisioned by the Roundtable on Sustainable Palm Oil (RSPO) is simply a form of “green-washing”. As RSPO's criteria for sustainability are based on assumptions that cannot be proven, we believe the way forward is simply to shift to sustainable alternatives to oil palm development. We believe that those who support the RSPO are endorsing a harmful business, one proven to be socially and environmentally unsustainable in the majority of countries where oil palm plantations have been established. Certification schemes for industrial tree plantations are often an illusion or an instrument for corporations to distract from the real problems and their disastrous effects on human lives and on the environment. As argued by Rainforest Rescue: “The RSPO does not rule out the clearing of rainforest. Only primary and ‘high conservation value’ (HCV) forests have been considered off-limits for palm oil plantations under RSVP label, since November 2005. An internationally recognized definition of HCV areas has not been established, and the transitions between primary and secondary rainforests are blurred in practice. Most of the social aspects that have been defined by the RSPO are general principles and human rights, the compliance with which should be self-evident. Despite of RSVP certification, farmers and indigenous people are displaced from their lands, and they are threatened or arrested if they resist the land grabs. Compliance with the criteria is not reviewed adequately, and violations are rarely punished”.

Respect of ILO 169 could reduce oil palm expansion on tribal land

The ILO 169 Convention could play a key role in saving the world's rainforests, and help put control of the land back in the hands of the people who have looked after it for generations. The Convention on Biological Diversity (CBD) Strategic Plan for Biodiversity 2011–2020 and its the Aichi Targets, and the United Nations 2030 Agenda for Sustainable Development with its 17 Sustainable Development Goals (SDGs) could also help. ILO 169 includes international commitments for the rights of indigenous peoples. While UNDRIP is not legally binding for the ratifying countries, ILO Convention 169 is. Policies and investments in agriculture and land use have a direct impact on indigenous peoples, and biofuel and investments in the oil palm industries should reviewed with those consequences in mind. We also need to convince the nations who have sidestepped signing ILO 169 that it is a crucial document and worthy of their adoption. (For more details, please check this link: [a report by Rainforest Rescue.](#))



Virgin forest being converted into oil palm plantations in Sarawak © D. Novellino

The World Conservation Congress: a call for action for IUCN Director General

As we prepare for the IUCN 2016 World Conservation Congress, we believe that strong and immediate measures are needed. In view of the catastrophic impact palm-oil plantations have already had on tropical forests, we must urge the IUCN Director General to do more than merely conduct a situation analysis. A great deal of powerful evidence about the impact of oil palm plantations on biodiversity and local communities already exists and is readily available. Rather, we believe that the DG should make an

uncompromising call to halt oil palm expansion globally. She should urge the European Union and individual countries to abandon their disastrous biofuels policies for the benefit of climate, biodiversity, and the health and well-being of millions of peoples from the global south. According to Rainforest Rescue, tropical forests are going up in flames because of the EU's tragically misguided efforts to protect the climate with its biofuels policy. Producing the 1.6 million tons of palm oil consumed annually by European vehicles requires a plantation area of 5,500 square kilometres – that's an area of former rainforest land nearly four times the size of London or seven times the size of New York City. The IUCN DG should urge member countries to reduce immediately, and finally ban, the importation of palm oil. Prompt and decisive action is the only way to save the dwindling tropical forest that remains, especially in countries where ICCAs exist and represent the most vivid, vibrant and successful examples of how indigenous and traditional communities are the best managers and protectors of their natural environment and cultural landscapes.

Indigenous Terra Madre and the Shillong Declaration stress that food sovereignty is rooted in secured domains and collective governance



Traditional food products from Meghalaya, India © Gbf

By Grazia Borrini Feyerabend, ICCA Consortium
Global Coordinator

Probably most of you know about [Slow Food](#), an organization started by the now legendary Carlo Petrini in Rome in the 1980s, as a reaction to low-quality, mass-produced fast food. Over the past decades, the movement has grown into a sort of “food revolution”. With tens of thousands of members, the movement promotes food that is “good, clean and fair.” Promoting biological and cultural diversity and upholding traditional foods, Slow Food works at a grassroots level with indigenous farmers,

pastoralists, hunter-gatherers, and fisherfolk, and connects them with scientists, chefs and policy makers. Slow Food is also the key promoter of Terra Madre—an international event that regularly brings to Italy thousands of farmers and food producers from all over the world. In 2011, the First Indigenous Terra Madre (ITM) event was organized in Jokkmokk, Sweden, by the Sámi people. It was Slow Food's first event to be entirely dedicated to indigenous peoples.

Four years later, on November 3-7, 2015, the second Indigenous Terra Madre event was held in remote north-east India, in Shillong (Meghalaya). The meeting gathered 628 delegates from 62 countries and 170 indigenous communities. They met with the [Indigenous Partnership for Agrobiodiversity and Food Sovereignty](#), [Slow Food International](#), various UN agencies and donors to showcase their traditional

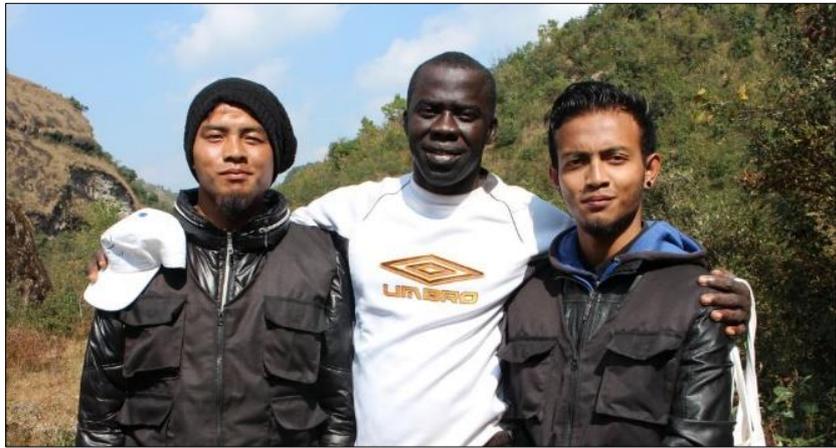
knowledge, skills and practices that safeguard natural resources and contribute to resilient food systems. Taken as a whole, this is a wealth of capacities towards a more sustainable, healthier, and humane future. To get a glimpse of the atmosphere at the meeting, you may watch [this video](#).



All ITM participants had an opportunity to spend a full day with a local community and enjoy the traditional food they prepared © Gbf

At the kind invitation of one of the Consortium's main donors— the Christensen Fund— I participated in this meeting together with Salatou Sambou, the Coordinator for the marine and coastal ecosystems of West Africa. Salatou and I were invited to share the experience of [Kawawana](#), a well-known ICCA in Casamance (Senegal). The theme of food sovereignty and recuperation of ancestral knowledge related to food, fishing and agriculture was central at every step of the emergence of Kawawana, and still is today. Indeed, the departure point of the process was the local loss of food sovereignty, because their environment had been pillaged by overfishing, and fishing with damaging gears, by outsiders. Today, the establishment of the ICCA Kawawana has allowed the villagers to re-instate local governance and management of natural resources. In one of the zones of the ICCA (the "food sovereignty zone") fishermen fish only for local consumption and sell their fish only in the eight villages that comprise the local municipality, at a locally agreed price. With that, the local villagers can again eat the "good fish"

they like. This is a rule they consciously and collectively devised as essential for the return to what they call "the good life".



A perfect black and white! Salatou Sambou, ICCA Coordinator for the marine ecosystems of West Africa, meets two young colleagues from a local community in Meghalaya, India. © Gbf

The Indigenous Terra Madre gathering produced the **Shillong Declaration** (find here the links for the declaration in [English](#), [Spanish](#), [French](#), [Portuguese](#) and [Russian](#)). The declaration is a compelling call to do all that is needed to conserve agro-biodiversity and agro-ecological production— the

ground of food sovereignty around the world. The Consortium is proud to have contributed to the development of this declaration and, in particular, to the call to ensure that indigenous peoples and local communities are enabled to continue to “care for, and maintain, their lands and territories” and “protect, sustainably use, restore and enrich the variety of seeds, breeds, fish, bees and other living organisms they host”. Our contribution also stressed the “stewardship role and capacity to generate marvellously diverse food for people and cultures” and the wealth of “languages and traditional knowledge, practices and institutions that evolved with agro-biodiversity”. Importantly, we recommended clarifying that food sovereignty depends on “secured domains” and the “collective governance and management of land, water and natural resources”. The declaration took on all our points, and we trust that spreading positive words and ideas is a key step towards consequent action.

CCRI Steering Committee Meeting at CBD SBSTTA-20 and SBI-1

By Yolanda Sikking, Global Forest Coalition



*Side event organised at the CBD SBSTTA-20 meeting in Montreal, Canada
© GFC*

The Global Forest Coalition (GFC) has joined with other partners to create the Community Conservation Resilience Initiative (CCRI). The CCRI will promote the full implementation of the CBD’s 2011-2020 Strategic Plan and Aichi Targets. Their oversight will include assessing the resilience of community conservation initiatives in over 60 communities in 20 countries. The CCRI Steering Committee met on April 28 – 30, 2016, as the Subsidiary Bodies on Scientific, Technical and Technological Advice (SBSTTA) and Implementation (SBI) of the Convention on Biodiversity (CBD) held their joint meeting in Montreal, Canada.

The overall objective of the meeting was an in-depth review of the CCRI projects implemented in 2015, including the opportunities and challenges encountered along the way. The Committee also discussed strategies to strengthen activities for the CCRI project partners in the coming year, 2016-2017, including the ongoing challenge of continuing the CCRI work post-funding. The participants looked at their communications strategy and considered ways to share and expand the positive outcomes of the CCRI into national, regional and international arenas. They identified the full participation of women in the CCRI as a key challenge, and they resolved to apply a renewed and sharper focus on this issue within the CCRI and its partners, in the coming year.

The meeting in April included a side event, also organized by the CBD SBSTTA-20, entitled “[Indigenous Peoples’ and Local Communities’ Recommendations for Appropriate Recognition and Support of ICCAs and other Community Conservation Initiatives](#)”. These discussions delved into key issues relating to community conservation under the CBD, Indigenous Peoples’ and Community Conserved Territories and Areas (ICCAs) in global databases, along with the unique and invaluable role of Indigenous Peoples, Local Communities and women in these spheres. This side event highlighted the ways in which recognition and support of ICCAs and community conservation can contribute to the achievement of the [Aichi Biodiversity Targets](#), in particular to Target 11. The participants considered the various forms

of support that the communities and their conservation initiatives still need in order to remain resilient. Specific examples of community conservation practices and traditional knowledge were shared, drawn from the experiences of the Guna indigenous people in Panama and the Udege communities in Russia. These communities also spoke of the threats facing their communities, livelihoods and conservation approaches, and of the kinds of support that they still need. At this smaller event, and throughout the SBSTTA and SBI meetings, these groups joined the ICCA Consortium and members of the newly established CBD women’s caucus and other allies to speak with one voice, advocating for the importance of community conservation and traditional knowledge.

Deliberating Conflict, Peace and Resolution at the 15th Session of the UN Permanent Forum on Indigenous Issues

By Yolanda Sikking and Jeanette Sequeira, Global Forest Coalition



Opening ceremony of the 15th Session of the UN Permanent Forum on Indigenous Issues © GFC

The Fifteenth Session of the Permanent Forum of Indigenous Issues took place from 9 – 20th May at the United Nations Headquarters in New York. A key feature of this year’s session was the launch of the System-Wide Action Plan, by the UN Secretary General Ban Ki-moon. This is a six-point plan that addresses key issues towards the full realisation of the rights of Indigenous Peoples, including the implementation of the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) at the national level.

The theme of the fifteenth session was ‘Indigenous Peoples: Conflict, Peace and Resolution’, which served as a strong platform for Indigenous Peoples to discuss the deplorable conflicts occurring in their homelands and to make recommendations to end them. Many Indigenous Peoples called for their own Member States to recognise and implement the rights enshrined in the UNDRIP, particularly land rights. At the international level, [many voices](#) echoed the need to enhance the participation of Indigenous Peoples at UN bodies and processes. There were many inspiring interventions and side events led by Indigenous Peoples during the Permanent Forum, including many women’s and youth groups. The Global Forest Coalition (GFC) also held a side event on the subjects of land and resource conflicts, the resilience of community conservation, and ICCAs. The speakers discussed the destructive land and resource conflicts faced by communities in Malaysia, Kenya and Colombia, and the resilience and initiatives of communities to combat this, with a special focus on the Community Conservation Resilience Initiative (CCRI) processes in their communities.

For more information please contact [Jeanette Sequeira](#).

2nd United Nations Environment Assembly- delivering on the 2030 Agenda

By Yolanda Sikking, Isis Alvarez and Jeanette Sequeira, Global Forest Coalition



Women 2030 start-up meeting in Nairobi, following UNEA-2 © GFC

The 2nd United Nations Environment Assembly (UNEA) met during May 23 - 27 at UNEP Headquarters in Nairobi. The assembly accepted 25 out of 26 Resolutions, but many of the resolutions that did pass were weakened through the negotiations process. The much-debated resolution on Natural Capital involved long rounds of discussion on its definition, and it ended with very little clarity, nothing more than a reference about how it should be understood: as the meeting progressed, the terms 'natural capital' and 'natural resources' were used with little or no differentiation.

The Global Forest Coalition (GFC), as one of the Organising Partners for the Women's Major Group (WMG) on Sustainable Development, and a partner in the co-facilitation of the WMG at UNEP, held a side event at UNEA-2 on Friday May 27, 2016. The event focused on the *"Roles, rights and needs of women in community conservation and how to enhance them within the SDG framework"* and managed to fill the room with a diverse and interested audience. The side event first introduced the Community Conservation Resilience Initiative (CCRI) and described its scope, then presented findings about the numerous traditions and approaches to conserving biodiversity in different communities, as well as the significant threats they face. The CCRI's participatory methodology was shared as being a key to the long term success of their programs. Their methodology includes a strong focus on analysing gender issues in community conservation. The presenters shared some of the guiding questions the CCRI uses for its gender analyses in communities, as well as a few examples of completed initiatives. Another presentation explored how the CCRI's enhanced support for community-driven conservation strategies can help to achieve the Sustainable Development Goals (SDGs) and Aichi Biodiversity Targets. The CCRI is an important tool for bottom-up monitoring of the different Sustainable Development Goals, including SDG15 on Forests (including target 15.2 on halting deforestation by 2020) and SDG5 on Gender Equality. The Indigenous Alliance of Tribal Peoples of the Tropical Forests continued the discussions by raising the different problems communities in Kenya confront in their community-based conservation activities. Livestock raising and agro-industrial expansion of tea crops and sugar cane threaten community conservation in the area. Community experiences show that issues such as land tenure and the empowerment of women are difficult but not impossible to overcome, and that working to involve local and national governments remains important.

Immediately following UNEA-2, the GFC and 4 other organisations held a start-up meeting for a new 5-year project that will focus on gender-responsive implementation of the SDGs. This project is funded by the European Commission for Development and Cooperation (DEVCO) and will involve the networking of women's and gender-focussed civil society organisations with the goal of implementing the SDGs, policy monitoring and advocacy, capacity building, and media and social outreach.

For more information please contact [Jeanette Sequeira](#) or [Isis Alvarez](#).

50th GEF Council Meeting and CSO Consultation

By Jessica Campese, ICCA Consortium Honorary member and Coraina de la Plaza, Global Forest Coalition



The Civil Society Organisation network © IISD

The Global Environment Facility (GEF) Council Consultation Meeting with Civil Society Organizations (CSOs) and 50th GEF Council Meeting took place from June 6-9, 2016 in Washington, DC. Representatives of the ICCA Consortium and several of its Members, including the Global Forest Coalition ([GFC](#)), participated as part of the GEF [CSO-Network](#). Statements from the CSO-Network included, among many others, a recommendation that the GEF Work Program incorporate appropriate recognition of, and support for, land and territories governed by indigenous peoples and local communities, in line with their self-determined priorities and plans.

What is the GEF? Established at the Rio Summit in 1992, the GEF is an international financial organization that provides grants related to biodiversity, climate change, and other environmental concerns. In addition to a portfolio of large and medium-sized projects, GEF supports the Small Grants Programme ([SGP](#)) and serves as the main financial mechanism for several multilateral conventions, including the UN Convention on Biological Diversity ([CBD](#)), the United Nations Framework Convention on Climate Change ([UNFCCC](#)), and the UN Convention to Combat Desertification ([UNCCD](#)).

What is the GEF CSO-Network? Established in 1995, the GEF CSO-Network's mission is to "safeguard the global environment through strengthening civil society partnership with GEF by enhancing informed participation, contributing to policy development and stimulating local action". The Network has more than [500 active members](#) in 16 regions. It is governed by a [Coordination Committee](#), which includes 16 [Regional Focal Points](#) and three representatives of Indigenous Peoples' Organizations. The CSO-Network also appoints [Country Focal Points](#). Core activities are outlined in the [Network Strategic Plan 2015 – 2022](#). At GEF Council meetings, the Network's functions include organizing a civil society consultation with the Council and facilitating the development of CSO inputs to relevant agenda items.

What was discussed at the 50th Council Meeting? Agenda items that may be of particular interest to the Consortium and its members are **summarized on the Consortium website [here](#)**, adapted in part from [IISD's Summary Report](#) and the CSO-Network Statements given during the meeting. For more details, [IISD](#) provides a summary of each day's discussion. You can also download the meeting's [Annotated Provisional Agenda](#), together with the full meeting [documents](#). The full text of all GEF CSO-Network statements can be downloaded from their [summary report](#).

How can we further engage with the GEF and the CSO-Network?

- *GEF CSO-Network:* The Consortium and a number of its members are also CSO-Network members. Others may also wish to join. We will continue to engage with the Network. The next Council Meeting and CSO Consultation will be held in October 2016 in Washington, DC.

- *GEF Small Grants Programme*: The Consortium and its members have effectively engaged with many SGP National Coordinators and SGP HQ staff over the years, and SGP has been very supportive of ICCAs and related activities in many countries around the world.
- *GEF Large and Medium-sized Projects*: The Consortium has not yet been significantly involved in priority-setting for large and medium-sized GEF projects, which are largely determined by national governments. This is an area for further exploration going forward. For example, members can review [GEF projects](#) in their country or region and, if they have comments or wish to engage, contact CSO-Network Country and Regional Focal Points and their GEF country Operational Focal Points.

Where can I get more information?

- GEF [Website](#)
- GEF CSO Network [Website](#)
- IISD Reporting Services [Video Summary](#) of the Meetings
- Full [report](#) from the GEF CSO Network
- [Principles and Guidelines for Engagement for Indigenous Peoples](#), by the GEF

REGIONAL NEWS

LATIN AMERICA

TICCA en Mesoamérica: evento regional de intercambio de conocimientos y aprendizaje

Por Albert M. Chan-Dzul, Coordinador de la Región Mesoamérica Consorcio TICCA, Felipe Gómez Gómez, Miembro del Comité directivo Consorcio TICCA, Oswaldo Chayax Tesucún, Miembro honorario y tesorero TICCA Guatemala, y Rigoberto Vicente López, Cooperativa Manos Unidas

Mesoamérica es cuna de antiguas culturas, hogar de millones de personas y una de las regiones del mundo con mega-biodiversidad en una enorme variedad de territorios y áreas gobernados, gestionados y conservados por sus pueblos y comunidades indígenas (PI y CL). Con el objetivo de compartir conocimientos entre actores regionales clave y fortalecer sus capacidades para promover y fortalecer el reconocimiento y apoyo adecuado de los TICCA para mejorar su eficacia en la región, dentro y fuera del marco de los países piloto de la



Miembros de la Cooperativa Manos Unidas, anfitriones de la visita de campo © Gbf

[Iniciativa Global de Apoyo \(GSI\)](#), se llevó a cabo del 3 al 8 de abril 2016 en San José, Petén, Guatemala, el “Evento regional de intercambio de conocimientos y aprendizaje mutuo sobre los TICCA en Mesoamérica”.



Ceremonia Maya del fuego, en la Academia de Lengua Maya, dirigida por Felipe Gómez de Oxlujuj Ajpop © Gbf

Para este evento, **llegaron de Belice, Guatemala, El Salvador, México y Surinam** representantes de pueblos indígenas y comunidades locales que gobiernan y gestionan sus TICCA, agencias gubernamentales pertinentes, organizaciones de la sociedad civil de apoyo y coordinadores nacionales del FMAM/PPD, quienes fueron los actores clave para el desarrollo de este evento, junto con el apoyo del equipo coordinador del Consorcio TICCA.

Para empezar, el equipo de cada país presentó **la situación de los TICCA en términos de políticas, prácticas,**

condiciones actuales y perspectivas. Estas presentaciones demostraron la enorme diversidad de TICCA que existen en la región, gobernadas por los mismos PI y CL pero también la gran cantidad de amenazas, muchas de ellas compartidas. Se destacó que quizá las más importantes y conspicuas, como en otras partes del mundo, sean la falta de reconocimiento adecuado y los megaproyectos; aunque hay otros menos visibles como la erosión cultural. Con la idea de reforzar el entendimiento del concepto TICCA, miembros del Consorcio discutieron acerca de la evolución histórica del fenómeno TICCA con múltiples ejemplos alrededor del mundo, complementada y enriquecida con ejemplos concretos de nuestra región a través de la presentación de un [trabajo de investigación](#) de Silvel Elías. También se presentó el Consorcio y su funcionamiento, las principales políticas internacionales que apoyan el reconocimiento de los TICCA, y la iniciativa del Registro Internacional de las Áreas Conservadas, que brinda la oportunidad a los PI y CL de lograr un reconocimiento internacional a sus esfuerzos de conservación.

Finalmente, con estos insumos, los equipos se reunieron para **diseñar, de forma participativa, las estrategias nacionales de cada país**, iniciando con la identificación de un nombre apropiado para referirse a los TICCA en cada país, qué extensión ocupan, cuáles son las principales oportunidades y amenazas y un plan estratégico hacia el reconocimiento nacional. Un tema clave, que forma parte del reconocimiento apropiado, es que no se pretende imponer una denominación y menos externa y ajena a las comunidades. Se pretende que el término TICCA sirva para hablar en un lenguaje común en cualquier parte del mundo; así, cada país o región denomina sus TICCA como mejor le parezca. Por ejemplo, el equipo de Belice decidió llamarlos **Sitios de Patrimonio Comunitario**; Guatemala, **Territorios gobernados por PI y CL Qanan Ulew**, y El Salvador, **Áreas de Conservación Comunitaria**.

En el tercer día todo el grupo visitó la Cooperativa Manos Unidas del municipio de Sayaxché. Se visitaron las parcelas de uso de los socios y posteriormente se llevó a cabo una reunión con la cooperativa en donde la comunidad tuvo la oportunidad de contar su experiencia. Esta visita permitió vislumbrar la realidad de una comunidad de cara a las oportunidades y las amenazas (división interna de los miembros y plantaciones de palma de aceite). Respecto de esta visita, la conclusión más importante desde la visión del grupo fue que, independientemente de la oportunidad de opinar, **es la comunidad misma la que puede definirse como TICCA.**

El cuarto día inició con una ceremonia maya, dirigida por Felipe Gómez y Abraham Quim, con el fuego como elemento central, y con la intención de reconectarse con la intención de agradecer a la madre Tierra y reconectarse con el territorio. Al final de este día, cada equipo se reunió de nuevo para desarrollar **un plan para promover el reconocimiento apropiado y el apoyo a los TICCA en los respectivos países** y para definir quién debe hacer cada actividad identificada, con qué medio y en cuánto tiempo para cumplir con los objetivos. Como era de esperarse, los planes resultaron muy diferentes de acuerdo al contexto de cada país, pero cada uno con una gran riqueza de información para desarrollar en el respectivo país. Por ejemplo, para Belice un objetivo estratégico es lograr el

reconocimiento legal de las normas locales; para Surinam, fortalecer la auto-gobernanza; para Guatemala, fortalecer a las autoridades tradicionales; para México, posicionar el concepto TICCA, y para el Salvador, hacer un inventario de TICCA potenciales.

En el último día se realizó una planificación del seguimiento como región mesoamericana. Primero, cada país nombró a una persona de contacto y se ubicaron temas clave (formas de gobernanza consuetudinaria, legislación y políticas, sistemas de Alerta TICCA en situaciones de amenaza y conflicto, opciones de aprovechamiento sustentable, discriminación al interior y fuera de las comunidades, entre otros) en la que debemos prepararnos como potencial red de aprendizaje regional, conocer experiencias para aumentar la membresía del Consorcio para que más TICCA formen parte de este movimiento, que el Consorcio ubique y trabaje en la búsqueda de estrategias de apoyo para las comunidades y personas amenazadas por defender el territorio.

Finalmente, se dio por concluido el evento dejando el compromiso de seguir en comunicación para llevar a los hechos cada acuerdo por el bien de la gran cantidad de TICCA en nuestra región.



Cierre del evento de intercambio en la Academia de Lengua Maya en San José, Petén, Guatemala © Gbf

Resumen de Políticas n° 3

Reconocer y apoyar a los TICCA en Mesoamérica

-¿Por qué y cómo?



Por S. Elias, A. M. Chan-Dzul y G. Borrini-Feyerabend con M. L. Acosta, C. Amaya, C. Camacho, A. Ramos y V. Solis Rivera, 2016.

El Consorcio se complace en anunciar que ya se encuentra disponible el ejemplar número 3 de la serie de Resúmenes de Políticas, titulado **Reconocer y apoyar a los TICCA en Mesoamérica -¿Por qué y cómo?** Producido en colaboración con el Programa de Estudios Rurales y Territoriales de la Facultad de Agronomía de la Universidad San Carlos de Guatemala, el Centro Interdisciplinario de Investigación y Desarrollo Alternativo, *U Yich Lu'um* de México y CENESTA, Iran. Cumpliendo con el objetivo de dar visibilidad y apoyar el justo reconocimiento de las áreas conservadas por los PI y CL, en este número se presenta una serie de ejemplos de TICCA en Mesoamérica así como una serie de recomendaciones

para legislaciones y políticas nacionales y su potencial aplicación para cada país mesoamericano.

Se implementa la Iniciativa Global de Apoyo a los TICCA en Colombia

Por Carolina Amaya, Punto Focal Colombia, Consorcio TICCA



Alba Nelly Bolívar Dasilva, de la Asociación de Autoridades Tradicionales Indígenas Asopamurimajsá, Colombia, representando a su pueblo durante el evento Regional de Intercambio de conocimientos y aprendizajes sobre TICCA, en Diciembre 2015, Ecuador © E. Courtine

En 2015 se llevaron a cabo dos eventos en la región andina que han servido como insumo para implementar la Iniciativa Global de Apoyo a los TICCA en Colombia (GSI por su sigla en inglés). Estos eventos fueron el «Taller de arranque de la Iniciativa Global de Apoyo a los TICCA» en Cayambe, Ecuador, en abril, y el «Evento regional de intercambio de conocimientos y aprendizajes sobre los TICCA» en Puerto López, Ecuador, en diciembre. Vale la pena destacar que gracias al trabajo realizado tanto en los grupos por países como en los intercambios en las plenarios, se ha podido avanzar en Colombia siguiendo las líneas de trabajo definidas en dichos talleres.

En estrecha colaboración con la Coordinadora Nacional del Programa de Pequeñas

Donaciones del Fondo para el Medio Ambiente Mundial GEF, Ana Beatriz Barona, el Consorcio ha logrado llamar la atención sobre la necesidad de que Colombia participe en esta iniciativa teniendo en cuenta las invaluable oportunidades de identificación de TICCA para apoyo y fortalecimiento.

En el primer semestre de 2016, PPD-GEF Colombia avanzó en la revisión y adaptación de los términos de referencia para la selección de la organización nacional que acompañará el diseño de la estrategia de apoyo directo con pequeñas donaciones a TICCA emblemáticos. El Centro de Estudios Médicos Interculturales —CEMI— que también es Miembro del Consorcio, fue seleccionado como organización estratégica tras cumplir los requisitos de presentación de un plan de trabajo y la evaluación por un comité elegido por PPD-GEF.

Tras la firma del Memorando de Acuerdo, el CEMI ha iniciado actividades que se recogen en tres objetivos específicos: generar una línea base pertinente para la gestión de los TICCA en Colombia; acompañar el proceso de autofortalecimiento de un mínimo de 4 a 10 TICCA, y establecer mecanismos de comunicación y divulgación para fomentar el conocimiento de los TICCA en los ámbitos nacional y regional.

Las actividades que se realizarán para lograr los objetivos incluyen la elaboración de un documento técnico de línea de base sobre los TICCA en Colombia que recoja también avances previos sobre el tema y en particular la iniciativa *Territorios comunitarios para la vida* que se ha constituido como el antecedente privilegiado del movimiento TICCA y que aglutina a importantes instituciones del país así como un número significativo de organizaciones de pueblos indígenas y comunidades locales interesadas en la conservación de sus territorios. De especial importancia será el acompañamiento al diseño de la estrategia y la organización del evento de lanzamiento de la convocatoria de PPD incluyendo el desarrollo de unos criterios de selección para los TICCA emblemáticos. Adicionalmente, se espera conformar una **red de amigos alrededor de los TICCA que apoye la estrategia desde distintos ámbitos académicos, institucionales y comunitarios**. La organización estratégica acompañará a PPD-GEF en la selección de los casos emblemáticos que se apoyarán con proyectos y hará el seguimiento y la sistematización de los mismos. Para terminar, se avanzará en una estrategia

de divulgación nacional y regional que incluirá la participación en el VI Congreso Colombiano de Etnobiología en 2017 con ponencias de académicos y representantes de los TICCA emblemáticos que se estarán apoyando; y la edición de varios productos para divulgación al público.

Se espera que este acompañamiento, de la mano con PPD-GEF y los Miembros y miembros honorarios del Consorcio TICCA, dé como fruto la creación de la red TICCA-Colombia.

La respuesta comunitaria a las consecuencias de un fuerte terremoto en Ecuador

Por Jairo Díaz Obando, FIDES, miembro del Consorcio TICCA

El 16 de abril de 2016 a las 18:58 locales (-05UTC), sucedió un terremoto de 7,8 grados de magnitud en la escala de Richter, que afectó las provincias de Manabí y Esmeraldas y tuvo como epicentro el



Mingas comunitarias hacen la demolición de casas afectadas y desaloja escombros en Las Gilces. © J. Díaz Obando

norroeste del país, frente a las playas de Pedernales hasta Mompiche. Las cifras iniciales son: 655 fallecidos; 16 000 heridos; 29 000 familias albergadas; 250 000 niños y niñas afectadas psicológicamente; 120 000 niños y niñas sin escuelas, 281 escuelas afectadas y más de 1125 edificios destruidos. (Fuentes COE / NNUU)

A partir de ese momento Manabí fue cobijada por la solidaridad y el amor de millones de compatriotas que buscaron canalizar su ayuda a las provincias afectadas. Es importante destacar el caso de la comuna de Las Gilces, conocida por haber autodeclarado un área comunitaria en su territorio de manglares constituyéndose en un fuerte ejemplo de TICCA en el país.

La Comunidad tuvo que hacer frente rápidamente a la recuperación mostrando una gran resiliencia frente a este tipo de desastres: inició con la remoción de escombros, y organizó —conjuntamente con las otras comunidades que pertenecen al Comité Intercomunitario de Defensa del Ecosistema Manglar,



En la Comunidad de San Roque, las organizaciones del estuario del río Portoviejo, organizan la distribución de la ayuda humanitaria, se atendieron más de 2000 familias. © J Díaz Obando

con FIDES y con el apoyo del PNUD— la ayuda humanitaria para más de dos mil familias afectadas de los estuarios de los ríos Portoviejo y Chone.

Ahora las comunidades avanzan en la reconstrucción de sus medios de vida, recomponiendo sus actividades económicas como el turismo comunitario, las actividades agrícolas y pesqueras y restaurando el tejido social, organizativo y comunitario.

En el marco de la generación de las condiciones socio-económicas y ambientales para la resiliencia es fundamental trabajar sobre la conservación y restauración de los ecosistemas a fin de mejorar los servicios ambientales que apoyan la restitución de los medios de vida.

Promoviendo la participación e incidencia de pueblos originarios en la discusión de un proyecto de ley que podría tener importantes implicancias para los TICCA en Chile

Por Lorena Arce, Coordinadora Regional del Consorcio TICCA, José Aylwin Co-Director del Observatorio Ciudadano & Felipe Guerra, Abogado del Observatorio Ciudadano

En junio de 2014, el gobierno de la actual Presidenta de Chile, Michelle Bachelet, repone en el Senado el Proyecto de Ley para la creación del nuevo Servicio de Biodiversidad y Áreas Protegidas (SBAP) y del Sistema Nacional de Áreas Protegidas (SNAP) que se encontraba paralizado en el Congreso desde la administración anterior de Sebastián Piñera. Desde ese momento los miembros del Consorcio TICCA en Chile han estado dando seguimiento a dicho Proyecto de Ley y realizando recomendaciones, considerando que esta instancia puede representar una oportunidad para avanzar hacia un adecuado reconocimiento de los TICCA en el país. La buena noticia es que existen algunos avances en esta dirección, aunque todavía falta bastante camino por recorrer.



Participantes del taller de discusión sobre las implicancias de la Ley SBAP para los pueblos indígenas, en este caso mapuche. Realizado en enero de 2016 en la Comunidad de Manquemapu que integra la Asociación Indígena Mapu Lahual, miembros del Consorcio. © L. Arce

Si bien resulta valorable que el gobierno promueva una legislación que complete la reforma a la institucionalidad ambiental (el Ministerio de Medio Ambiente o MMA se crea el 2010) y que exista un servicio público encargado de coordinar los numerosos y dispersos cuerpos legales y políticas existentes en materia de conservación; el texto original del Proyecto de Ley tiene una serie de limitaciones tanto desde la perspectiva de los derechos humanos como de las directrices internacionales de conservación, partiendo por omitir cualquier referencia a pueblos indígenas y su relación con la conservación de la biodiversidad.

Ante esta situación, la solicitud que hicieran dirigentes mapuches durante el 2014 (ver Boletín N°9, pág.27) y el Consorcio en Chile para que este proyecto fuese consultado a los pueblos indígenas, según lo establece el convenio 169 de la OIT, fue finalmente acogida por el ejecutivo. En consecuencia, desde marzo de 2016 el MMA está llevando adelante [un proceso de consulta sobre el proyecto de Ley SBAP](#), el que concluirá a fines de este año.

Paralelamente, con el apoyo del Fondo de Iniciativas Locales de la Embajada de Canadá, entre fines de 2015 y marzo de 2016, se realizaron cinco talleres en distintas regiones y localidades del país (Manquemapu, Huasco Alto, Rapa Nui, San Pedro de Atacama y Curarrehue), con el objetivo de promover una participación informada de los pueblos indígenas en la discusión del Proyecto de Ley SBAP. Luego, ante la solicitud de comunidades de la isla de Chiloé y el archipiélago de Las Guaitecas (en el sur de Chile) se realizó un último taller con el apoyo del Consorcio y el Observatorio Ciudadano, donde además se discutieron diversas estrategias –no legales y legales– para la protección de territorios bioculturales.



Participantes del taller de discusión sobre las implicancias de la Ley SBAP para los pueblos indígenas, en este caso likan antai y aymaras. Realizado en marzo de 2016 en San Pedro de Atacama, Región de Atacama. © L. Arce

En el marco del proyecto financiado por la Embajada de Canadá y con el apoyo de IWGIA, se elaboró una publicación conjunta entre el Observatorio Ciudadano y el Consorcio TICCA: [“Cuestionando los enfoques clásicos de conservación en Chile: El aporte de los pueblos indígenas y las comunidades locales a la protección de la biodiversidad”](#).

OCEANIA

Tasmania – After a long journey, World Heritage Area delivers Indigenous rights

By Emma Lee and Fiona Hamilton, Board Directors for melythina tiakana warrana Aboriginal Corporation.



Contemplating the voyage ahead and reclaiming a journey 180 years in abeyance. © F. Hamilton

Our peoples, Tasmanian Aboriginal peoples, have suffered global injustice as a genocide group. The ferocity and intensity of our colonisation was such that Raphaël Lempkin used our experience to help define his 1940’s neologism ‘genocide’ and the terms of the UN Convention on the Prevention and Punishment of the Crime of Genocide (Curthoys 2005; Van Der Wilt et al. 2012). Although we are survivors of genocide, our continued existence as Indigenous peoples had not been guaranteed or enshrined within Australian legislation. A lack of certainty over our legislated existence has meant that the management of Tasmania’s protected areas has been one of exclusion for our peoples. This has been particularly evident in our precious TWWHA country, the Tasmanian Wilderness World Heritage Area. The TWWHA country covers one-fifth of the Tasmanian land mass, or approximately 1.8 million hectares (DPIPWE 2014). In 1982, it was one of the first properties to be listed as a mixed natural-cultural WHA. This culturally rich country fulfils seven of the WHA criteria and is only matched by Mt Taishan in China as possessing the most numerous Outstanding Universal Values (OUVs) (Lee 2015).

In 2013, the Tasmanian Government was required to create a new management plan for TWWHA country which would specifically address the World Heritage Committee (WHC) recommendations to improve our access and rights to TWWHA country. At the time, the conditions of our engagement in TWWHA country management were extremely poor: not one Tasmanian Aboriginal person had a job in TWWHA country, nor was there any on-going program established to manage the cultural OUVs. The managing agency, Tasmanian Parks & Wildlife Service, even gave themselves the lowest possible rating for any value management. In a self-assessment performed in 2004, they openly acknowledged their failure to conserve our cultural OUVs (TPWS 2004).

To address the WHC's recommendations, the Tasmanian Government employed, under a two-year contract that began in 2013, Fiona Hamilton as an Aboriginal Liaison Officer (ALO) to create an engagement strategy that would facilitate our active involvement in the drafting of a new plan. Emma Lee was able to advocate with government and others, as a PhD candidate. Faced with such adversarial conditions, we decided that the governance relationship between our peoples and the state, federal and international reporting bodies of TWWHA country was so poor that we needed to *reset the relationship*. This meant creating a new, whole-of-governance approach that would be all-encompassing and reflect our peoples' kinship, reciprocity and ways of knowing with TWWHA country. We would re-centre TWWHA country as core to our governance structures and adopt a process of deep and respectful listening to our peoples, wider communities and elected representatives as we worked to frame a collaborative and supportive approach.

To reset the relationship, we first supported our own peoples to develop a position that would be the voice for TWWHA country. Our engagement strategy saw our peoples' position as: culture, not politics; family, not organisations; and relationships before agreements. We have used the language and strategies of family violence prevention and applied it to our TWWHA country. We had been in an abusive relationship with the governing agencies, but we needed to make our families and communities healthy and functional again. We introduced love back into our negotiations (because this reflects our love of TWWHA country) and termed our strategy 'love-bombing', because we gave the government cultural gifts, strategic advice, and invitations to share in country and kinship. Even when they did not want it and rejected us, we came back the next day and demonstrated how our peoples can contribute to the Tasmanian economy through our joy, happiness, sustainable business and conservation plans, and willingness to work together. Never, ever once did we suggest that we were without power to manage our TWWHA country.

The key here is that when you say to the government or the WHC or your neighbours that you are powerless and dysfunctional, that things are really bad and you need money, then no one in their right mind would agree to share power over one-fifth of the land mass of Tasmania. We instead asked for a relationship that would support government programs of sustainable development, and we publicly thanked the government, by writing



*Ningher canoe - ti-tree over juncus reed and tied with bushman's bootstrap.
Reprinted with kind permission © F. Hamilton*

newspaper opinion pieces, for even their smallest efforts to build equity. We brought our wider communities with us to gain social approval for joint management of our TWWHA country. We also worked extensively on reviving our Aboriginal culture through events, exchanges, and field trips open to the public. The recovery of canoe-building techniques, after 180 years of being silent, saw *ningher* canoe launched in celebration of our rights to culture.

Our efforts resulted in the first joint management plan of a protected area country anywhere in Tasmania, released for public comment in January 2015. The TWWHA country plan of management has two key elements: ethics as process, and relationship as model (Lee: forthcoming thesis). In re-centring TWWHA country as core to governance, we were able to include plural and diverse views that were guided by our Indigenous ethics of kinship and reciprocity. (Lee: forthcoming thesis).

A Reactive Monitoring Mission (RMM) from the WHC came to TWWHA country in November 2015 and released their report in March 2016 (UNESCO 2016). The report was a scathing review of previous governance and management practices, stating that it is “widely accepted that the cultural heritage of the TWWHA has been playing second fiddle to the natural heritage at all times since inscription” (UNESCO 2016). However, we were able to explain and demonstrate our ethical processes of engagement in the new management plan for TWWHA country, so that the RMM further noted: “both the quality and the level of participation in the process appear high by global standards” (UNESCO 2016).

Respect for ourselves first has led to respect for others, and this has led to our ability to engage in dignified negotiations that reflect our deep connections to country. We are now in receipt of huge increases in funding, resources, inclusion and participation opportunities in TWWHA country. Even more importantly, we are now welcomed as peoples who are no longer considered a problem; with our collaborative framework and our contribution to cultural economies, we are considered an essential part of a positive solution.

Our leadership actions inspired a reciprocity from our governance partners. In 2015, the Tasmanian Premier made an announcement where he linked TWWHA country ethical processes to constitutional reform (Hodgman 2015). In Australia, there is great tension over our non-acknowledgment in the constitution Acts of each state and territory, as well as the federal government constitutional Act. Tasmania is the last of the Australian states to acknowledge our peoples as the First People - the traditional and original owners of country - within its constitution.



A young girl in TWWHA country. Reprinted with kind permission © F. Hamilton

In an extraordinary event, and to rectify our non-acknowledgment in the constitution, the Premier of Tasmania, in January 2016, devoted the entirety of his Australia Day Address to our peoples (Hodgman 2016). In this Address, the Premier stated that joint management of Tasmania’s protected areas country was the preferred model for future conservation. He also confirmed that constitutional recognition would occur this year (Hodgman 2016). Both of these changes came as a direct result of resetting the relationship (Hodgman 2016).

In June 2016, the Premier announced the draft text of the preamble to Tasmania’s Constitutional Act 1934:

Whereas the Parliament, on behalf of all the people of Tasmania, acknowledges Aboriginal people as Tasmania’s First People and the traditional and original owners of Tasmanian lands and waters; recognises the ongoing spiritual, social, cultural and economic importance of traditional lands and waters to Tasmanian Aboriginal people; and recognises the unique and lasting contribution that Tasmanian Aboriginal people make to Tasmania.

Recognition is the key theme here and, as part of the peace compact of TWWHA country, it is reflective of the relationships and good governance we want to be part of. If healthy partnerships develop among the people of Tasmania, based on recognising each other respectfully and ethically, then we

will have created a new social and economic pathway for sustainable cultural futures (Lee 2016c).

We are not quite there yet, as the preamble is only a draft. However, since January 2015, and in less than 18 months, we have been able to take the draft TWWHA country plan of management, an announcement by the Premier, and transform the two into a statement of inextinguishable rights that will frame our constitution.

The ICCA Consortium, with its international scope, was essential in helping us build our capacity to advocate for our rights to participate in TWWHA country management.

We take pride and pleasure in every word of our draft preamble. Public comment on the terms of our constitutional recognition closed on the 29th July 2016. More information can be found in this [link](#).

Welcome, welcome, welcome to our precious TWWHA country and Indigenous rights!

Please contact [Emma Lee](#) for more info and the references.

ASIA

First National Workshop on ICCAs in Myanmar

By Amalia Maling, WWF Myanmar and ICCA Consortium nominated honorary member

In line with the Promise of Sydney vision, POINT (the organization currently facilitating a national platform for indigenous peoples in Myanmar), WWF Myanmar and the ICCA Consortium joined forces in the spring of 2016 to organize the First Workshop on ICCAs in Myanmar. The groups met in Nay Pyi Taw, Myanmar on June 7-8, 2016, to focus on ways to increase awareness and better understanding of the role indigenous peoples and local communities have in governing and managing the country's forests. More



Participants were very interested with the topics presented and asked were active in asking questions © Gbf

than 90 representatives from various indigenous peoples' groups and networks in the country, local and international NGOs, and government agencies gathered together with these goals in mind.

Dr. Grazia Borrini-Feyerabend, Global Coordinator of the ICCA Consortium, and speakers from Indonesia and Philippines were invited to share their rich experiences and knowledge of ICCAs. "ICCAs are the 'seeds' of bio-cultural diversity around the world", Dr. Grazia said. "They are found everywhere, span all types of ecosystems and cultures, have thousands of local names and are extremely diverse".

The participants used the Myanmar conference as an opportunity to **reflect on the ICCAs in their country**, and they came up with a long list of ICCAs in different ecosystems – rivers, coastal, and forests. The length of this list is not surprising, since Myanmar is a region of Southeast Asia with richly diverse ethnicities. Some Karen participants from the Kamoethway community made an inspiring presentation on an outstanding ICCA in Tanintharyi Region, in the southern part of Myanmar. **"We will protect our forest with or without recognition", one of their leaders stated.** After listening to the inspiring experiences highlighting the benefits of ICCA recognition in the Philippines and Indonesia, and seeing the possible protection from threats of mining and other unsustainable development, the Kamoethway group expressed a lively interest in learning more.



Members of the community conducting water quality monitoring at Kamoethway watershed to determine impact of road construction © CSLD

The participation of U Kyaw Kyaw Lwin, Deputy Director General of the Forestry Department, added to the importance of the event. His opening remarks highlighted Myanmar's commitment to recognizing the customary rights of indigenous peoples and their ICCAs. Myanmar is one of the few countries that specifically targeted ICCA recognition in their National Biodiversity Strategic Action Plan (NBSAP). Target 11.1 of NBSAP states that 8% of Myanmar's land area will be conserved in protected areas, including ICCAs, by the year 2020. One of the actions identified as essential to reaching that goal is a review of opportunities for different forest governance and pilot initiatives

to test different governance types and forms of ICCA recognition.

This workshop was the founding moment for the appropriate recognition of ICCAs in Myanmar. With the help of the highly motivated participants, POINT and WWF Myanmar are committed to keeping the momentum alive through ongoing dialogue with government agencies. Continuing consultations with various IP groups and others will support the goal of establishing a strong and viable ICCA Network in Myanmar.



U Saw Kho, Chairman of the Community Support and Livelihood Development group, sharing the experience of the Kamoethway community in strengthening governance of their natural resources © Gbf

Philippine ICCAs secures support from the GEF

By Tanya Conlu, NTFP-EP and ICCA Consortium South-East Asia Coordinator and Dave de Vera, PAFID, and ICCA Consortium Honorary member

The Global Environment Facility (GEF) recently announced the approval of funding support for the second phase of the Philippine ICCA Project, formerly known as the New Conservation Areas of the Philippines Project or NewCAPP. The medium-sized grant was facilitated by the UNDP-Philippines and is worth around \$6 Million which includes counterpart amounts from the Philippine Government as well as local community partners.

The project will run for 4 years and will strengthen national systems that support the governance and management of ICCAs. It will advocate for the recognition of Indigenous Knowledge Systems and Practices (IKSP) as effective area-based conservation measures (OECMs). It will also facilitate the harmonization of conflicting laws and help address issues such as the non-adherence of some

government agencies to the Free, Prior and Informed Consent (FPIC) process. Designed to be participatory and holistic, the project aims to document 100,000 hectares of Key Biodiversity Areas (KBAs) in 10 ancestral domain sites as community-declared ICCAs.

According to Giovanni Reyes, co-convener of the Philippine ICCA Consortium and Steering Committee member of the International ICCA Consortium, **the project is about “recognition”, NOT “establishment” of ICCAs.** He emphasized that the project would give concrete meaning to the exercise of collective rights of indigenous peoples, especially with respect to the increasing national and global recognition of ICCAs as most viable mechanism in community-based resource management. He added that, at the same time, the outcome of the project would be an added layer of protection for ancestral domains.

The development of the project was in response to the insistent demands of Indigenous Community leaders who have expressed their desire to sustain the activities and gains of the NewCAPP which had earlier supported a limited number of Indigenous Communities in the mapping and documentation of their ICCAs. Community Resolutions had earlier been submitted by partner-communities to the BMB and UNDP seeking support for the protection and conservation of their ICCAs.



The Imugan people are ready to defend their ICCAs (c) Gbf

Promoting ‘Tagal Hutan’ to conserve traditional indigenous practices in Sabah, Malaysia

By Junia Anilik, Partners of Community Organisations in Sabah (PACOS Trust)

On 17 February 2016, a workshop was held in Kota Kinabalu (Sabah, Malaysia) to promote indigenous knowledge and practices in the sustainable use and management of forests and watersheds. This event was co-organised by members of the Sabah Social Forestry Working Group (SASOF), which includes the Sabah Forestry Department, ICCA Consortium members Non-Timber Forest Products Exchange Programme (NTFP EP) Malaysia and PACOS Trust, and the Indigenous Peoples Network of Malaysia (JOAS), among others. SASOF was informally established following the ASEAN Social Forestry Network (ASFN) Conference



Workshop participants © PACOS Trust

held in Kota Kinabalu in May 2014. At the February 2016 workshop, all current members of SASOF signed Terms of Reference to formally set out the group's guiding principles and mandate, which aims to develop and promote forms of appropriate recognition and support for: social/community forestry; customary and local stewardship, governance and management of forests and other natural resources; and sustainable community enterprises and livelihoods.

The workshop centred on *tagal hutan*, a traditional governance and management system that involves the collective ownership and responsibility for the sustainable use of resources. *Tagal* means prohibition in the Kadazandusun language, while *hutan* means forest in Bahasa Malaysia. *Tagal* is practiced by the Kadazandusun indigenous peoples of Sabah to manage their inland fish and rivers, and it is recognised by the Sabah Fisheries Department under the Sabah Inland Fisheries and Aquaculture Enactment 2003. However, the *tagal* system can also be used to manage other natural resources such as forests, watersheds and wildlife, and has the potential to be used for developing a policy or legal framework to recognize communities' conservation initiatives and ICCAs.

The workshop delved into the prospects of *tagal hutan* as a means to address issues of inclusion among indigenous communities in conserving and sustainably managing their resources, as they have done for generations. The keynote presentation by Jannie Lasimbang (JOAS) welcomed existing supportive provisions in the law, but acknowledged that they are often not implemented in practice; she also called for a holistic policy framework that supports the fullness of *tagal hutan* and the diversity of local traditions. The keynote address was based on research conducted by Jannie, entitled, "How can the traditional practices of *tagal hutan* promote the conservation of culture, forest and land through the development of a legal framework", in collaboration with the Sabah Forestry Department, JOAS and PACOS Trust, with support from NTFP EP Malaysia. The workshop highlighted existing community initiatives such as community forests in Kiau and Bundu Tuhan, and hunting protocols and traditional territories in other villages in Sabah. This helped raise awareness, especially for the government

agencies in attendance, of the concept of space, geography and land use of indigenous peoples within their traditional territories and through their traditional practices.



Members of SASOF signed a TOR to support social forestry © PACOS Trust

The workshop also touched socio-economic aspects of *tagal hutan* such as tourism, subsistence use and non-timber forest products, and the role of *tagal hutan* in disaster risk reduction. Several government agencies, including the Sabah Forestry Department, Department of Fisheries, Sabah Parks and Department of Irrigation and Drainage, shared the respective lessons they had learned in implementing the

laws and policies that provide, at least to some extent, for communities to manage their resources. The workshop allowed for an interactive dialogue between the roughly 100 participants from indigenous communities, NGOs, academia and government agencies, with a view to finding common ground for moving forward with social forestry and recognition of *tagal hutan* in Sabah. The members of SASOF and others will leverage this momentum to contribute to the development of a National Social Forestry Policy, which is expected to include *tagal hutan*.

For more information, please contact [Junia Anilik](#) (PACOS Trust), [Joanna de Rozario](#) (NTFP EP Malaysia) and [Holly Jonas](#).

Further readings: "[Tagal to protect forests](#)" – The Borneo Post, 18 February 2016
"[Forest conservation can work with community effort](#)" – The Star, 20 February 2016

Regional Meeting in Beirut stresses indigenous peoples' role in food security and sovereignty

By Ghanimat Azhdari, Co-coordinator for West Asia on behalf of CENESTA

Women and men from 12 countries and 20 organisations and networks including members of regional and sub-regional social platforms of farmers, herders/pastoralists, artisanal fisherfolk, consumers, NGOs, human rights movements, women's rights advocates, young people, academics and indigenous peoples, met in Beirut (Lebanon) on 7–9 April 2016. Together, they laid the groundwork for the 33rd [FAO Regional Conference for the Near East and North Africa](#) (NERC33), which later took place in Rome on May 9 -13, 2016.



Participants at the regional meeting in Beirut © G. Azhdari

Participating representatives from civil society took the occasion of the meeting to set out their plans to cooperate in supporting small producers and indigenous peoples and to discuss the implementation of the FAO Voluntary Guidelines on Tenure.

All present affirmed their solidarity with, and support of, the marginalised and oppressed farmers, peasants, pastoralists and fisherfolk of Syria, Sudan, Yemen, Libya and Iraq, who have been enduring imposed wars and terrorism amid continued attacks on their sources of livelihood, as well as displacement and death, throughout a harrowing period of over a decade. They emphasized the urgent need for the FAO and relevant UN organisations to establish a reliable database to show the actual situation of land and water resources and livelihoods, as well as the underlying causes of food insecurity in conflict situations. The participants spoke of the value of the FAO regional initiatives and the progress they had helped to make in the past two years. They especially welcomed the special initiatives on *Building Resilience*, *Water Scarcity*, and *Sustainable Development of Small-scale Agriculture* as vehicles to improve food security and nutrition at both national and regional levels.

The civil society organizations called for measures to ensure the resilience of persons and communities as they struggle to sustain food security, food sovereignty and nutrition. They identified three strategic avenues:

1. Preserving and applying traditional knowledge of elders and indigenous peoples
2. Relying on local consultation, including free, prior and informed consent of local communities and indigenous peoples
3. Respecting and promoting nomadism/pastoralism and agro-ecology (e.g., maintaining pastoral routes and traditional access to resources) as examples of resilience.

I attended the meeting as representative of the National Federation of Nomadic Pastoralists of Iran (UNINOMAD) and CENESTA, but also as a co-coordinator of the ICCA Consortium in West Asia. As such, I was well positioned to emphasize the role of indigenous peoples and ICCAs in food sovereignty. The meeting declaration ended up insisting on the essential role of indigenous peoples in food security and sovereignty. This was the message carried to the FAO as they planned for the meeting in May.

In the occasion of the meeting in Beirut, I had the opportunity to meet with representatives of two NGOs that are working with indigenous peoples and taking steps toward ICCA recognition in the region. These NGOs are Al Hannanah, of Jordan and The Society for the Protection of Nature (SPNL) of Lebanon.

SPNL has worked for more than 30 years to conserve the natural environment, empower women, enhance gender equality and fight poverty. SPNL works with partners in the public and private sectors and with civil society organizations. It conducts empirical research, promotes capacity building, and advocates for evidence-based practical ways to change policies and programs. I encouraged SPNL to join the ICCA Consortium to strengthen connections with CENESTA and other members and to develop a database of existing and potential ICCAs in the region.

Tajikistan organises the first CCRI national workshop among GFC groups in 2016

By Yolanda Sikking and Andrey Laletin, Global Forest Coalition



Tajikistan organised the first CCRI national workshop among GFC groups in 2016. © GFC

Using participatory processes to involve communities from the very beginning, the Global Forest Coalition (GFC) encourages communities to assess the resilience of their own conservation practices in light of external and internal threats. Together, they develop concrete, bottom-up recommendations for appropriate support of their conservation practices. These activities are part of the Community Conservation Resilience Initiative (CCRI). A number of CCRI activities are already underway, and the results are inspiring. You can read more [here](#), and [here](#).

Tajikistan is one of the countries in which the Community Conservation Resilience Initiative (CCRI) is being implemented. Here, a CCRI workshop with GFC partner groups took place on May 12, 2016, to focus on capacity-development towards adapting local communities' livelihoods in sustainable mountain forest ecosystems. The communities shared their concerns and explained how they conserve trees and forests around their villages. Tajikistan is the place where many fruit trees, such as apricot, cherry, plum and almond, originated. Local people bring sprouts of these trees from the forest and use them as sources for natural selection in private or collective gardens. They build fences around these trees and around plots of forests to protect them from the livestock. This is a crucial measure, as there are now more than 8.5 millions sheep in Tajikistan, up from 3 million when the country was under the rule of the Soviet Union 25 years ago. With this increase, there isn't enough pastureland to sustain the livestock. Every summer, shepherds lead large herds of sheep to the north of the country, and each winter they migrate back to the south. In 2016, activists from GFC's local partner, Noosphera, will visit 5 project communities, to listen to needs of local people and facilitate discussions with community members, including women, young people and elders. Their goal will be to find solutions together. Read more [here](#).

For more information please contact [Andrey Laletin](#).

A Film on the Baram Peace Park, Malaysia

Borneo is the third largest island in the world. It includes some of the oldest and most precious ecosystems on the planet and is home to an amazing diversity of indigenous cultures. It is split into three countries: Indonesia, Brunei and Malaysia. Malaysian Borneo includes the states of Sabah and Sarawak. The Selungo River runs through a remote network of valleys in the highland interior of Sarawak. Dense forests cover the steep slopes and ridges, blanketing the land off into the distance. The Penan people are the original inhabitants of these forests, and the Selungo valley is part of their broader homeland.

In 2009, eighteen Penan villages united to create a proposal for the recognition of their ICCA as a “new protected area”. The aim: to guard their lands against loggers and preserve their culture for generations to come. The Penan Peace Park was born. It is now called the Baram Peace Park, as a variety of indigenous peoples, besides the Penan, are now involved. *Sunset Over Selungo* is a 30-minute journey into the jungle, following Dennis, Unyang and Sia of the Penan tribe. It is an inspiring true story about freedom and belonging. Watch this inspiring video here! A summary version, four minutes in length, has also been prepared to be offered at the [World Parks Congress](#) in the [Conservation Campus](#) organised by the ICCA Consortium. For that short version please click [here](#).



More info on this experience can be found on the website: [Sunset Over Selungo](#)

AFRICA

ICCAs in Zambia: a hopeful moment!

By Vincent Ziba, ICCA Consortium Coordinator for East and Southern Africa

The population of Zambia, according to the 2010 census information, numbers 15 million people living on 753 square kilometres of land. More than 60% of the population are rural dwellers, and more than 90% of the total land of Zambia is managed under customary systems.

Customary governance systems recognise a traditional authority which is guided by cultural values in land management. However, there has been increasing pressure from industrial growth on



Kuombika Ceremony of the Lozi people © V. Ziba

customary land, which has been significantly reduced in size (at present, governmental agencies and researchers are not able to precisely estimate this reduction). The first step toward preserving customary land is to identify its physical boundaries, based on tribal areas and related cultural beliefs. Tribal areas are mostly defined by their own purpose in culture and history, as becomes apparent during traditional ceremonies run by the traditional authorities.

Traditional ceremonies have been known to preserve culture and ultimately to perpetuate boundaries as defined by some groups of people. For example, the Lozi Kumboka ceremony is well known in the western provinces of Zambia. It takes place each year at the end of the rainy season. On this occasion, the Zambian government also imposes a fishing ban which allows fish to breed in the Zambezi River flood plains. The ceremony is characterised by the Lozi people's migration from flood plains, where they dwell most part of the year with livelihoods based on fishing and animals grazing, to higher lands. This ceremony embodies a key moment in the regeneration of the natural resources of the flood plains and it is useful to replenish both the fisheries and the grazing lands. It has been an essential feature of life since the Lozi people migrated into Zambia more than a hundred years ago.

A National ICCA steering committee was formed after the ICCA regional knowledge-sharing and capacity-building event in Namushasha, Namibia, in February 2016. Today, it has a membership of 10 organisations and several individuals. The committee entrusted the Zambia Community-based Natural Resources Forum (CBNRM Forum) and the Zambia Land Alliance to take the lead for ICCA work in Zambia. Both organisations will identify actual and potential ICCAs and will assess how their communities can be supported to protect their territories and enhance conservation of natural resources to support livelihoods. The CBNRM Forum and Zambia Land Alliance will also assess existing threats to ICCAs and look for the best ways to protect them from land grabs for other economic activities that might threaten both ICCAs and local livelihoods. The action will start in the Kafue River Basin and is expected to spread to other parts of the country. This is a hopeful moment in the history of Zambia.

Empowering Zambezi communities to manage their own fisheries

By [Denis Tweddle](#), Project Coordinator, NNF/EU Community Conservation Fisheries in KAZA Project, Katima Mulilo, Namibia.



The use of a shade-cloth seine and its pathetically small catch © D. Tweddle

A recent ICCA Consortium newsletter article ([A week in Zambia](#) – p12) described an ICCA field visit to the area of southern Zambia adjacent to the border with Namibia. The border is delineated by the Zambezi River which

flows through an area of extensive floodplains covering over 2000 km². One would expect such an area to support productive fisheries and contribute enormously to the food security of local rural populations. This has indeed been the case from time immemorial through the first decade of this century. The river and the floodplain were in robust health and yielded an estimated 2-3,000 tonnes of fish annually. Regrettably, this is no longer true: in the past few years, the fishery has collapsed. The

ICCA article identifies the switch from multifilament gillnets to nets made of monofilament, imported from China, as a major cause of this calamity. The switch to monofilament nets has exacerbated the greatest problem affecting many African inland fisheries: the uncontrolled increase in fishing due to the rapid growth of the human population and the improved transport links between fishing areas and markets. Ironically, this situation was largely created by following the recommendations made by donor-driven fisheries development projects in the 1960s and '70s. In particular, the introduction of more effective fishing methods and improved access to markets contributed to the economic collapse of many African fisheries. Most of the fish caught in the Upper Zambezi no longer feeds local people but is exported to the Democratic Republic of the Congo. A recent paper by Tweddle *et al.* (2015, "Challenges in fisheries management in the Zambezi, one of the great rivers of Africa". *Fisheries Management and Ecology*, 22: 99-111) highlights the economic collapse of fisheries throughout the Zambezi system, and the resulting increase in poverty in the predominantly rural areas around rivers and floodplains.

Human population growth results in more people fishing, which means each fisherman's share of the catch from finite fish stocks is bound to decline. In a classic case of "the tragedy of the commons", each fisherman increases his efforts to maintain his previous catch rate, and the fish stock declines even more. As these stepped-up efforts fail to produce the old level of fish catches, the next move is to introduce more effective fishing gears and methods, such as monofilament nets. In Zambia and Namibia, fishermen are also increasingly turning to environmentally damaging tools, such as long dragnets made of shade cloth, lined with cotton cloth so that nothing can escape. In Zambia, these are called *sefa-sefa* (sieves), a term that gives an apt description of what these nets do.

As for monofilament nets, our research and monitoring show that these nets are on average three times more effective than multifilament nets. Before 2010, the fishery on the Zambezi floodplains shared by Zambia and Namibia used static-set multifilament nets as a rule, but by 2012 these had been entirely replaced by monofilament. The use of nets that are three times more effective, combined with a series of high annual floods that should have greatly boosted fish populations might have been expected to significantly increase the levels of the communities' catches. Instead, by 2012, their catch rates declined to about a quarter of the 2010 level. Initially, the monofilament nets had large meshes, with the 5" (127 mm) openings allowed by the Zambian government. These had the unfortunate effect of targeting the breeding stocks of the large cichlid species (mainly tilapias). When these nets were actively fished as dragnets, the situation worsened. Another destructive innovation was the use of drifting gillnets down the main river channel, rather than the previous method of setting them in a fixed position overnight. Fish are driven into the path of the net by beating the water and the riverbank where the fish shelter. As these large fish are effectively wiped out, increasingly smaller meshes are used, down to 1" (25 mm) in many cases, to catch the remaining smaller fish. Yet another problem with monofilament nets is that they are easily torn and therefore have a short life, but as they are also cheap they are simply discarded by fishers. The river is full of abandoned nets that continue to "ghost-fish" for months, if not years, while nets abandoned on land trap and kill or wound terrestrial wildlife such as birds, lizards, snakes and small mammals. Even hippos have been seen entangled in such nets, and a hippo injured by the twine can become a very dangerous animal.

What can be done to reverse this desperate situation? Government fisheries departments are handicapped by a severe lack of capacity (in terms of human resources, finances and infrastructure), and, unfortunately, there is an unrealistic expectation in many fishing communities that the government will be fully responsible for managing the fishery and controlling fishing methods. The August 2015 ICCA Newsletter article highlighted this problem and also identified the only possible solution: control by the communities of their own members' fishing practices. The article identified a potential obstacle to achieving this goal: a combination of "higher powers" that might prevent the communities from enforcing their own rules. This is complicated by the fact that the communities still expect government support and hesitate to take initiative themselves. What's more, the needed scientific recommendations about the best measures to use aren't readily available to the communities or the authorities. There is a final challenge to be overcome: among these communities, there remains a lack of understanding that fisheries are not limitless and that the decline in catches is due to the

fishers' own activities and not to other factors such as climate change or divine intervention.

As part of a long-term programme of the Namibia Nature Foundation in partnership with ministries and other organisations, a project entitled 'Community Conservation Fisheries in KAZA' is currently funded by the EU and has the aim of encouraging (and, hopefully, empowering) communities to take responsibility for managing their fisheries resources. Through this project, and supporting research programmes, the factors that have caused the Upper Zambezi fishery to collapse have been identified. The NNF/EU project is establishing community awareness programmes to share this information with fishing communities and to provide advice on the management measures that can be implemented by the communities themselves, ideally without the intervention of higher authorities.



In the Upper Zambezi fishery, fishers using dugout canoes and large nets are male, hence the use of "fisherman" rather than the gender-neutral "fisher" in this article. Women and children also fish during the floods, but only on the floodplains using traditional basket traps and mosquito nets. They target the very small, highly prolific floodplain species, as shown in this photo, and do not impact on the larger species targeted by other gears. This is indeed a fishery that should be encouraged as a valuable contribution to food security. © D. Tweddle

One idea **we emphatically do not support** is the **restocking of the river with fingerlings from fish farms**. Introducing a few thousand tilapias reared at great cost in predator-free fish ponds to the Zambezi River simply feeds the tigerfish in the river for a few minutes and contributes nothing to the tilapia stock. Furthermore, the suggestion that this is an answer to overfishing sends the wrong message to the fishing communities. Instead, the protection of a viable breeding stock in the natural river system is the best and only real solution, and the NNF/EU project promotes community activities that will provide such protection.

Throughout the world, Marine Protected Areas (MPAs) are increasingly used to protect fish stocks, and in most cases their effectiveness has been demonstrated by improved catches by fishers in the adjacent, unprotected areas. This approach is increasingly understood by the Zambezi communities, and the concept of Fish Protection Areas (FPAs) is being adopted and, more importantly, understood by the communities. Two pilot FPAs have been established by Namibian communities, one in Sikunga Conservancy and another in Impalila Conservancy. At the request of the conservancies, the FPAs have been formally designated as "Fish Reserves" by the Namibia Government, and the plans the conservancies formulated have been recognized as viable. Each of the protected river channels is about 12 km long, and together they represent a major commitment to protecting the breeding stocks. Trained guards are employed and paid by the conservancies to keep fishers out. In addition, the guards ensure that fishermen in the conservancies as a whole are obeying the government fishing regulations. Among the fishing communities, the reaction to the FPAs has been generally positive, and other communities are now coming forward with proposals for their own FPAs. In Zambia, some communities have developed such plans and only await support for implementation of a network of protected breeding areas.

Employing guards to monitor the FPAs requires funding. This makes it difficult to implement where there is no formal community structure with sources of income, as is often the case with "conservancies". The members of the exchange workshop on ICCAs that visited Zambia recently (see August 2015 newsletter) also visited Sikunga Conservancy in Namibia to learn about its FPA. In that meeting, Grazia Borrini-Feyerabend spotlighted a key issue to be addressed in promoting conservancy management of the fishery. At present, fishing licences are issued by the government's Regional

Council and the communities get nothing in return. It is essential to find ways to include organised community structures (such as conservancies) in licensing. This will empower them, and this source of income will enable them to restrict fishing to sustainable levels and manage fisheries locally through cooperation with government fisheries departments. Once communities are empowered and develop the confidence to manage their fisheries, the role of central government fisheries organisations can be reduced. Instead of being resented as policing agencies, they can become allies of the communities, providing advice and support, and reacting to requests from communities for assistance in enforcing regulations only when problems arise that the communities cannot resolve themselves.



Community views on CCRI during a national workshop in Narok, Kenya

By Yolanda Sikking and David Kureeba, Global Forest Coalition

Participants during the National CCRI workshop held in Narok Kenya by IIN and GFC. © GFC

The Indigenous Information Network (IIN), in collaboration with Global Forest Coalition (GFC), organised a Community Conservation Resilience Initiative (CCRI) workshop and gender training in Narok County, Kenya, on May 31, 2016. These meetings were attended by representatives of the communities of Lolgorian, Suswa, Olulunga, Kimintet, Olorkuto, Oloirien, government officials of the County of Narok, and various GFC staff members.

During the workshop, the participating communities raised a number of challenges facing the conservation of their bio-cultural resources. These are on-going and include charcoal production to meet the growing demand from urban areas (a big driver of forest destruction), land tenure issues in pastoralist communities, as well as poor government policies for the conservation of community natural resources. The participants identified a crucial problem: the absence of management plans for communities and government to follow when they work to conserve forests and wetlands. However, the local government has promised to deliver draft legislation on that topic soon. The communities shared their sustainable conservation and livelihood activities, including raising cattle, keeping bees, beadwork, and cultivation on a small scale. They also spoke of the need for greater involvement of women in community conservation, and emphasized the reality that women have a central role to play in conservation. The communities talked about the need to hold their leaders accountable and demand alternative sources of energy, such as renewable solar energy and improved energy-saving stoves. The group welcomed the CCRI and expressed the belief that their partnership would go a long way to help organise communities and bind them together.



Part of the workshop was dedicated to the role of women in

Women's consultation meeting in Olulunga, Narok County. © GFC

conservation. GFC and IIN met with women from the Olulunga community in Narok County. The women shared their conservation and livelihood strategies, as well as the threats they are facing. The Olulunga women self-organise and work together to promote robust livelihoods and conservation, including setting up a money-lending system, producing and selling briquettes made from cow dung, recycling paper and other materials for clean cooking, producing jewellery and handicrafts, and planting trees and selling tree seedlings. These women show great leadership and innovation when it comes to sustainable livelihood generation. Their contribution to the conservation of the community's forests is invaluable.

For more information, please contact [David Kureeba](#).

Kawawana, une solution bleue

Par Salatou Sambou, coordinateur pour les écosystèmes marins et côtiers en Afrique de l'ouest

Le « Forum Régional pour les Océans, les côtes et le Bien-être des Êtres-humains en Afrique », organisé par Blue Solutions s'est déroulé à Zanzibar, du 31 mai au 3 Juin 2016, rassemblant plus de 100 participants venus de 24 pays d'Afrique.

Son objectif était d'offrir une plateforme aux professionnels et décideurs africains pour favoriser l'apprentissage mutuel et l'échange de connaissances et d'expériences, ainsi qu'inspirer les participants en promouvant des expériences réussies dans les contextes côtiers et marins. Ainsi, de nombreuses « solutions durables », permettant d'améliorer le bien-être humain et contribuant à préserver ou à améliorer l'état de la biodiversité et des écosystèmes ont été présentées. Veuillez consulter l'ensemble de ces solutions (en anglais) en suivant [ce lien](#).



Le comité de gestion de l'APCRM (l'Association des Pêcheurs de la Communauté Rurale de Mangagoulack) en 2009 © ICCA Consortium

Plusieurs éléments se sont détachés de cette rencontre. Les communautés recherchent des approches économiques leur permettant d'améliorer leur sécurité alimentaire, d'éradiquer la pauvreté, et d'améliorer la gestion durable de leur environnement. Face à ces communautés pourtant, se pose le problème de la menace des fonctions écosystémiques marines et côtières vitales par la perte d'habitats des espèces, la surpêche, la pollution et le changement climatique. Le manque de réglementation et de mise en application des dispositions existantes, ainsi que des insuffisances en termes de sensibilisation, de communication ont également un impact négatif.

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J'ai pu présenter comme solution bleue l'exemple de l'APAC Kawawana, en expliquant les cinq éléments suivants qui ont permis d'arriver à une réussite :

- L'organisation et la solidarité interne de la communauté, concernant la création de Kawawana par la communauté elle-même, via l'association des pêcheurs de la communauté de Mangagoulack,
- La communication, via les émissions radios, les grandes assemblées et la surveillance-

sensibilisation bénévole,

- Le suivi sur la pêche et le suivi socio-économique permettant de faire la démonstration intangible du retour progressif de la bonne vie parmi la communauté, ce qui était l'objectif primordial de la communauté,
- La reconnaissance légale de Kawawana par l'Etat, grâce à la loi sur la décentralisation et le transfert de compétences aux régions, aux communes et aux collectivités locales mais aussi grâce à la mobilisation et à l'engagement de la communauté à travers son mode de gestion et de gouvernance.
- L'attachement aux valeurs et pratiques traditionnelles via les coutumes et croyances locales, notamment celles qui participent à la surveillance et au respect des règles.

Vous trouverez plus d'information en suivant [ce lien](#)!

La présentation a beaucoup intéressé les participants et beaucoup de questions ont été posées, notamment sur la façon dont nous avons pu auto-financer nos activités tout en assurant notre propre suivi sans expert ni moyens financiers importants.

Vous pouvez en apprendre plus sur cette vidéo : [An ICCA in Casamance... The story of Kawawana!](#)

You can read more information on the regional forum in english [on their website here](#).

EUROPE

Primera Asamblea de Iniciativa Comunales

Por Pablo Domínguez, profesor e investigador de Antropología ambiental de la Universidad Autónoma de Barcelona, y miembro de iComunales y el Consorcio ICCA

La primera asamblea general de la [asociación Iniciativa Comunales](#), referente del Consorcio ICCA en el Estado español, se llevó a cabo el 04/06/16 en Alsasua/Altsasu, Navarra/Nafarroa. Quince organizaciones con representación de todo el país se reunieron como socios fundadores de Iniciativa Comunales. Durante esta Asamblea primero se procedió a la lectura y aprobación por unanimidad del Acta Fundacional.

A continuación se debatió y decidió el reglamento interno del que cabe destacar que se otorgó un cuidado especial a la aceptación de nuevos socios: no podrán ser socios ni



Los participantes en la Asamblea © IComunales

partidos políticos ni sindicatos y las solicitudes de empresas e instituciones deberán estar, si se percibe la necesidad, examinados por un comité de ética. Se establecieron 3 clases de socios que tienen derechos y cuotas distintas: 1) entidades representantes de comunidades que gobiernan comunales, 2) otras entidades y 3) personas a título individual. Al mismo tiempo se fomentó una vez más la importancia de las comunidades que gobiernan comunales ("lxs comunerxs") en la toma de decisión de la asociación para minimizar el riesgo de instrumentalización de iComunales por grupos ajenos a estas y garantizar sus intereses, opiniones y necesidades. Sus votos tienen más peso y preponderan sobre otras entidades y socios a título individual.

A continuación se trabajó la hoja de ruta de Iniciativa Comunes y se constituyeron cinco grupos de trabajo: uno sobre el Registro de las ICCA, uno sobre Investigación y Documentación, uno sobre Comunicación e Incidencia, y uno sobre Gobernanza y Participación. Y finalmente se dedicó un momento de información y discusión sobre el [Registro ICCA](#) y su puesta en marcha en el estado español con una nueva propuesta de protocolo basado en las conclusiones del taller realizado en MediaLab Prado en 2015 (Madrid) y el informe de la Universidad Autónoma de Barcelona en el que dicho protocolo (pasado y presente) se analiza de manera crítico-constructiva. El nuevo protocolo aprobado consiste en la revisión por pares (*peer to peer review*) entre comunidades, con el fin de que sean ellas mismas quienes se autoevalúen e identifiquen (o no) con el concepto ICCA. Además, las grandes líneas de una agenda de acción fueron definidas. El encuentro se terminó con una visita a los pastos comunales de la cercana sierra de Aralar acompañados por ganaderos y actores políticos en apoyo a dichos comunales. Se puede [ver el video de la visita en Aralar aquí!](#)

Los 15 socios fundadores de I Comunes:

- Calixto Escariz Abogados S.L.U.
- Micorriza
- Mancomunidad de Montes en Mano Común de Pontevedra
- Unión Nacional de Asociaciones de Caza
- Fundación Lonxanet
- Federación Leonesa de Entidades Locales Menores
- Laboratorio de Socioecosistemas, Departamento Interuniversitario de Ecología de la Universidad Autónoma de Madrid
- Territorios Vivos
- Federación Estatal de Pastores y Ganadería
- Foro Asturias Sostenible para el conocimiento y desarrollo del medio rural
- Fundación Entretantos
- Asociación Trashumancia y Naturaleza
- Tierra Voz Comunicación
- Asociación de Mariscadores de Vigo "Beira Sur"
- Silene

Les invitamos a seguir [Iniciativa Comunes en su página Facebook](#).

Engaging with “the commons” in Bern...

By Iris Benes, ICCA Consortium Honorary Member and Brod Ecological Society (BED)



The traditional Naters' watering system in the Swiss Alps © S Couto

The International Association of Study of Commons (IASC) is an organization devoted to supporting work on the commons, common-pool resources, and all other forms of shared natural resources. Toward this end, the association brings together multi-disciplinary researchers, practitioners and policymakers to help improve governance and management, advance understanding, and create sustainable solutions.

The latest European IASC regional conference, “**Commons in a 'glocal' world: global connections and local responses**”, was held on May 10-15, 2016, in Bern, Switzerland. The ICCA Consortium participated in the conference's Practitioners’ Lab – a place designed for academics and non-academics to meet and exchange perspectives, knowledge and expertise.

The Consortium organized several sessions at the IASC conference. The first one offered a panel entitled: “Recognising and supporting the commons and ICCAs in Europe—better awareness, stronger action and vastly

improved policies, starting from the EU CAP”. The second session focused on an emerging initiative called SAFE– Solidarity Action and Fund for the Defenders of the Commons and ICCAs. And a third session was a meeting to promote an action network dedicated to the appropriate recognition and support of the commons and ICCAs in Europe.

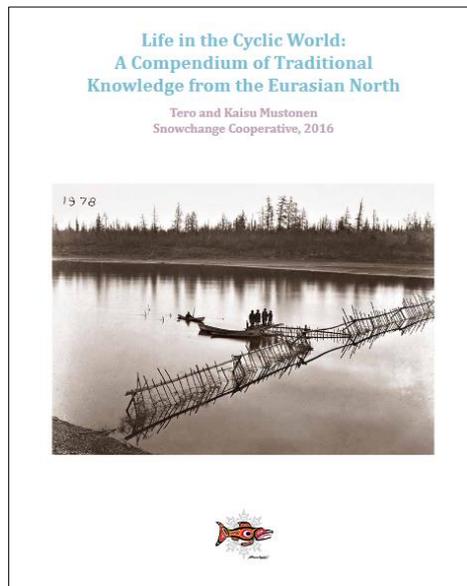
The idea behind the Practitioners’ Labs was excellent, but additional efforts should have been made to render it more visible. It was regrettably marginalised in time and space compared to other more research-oriented sessions in the conference.

At the follow-up discussions after the conference, we shared new ideas and options to engage academics and practitioners. For instance, one idea was to develop a special issue of the Journal of the Commons on Indigenous Peoples and Community Conserved Territories and Areas (ICCAs). Another promising suggestion was that of including a special “Practitioners' Day” at the next plenary Congress. One of the conference days was devoted to field visits to communally-governed systems and initiatives, as the one shown in the photograph above.

Prior to the conference, some ICCA Consortium members participated in the first International Land Coalition meeting of the European Reference Group on Commons and Community Land Rights. The objectives of this first meeting were to learn more about each other's activities, discuss a purpose, objectives, and scope for the reference group, and agree on future actions.

Traditional knowledge compendium from Eurasia – “Life in the cyclic world” report

Written by Tero and Kaisu Mustonen, Snowchange Cooperative, 2016



Life in the Cyclic World has been in the making for a decade. It is based on the collected, analyzed and assessed traditional ecological knowledge of Indigenous Arctic Communities, compiled to support the Arctic Biodiversity Assessment of the Arctic Council. Between 2012 and 2016, the authors and the Conservation of Arctic Flora and Fauna (CAFF), one of the Council’s working groups, exchanged drafts and amended versions with the hope of releasing this document as a Compendium. However, this plan did not materialize, and Snowchange, an ICCA Consortium member, is now publishing these materials independently.

A large part of the present volume is derived from the Snowchange oral history archival materials of the Indigenous communities in Sweden, Finland and Russia. All the material has been published before in scientific monographs, articles, community reports, books and other publicly available materials. All the oral histories and Snowchange traditional

materials used in the publication have been discussed with the representatives of the Indigenous communities and organisations, a process that has taken a decade. The principles of Free, Prior, and Informed Consent – FPIC have been followed to the fullest whenever possible. Materials have been included from the oral history archives of the Snowchange Cooperative and a literature review. The main focus of the materials is from the years 1999-2010.

[Download the report here](#)

Our Place on Earth, Jukajoki

Snowchange, a member of the ICCA Consortium, together with the American film company, PrettyGoodPictures, is releasing a major documentary film, Jukajoki. The film features the critical ecological restoration that Snowchange has been coordinating in boreal Finland. Against a background of stunning landscape, it tells the story of two Finnish villages working together to save their cherished watershed.



Watch [their trailer here](#).

If you are interested in sharing this powerful film, please contact [Tero Mustonen](#).

NORTH AMERICA

Tribal Parks – Declaring Indigenous Rights for Traditional Land Stewardship



Gisele, with other Tla-o-qui-aht hosts welcomes the participants and tells about her story © C. Roy

*By April Ingham, Executive Director
of Pacific Peoples' Partnership*

A Gathering of Solidarity March 10 – 14, 2016

It was an honour to be invited to participate in a recent gathering for the Tribal Parks movement. This was hosted by the inspiring peoples of Tla-o-qui-aht Nation in the Clayoquot Sound UNESCO Biosphere Reserve on the west coast of Vancouver Island, British Columbia. Assembled were many First Nations elders, leaders,

cultural teachers and community organizers. These powerful change-makers journeyed from as far north as the mighty Peace River region of Treaty 8 through to the central north coast of California, and central Canada. All have contributed to or are engaged within a growing movement reclaiming Indigenous rights and responsibilities for traditional land stewardship.

“Lisaak” Respect was our gathering agenda. The five-day immersive experience was ceremoniously opened in a beautiful wet and snowy mountain pass that marked the entrance to the Tla-o-qui-aht watershed. We were joined by respected members of the Tla-o-qui-aht community, some of whom had been directly involved in historic battles to protect ancient forests from clear-cut logging within their pristine territories, in the 1980’s. Working together with environmental groups, they blockaded Meares Island and fought the logging in the courts through legal action, winning a major victory when it was ruled that no development could occur on the island until their land claim was settled. In 1984 the Tla-o-qui-aht peoples declared Meares Island a Tribal Park, this was the first one ever to be declared in the province of British Columbia. The Nation is in continuing discussions with other stakeholders to secure shared management of the balance of their traditional watershed territories. Gisele, one of our Tla-o-qui-aht hosts and a cultural educator, discussed how her Nation was helped by 800 Rainbow Tribe members (environmental activists) who were arrested in the logging blockades. After the trees were saved, people came in droves. It was explosive, she said, and everything changed incredibly fast, changes that impacted her life and led to her become an entrepreneur with her own ecotourism company, and later to work in rain coast conservation and education. “It was a gift, economically – if we hadn’t saved the trees, where would I be?”

“Hishuk ish ts’awalk”, Everything Is One. The Tla-o-qui-aht Tribal Park territories are world-renowned for their beauty, dramatic scenery, and abundance. So it was profoundly comforting to be enveloped by these lands and their local champions, as we attended sessions, shared heart-warming stories, feasted, discussed our challenges and lessons learned, and talked about what we might do better together as we protect and safeguard our lands and territories.

Tribal Parks’ closely links to the Indigenous Peoples’ and Local Community Conserved Areas and Territories (ICCAs). These are defined as “natural and/or modified ecosystems containing significant biodiversity values and ecological services, voluntarily conserved by (sedentary and mobile) Indigenous and local communities, through customary laws or other effective means.” According to information and reports referenced via the ICCA Consortium, the past decade has seen impressive progress in the application of community-based coastal resource management within the South Pacific, to take this region as an example. According to one inventory, there are 558 locally managed marine areas and 564 community conserved areas (Govan et al. 2009) within eight sampled countries in Melanesia and Polynesia. However, the data are considered highly inaccurate as to the actual instances of what is also known as “customary tenure”; there is a potential for community resource management over the bulk of Pacific Island land and coastal waters. Traditional knowledge and resource ownership, combined with a local awareness of the need for immediate action, are frequently the starting points for these community-driven initiatives.



Group picture in the Canoe workshop © C. Roy

While the challenges may be a bit different in the north and the south, there are some hazards, processes and tactics that offer deep lessons to all. As shared by Loretta, “The fight against Fish Lake [a mining operation] made the people dig in and reclaim their cultural strengths, they brought back our songs”. Others spoke about how “a disconnected worldview is a dangerous one”, and of the importance of recognizing each other, of learning from our shared struggles, and of friendship, support and solidarity.

Recognition of each other’s histories and efforts to decolonize was a common thread throughout the meetings, so it was a hopeful note in which our sessions began to close. Together, we witnessed an act of reconciliation (or Reconcil-in-ACTION, as Tofino Mayor Josie Osborne expressed it!). On the last day of events, we were brought to the town centre in Tofino, to a special property called Monks Point (Mariner Captain Monks home). This historic property was originally known as načiqs (Nachaks) “look out over the ocean” by the Tla-o-qui-aht peoples, and is strategically located upon a steep rock outcrop just above the cove’s entry point, providing expansive views of the harbour and Clayoquot Sound. Since time immemorial, the Tla-o-qui-aht people used the spot to view the comings and goings in their territory. That day, it was declared that a process was underway in which the stewardship of this historic and significant property would be shared with the Tla-o-qui-aht Nation as part of their “government to government” reconciliation process.

After witnessing the passion of fellow attendees and their life-changing actions, for me the rich experience was summed up by Joe Martin, Tla-o-qui-aht Master Canoe Maker, Historian, Cultural Educator and successful Activist. “Like these lands at načiqs, perhaps we could look out for each other.” Thus we departed refreshed, cleansed by the rain, uplifted by expanded possibility, and resolute in solidarity.

Thank you to the organizers, sponsors and contributors to this important gathering.

More photos by Christopher Roy can be found here [here](#).

Instauration of the Dasiqox Tribal Park

This short video is the first of a two-part series about the Tsilhqot'in Nation's efforts to designate a portion of their territory as the Dasiqox Tribal Park.

Watch the video here: [Dasiqox Tribal Park - Nexwagwez?an – There for us](#)



Video excerpt © The wilderness Committee

Read more information in their report: [Safeguarding nature and culture in Tsilhqot'in Nation territory](#)

YOU ARE THE CONSORTIUM!

2015 annual report available

2015 was a very important year for the Consortium as we finally launched and started implementing the ICCA Global Support Initiative. Among much other work, we developed the methodology and plans for our regional and national strategic initiatives, we offered ICCA experiences, analyses and dedicated training in regional and international events, and we drew the first lines of the Solidarity Action and Fund for the Defenders of the Commons and ICCAs (SAFE). Do you want to know more? Please download the [2015 Annual report here!](#)



Consortium Members and partners gather in the Ecuadorian Andes to visit a local ICCA, April 2015 © ICCA Consortium

The ICCA Consortium at key international policy meetings

By [Holly Jonas](#), ICCA Consortium International Policy Coordinator



Brother participants at opening of UNPFII-15 © UN Photo -Manuel Elia

The ICCA Consortium and its members participated in a number of international meetings over the past six months, including the CBD intersessional meetings in Montreal, the UN Permanent Forum on Indigenous Issues in New York, the UN Environment Assembly in Nairobi, and the Global Environment Facility Council in Washington, DC. The details of each meeting can be found on the [Events page](#) of the Consortium website, or by following the relevant hyperlink in the event name below.

January-June 2016

Theme: ICCAs and Conservation of Nature Law and Policy	
25-30 April (SBSTTA-20) and 2-6 May (SBI-1) 2016	CBD: 20th Meeting of the Subsidiary Body on Scientific, Technical and Technological Advice (SBSTTA-20) and 1st Meeting of the Subsidiary Body on Implementation (SBI-1) - http://bit.ly/2bqckJ4 Cf Article here above
23-27 May 2016	UNEP: 2nd Session of the UN Environment Assembly http://bit.ly/2brlbJ7
Theme: ICCAs and Indigenous Peoples' Rights and Human Rights	
9-20 May 2016	15th Session of the UN Permanent Forum on Indigenous Issues http://bit.ly/2b5uomH
Theme: ICCAs and Standards and Safeguards for Finance and Business	
6-9 June 2016	50th Meeting of the GEF Council and Consultation with Civil Society Organisations http://bit.ly/2bBmDgQ Cf. Article here above.
Theme: Sustainable Development Policy	
9-14 August 2016	2016 World Social Forum Montreal, Canada
<i>More Information:</i>	http://bit.ly/1oSgcV2
Theme: Land and Water Law and Policy	
28 August-2 September 2016	World Water Week Stockholm, Sweden
<i>More Information:</i>	http://bit.ly/1p6U4nO
Theme: Conservation of Nature Law and Policy	
1-10 September 2016	IUCN World Conservation Congress Honolulu, Hawai'i
<i>More Information:</i>	http://bit.ly/1L1Zk3T
24 September-5 October 2016	CITES: 17th Meeting of the Conference of the Parties to the Convention on International Trade in Endangered Species of Wild Fauna and Flora Johannesburg, South Africa
<i>More Information:</i>	http://bit.ly/1L1Zk3T https://cites.org/eng/cop/17/registration.php

Several international meetings are coming up and will cover all seven themes of the ICCA Consortium's Working Group on Law and Policy (Indigenous Peoples' rights and human rights, food and agriculture, land and water, climate change and energy, conservation of nature, sustainable development, and finance and business). The tables below provide information (in chronological order) about dates, locations and deadlines. The Working Group will engage wherever possible, including through submissions, side events, and statements.

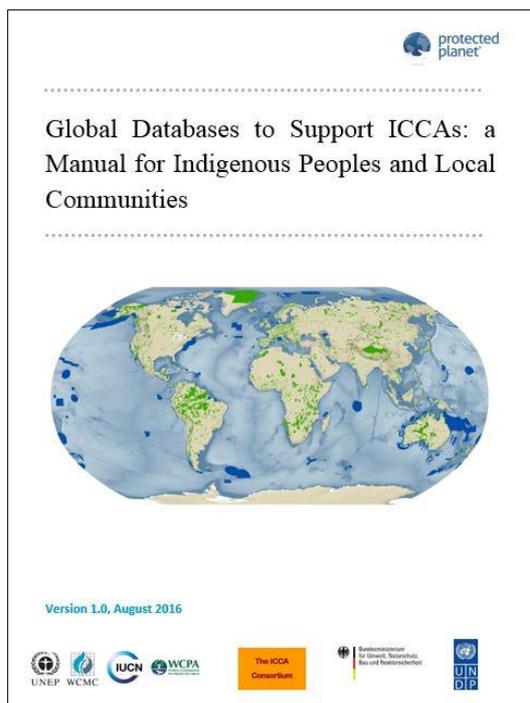
September - December 2016

Theme: Indigenous Peoples' Rights and Human Rights	
<i>Online Consultation:</i>	Special Rapporteur on Human Rights and the Environment – consultation for report on biodiversity and human rights
<i>Deadline:</i>	30 September 2016
<i>More Information:</i>	http://bit.ly/2aNAcBO
Theme: Food and Agriculture Law and Policy	
17-21 October 2016	43rd Session of the Committee on World Food Security FAO Headquarters, Rome, Italy
<i>Registration Deadline:</i>	25 September 2016 (http://bit.ly/2aPI4EC)
<i>More Information:</i>	http://bit.ly/1UNw82T
Theme: Standards and Safeguards for Finance and Business	
24-27 October 2016	51st Meeting of the GEF Council and Consultations with Civil Society Organisations Washington, D.C.
<i>More Information:</i>	http://bit.ly/1QG9B65
Theme: Indigenous Peoples' Rights and Human Rights	
31 October - 11 November 2016	26th Session of the Universal Periodic Review Working Group Palais des Nations, Geneva
<i>States to be reviewed:</i>	Togo, Syria, Venezuela, Iceland, Zimbabwe, Lithuania, Uganda, Timor-Leste, Republic of Moldova, Haiti and South Sudan

More Information:	http://bit.ly/1w9EfKO
Theme: Climate Change and Energy Law and Policy	
7-18 November 2016	UNFCCC: 22nd Conference of the Parties Marrakech, Morocco
More Information:	http://bit.ly/1eaGfcX
Theme: Standards and Safeguards for Finance and Business	
14-16 November 2016	5th Annual UN Forum on Business and Human Rights Palais des Nations, Geneva
More Information:	http://bit.ly/1N5TyfF
Theme: Conservation of Nature Law and Policy	
4-17 December 2016	CBD: 13th Conference of the Parties Cancun, Mexico
Accreditation Deadline:	30 September 2016
More Information:	http://bit.ly/215Kmja and http://cop13.mx/en/cop-13/

REPORTS AND INITIATIVES

Global databases to support ICCAs: a new manual for indigenous peoples and local communities



The ICCA Registry and World Database on Protected Areas (WDPA) are two global databases that store information on territories and areas conserved by indigenous peoples and local communities, both managed by the UNEP World Conservation Monitoring Centre. A new manual has been developed to support local communities and indigenous peoples in registering their ICCAs in these databases. It is aimed at indigenous peoples, local communities, and those who work with them, and is published online here: [Global Databases to Support ICCAs: a Manual for Indigenous Peoples and Local Communities](#).

The manual explains how the two databases are different, and how they are linked. It goes on to describe the potential benefits that ICCA custodians, and the wider world, might experience as a result of registering, along with some considerations that should be taken into account before doing so. The manual is designed to provide communities and indigenous peoples with the information they need in order to

collectively decide whether to participate. It then goes on to describe what information and documentation is needed, and what to expect after submitting their information. Data can be provided for one ICCA or for many at once, but in all cases the data provider must have the free, prior and informed consent (FPIC) of the ICCAs' custodians.

To ensure that FPIC has been secured, and that the information is accurate, data submissions are subject to a peer-review process. This process can be tailored to particular national or sub-national contexts. Several countries are in the process of developing their own methods, while others have already determined their protocol (e.g. Philippines, Spain, Iran, and Indonesia). The role of the ICCA Consortium in the ICCA Registry and WDPA is to inform and support ICCAs both at global and

regional/national levels, ensuring the quality of peer-review processes as well as promoting good governance values.

The manual is part of a broader project, called the ICCA Global Support Initiative, which aims to support ICCAs at multiple levels, from local to international. The development of peer-review processes is closely related to the formation of national networks of ICCAs, facilitated by the ICCA Consortium and GEF Small Grants Programme.

To find out more, or to learn about the status of your country's national ICCA network and peer-review process, please contact: iccaregistry@unep-wcmc.org or [Sergio Couto](#), the facilitator for national ICCA networks and the person responsible for the Global ICCA Registry in the ICCA Consortium.



A moment in a community territory assessment, Iran © Cenesta

Further information:

World Database on Protected Areas (WDPA): www.protectedplanet.net
ICCA Registry: www.iccaregistry.org
UNEP-WCMC: www.unep-wcmc.org

Materiales interculturales para la protección de los pueblos indígenas, la cultura y el territorio

Por Carolina Amaya, Centro de Estudios Médicos Interculturales (CEMI)



Página interior del "Manual de réplica 3: Gobernanza y protección del territorio" © CEMI

correspondientes, son materiales didácticos que se produjeron en el marco de la capacitación de

El Centro de Estudios Médicos Interculturales (CEMI), organización miembro del Consorcio, comparte algunos materiales pedagógicos que ha producido en los últimos años como producto de procesos de acompañamiento a pueblos indígenas y comunidades rurales en Colombia, y que recogen valiosos aprendizajes en el ejercicio de la interculturalidad.

El fundamento que los alienta es el de reconocer que el otro, que es culturalmente diverso, tiene conocimientos, prácticas y valores que deben ser preservados como primer objetivo de cualquier acompañamiento o capacitación. Por ello, los contenidos quieren resaltar las culturas propias, delimitar las bondades de la cultura occidental dominante y ofrecer solamente aquello que de verdad sea apropiado y que se haya adecuado a las necesidades particulares, siempre con seguridad cultural.

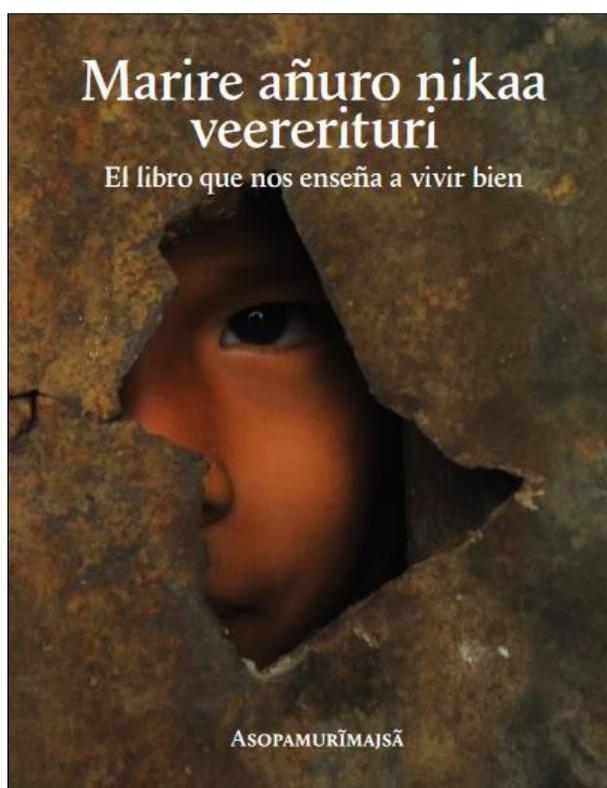
Gestores Legales Interculturales: La Ley es de Origen, Cartillas 1 a 4 y sus manuales de réplica

Gestores Legales Interculturales para la protección del territorio, dirigido a líderes indígenas tukano oriental del departamento del Vaupés, en la Amazonía colombiana - [Colección Gestores Legales](#). Las cartillas 1 y 2 aprovechan el cuento como vehículo para enseñar conceptos legales difíciles apelando a una forma tradicional de enseñanza con base en historias de la vida real. En la primera se invita a reconocer, valorar y reapropiar el Derecho propio - [Derecho propio: principios y valores](#); en la segunda se avanza en conceptos claves de la legislación especial indígena, nacional e internacional y, como dato adicional, se incursiona en el concepto TICCA ver páginas 59 y siguientes en [Organización y territorio de los pueblos indígenas](#).

Por su parte, Los *Manuales de réplica* proponen una revisión de la noción de réplica como trabajos prácticos y guiados para realizar en la comunidad con el fin de aprender «haciendo» más que con el fin de aumentar indicadores de gestión, lo que se ha considerado pedagógicamente equivocado. El *Manual de réplica 3* incorpora de manera gráfica la noción de la Coordinadora Global del Consorcio, Grazia Borrini-Feyerabend, de «las capas de protección del territorio». Para el caso particular de Colombia, se proponen los TICCA en la última capa, en el capítulo referido a protección del patrimonio - [Manual de réplica 3: Gobernanza y protección del territorio](#).

La colección «Lo que podemos hacer...» incluye tres temas que se conectan, pese a su aparente independencia. Esta colección tiene el mérito de que fue encargada por una agencia del Estado con la preocupación de incluir a los grupos étnicos en la estrategia nacional para la superación de la pobreza extrema, pero de hacerlo con enfoque diferencial, como lo exige la misma Constitución. Como se dice en la presentación: «Para seguir siendo indígenas y vivir mejor debemos escuchar, respetar y valorar el sabio consejo de nuestras autoridades tradicionales: los sabedores, las mamás, los médicos tradicionales. Para seguir siendo indígenas y vivir mejor debemos cuidar y cultivar lo que el Creador nos ha dado: nuestro territorio, nuestros paisajes, nuestras plantas. Para seguir siendo indígenas y vivir mejor debemos cuidar de nuestros niños y niñas, para que conserven su identidad como indígenas y como seres humanos ricos en tradiciones y cultura.» Son tres cartillas con sus materiales de apoyo y una guía de formación que orienta para su uso de manera secuencial y ordenada. Se pueden encontrar algunas de las publicaciones del CEMI que están disponibles para su descarga y utilización libre —siempre que se den los créditos correspondientes— [en este vínculo](#).

Una invitación especial a revisar el libro *Marire añuro nikaá veererituri*. *El libro que nos enseña a vivir bien*, que recoge los frutos de un trabajo de acompañamiento a cuatro comunidades tukano oriental migrantes o desplazados en el departamento de Guaviare. Estas personas reflejaban una pérdida cultural severa a la par con la pérdida del territorio de origen, y evidenciaban las marcas de la influencia negativa de todas las violencias que se han cosechado en Colombia. El ejercicio comunitario, liderado por las mujeres y los ancianos, llevó a la reflexión de que su reconstrucción como pueblo debe comenzar por la recuperación de los *valores culturales*; y que antes que un plan de vida, es necesario ponerse de acuerdo sobre unos principios y valores de identidad comunes ([El libro que nos enseña a vivir bien](#)).



Tapa de "Marire añuro nikaá veererituri" © CEMI

Defending Commons' Land and ICCAs

The latest news, for June-July 2016 on defenders of Commons' land and ICCA can be found in this Bulletin n°4, developed by the ICCA Consortium member CALG (Coalition against Land Grabbing).

More information and previous newsletters are available on the ICCA Consortium's dedicated webpage: [SAFE – a “Solidarity Action and Fund” for the Defenders of the Commons and ICCAs](#)

If you wish to receive more information, please contact [CALG](#).



A summit of Guarani-Kaiowa leaders after the violent events of 14 June, when one of their community was killed and six others were injured. © P. Clarke Hill



On dangerous ground

Report by: Global Witness report, June 20, 2016

Global Witness documented 185 killings of land and environmental activists across 16 countries in 2015 – by far the deadliest year on record. More than three people

were killed a week last year while defending their land, forests and rivers against destructive industries.

The deadliest countries were Brazil (50 deaths) and the Philippines (33) - record numbers in both countries - followed by Colombia (26), Peru (12), Nicaragua (12) and Democratic Republic of Congo (11). The major drivers of this deadly violence were mining, agribusiness, logging and hydropower. The report also sheds light on the particular vulnerability of indigenous people. In 2015, almost 40% of victims were from indigenous groups.

Read more in their report, [downloadable here](#).

En terreno peligroso

El año 2015 fue el peor de la historia en lo que respecta al asesinato de defensores de la tierra y el medio ambiente - personas que luchaban por proteger su tierra, sus bosques y sus ríos. Se descarga [el reporte en español aquí](#).

Directrices de pesca artesanal y neoliberalismo

Por Jorge Varela Márquez, Ambiente, Desarrollo y Capacitación (ADC)

El 10 de Junio de 2014, el Comité de Pesca de la Organización para la Agricultura y Alimentación (COFI/FAO) aprobó las [Directrices voluntarias para lograr la sostenibilidad de la pesca en pequeña escala, en el contexto de la seguridad alimentaria y la erradicación de la pobreza.](#)

Las **Directrices** son medidas o políticas de gobernanza que promueven el desarrollo sostenible, mediante una pesca responsable con enfoque de derechos humanos, para erradicar el hambre y la pobreza y con el fin de beneficiar directamente, según la FAO, a unos 37 millones de pescadores de pequeña escala y a otros 63 millones de personas que trabajan en actividades de pre y post cosecha, mercadeo, etc.

El **neoliberalismo** impone la liberalización de la economía y el comercio, la reducción del gasto público y el despojo de la economía, recursos naturales y funciones del Estado para entregárselas al sector privado. Esto perjudica más a los pobres que poco a poco comienzan y terminan pagando por su asistencia médica, medicinas, educación... y sufren el acaparamiento de sus tierras y biodiversidad acuática.



Pescadores de Prachuapkhirikhan (Thailandia), lanzan un SOS para salvarnos de la privatización de la biodiversidad acuática. © Greenpeace Tailandia

El neoliberalismo es otro fracaso del capitalismo surgido a raíz de la Gran Depresión y de la quiebra económica en los inicios de los años 30 en el siglo pasado. Se ve fortalecido en los 80 por las políticas económicas de Ronald Reagan (1981-1989) quien convence al Mundo de que “haciendo más ricos a los ricos, estos después derramarán sus riquezas sobre los pobres”; tal falacia perjudica a billones de pobres. El nuevo fracaso del sistema financiero mundial conocido como la Gran Recesión (2007-2008) no impide que esta doctrina continúe, impulsada principalmente por dictadores *ad hoc*, que aplican el neoliberalismo sin importarles la función socio-ambiental del Estado.

Es así que las *Directrices para la pesca de pequeña escala* u otras de contenido social o ambiental parecen imposibles de aplicarse bajo un neoliberalismo que se basa en el despojo de los recursos naturales y convierte la naturaleza en una mercancía que los pobres no pueden comprar, pero los ricos sí.

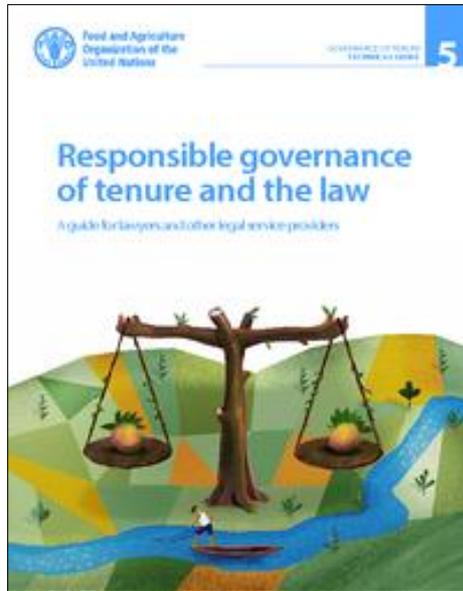
El enfoque de las Directrices basado en los derechos humanos, en la equidad y en la erradicación del hambre y la pobreza en un Estado con economía social contrasta con el neoliberalismo cuyo enfoque es mercantilista, dirigido hacia la privatización de todos los bienes de un Estado.

En los países en desarrollo organizaciones de pescadores, campesinos e indígenas se debaten tratando de evitar el despojo y acaparamiento de sus tierras y recursos acuáticos.

Dichos países son víctimas de gobiernos neoliberales que aún después de comprometerse a aplicar las Directrices actualizan o acomodan sus leyes de pesca y acuicultura para entregar humedales, ríos, lagos, mares, océanos y hasta a los pescadores al mejor postor. ¿Podrán los recursos naturales del Planeta saciar la codicia de unos pocos antes de extinguirse? ¿Podrán las *Directrices voluntarias de la pesca* imponer su enfoque humano y social sobre la doctrina neoliberal con su privatizante enfoque de mercado?

Responsible governance of tenure and the law

A guide for lawyers and other legal service providers



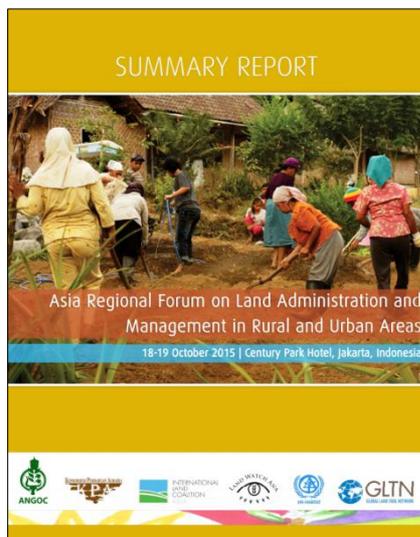
By Lorenzo Cotula, Thierry Berger, Rachael Knight, Thomas F. McInerney, Margret Vidar, Peter Deupmann - Food and Agriculture Organization of the United Nations (FAO), 2016

This guide explores the legal dimensions of responsible governance of tenure. It supports the application of the Voluntary Guidelines on the Responsible Governance of Tenure for Land, Fisheries and Forests in the Context of National Food Security at the national level. The guide addresses the legal value of the Guidelines covering the governance of tenure of land, fisheries and forests by explaining the concept of legitimacy and reviewing the different stages of legislative processes, from legal assessment and law-making through implementation of legislation to settlement of disputes. The guide is aimed at legal professionals working with state institutions, civil society, development agencies and the private sector, as well as law societies, notaries, judges and all those who are interested in understanding the role of law in implementing the provisions of the Guidelines.

Please [download the report here](#).

A regional forum on land administration and management in rural and urban areas

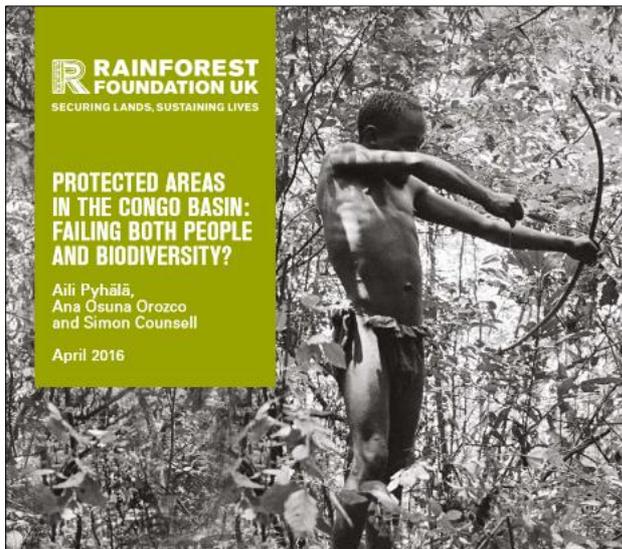
By NGO Coalition for Agrarian Reform and Rural Development (ANGOC), Land Watch Asia (LWA), International Land Coalition (ILC), Misereor, and Global Land Tool Network (GLTN) and Consortium for Agrarian Reform (KPA). (2015). 18-19 October 2015, Jakarta, Indonesia. Quezon City: ANGOC



This publication is a summary report of the [“Asia Regional Forum on Land Administration and Management in Rural and Urban Areas”](#) held on 18-19 October 2015 in Jakarta, Indonesia, organized by ANGOC in partnership with the [Global Land Tool Network \(GLTN\)](#) together with [Misereor](#), [Land Watch Asia \(LWA\)](#), [International Land Coalition-Asia \(ILC-Asia\)](#), and the [Consortium for Agrarian Reform \(KPA\)](#).

It highlights the challenges and opportunities of policy and project implementation of land administration and management in Asia, and includes shared experiences from Nepal, Bangladesh, Indonesia, and Philippines, in ensuring the tenure security of the poor in both rural and urban areas. It also presents tools and approaches for enhancing land administration and management projects in the region. Download the report [here](#).

Protected Areas in the Congo Basin: Failing People and Biodiversity?



By Aili Pyhälä, Ana Osuna Orozco and Simon Counsell, the Rainforest Foundation UK, April 2016,

A new report on the effectiveness and impacts of the protected area system in the Congo Basin is now available. It is based on the most comprehensive research of its kind ever undertaken. Its conclusions are alarming: conservation efforts in the region are falling well below expectations, both in terms of respecting local peoples' rights and conserving wildlife.

The study finds that forests set aside as protected areas are often based and managed

on the false premise that they are 'wilderness areas' when in fact they are typically landscapes that have sustained human livelihoods and wellbeing for generations. So-called "fortress conservation" has placed conservation authorities in direct conflict with local communities. Of the 34 protected areas included in the study:

- **26 have reported some form of displacement of local people** (with a possible additional six areas for which there was no data available)
- **21 have reported conflicts between park management and local communities**, including severe human rights violations (with a possible additional ten areas for which there was no data available)
- **18 have reported no consultation with local people** prior to creation (with a possible additional four areas for which there was no data available)

Moreover, despite hundreds of millions of dollars invested in the Congo Basin protected area system over the past two decades, the study finds there is little evidence for it being effective in conserving biodiversity. Wildlife baseline data is poor, but populations of megafauna are in sharp decline.

The report calls for a complete rethinking of how forest protection in the Congo Basin is conceptualised and implemented. It includes detailed recommendations towards **sustainable conservation** models which recognise the rights of local people and their critical role in protecting forest wildlife.

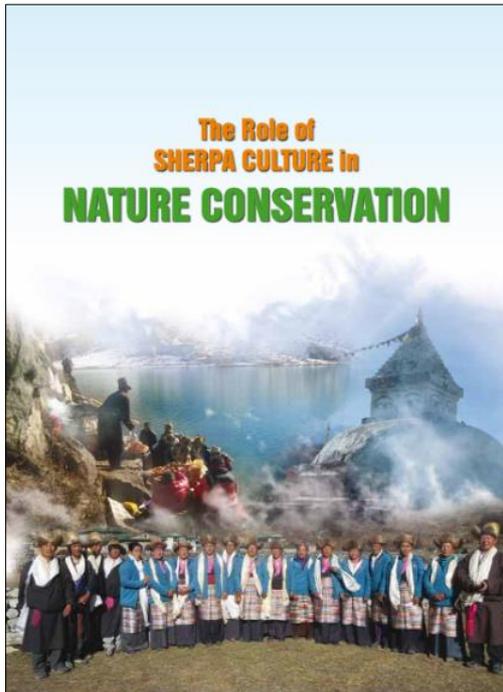
Follow this link to download the report: ["Protected Areas in the Congo Basin: Failing People and Biodiversity?"](#)

Watch also this related short film about forest communities affected by the Tumba Lediima Reserve in the Democratic Republic of Congo (DRC). [Download it here.](#)



Youths in the Tumba Lediima Reserve, excerpt from the Video © RF UK

The role of Sherpa culture in nature conservation

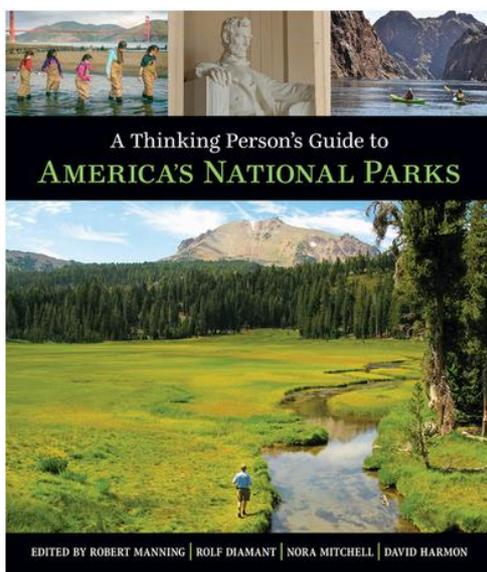


By Tenzing Tashi Sherpa, ed. Khumbu Sherpa Culture Conservation Society (KSCCS), 2016

The Role of Sherpa Culture in Nature Conservation, by Tenzing Tashi Sherpa (2016) is an insightful, beautifully illustrated celebration of Sherpa ICCAs in the Mt. Everest region of Nepal. The book presents the research, writing, and photographs of a Sherpa elder and leader from the largest of the villages within Sagarmatha (Mt. Everest) National Park and World Heritage Site, the high homeland that the indigenous Sherpa people call Khumbu. Tenzing Tashi Sherpa is the president of the Khumbu Sherpa Culture Conservation Society, the first Sherpa indigenous people's organization for cultural and nature conservation, and the coordinator of the ICCA Network Nepal. His book explores the many ways in which the Sherpa people contribute to conservation through their culture, including their Buddhist religious values and practices. Illustrated with over one hundred

photographs, *The Role of Sherpa Culture in Nature Conservation* documents Khumbu's importance as a *beyul* (sacred hidden valley) in which all life is protected, its many sacred mountains, lakes, forests and trees, springs, shrines and other cultural sites. It describes the Khumbu Sherpas' *yul thim/nawa* (village assembly/custodian) system of governing and managing their forest and agropastoral commons through rules and regulations (*di*) and the rotational closing and opening of zones. The book culminates with a survey of the many activities being carried out by the Khumbu Sherpa Culture Conservation Society, such as documenting and mapping ICCAs, giving presentations on Sherpa culture and ICCAs in regional schools, and leading school fieldtrips and multi-day cultural treks to ICCAs and cultural sites. This book is highly recommended for anyone interested in ICCAs, the Mt. Everest region, and the Sherpa people.

Please follow this link to read the English language edition of [*The role of Sherpa culture in nature conservation*](#)



A Thinking Person's Guide to America's National Parks

Edited by Robert Manning, Rolf Diamant, Nora Mitchell, and David Harmon - George Braziller Inc., April 2016

A Thinking Person's Guide to America's National Parks is a guidebook of twenty-three essays written by authors with personal and professional connections to the national parks. The writers share their deep and invaluable knowledge of these protected lands. Richly illustrated with over 350 color photographs, the book illuminates the

diversity of America's more than 400 national parks, which are bound together in a single national park system. Together, the parklands express and preserve the nation's natural, historical, and cultural heritage. This year, America's National Parks system celebrates its 100th birthday, and this book is an appreciation of its importance and the singular beauty of the natural lands it protects.

Two chapters of special interest for the ICCA Consortium stand out:

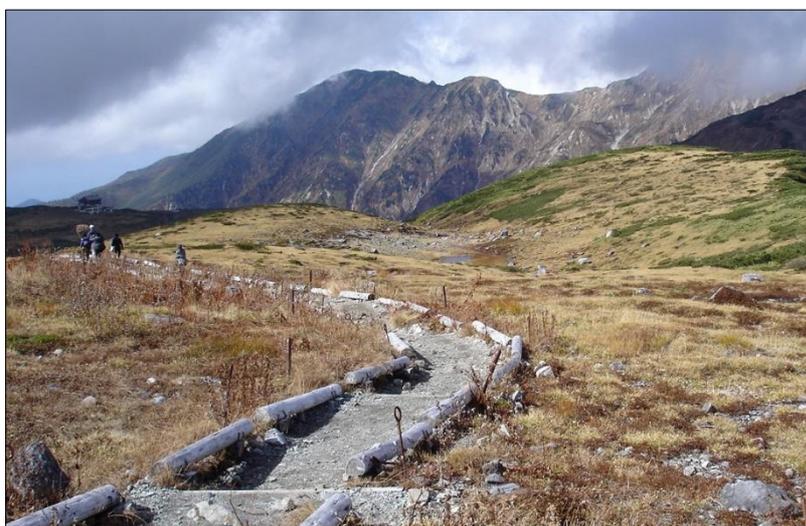
Chapter 10, Indigenous Voices. By Melia Lane-Kamahele. National parks are reaching out to incorporate indigenous voices and perspectives and seeking opportunities for genuine collaboration.

Chapter 19, Parks Beyond Borders. By Brent Mitchell and Jessica Brown (ICCA Consortium Honorary members). America's national parks have benefited from international exchange, importing as well as exporting good ideas and learning from the experiences of other countries.

For more information please visit the [book's website](#), or contact [Brent Mitchell](#).

Questionnaire - Social equity matters in ICCAs

By Noelia Zafra-Calvo, Copenhagen University.



Pathway to equitable managed protected and conserved areas. Caminando hacia áreas protegidas y conservadas que sean gestionadas de manera equitativa. © N. Zafra-Calvo

Addressing equity in protected sites is one of the most urgent challenges conservation faces, due to its close relationship to achieving successful conservation outcomes, and because inequity is not ethically acceptable in a global framework of sustainable development. Protected sites should be established and managed in close collaboration with indigenous and local communities. The costs and benefits of protected areas need to be fairly shared, through equitable processes that recognize and respect the rights of indigenous and local

communities and vulnerable populations.

We are currently carrying out research to assess and monitor equity in protected and conserved sites (recognition of rights, traditional knowledge and institutions, advancing participation in processes and decision making, fair distribution of burdens and sharing of benefits, etc); and we are keen to include Indigenous peoples' and community conserved territories and areas (ICCAs) in the research.

We are contacting you to ask if you would be willing to share your knowledge on a particular ICCA with which you are familiar, to help us build the capacity for assessing and monitoring equity; by filling out an online questionnaire. The questionnaire includes three sections and consists of 12 questions. The expected time to complete the questionnaire is about 15-30 minutes.

Please click [on this link](#) and participate in this research!

Cuestionario - La equidad social en los TICCA

Existe el compromiso de que los lugares protegidos deberían ser establecidos y administrados en estrecha colaboración con las comunidades indígenas y locales, participando estas comunidades de modo equitativo en los beneficios provenientes de ellos. Nuestro objetivo es contribuir a conseguir este reto llevando a cabo una evaluación y monitoreo del estado de la equidad en lugares protegidos y conservados para identificar prioridades de actuación.

Nos gustaría saber si estás dispuesto a compartir con nosotros tu conocimiento y experiencia sobre un TICCA específico en la que vives o trabajas, **para que con ello podamos recoger suficiente información que nos lleve a ser capaces de evaluar el estado de la equidad** (reconocimiento de derechos, respeto por la identidad cultural, conocimiento tradicional; participación en toma de decisiones y procesos que afectan a la vida de las personas que viven en los TICCA; distribución equitativa de los costes y participación en los beneficios generados por conservar estos ecosistemas).

Para ello te pedimos que contestes a 12 preguntas, estructuradas en tres secciones, sobre temas relacionados con la equidad en ese TICCA que has elegido compartir con nosotros. **Rellenar el cuestionario te llevara entre 15 y 30 minutos.**

¡Por favor clica [sobre este link](#) y participa en la investigación!

Questionnaire - Équité sociale dans les APAC

Aborder l'équité dans les aires protégées est l'un des défis les plus urgents auxquels est confronté le monde de la conservation. Les aires protégées devraient être établies et gérées à travers des processus équitables qui reconnaissent et respectent les droits des communautés autochtones et locales, et des populations les plus vulnérables ; et ces coûts et avantages des zones sont assez partagés.

Nous vous contactons afin de vous savoir si vous seriez prêt à partager vos connaissances sur une Aire et territoires du Patrimoine Autochtone et Communautaire (APAC) que vous connaissez particulièrement bien, afin d'évaluer et de surveiller l'équité dans les aires protégées (reconnaissance des droits, savoir traditionnel et institutions, renforcement de la participation dans les processus et la prise de décision, répartition équitable des avantages et des inconvénients, etc.).

Le questionnaire est structuré en trois parties et se compose de 12 questions. Le temps prévu pour remplir le questionnaire est d'environ 15-30 minutes.

Veillez [suivre ce lien](#) pour participer à cette recherche ! Merci !

LIFE OF THE CONSORTIUM

New Members & Honorary Members

THE CONSORTIUM IS DELIGHTED TO WELCOME **TWO NEW MEMBERS ORGANISATION:**



ALTROPICO—an organisation devoted to community alternatives for the conservation of the tropics. It focuses on the southern part of the Chocó bio-geographical region in **Colombia** and **Ecuador** and works with indigenous, Afro-descendent and peasant communities to improve their living conditions. ALTROPICO is dedicated to respecting ecological processes and promoting meaningful policies.

NACSO—a **Namibian** association that includes a variety of organisations that support communities that govern and manage their own natural resources. NACSO pulls together a range of capacities and skills necessary for communities... who readily ask for them. NACSO co-sponsored the recent ICCA regional event mentioned above, together with our other Member from Namibia – IRDNC.



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

Ms. Alessandra Pellegrini (Australia) is a generous and dependable collaborator of the Consortium (everyone who attended the World Parks Congress in Sydney knows her). In love with both biological sciences and the humanities and possessing a rare sensitivity for both, Alessandra has work experience in Africa, the Americas, Asia and Europe, and great life experience with her three children.



Ms. Anne Itubo (Kenya) has been employed by the government of Kenya (Kenya Forest Service KFS) throughout her professional life. Along the way, she has developed an extraordinary and sincere sensitivity to community issues in conservation. She is a competent and keen supporter of ICCAs in Kenya.

Mr. Elias Kimaru (Kenya) is Programme Coordinator for WWF Kenya and works in Kwale-Kilifi coastal lands. For over 15 years, Elias has focused on the Mijikenda sacred Kaya Forests and has worked to strengthen the capacity of Kaya communities to govern and protect their forests (now also listed as World Heritage Sites and recognised as ICCAs). He is dedicated to cultural coexistence and peace-building among diverse communities.





Ms. Elsa Matilde Escobar (Colombia) has held the demanding position of Executive Director of Fundación Natura since 1997. La Fundación is the largest NGO in Colombia, with broad experience and wide recognition for its work in nature conservation. Elsa has also served as President of the Ecological Society of Colombia, and has collaborated in numerous and diverse roles with governmental, nongovernmental and indigenous organisations. She has written on a wide range of technical issues, from wetland conservation to gender issues to clean energy. Her work is respected and recognized both in Colombia and internationally.

Prof. Dr. Eun-Shik Kim (South Korea) works at the College of Forest Science in Kookmin University, Seoul, South-Korea and is president of the Korea Ecological Observatory Network (KEON), the East Asian Federation of Ecological Societies (EAFES) and the Ecological Society of Korea. He is also Chair of the International Long-Term Ecological Research (ILTER) East Asia-Pacific Regional Network. Among his many fields of interest, Prof. Kim works to build networking among ecological observatories. He is keenly interested in global ecology, including climate change adaptation and dendro-ecology (the study of tree growth and environmental change).



Mr. Julio Moure (Mexico) has dedicated his life to providing social and economic opportunities to marginalized communities in Mexico, Brazil and Mozambique. An Ashoka fellow, Julio has been living and working in the Mayan region of Quintana Roo, promoting organic agriculture, coordinating UNDP-GEF SGP initiatives, and strengthening local capacities. A dedication to cultivating sensitivity to nature, culture and beauty is a constant throughout his work.

Mr. Ricardo Verdum (Brazil) is a Doctor in social anthropology. Dr. Ricardo conducts studies and research on the ways in which indigenous peoples, leaders and activists can effectively participate in developing environment policies in Brazil. He works as an independent consultant and university teacher.



Mr. Robert Kunda Chimambo (Zambia) is a powerful advocate for the environment, as well as communities' collective rights and conservation capacities. Active in policy development in forestry and water issues, Robert is also a smallholder farmer devoted to agro-ecology. A member of the Pan-African Climate Justice Alliance (PACJA), he has attended several UNFCCC negotiations.

Mr. Thomas Jalong (Malaysia) belongs to an indigenous ethnic group in Sarawak. For more than 30 years, he has worked to promote recognition and protection of land rights, traditional resource use, human rights and environmental protection in Sarawak, notably by strengthening networks and alliance-building among indigenous peoples at the local, national and international levels. He is currently an executive council member of [Asia Indigenous Peoples Pact](#) (AIPP), as well as a Member of the Central Executive Committee of [Jaringan Orang Asal SeMalaysia](#) (JOAS), the powerful union of indigenous peoples of Sarawak.



Mr. Vincent Ziba (Zambia) has been active on issues related to community-based natural resources management as leader of the Zambia's CBNRM Forum. He was twice voted Best Environmental Activist in Zambia (in 2013 and 2014) and was the main litigant in a campaign against mining in the Lower Zambezi National Park. A founding member of the Zambia Climate Change Network (ZCCN), Vincent is Secretary of the Board of the Southern Africa Community Based Natural Resources Management Forum (SACF) and Regional Coordinator for East and Southern Africa for the ICCA Consortium.

Mr. Yves Hausser (Switzerland) is a researcher and practitioner in conservation, with a background in political sciences and development studies. Yves has been working with African communities for over two decades, with a focus on governance and management of natural resources and protected areas, as well as community based conservation projects.



For more information and contact details, please visit our website: www.iccaconsortium.org

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Consortium**

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For any enquiries, please write to:
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