



Report of the

Community Conservation Resilience Initiative



in Iran

Country report on Iran Community Conservation Resilience Initiative (CCRI) November 2015

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Cover photo: Migrating between summer and winter pastures. Maedeh Salimi (Cenesta)/CIC

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Development **Cenesta**

Community Conservation Resilience Initiative among Indigenous Nomadic Tribes of Iran



The case of:

- Abolhassani indigenous nomadic tribal confederacy
- Taklé indigenous nomadic tribe of Shahsevan tribal confederacy
- Farrokhvand indigenous nomadic tribe of Bakhtiari tribal confederacy

Tehran, March 2015

Abbreviations

CCRI	Community Conservation Resilience Initiative
CENESTA	Centre for Sustainable Development and Environment
CHURA	Clean Hamoun Urgent Rehabilitation Association
CSO	Civil Society Organisation
DoE	Department of the Environment
FPIC	Free, Prior and Informed Consent
FRWO	Forest, Rangeland and Watershed Management Organisation
GEF	Global Environment Facility
ICCA	Indigenous Peoples' and Community Conserved Territories and Areas
NEE	Non-Equilibrium Ecosystems
NGO	Non-Governmental Organisation
ONPI	Organisation for Nomadic Peoples of Iran
PGIS	Participatory Geographical Information Systems
PV	Participatory Video
SGP	Small Grants Programme of UNDP/GEF
UNDP	United Nations Development Programme
UNEP	United Nations Environment Programme
UNESCO	United Nations Educational, Scientific and Cultural Organisation
UNICAMEL	Union of Indigenous Camel Herders of Iran
UNINOMAD	Union of Indigenous Nomadic Tribes of Iran
WCMC	World Conservation Monitoring Centre

The state of implementation of activities performed, including but not necessarily limited to:

a. The development of a strategic vision on the national CCRI process

Community Conservation Resilience Initiative (CCRI) was introduced for the first time by CENESTA to UNINOMAD, which includes representatives of nomadic tribes of Iran, during a workshop held in the city of Loristan in December 2014. The main idea was to reach a mutual understanding on ambitions and visions of CCRI with the representatives of the tribes. The consultations and idea sharing was later followed individually or in group meetings with those interested in taking part in resilience assessment project.

b. The elaboration of a baseline for the national CCRI process

In line with CENESTA and local communities' ongoing project with European Commission on 'Re-empowering Iran's indigenous nomadic tribes: towards poverty eradication and nature conservation through diversification of income and wealth generation activities **and the promotion of ICCAs**, extensive baseline research and gap analysis had already been performed by legal workgroup to achieve a better understanding of tribal communities' de jure and de facto rights in regard with governance of their ICCAs. In addition to this, ecological assessment reports including biodiversity matrix and conservation status analysis had already been developed for each community. These together provided a strong baseline for CENESTA and national advisory committee to build upon.

c. The selection of at least 3 assessment sites/communities

After long discussions with UNINOMAD members, three assessment communities were selected in respect to their past experience on resilience initiatives. All three communities have come up with unique and creative initiatives. However, to answer the question of to what extent these initiatives have been successful in coping with environmental shocks in each ICCA, a set of comprehensive assessments will be carried out to address changes and trends the communities and their ecosystems have gone through on various aspects.

First, Abolhassani Indigenous Nomadic Tribal Confederacy; this community is located in a very dry area in the Touran Region, Semnan Province. It is totally enclosed in a UNESCO Biosphere Reserve and is a part of a mosaic of protected areas ranging from National Park to Indigenous Conserved Territory. The Abolhassani have managed to show stunning resilience to drought using a combination of indigenous knowledge and innovative re-invention of complementary limited agriculture to their livelihood mainstay of herding.

Second, Taklé tribe of the Shahsevan Indigenous Nomadic Tribal Confederacy in South Azerbaijan, Ardebil Province. Resilience exhibited in the face of the confiscation (à la land-grab) of the tribe's wintering grounds by government and private sector some years ago. This has caused increased grazing pressure on the summering grounds which in turn have increased soil erosion and floods, destroying the habitat of red spotted trout (*Salmo trutta caspius*)—a major prey of brown bear, causing the latter to leave their natural habitat. The tribe has been reversing the cycle and will provide a good case of community conservation resilience assessment.

Third, Farrokhvand Tribe of Bakhtiari Indigenous Tribal Confederacy in Southwest Iran covers three Provinces: Isfahan, Chaharmahal-Bakhtiari and Khuzestan. Farrokhvand Tribe belongs to Mahmoud Saleh Sub-branch (*baab*) of Char-Lang Branch. It consists of four sub-tribes (*tirehs*): Fadaleh, Ghani, Morvat and Rahmat. The tribe has been developing a conservation plan in their ICCA, resulting in the rehabilitation of their mid-point territory and livelihood plans based on the restoration of endangered species such as wild mountain celery. This action has re-empowered them, and has restored the customary governance system and the tribe's ability to conserve their territory-based ICCA.

d. The consultation of the relevant communities and the process that has been implemented to seek their free prior and informed consent for the process

FPIC concept and its importance in protecting the indigenous communities' rights and needs were thoroughly introduced and elaborated through specific workshops during the Loristan Congress in which representatives of various tribal communities were present. Besides, community's consent are to be achieved for any CCRI workshop, and specific FPIC forms has been prepared for each community to be signed during each resilience assessment.

e. The establishment of the coordination body for the national assessment

The Coordination Body for the national assessment includes: Nasser Ahmadi (UNINOMAD Deputy Chief and camel herder from Taklé Tribe of Shahsevan Tribal Confederacy); Reza Salehi (Chief of the Council of Elders of Abolhassani Tribal Confederacy—PK Feyerabend Foundation prize winner for the tribe's initiative in coping with droughts) and Shanbeh Farrokhvand from Farrokhvand tribe of Bakhtiari tribal confederacy, Ahmad Beiranvand from Beiranvand Tribal Confederacy and Ghanimat Azhdari from Qashqai Tribal Confederacy. In addition, Taghi Farvar, Nahid Naghizadeh, Salman Rassouli, Fahimeh Seifi and Neda Falsafi (CHURA and DoE) as representatives of CSOs and Hossein Badripour (FRWO) have joined the Coordination Body.

f. The development of the national and local methodologies that will be used, and g. the elaboration of the assessment design

The first case: Abolhassani tribal confederacy

The Abolhassani nomadic tribal confederacy is a small community of about 800 households/tentholds who together include 12 tribes of Saleh, Khodabakhsh, Momen, Karbalayi, Haj Sharif, Mir Jalali, Shir Mohammad, Sistan Nejat, Mowlai, Emam Gholi, Nazar Shad and Mohammad Yoosef. Among them the Saleh tribe was selected for resilience assessment because of their long experience in developing indigenous initiatives to cope with droughts.

To carry out assessments on natural, social, economic, political and legal foundations of the Abolhassani tribe a trip, lasting 4 days from 8th to 11th March, was organized and performed. The aim was to develop a set of community determined indicators through the use of indigenous methodologies. By arrival at the first night the group had a short meeting with local community explaining the main idea of the resilience assessment to the community. During the meeting a member of Saleh tribe told a set of poems that perfectly described the impact of the recent years' drought on some members of the tribe: explaining how badly ones livestock have declined and can't pay off their loans or how the other members are forced to migrate to cities.

The second day, for getting a better idea of the ecosystem components, the team planned a field visit with Reza Salehi who elaborated on components of the ecosystem that were somehow important for the community conservation resilience:

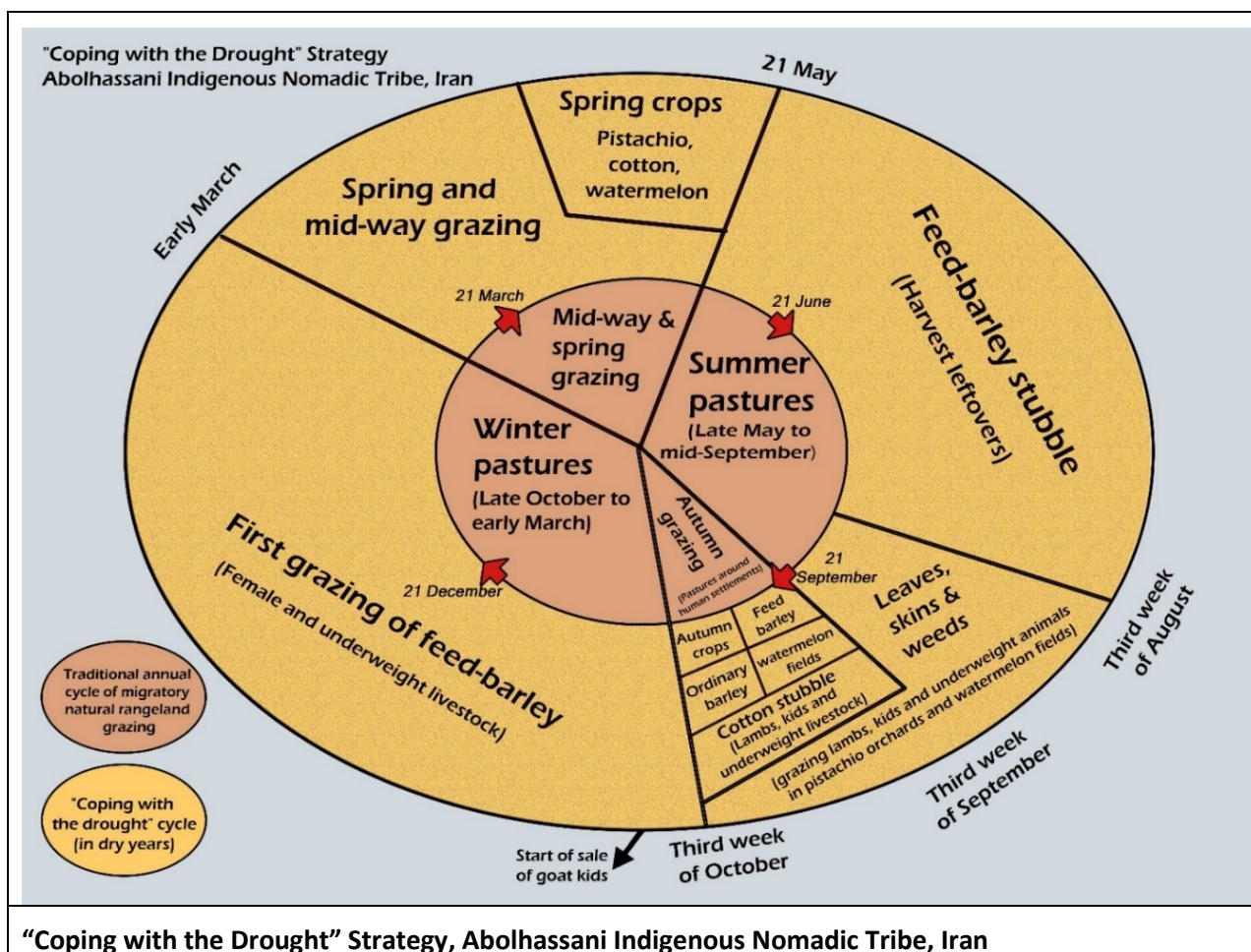
Khil's are specific sites spreading out through the whole summer territory comprising ricks or tents being set up during summer (mid-April to mid-November) in which about 30 dairy products are produced by women and children.

Kalateh's are temporal residences same as *khil's* with the difference that they also have limited farming plots around them and occasionally water pools.

Abadi's (villages) are the largest residential unit in the region, usually including houses, farming plots and sheep folds, and is residence of one tribe of the Abolhassani.

Asbkeshan fort is an old fort located by the *Asbkeshan* village. Until recently it was resided by some families of the community but it is almost abandoned today. Provided being restored, it has potentials for tourists residence.

It was decided through brainstorming and sharing visions that a combination of indigenous methodologies such as story-telling and poems, and introduced tools and methods such as PGIS, PV (participatory video) and informal interviews would be used to carry out the resilience assessments of the 3 participating communities. For Abolhassani in particular it was decided to use a set of existing Social-Ecological indicators adapted from another project as a complement to community-determined indicators. The main idea was to achieve more comprehensive assessment of community conservation resilience.



To carry out resilience assessment on various foundations of the Abolhassani tribe, a trip lasting 4 days from 8 to 11 March, was planned and carried out. During the stay, a set of community determined indicators were developed through group and individual interviews. The indicators were then used by the individuals themselves to assess the past and current status of their community and ecosystems as follows:

- Identity of the community;
- Natural foundations of the community;
- Socio-cultural foundations;
- Economic foundations;
- Political and institutional foundations, and;
- Legal foundation.

(All reflected in the table below)

This was complemented by additional methodologies including PGIS, PV, Timeline and a socio-ecological questionnaire.

The outcome of the assessment was recommendations to improve the conservation resilience of their ICCA.

Table 1. Community determined indicators and recommendations of Abolhassani Tribal Confederacy

Components of the ICCA	Factor evaluated by the community	Community-determined indicator	Past and current status	Community Recommendations
Identity of the community				
Who comprises the community	People recognized as Abolhassani	Living or being born in Abolhassani village or one of the other nine villages around	There has been instances of migration to cities among youth in recent years but still enough has stayed to be known as Abolhassani	Building sport facilities, schools, etc., to prevent out-migration
Natural Foundations of the community				
Pasture	Importance of the ICCA in providing quality pastures	Existence of plant species of <i>Zygophyllum spp.</i> (<i>Ghich</i>) and <i>Artemisia siberi</i> (<i>Dermaneh</i>)	Abundance of <i>Zygophyllum spp.</i> and <i>Artemisia siberi</i>	
	Importance of the ICCA in maintaining threatened plant species	Existence of endangered and/or rare plant species in the ICCA (Healthy pastures	
Forest	Importance of the ICCA in providing quality forests and forested pastures	Abundance of trees (especially <i>Pistacia spp.</i>) surrounded by <i>Zygophyllum spp.</i> (<i>Ghich</i>) and <i>Amygdalus lycioides</i> (<i>Tagas</i>)	Healthy forest with instances of a few dozen trees being gnawed by livestock each year	
	Importance of the ICCA in maintaining threatened plant species	Abundance of endangered and/or rare plant species in the ICCA		
	Collection of non-timber forest products	Abundance of NTFPs		
Wildlife	Importance of the ICCA in maintaining	Abundance of onager, cheetah and other wildlife species	Onager was abundant up to about 1979 ¹ and are fairly rare nowadays	

¹ The Islamic Revolution unleashed many changes, one of which was the acquisition of arms among the population. Urban hunters from Isfahan, Tehran, Mashhad, etc., sometimes sweep through the countryside, including in protected areas, mowing down wildlife indiscriminately, including with machine guns, and carry the carcasses back to towns in cold storage vehicles to sell as game meat.

Components of the ICCA	Factor evaluated by the community	Community-determined indicator	Past and current status	Community Recommendations
	threatened wildlife species			
Territorial boundaries	Tribal territorial integrity	Clear and safe boundaries; Low level of intrusions and conflicts	No report of major conflict in recent years	
Temporal and spatial cycles	seasonal migration	Ease of access to summer and winter pastures; Safe and undisturbed seasonal migration cycles and sites	Easy access to the pastures within the ICCA Because of drought, this year some have even been allowed to use pastures in Damavand, relying on strong ties to the Sangsari tribe	More flexibility and trust from government in case of time and space restrictions of grazing license
Traditional land and resource use and methods	Sustainability of traditional water supplying systems	Qanats being repaired and used; Water pumps for wells	Some qanats within the ICCA need to be repaired Some water pumps are out of service	Qanats being repaired New water pumps
	Sustainability of customary rangeland management practices	Abundance and density of plant species in pastures	Good quality and abundant plant species	Considering Non-equilibrium rangeland management as an alternative to conventional management systems
Ecosystem resilience	Ability of ecosystem to recover from environmental shocks	Existence of rich pastures; Abundance of wildlife	Although the ICCA recovers well in terms of pasture by the end of drought, the wildlife status has not improved since the advent of the Revolution (1979)	
Socio-cultural foundations of the community				
Indigenous knowledge and management system	Efficiency of indigenous knowledge in resource use and management	Existence of efficient resource use, management knowledge and skills	Traditional indigenous methods such as <i>Hanaar</i> are used to save water and increase the efficient use of pastures by herds; Setting up <i>kalatehs</i> and <i>khils</i> (dairy production and tribal governance units and systems in specific locations)	Government support to resuscitate the abandoned facilities
	Efficiency of indigenous initiatives in resource use and management	Functionality of “Coping with the Drought Cycle” and “Drops for Life” schemes	The initiatives have been working well	Help from NGOs and the government to extend the schemes to the whole region (ICCA) and all tribes of Abolhassani
	Transfer of indigenous	Inter-generational interest in	In comparison with the past, youth are	

Components of the ICCA	Factor evaluated by the community	Community-determined indicator	Past and current status	Community Recommendations
	knowledge to future generations	learning and/or transferring IK	less interested in learning indigenous skills and knowledge	
Social justice	Women's equal access to natural resources	Women having equal access to pasture and water resources	Equal rights to access to and use of pastures and water exist among men and women	
	Women having access to wealth generating mechanisms	Boost in local women-made arts and crafts; Equal access to rangelands and credit facilities	There has been improvements in art crafts production	Technical help for marketing the products
	Women's fair engagement in decision-making processes	Existence of effective women's committee as an organ of the community organisation within the statutes	An effective women's committee exists	
Social asset	Existence of cooperation and thinking together within the community	Reaching agreed upon solutions and goals	Occasional meetings to think together exist but there have been some disagreements in the operation of <i>sandugs</i>	
Sites of historical and cultural importance	Conservation status of the Asbkeshan historical site	Reconstruction of the site; Having eco-tourism plan	The fort is abandoned	Support to reconstruct the fort as tourists residence
Diversity of local food system	Use of local products for providing food	Consumption of diverse locally-produced food by the community	Less consumption of traditional food and increase in consumption of fast foods	
Economic foundations of the community				
How livelihoods relate to different resources	Status of livestock	Giving birth to twins; Female sheep weigh 40 to 50 kg; Male sheep weigh 55 to 70 kg; Female goats weigh 35 to 45 kg; Male goats weigh 45 to 65 kg	Because of the drought, decline in reproduction and weight was rampant among most herds of Abolhassani. However, Salehi was less affected, thanks to the "Coping with the Drought Cycle" and mutual aid with Sangsari friends	Help from NGOs and the government to extend the initiatives to the whole region (ICCA) and all tribes of Abolhassani Warranty from government to buy the sheep on fair price; in case of drought sometimes government buys the sheep but on a price even lower than what dealers offer
	Pistachio orchards	Abundance of pistachio	The pistachio orchards ubiquitous in the	Technical support, wells, loans

Components of the ICCA	Factor evaluated by the community	Community-determined indicator	Past and current status	Community Recommendations
		orchards in ICCA	ICCA but there is plenty of room for improvement as they are an important factor for "Coping with the Drought Cycle"	
	Fodder barley crops	Abundance of fodder barley plots in ICCA	While some fodder barley plots exist in the ICCA, the community still depends on imported fodder	Help from NGOs and the government to extend the initiatives to the whole region (ICCA) and all tribes of Abolhassani Government assure supply of fodder in case of drought
	Sunflower, watermelon, cotton, etc.	Abundance of these crops	While some of these crops exist in the ICCA, the communities still depends on imported fodder	Abolhassani
Integration and use of select and relevant modern practices into customary resource management systems	Efficiency of integrated customary and modern technology and skills	Optimum stocking rates in the rangelands in accordance with indigenous knowledge and customary practices; Growing pistachio, fodder barley and other supplementary crops		
Access to resources	Land security	Ownership of land for agriculture	Not whole community have enough land to practice agriculture as an adaptation strategy	Allocation of enough land for agriculture to the whole community
	Water security	Ownership of water wells, qanats	Not enough	
Access to knowledge	Local community ownership over their knowledge on medicinal plants, livestock rearing, etc.	FPIC being applied for access to indigenous resources and knowledge		
	Access to technical support and advice	Presence of competent NGOs and government agencies	CENESTA and UNINOMAD have long history of work in this ICCA ONPI, DoE and the Ministry of Agriculture and Rural Reconstruction	
Political and institutional foundations of the community				

Components of the ICCA	Factor evaluated by the community	Community-determined indicator	Past and current status	Community Recommendations
decision making processes and institutions	Functionality of tribal decision-making processes	Coming up with innovations to cope with social and environmental changes	Salehi tribe introduced two schemes of "Coping with the Drought Cycle" and "Drops for Life" in late 1990's and 2012, respectively.	
	Effectiveness of the <i>sandug</i>	Getting support for expanding the "Coping with the Drought Cycle" in the region; Reaching agreement among the tribal confederacy on how to allocate resources to expand the "Coping with the Drought Cycle" to other villages	Currently the "Coping with the Drought Cycle" is expanding within Abolhassani but at a relatively slow pace	
Relationship with external institutions and actors	Good relations with DoE , ONPI and Ministry of Agriculture and Rural Reconstruction	Instances of government officials referring problems to local elders to resolve; Amount of technical and financial support received by the community	There have been instances of officials referring problems and conflicts to community elders to mediate and resolve	
Customary means of dispute resolution	Effectiveness of elders' judgment and mediation	Low rates of referral to official courts; Bureau of Natural Resources officials referring to elders for mediation and conflict resolution over pastures and rangelands	Despite the official judicial system, the community still prefer to solve their problems through the elders	
Inter-tribal solidarity	Inter-tribal unity and relationship	Low rate of conflicts over land; Low cases referred to the court; Elders solving problems	Intertribal solidarity is relatively strong	
Legal foundations of the community				
Customary laws, norms and values	Avoiding hunting female wildlife during reproduction season	Abundance of wildlife within the tribal territory	Although wildlife number have drastically declined in the ICCA due to external pressures since 1979, the community claim they avoid hunting	
	Respecting tribal boundary marks	Low level of conflicts over pastures	Stones marking tribal boundaries are considered sacred; Sacred trees exist in the ICCA and are still respected and used for tying	

Components of the ICCA	Factor evaluated by the community	Community-determined indicator	Past and current status	Community Recommendations
			amulets	
Relevant local, national and international laws and policies	Relevance and efficiency of grazing licenses issued by government agencies	Fair and timely allocation of grazing lands	The community claims that licenses should be revised according to customary practices ²	Considering Non-equilibrium rangeland management as an alternative to conventional management systems
overlaps, gaps or conflicts between legal systems	Conflict between official and customary range management practices	Prioritizing customary laws and practices of pasture use over official grazing licenses	The indigenous knowledge and customary practices of the community are not taken into account in designing systems of assessment of carrying capacity used for grazing license s	Considering Non-equilibrium rangeland management as an alternative to conventional management systems
community-defined terms and conditions for engagement of external actors	Engagement and support of local ONPI, BNR, etc.	Support for constructing small dams and restoring wells and qanats; Technical and financial support for setting drip irrigation system; Equitable allocation of well licenses; Providing subsidized fodder in instances of drought.	Some small dams have been constructed by X before qanats for better injection of flood water into qanats Some demands for supporting drip irrigation by the community is pending According to the community, the allocation of well licenses is not fair	
	Presence of and support from NGOs and international actors	Performing a promising role as mediator to get the local community's voice heard	with support from CENESTA the Abolhassani initiative on "Coping with the Drought Cycle" was globally introduced and praised	

² The new science of rangeland ecology, commonly referred to as "non-equilibrium ecosystem" ecology (NEE) considers that often customary systems of rangeland management of nomadic tribes are close to the estimations of NEE. The Abolhassani and other indigenous nomadic tribes that CENESTA and UNINOMAD are working with are aware of the existence and basic arguments of NEE and advocate its promotion in Iran's arid and semi-arid regions.

Second case: Taklé tribe of Shahsevan tribal confederacy

The Taklé tribe is one of the 32 tribes of Shahsevan tribal confederacy. It consists of 120 households/tentholds who together add up to about 480 people. Taklé was selected for resilience assessment of their ICCA and their new initiative for reviving red spotted trout (*Salmo trutta caspius*) and brown bears (*Ursus actros*) which according to tribespeople partly depends on fish as their diet.

The ICCA's major problem started with the confiscation of their wintering grounds in 1970. After the nationalisation of natural resources decree in 1963 the Taklé's wintering grounds were transferred to the Moghan agricultural complex, a governmental industrial agriculture company which is affiliated with the Ministry of Agriculture. Since then, as an alternative to their traditional wintering grounds in Moghan, they have been renting pastures in Gharahdagh region—mostly owned by peasants or other Shahsevan subtribes especially Qojabayli.

Although generally the Shahsevan tribal confederacy and Taklé tribe enjoy quality pastures in comparison with most of the nomadic tribes of the country, losing wintering grounds has caused more pressure on the summering grounds. Overgrazing of summering grounds seems to be one of the major reasons behind the high frequency and intensity of floods in recent years which in turn has caused change in the clarity of water and habitat destruction in rivers and consequently a decline in abundance of red spotted trout (*Salmo trutta caspius*) in the ICCA. The trout is thought to be an important source of food for brown bear whose abundance has drastically declined in the last two decades. To cope with this environmental shock, Taklé has been trying to change the equation through reviving the trout and so bringing back the brown bear to the ICCA and by planning a series of measures designed to establish a more sustainable management regime for the rangelands and summering grounds.

To assess the community and the ICCAs' status in coping with this environmental shock, a trip to Taklé wintering grounds, located at the foothills of Mt Savalan, was organized in July 2015. During the 3-day stay along with field visits, a timeline of environmental changes was drawn by the tribespeople and a set of community determined indicators were developed through group and individual interviews. The indicators were then used by the individuals themselves to assess the past and current status of their community and ecosystems concerning the following aspects:-

- Identity of the community;
 - Natural foundations of the community;
 - Socio-cultural foundations;
 - Economic foundations;
 - Political and institutional foundations, and
 - Legal foundations,
- as reflected in the chart below.

Table 2. Community determined indicators and recommendations for Taklé tribe

Components of the ICCA	Factor evaluated by the community	Community-determined indicator	Past and current status	Community Recommendations
Identity of the community				
Who comprises the community	People recognized as Taklé	Living or being born in one of 120 Taklé clans	Most youth prefer to reside in cities such as Sarein and Ardebil, however, they seem to visit time to time and especially at weekends.	
Natural Foundations of the community				
Pasture	Importance of the ICCA in providing quality pastures	Existence of plant species of Trifolium (<i>Sebargeh</i>), Astragalus (<i>Gavan</i>) and Urtica (<i>Gazaneh</i>)	The pasture were healthier in the past	
Wildlife	Importance of the ICCA in maintaining threatened wildlife species	Abundance of red spotted trout (<i>Salmo trutta caspius</i>), brown bear (<i>Ursus arctos</i>) and other wildlife species	Brown bear was abundant in Taklé territory until twenty years ago. It is believed by the Taklé tribespeople that this decline is because of water losing clarity due to the recent years' frequent floods which in turn has caused decline in trout population	Through a SGP project, Taklé tribe has started a new initiative to revive the trout population and consequently that of brown bears in the ICCA. To reach this goal the Taklé tribespeople capture red spotted trout (<i>Salmo trutta caspius</i>) in other territories and relocate them to their own ICCA
Livestock	Importance of ICCA in maintaining important domestic breeds	Abundance of two humped camels	Two humped camels used to be quite abundant in the past, however, today their population has drastically declined to about 200. Evidences show that despite what is believed among many academics, absence of camels in parts of the ICCA has let the invasive plants grow and consequently the quality of pasture has declined.	Reintroduction of two humped camel to the ICCA
Territorial boundaries	Tribal territorial integrity	Low level of conflicts	There has been occasional conflicts over pastures among Taklé people. Even people got killed in disputes.	Some sort of recognition for elders judgements

Components of the ICCA	Factor evaluated by the community	Community-determined indicator	Past and current status	Community Recommendations
			While <i>Khoon Bas</i> and referring to elders judgments have usually been solutions to these cases, today referring to official courts is more frequent.	
Temporal and spatial cycles	seasonal migration	Ease of access to summer and winter pastures; Safe and undisturbed seasonal migration cycles and sites	Taklé tribes wintering grounds was confiscated by the government in 1960s. Since then Taklé has been renting lands in Gharahdagh region for their summering grounds. This make them spend most of money they earn from livestock rearing on renting pastures.	The government providing ground so they can retain all or at least a part of their historical summering grounds or allocate them a proper alternative.
Traditional land and resource use and methods	Sustainability of traditional water supplying systems	Existence of traditional water saving systems	Amazing and unique water management system, entitled <i>Khaam</i> , exist in the ICCA. It works based on a set of connected pools in different elevations. The tribespeople use <i>Khaams</i> to irrigate small parts of pasture keep the vegetation green when the green season is passed	
	Sustainability of customary rangeland management practices	Abundance and density of plant species in pastures	Good quality and abundant plant species	Considering traditional rangeland management as an alternative to conventional management systems (livestock-pasture equilibrium)
Ecosystem resilience	Ability of ecosystem to recover from environmental shocks	Existence of rich pastures; Abundance of wildlife		
Socio-cultural foundations of the community				
Indigenous knowledge and management system	Transfer of indigenous knowledge to future generations	Inter-generational interest in learning and/or transferring IK	Although migrations threaten learning of indigenous skills and knowledge by youth, most Taklé youth still know basic skills such as herding, setting up tents etc.	

Components of the ICCA	Factor evaluated by the community	Community-determined indicator	Past and current status	Community Recommendations
Social justice	Women's equal access to natural resources	Women having a say in decision-makings	Women may not be physically present in decision-making meetings, however, they are usually consulted behind the scene	
	Women having access to wealth generating mechanisms	Boost in local women-made arts and crafts;	Taklé women are very active in daily activities of tribe such as herding, dairy production and carpet weaving	Feasibility studies for marketing the tribal women made products
	Women's fair engagement in decision-making processes	Existence of effective women's committee as an organ of the community organisation within the statutes	Although women's committee exists, it's not been so active so far	
Social asset	Existence of cooperation and thinking together within the community	Reaching agreed upon solutions and goals		
Sites of historical and cultural and eco-tourism importance	Conservation status of the Darband fort and Chel cheshmeh	Having plan for eco-tourism and management of historical sites	Taklé is planning to run an ecotourism scheme based on which they can host 4 to 5 tourists everyday Darband fort is visited by tourists but apparently DoE s not have any management plans	Developing sustainable ecotourism schemes in all ICCA Management scheme for the Darband fort
Economic foundations of the community				
Access to resources	Land security	Having rights to access and use summering grounds	Summering grounds are confiscated	
	Water security	Permanent access to water	Enough sources of water including springs and rivers exist in the ICCA especially in summering grounds	
Access to knowledge	Local community ownership over their	FPIC being applied for access to indigenous	FPIC is rather a new concept in most ICCAs and is recently introduced to	

Components of the ICCA	Factor evaluated by the community	Community-determined indicator	Past and current status	Community Recommendations
	knowledge on medicinal plants, livestock rearing, etc.	resources and knowledge	nomadic tribes of Iran	
	Access to technical support and advice	Presence of competent NGOs and government agencies	CENESTA and UNINOMAD have long history of work in this ICCA.	
Political and institutional foundations of the community				
Decision-making processes and institutions	Functionality of tribal decision-making processes	Effectiveness of the <i>sandug</i>	Through their sandug, Taklé tribe has carried out a SGP project to revive the trout population and consequently that of brown bears in the ICCA.	
Relationship with external institutions and actors	Good relations with DoE , ONPI and Ministry of Agriculture and Rural Reconstruction	technical and financial support received by the community	The head of Taklé tribe has a very good relation with official authorities. This has been effective in getting government supports for the tribe	
Customary means of dispute resolution	Effectiveness of elders' judgment and mediation	Low rates of referral to official courts	Referring to courts has increased in recent years. However, elders are still respected and referred in some cases	
Inter-tribal solidarity	Inter-tribal unity and relationship	Low rate of conflicts over land	Despite of occasional conflicts over pastures, intertribal solidarity is relatively strong	
Legal foundations of the community				
Customary laws, norms and values	Avoiding hunting female wildlife during reproduction season	Abundance of wildlife within the tribal territory	Brown bears population has apparently declined. However, partridge population seem to be good and some tribespeople claimed they conserve and monitor partridge population	

Components of the ICCA	Factor evaluated by the community	Community-determined indicator	Past and current status	Community Recommendations
Relevant local, national and international laws and policies	Relevance and efficiency of grazing licenses issued by government agencies	Fair and timely allocation of grazing lands	The community claims that licenses should be revised according to customary practices ³	Considering Non-equilibrium rangeland management as an alternative to conventional management systems
overlaps, gaps or conflicts between legal systems	Conflict between official and customary range management practices	Prioritizing customary laws and practices of pasture use over official grazing licenses	The indigenous knowledge and customary practices of the community are not taken into account in designing systems of assessment of carrying capacity used for grazing license	Considering Non-equilibrium rangeland management as an alternative to conventional management systems
community-defined terms and conditions for engagement of external actors	Engagement and support of local ONPI, BNR, etc.	Buying the lambs and/or dairy products by the government	No specific support was witnessed in this regard	Government buying lambs and/or dairy products to prevent the middlemen buy them in cheap price
	Presence of and support from NGOs and international actors	Performing a promising role as mediator to get the local community's voice heard	With support from CENESTA the Taklé initiative on reviving the brown bear population has been carried out	

³ The new science of rangeland ecology, commonly referred to as “non-equilibrium ecosystem” ecology (NEE) considers that often customary systems of rangeland management of nomadic tribes are close to the estimations of NEE. The Abolhassani and other indigenous nomadic tribes that CENESTA and UNINOMAD are working with are aware of the existence and basic arguments of NEE and advocate its promotion in Iran’s arid and semi-arid regions.

Third case: Farrokhvand tribe of Bakhtiari Tribal Confederacy

Since 2010, Council of Elders and Sustainable Livelihood Fund (sandug) of Farrokhvand tribe of Bakhtiari tribal confederacy initiated a self-declared revived Indigenous and Community Conserved Area (ICCA) and commenced various initiatives in their midpoint territory. In accordance to community desire, Cenesta, facilitated the process at local and national levels on the basis of their proven capacity to govern and manage their territory sustainably and recognition of their ICCA through capacity building activities such as strengthening their customary institutions, participatory analysis of their current predicament, participatory mapping and supporting community plans for mobilizing the external supports with relevant government agencies and authorities.

To assess the community and the ICCAs' a set of community determined indicators were developed through group and individual interviews and used for assessing the past and current status of their community and ecosystems on following aspects:

- Identity of the community;
 - Natural foundations of the community;
 - Socio-cultural foundations;
 - Economic foundations and;
 - Political and institutional foundations,
- all reflected in the table below.

Table 3. Community determined indicators and recommendations for Farrokhvand tribe

Components of the ICCA	Factor evaluated by the community	Community-determined indicator	Past and current status	Community Recommendations
Identity of the community				
Who comprises the community	Tribal people from 4 sub tribes including: Fadaleh, Ghani, Morvat and Rahmat	Living or being born in one of 4 sub-tribes of Farrokhvand	In each of the clans (consisting 4-8 households) usually one or two of the children continue the nomadic lifestyle and other leave for cities and villages for education or occupation.	If suitable livelihood options and wellbeing conditions improve within the community the rate of migration is being reduced.
Natural Foundations of the community				
Pastures and wild and domestic plants	Precious and fertile rangelands along Zagros chain mountains	Wild and domestic plant species such as celery, shallot, garlic, mushroom, wild	The good condition of rangelands before their nationalisation (1963); slow degradation after 1960s and accelerated	Governance of the rangelands by community members and institutions Revive endangered and rare plant

Components of the ICCA	Factor evaluated by the community	Community-determined indicator	Past and current status	Community Recommendations
	including tribal ICCAs	pennyroyal, acanthus, rhubarb, marjoram, pennyroyal, mountain sesame, crown imperial or “inverted tulip” (<i>Fritillaria imperialis</i>). Some are locally threatened such as wild celery and inverted tulips.	degradation afterwards.	species in different part of their territories due to their cultural and economic values to tribal communities
Wildlife	Important territories in which contain threatened fauna, Importance of the ICCA in maintaining threatened wildlife species	Rich variety of wild and domestic animal and some threatened such as Leopard (<i>Panthera pardus</i>), wolves, wild goat, bears etc.	In the past wild life was in harmony with nature but in recent decades they are under threat (leopard, wolves, etc.)	Co-existing of wild-life with nomadic pastoralists as were existed in the past decades.
Livestock	Importance of ICCA in maintaining important domestic breeds	Bakhtiari Sheep, Goat, Horse, etc.		
Territorial boundaries	Tribal territorial integrity	Conflicts because big development projects in the area (big dams, industries etc.)	Since 50 years ago, increased Land grabbing via oil and gas industries as well as big dams and various construction	Recognition of nomadic territories as ICCAs to prevent more destruction
Temporal and spatial cycles	Interesting seasonal migration of Bakhtiari tribal confederacy	Roaming in and around middle Zagros Mountains in Chahar-Mahal & Bakhtiari, Isfahan and the eastern plains of Khuzestan provinces	Since early decades of the 20 th century Bakhtiari tribal confederacy like other nomadic pastoralists have been under pressure for forced and induced sedentarisation	Despite all attempts of government for sedentarisation the major part of Bakhtiari tribal confederacy kept on migration and continue to keep this type of life style in the area
Traditional land and resource use and methods	Customary land management system of rangelands	Existence of customary land management at tribal and sub-tribal levels	In the past, they had their own traditional norms and customs regarding governance of the society, natural resource management as well as planning of migration and tribal members used to pay tax to Il-khan which was the basis of their governance system in the society. But now (after land reform of Iran) the past system has been weakened and customary management of tribal elders works at tribal	Establishment council of elders and sustainable livelihood fund at tribe and tribal confederacy levels for effective management of their territories

Components of the ICCA	Factor evaluated by the community	Community-determined indicator	Past and current status	Community Recommendations
			and sub-tribal levels	
Ecosystem resilience	Rich types of various ecosystems in their territory but under threat		In the past they had unique and rare biodiversity (flora and fauna), productive pastures and water resources, but now these resources are under threat because of climatic conditions, drought etc.	Governance of natural resources by tribal endogenous institutions and support from other groups (NGOs, Gov. etc.)
Socio-cultural foundations of the community				
Social asset	Tribal identity, social coherence, unique social structure, indigenous knowledge, seasonal migration, livestock products, handicrafts, unique natural resources, empowered community members	Tribal members, traditional knowledge, unique handicrafts, unique natural sites all are social assets of the tribal confederacy	Tribal members, traditional knowledge, unique handicrafts are social assets of the tribal confederacy	Documenting existing traditional and indigenous knowledge and transferring it to young generation in every aspect of the community
Sites of historical and cultural and eco-tourism importance	Abundant of natural, historical and touristic sites over tribal confederacy territory	Governance of existing sites in particular natural sites by community institutions (such as inverted Tulips sites in various parts of the territory)	In the past most of the natural sites were a part of tribal territory but now some of them are under protected or reserved areas or changed to touristic site by private sector	Developing sustainable ecotourism schemes in all ICCA by community institutions
Economic foundations of the community				
Access to resources	Land security	Customary right over their territory lands since nationalisation of rangelands in 1960s	Now some parts of mid-point territory, summering and wintering grounds are under threat because of land grabbing by private sector, government organisations, development projects etc.	Preventing land grabbing by private sector, government organisations, development projects and rehabilitation of its natural resources in declined areas
	Water security	Shortage of water resources because of severe droughts in recent decades	Now the situation is worst in access to water resources in terms of agricultural issues or other usage	
Political and institutional foundations of the community				
decision making processes and	Functionality of tribal decision-making processes	Performance of customary and traditional management system on natural resources,	In the past tribal people had traditional norms and customs regarding governance of the society, natural resource	Respect to socio- cultural norms and customs regarding self-governance of the society, community management

Components of the ICCA	Factor evaluated by the community	Community-determined indicator	Past and current status	Community Recommendations
institutions	Effectiveness of tribal council of elders	migration, conflict resolutions, and importance of community elders in decision making processes	management as well as planning of migration. But in current situation all these aspects has been changed a lot because of government interference and various plans and programs in terms of natural resource management at national level	of natural resource, governance of migration and recognition of community autonomy in relevant issues to these communities.
Relationship with external institutions and actors	Interaction with government authorities/ experts in DOE , FRWO, NGOs and other CBOs	Mobilizing technical, financial and non-financial support received by the community		
Inter-tribal solidarity	Inter-tribal unity and relationship	Social coherence and low rate of conflicts over land among tribal people		

h. Efforts undertaken to raise additional funds when necessary

Abolhassani	Taklé	Farrokhvand
<ul style="list-style-type: none"> SGP project on Abolhassani nomadic tribal territory (ICCA) management– effects of climate change and dealing with the drought through local initiatives in defining a life cycle for pasture and crop management– Khartouran Region, Central Desert of Iran; Empowering Iran's indigenous nomadic tribes: Towards poverty eradication and nature conservation through diversification of income and wealth generation activities and the promotion of ICCAs; Drops for Life project PKF Foundation (Switzerland) 	<ul style="list-style-type: none"> SGP project on restoration and management of ICCAs through conservation of biodiversity in the territory of Taklé tribe, Shahsevan confederacy; European Commission project on Empowering Iran's indigenous nomadic tribes: Towards poverty eradication and nature conservation through diversification of income and wealth generation activities and the promotion of ICCAs 	<ul style="list-style-type: none"> Mobilizing internal sources and facilities of the tribe and external contributions (financial and non-financial) from GEF/SGP, FRWO, DoE , CENESTA and the European Commission; European Commission project on Empowering Iran's indigenous nomadic tribes: Towards poverty eradication and nature conservation through diversification of income and wealth generation activities and the promotion of ICCAs.

i. Initiatives implemented to conduct capacity-building where feasible and necessary

Abolhassani	Taklé	Farrokhvand
<ul style="list-style-type: none"> • Ten-day training workshop on participatory video for women, men and children (prior to project initiation); • Holding formal and informal workshop meetings on the concept of resilience and CCRI; • Joint planning exercise in project design for wealth-generating activities (goat kid rearing project); • Training programme for standard techniques in collection of plant species specimens for the first indigenous nomadic tribal herbarium; • PV based on story-telling and poetry depicting timeline of droughts; • Video and PowerPoint presentations on the community strategies for resilience vis-à-vis the droughts. 	<ul style="list-style-type: none"> • Participation and capacity building workshops including two summit workshops for indigenous nomadic tribes; • A national gathering on camels and ICCAs; • Training on community biodiversity registers; • Training on community bio-cultural diversity protocols; • Training on project design management and reporting; • Training on evolutionary plant breeding 	<ul style="list-style-type: none"> • Establishing 'Council of Elders, Sustainable Livelihood Fund (Sanduq) of Farrokhvand tribe & strengthening social structure of the community; • Consultation sessions with Farrokhvand tribal elders for established ICCA and Community Conservation Resilience Initiatives (CCRIs); • Community mapping for recognition of Community Conserved Area; • Facilitation for consensus among tribal elders and issuing Community Declaration on the established ICCA to national and international bodies and authorities (FRWO, DOE , ICCA Consortium, UNINOMAD, UNDP/GEF/SGP, WCMC/UNEP); • Various meeting of Tribal Elders with relevant government authorities for recognition of their governance in established ICCA (mid-point territory); • Mobilizing internal sources of the tribe & external contributions (financial & non-financial) from GEF/SGP, Forest, Rangeland and Watershed Organisation (FRWO), Department of Environment (DOE), CENESTA & ICCA Consortium; • Setting up community guards to maintain their territories in respect of their customary rules and their own traditional knowledge; • Provision of endangered plant species seeds from relevant government organisations and tribal members for reviving degraded parts of the land; • Plant regeneration activities of endangered species & exchange of indigenous knowledge and modern knowledge of local people with government experts; • Cancellation of 10 grazing licenses (permits) of tribal people for strengthening restoration activities within the established ICCA; • Influencing policy and decision makers toward recognition of

		indigenous and local community's governance on natural resources with respect of their customary rules and regulations;
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The results obtained so far

Abolhassani tribal confederacy:

Assessing the functionality of their tribe's fund (*sandug*), In June, the Abolhassani started a new initiative by using the prize money they earned for their "Coping with droughts" initiative. The new initiative, suggested by Salehi tribe, is about buying the goat kids by the tribe's fund (*Sandug*) to prevent the tribespeople selling them to middlemen in cheap price. The Salehi tribe will take responsibility for rearing the goats. They will get paid for this service but the future benefit would go to the tribe's fund.

Taklé tribe of Shahsevan tribal confederacy:

Through informal interviews, discussions and thinking together the Taklé tribespeople reviewed and assessed their scheme of improving the brown bear population through reviving the red spotted trout (*Salmo trutta caspius*) in Ali Darvish River. Scrutinizing the evidences implied that maybe the introduction of new trout per se would not bring about a sustainable solution. The tribespeople noted that relocating trout without addressing soil erosion and the ensuing floods which are the main reasons behind murky water might not be fully effective. The causes of soil erosion were also discussed among the nomads. They concluded that two main possible causes are:

- Confiscation of Taklé tribe's wintering grounds by the government and private sector and therefore excessive overgrazing of summering grounds that in turn causes soil erosion, landslides and frequent floods, and
- Soil erosion due to road development.

During the trip tribespeople relocated 43 trout from a river kilometres away, to the Ali Darvish River in Taklé ICCA. However, in addition to this, they have decided to consider more viable actions such as conservation plans for assessment of the environmental impact of roads and rehabilitating their pastures with the help of government organisations such as DoE and FRWO.

Another important initiative of Taklé is promotion of breeding of two-humped camel's, of which some 200 are remaining in the country, the vast majority being in Shahsevan territory. The Taklé tribe alone used to have upwards of 90 two humped camels just a few decades ago. By the turn of the century this number had dwindled to around five. Since then, rekindled awareness, the spread of nomadic tourism and the rediscovery of the role of these camels in maintaining and improving the ecological balance of the territory has led to a significant trend of increasing the number of two humped camels, having reached now some twelve in number. It is predicted that within two to three years this number will double. In line with this goal, the UNICAMEL congress was held in Taklé's summering grounds on 27-29 July 2015. In this gathering camel herding nomads, government officials, academics and experts from all over the country as well as Dr Ilse Kohler (indigenous livestock genetic resource conservation specialist and bio-cultural diversity protocols expert from Germany/India) participated. They assessed and argued current status of camels in Iran and came up with recommendations to improve their conservation status as well as the social, cultural and economic potentials of camels for IPs and LCs.

Farrokhvand tribe of Bakhtiari tribal confederacy

This tribe has achieved the following steps:

- Establishing Council of Elders and Sustainable Livelihood Fund of Farrokhvand tribe;
- Empowering tribe elders to discuss and advocate their rights with Gov. officials over their territories;
- Revitalised and strengthened ICCA in 500 hectares within the mid-point territory of Farrokhvand tribe;
- Community Declaration for recognition and registration of their ICCA at national and international

- levels (FRWO, DOE , ICCA Consortium, UNINOMAD, UNDP/GEF/SGP, WCMC/UNEP);
- Mobilising internal & external resources (financial and non-financial) for the declared ICCA;
 - Issuing official badges to community guards from natural resource organisation;
 - Recognising mid-point territories and their governance of the tribe over their natural resources at local and provincial levels.
 - Regenerating parts of degraded lands in particular endangered species within declared ICCA;
 - Improving national process through revision the comprehensive legislative framework of natural resources for participatory governance and management of natural resources in nomadic pastoralist's territories.

To what extent the activities have contributed to the objectives

In respect to reaching the implications of the first and second objectives: Developing participatory methodology to analyse their own resilience for Indigenous peoples, and doing bottom up assessment of community conservation resilience, the activities have been almost effective in the case of Abolhassani, Taklé and Farrokhvand. The agreed-upon indigenous and introduced methodologies were proved to be satisfying in getting the local community involved in the CCRI assessment process.

Regarding the third objective, to implement national and international advocacy campaigns in support of communities' recommendations, as a part of CENESTA's ongoing project on Re-empowering nomadic peoples of Iran, lots of activities have been done to impact the rules and policies that concern nomadic peoples' livelihood including that of the three selected communities.

In overall view focusing on ICCAs in these three cases have played a key and strong role for promotion of ICCAs through tribal solidarity and interaction with policy and decision makers to support their community resilience initiatives. In result, despite the very bad situation of climatic conditions, lack of water resources and severe droughts in recent years, selected communities have been demonstrated a good practice of endogenous community resilience initiatives.

Main achievements

Through the use of community inspired methodologies, a comprehensive set of indicators were recognized and assessed by the three assessment tribes. The whole process established a ground for communities to review and assess how their initiatives have worked, on different aspects, in terms of improving the communities' resilience in coping with environmental shocks. Based on the assessments then certain recommendations were given by the community, most of which implied the need for a real change in official policies.

Having the assessments in hand, the three assessment tribes would come up with a more accurate community conservation plan, which would be proof of their competence in governance of their resources, and this would support them to gain recognition of their ICCA.

Difficulties and shortcomings, and possible remedies

Abolhassani tribal confederacy

- Continued denial of communal access, control and ownership over ancestral territories;
- Continued challenge of prolonged and increasingly intensive droughts;
- Continued sapping of the resources and products of the tribes by dealers and intermediaries

Takle tribe

- Continued denial of access to ancestral territories in the wintering grounds of Taklé tribe;
- Significant expansion in invasions, change of land use, land allocation and grabbing over the vitally important migratory routes—despite the existence of one the strongest pieces of legislation that strictly prohibits these activities—by government, private sector and sedentary communities;

- Decline of wildlife and degradation of pastures including the invasion of woody and salty plants as a result of the massive decline of two humped camels

Farrokhvand tribe

- Nationalisation of natural resources and rangelands and taking away the right of Indigenous communities governance of their ancestral lands and territories;
- Weakening social structure of Nomadic pastoralists, their autonomy and identity;
- Undermining customary management of natural resources systems that is based on indigenous knowledge and customary rules and regulations of the community;
- Declined natural resources, ecological degradation, poverty and environmental failure due to government bad policies, programmes and careless technologies such as big dams, oil and gas industries, mining etc.

Lessons learned, including in particular lessons learned from applying the CCRI methodology and recommendations for the future

There is always room for technical and financial support from the government however the national policies on nomadic people and their governance needs a serious revision. Prescribing cure-all range management policies, designed for equilibrium ecosystems, shows not to be quite efficient once again. Building on nomadic peoples' indigenous knowledge and their initiatives should be taken seriously in development policies. Indigenous nomadic communities show great affinity to restitution of their customary range management practices which, according to many NEE ecologists, are usually very close to the principles and approaches espoused by NEE science.

Abolhassani tribal confederacy

Through the use of community inspired methodologies, a set of indicators were developed and assessed by the Taklé tribespeople. The whole process established a ground for the community to review and assess how their initiatives have worked, on different aspects, in terms of improving the community resilience in coping with environmental shocks. Expectedly, the assessments showed that reaching viable environmental solutions demands a real change in environmental policies. This in turn would be possible only by engagement of various actors, particularly government to recognize nomads' rights over their ICCAs and their potentials in natural resource managements. Like the other two cases studied in this assessment, indigenous peoples' recommendations implied the need for a real change in official policies including that of rangelands ownership and management.

Takle tribe

Farrokhvand tribe

- Considering sensitive cultural-social norms and rules of indigenous nomadic pastoralists;
- Endogenous efforts of community elders for conflict resolutions led to sustainable success, commitments and trust building among tribal communities;
- Active involvement of community members in implementing conservation resilience initiatives result increasing sense ownership, social identity and motivation for conservation and sustainable use of natural resources in tribal territories;
- Prediction all the challenges and solutions is not possible at first stages of the process, but information sharing among different levels of tribal peoples and their involvement give more

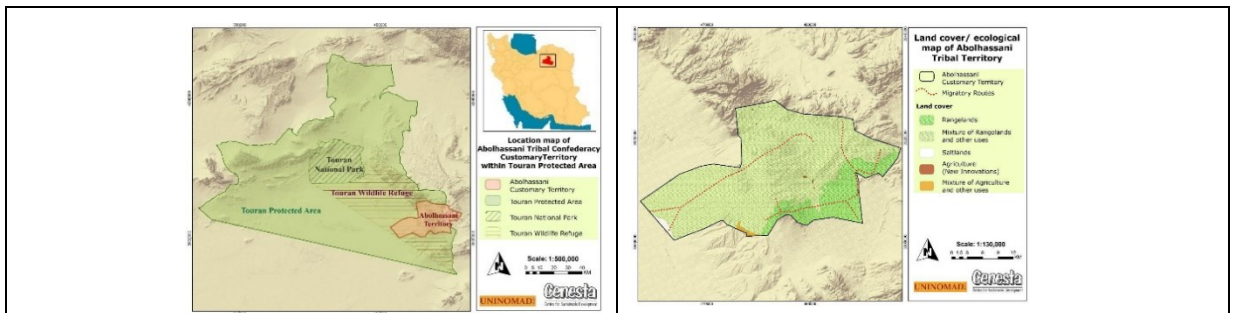
flexibility for responding to future challenges and barriers within the communities;

- Internal and external support of community and existence of financial sources among tribal institutions (financial ability) is one of the important factors to mobilize the social capital on implementing communities resilience initiatives;
- Consequences of government bad policies and programmes such as nationalisation of natural resources, sedentarisation of nomadic pastoralists and the rights of indigenous nomadic tribes still needs special attention, revision, legal work and reform at national level;
- Even small supports and resources for recognition of ICCAs at various levels will be an step forward for formal recognition and strengthening of ICCAs and governance on indigenous peoples in conservation, sustainable use and restoration of natural resources at country level;

Photos of Abolhassani Tribal Confederacy







Photos of Takle tribe of Shasevan tribal confederacy



Photos of Farrokhvand tribe of Bakhtiari tribal confederacy

