Global Forest Coalition

THE CHRISTENSEN FUND

Supported by:
Federal Ministry for the Environment, Nature Conservation, Building and Nuclear Safety
based on a decision of the German Bundestag

Training Toolkit

Community Conservation Resilience Initiative (CCRI)

Lessons learned about designing, developing and undertaking the Initiative at the national level

CCRI projects in Colombia, Malaysia and Ethiopia

The aim of the Community Conservation Resilience Initiative (CCRI) is to contribute to the implementation of the CBD's 2011-2020 Strategic Plan and Aichi Targets by providing policy advice on effective and appropriate forms of support for community conservation. The project will document and review the findings of bottom-up, participatory assessments in at least 20 countries (including Samoa, Solomon Islands, Russia, Iran, Uganda, South Africa, Ethiopia, Panama, Chile and Paraguay) of the resilience of community conservation initiatives and the support that should be provided to strengthen these initiatives. The results of the assessments will be widely disseminated and fed into the deliberations of the Convention on Biological Diversity and related international policy processes through an active outreach and advocacy campaign. The project will run until April 2019.

A CCRI methodology has been developed, which is a simple guiding framework that can be adapted to the reality of a country/community in order to develop advocacy tools.

A number of CCRI projects are already underway, and the results are inspiring. These pilot projects have taught us a great deal about the best ways to design, develop and implement CCRI projects.

This training toolkit is based on the presentations of different CCRI partner groups, staff and technical advisors at a global training workshop which was organised in November 2014 in Asunción, Paraguay.

CONTENTS

Construction process of Participatory 3D Modeling Maps (P3DM) of the Dinsho District, Ethiopia. The map was visited by the Abakera kebele women's group, where planning discussions were held with community elders. Million Belay (PhD), MELCA-Ethiopia Director

INTRODUCTION TO THE COMMUNITY CONSERVATION RESILIENCE INITIATIVE (CCRI) METHODOLOGY

by **Holly Jonas**, *Malaysia and Alphonsa Jojan, India, Natural Justice*

The goal of the Community Conservation Resilience Initiative (CCRI) is to strengthen the resilience of community conservation practices. The methodology has been developed for national organizations that are undertaking a national initiative in their countries. It was inspired by another initiative focusing on Indigenous Peoples and climate change, and further builds on this approach in order to assess the biodiversity conservation initiatives of local and Indigenous Peoples. It has been developed on the basis of useful inputs from national meetings, skillshares and pilot projects undertaken since 2012, with inputs from various organizations, including Global Forest Coalition (GFC).

The CCRI methodology is a simple guiding framework that can be adapted to specific national contexts. It is not meant to be a strict process or have any chronological steps. However, it does have key cross-cutting principles:

· Rights and Free, Prior and Informed Consent (FPIC) and the core understanding of and respect for community timelines and their own processes.

· Indigenous and community ownership, which allows Indigenous Peoples to engage in a full and effective manner.

· Adaptive facilitation based on respect, while managing realistic expectations, timeframes and information, and, most importantly, safeguarding information.

· Participation and representation, which implies including marginalized groups, in particular women, ethnic minorities, and the disabled, and also recognizing they may prefer their own space, and may prefer some activities to others so that they can share their experiences with each other.

· Ensure that the concerns, voices and aspirations of women are also included and a proper gender analysis is carried out. The CCRI methodology has a specific Annex on Gender Mainstreaming.

The CCRI methodology has nine components:

Preparation and strategic visioning: Building a shared vision of aims and objectives for the respective country. Discussing risks and challenges, the current situation, what is feasible, and various roles and responsibilities.

Coordination and facilitation: The CCRI is a three-pronged approach, with three different groups involved. In addition to communities, the facilitation and support team includes Indigenous Peoples and communities, and there is a responsible national coordination body. All have different roles and responsibilities.

Selection of communities to be involved: There should be at least three sites, preferably in diverse ecosystems, demonstrating how different threats are addressed. It is important to inquire and discuss all of this with the communities in advance to determine their willingness, and because building trust is essential.

Mutual learning and skill sharing: This should be taken forward on the basis of respect and complementing each others' work and experience, and can include, for example, legal support, participatory methodologies, mapping and other tools.

Baselines: Baselines are important for assessing the resilience of communities and can include information on the status of legal and non-legal recognition of territories, the state of community conservation or any other issues that the community identifies for the assessment.

Designing and undertaking the assessments: These should be participatory and inclusive and should take into consideration indigenous methods of inquiry, and community determined indicators, and collate them into some form of documentation and analysis.

Visioning, strategic planning and consolidation: Finding a way to consolidate all the accumulated information into clear recommendations for different processes, for internal audiences (for example for community members and in local languages) and for external audiences (for example national governments, donors, policy makers, organizations), and in terms of different lobby and advocacy strategies.

Strategic advocacy and engagement with strategic decision-making processes that affect communities: Putting assessments and community plans into practice.

Reflection, recording and revision: CCRI is an ongoing process and needs continuous reflection and revisiting its principles and components to ensure the biocultural relation between CCRI and biodiversity conservation.

However, following all nine steps is not essential. The CCRI methodology is not meant to be restrictive and it can be adapted to the reality of a country/community. Nevertheless, it is good to have some framework so comparisons between communities and between national processes can be made in order to develop strategic advocacy tools.

It is very important to secure agreement about participation with three communities. Though there may be interest from many other communities wanting to engage in the assessment, it would be challenging to achieve consent with more than three groups and there would be many other factors that have to be addressed such as distance, communications and so on. For CCRI it is important to be able to work face-to-face with the communities otherwise it is impossible to carry out an assessment and certainly too impersonal.

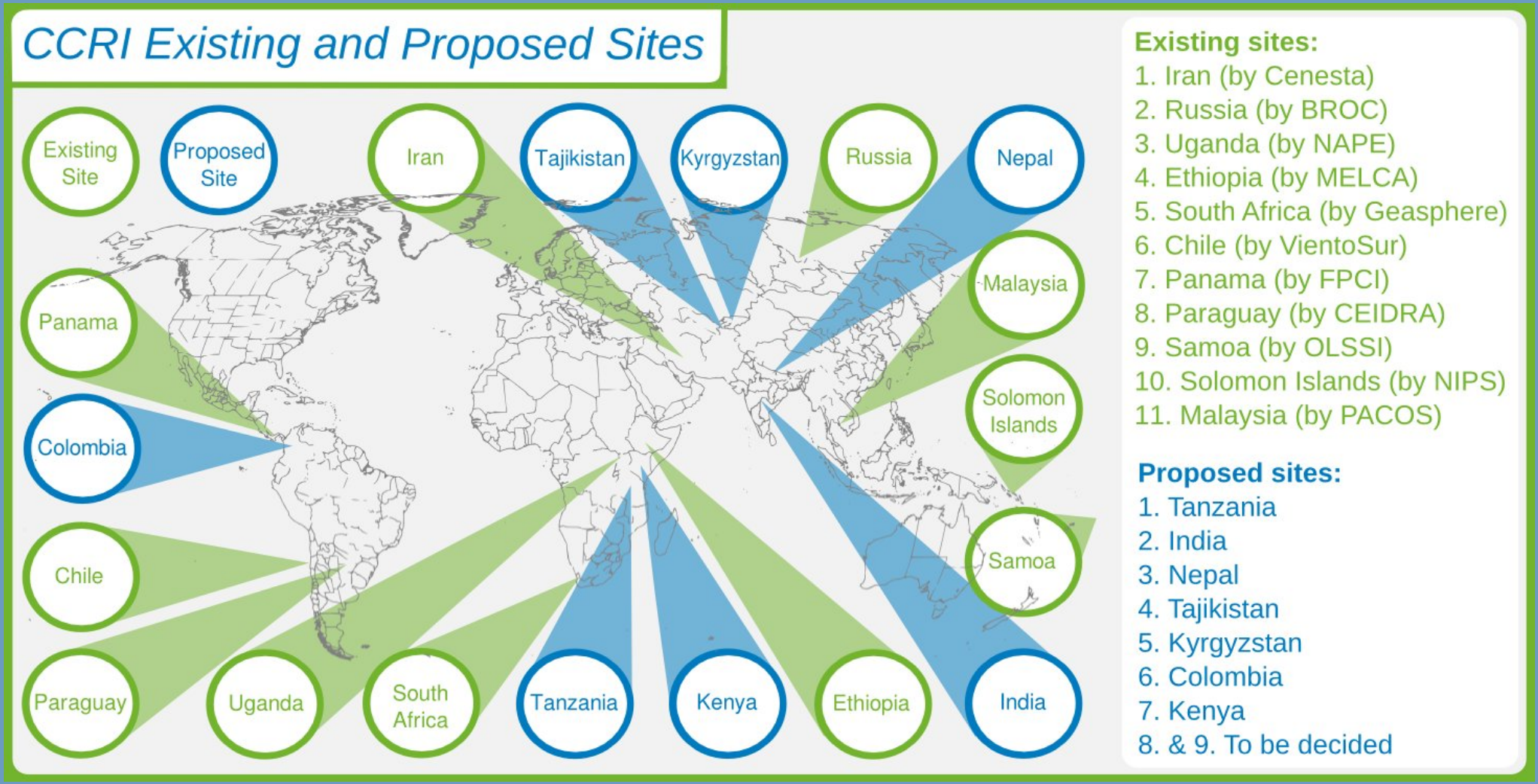
Identifying participants in and the composition of the national advisory group can sometimes be challenging, as some groups might want to include government representatives and others might hold the opposite opinion. This can be addressed through continued dialogue and discussions with the communities to arrive at an understanding of what would work best for them.

The involvement of other institutions, such as religious institutions for example, would also differ from country to country and community to community, as they can also be a cause of conflict or involved in solutions.

Complementary methodologies
(see page 20 for more detail)

Other organizations are undertaking complementary activities. For example, in 2014, the Agricultural Biodiversity Community, founded by Oxfam-Novib and HIVOS, initiated a Community Resilience Self-Assessment Process. Members of the community were asking for a toolbox to navigate the many assessment tools that currently exist, that could be used specifically in agricultural biodiversity contexts and in a process that can be led by communities. The focus was on the process of exploring and reflecting on resilience and resilience attributes through narrative. They shared information and ideas through story telling, drawing, cooking as a group, eco-cultural mapping and community resource mapping. Through such narratives, participants can extract attributes of resilience and compare them with existing frameworks, such as the Toolkit for the Indicators of Resilience in Socio-Ecological Production Landscapes and Seascapes (developed by UNU-IAS, Bioversity International, IGES and UNDP 2014). This toolbox diverges from some of the previous assessment approaches in that in emphasizes the importance of self-identified attributes and indicators of resilience.

In addition, the Stockholm Resilience Centre advances research on the governance of social-ecological systems with a special emphasis on resilience—the ability to deal with unexpected change and continue to develop. SwedBio is involved with respect to the ‘knowledge interface’ role, facilitating connections across knowledge systems and cultures, including local and indigenous systems and cultures, and policy-making and scientific knowledge systems. They run a five-module e-course, ‘Planetary boundaries and human opportunities: the quest for safe and just development on a resilient planet’, which has been developed to help practitioners and trainers build an understanding of and strengthen resilience assessments, which can then be adapted to suit local circumstances.


CCRI Existing and Proposed Sites
Existing Site
Proposed Site
Iran
Tajikistan
Kyrgyzstan
Russia
Nepal
Malaysia
Solomon Islands
Samoa
India
Ethiopia
Kenya
Tanzania
South Africa
Uganda
Paraguay
Chile
Colombia
Panama
Existing sites:
1. Iran (by Cenesta)
2. Russia (by BROC)
3. Uganda (by NAPE)
4. Ethiopia (by MELCA)
5. South Africa (by Geasphere)
6. Chile (by VientoSur)
7. Panama (by FPCI)
8. Paraguay (by CEIDRA)
9. Samoa (by OLSSI)
10. Solomon Islands (by NIPS)
11. Malaysia (by PACOS)
Proposed sites:
1. Tanzania
2. India
3. Nepal
4. Tajikistan
5. Kyrgyzstan
6. Colombia
7. Kenya
8. & 9. To be decided

SECRETS OF SUCCESS FROM SIX CCRI PROJECTS

Bird biodiversity school in Colombia

by **Diego Alejandro Cardona**, *Colombia*
CENSAT

CENSAT is working with diverse communities from different regions of the country: peasants, afro-descendants, and fisherfolks displaced by dam construction, and young environmentalists.

For the last year and a half CENSAT has been working, together with another group, to assist a community with conservation initiatives in their territory (initiatives that are being undertaken voluntarily, not with a view to being paid for 'ecosystem services'). One of these is a school dedicated to monitoring bird biodiversity.

At the beginning of the project the children and young people had little interest in the conservation activities being undertaken by their parents and older generations. Engaging the young people's interest was identified as an important objective. If this does not happen the traditional knowledge will be lost.

The teenagers were encouraged to create a short animation video, which really renewed their interest and raised their awareness. They were also able to access scientific tools including binoculars, which generated enthusiasm. Their engagement translated into proactive participation in the wider project with their elders, which resulted in the revitalization and transfer of traditional knowledge.

Another element of the activities focused on food production, which is an important priority for the community. The community is now growing organic food and selling it in the city, and this is creating links between urban and rural peoples. Urban people are encouraged to buy rural products to help conserve rural lifestyles.

There is also a need to develop methodologies very carefully, together with the communities involved. In Colombia the three groups involved in the overall project were presented with the CCRI methodology and it was easy to identify who would be in each group, but they were very opposed to anyone from the government participating. They saw the government as a threat as they had opposed previous initiatives. It is important to analyze such situations carefully, to see if perceived threats can be turned into opportunities to build trust and cooperation between all stakeholders.

What are the secrets of success?

Listening to, understanding and responding to the community's plans, ideas and proposals, rather than rushing in with ready-made proposals. When you listen to the community the results are better, and there is better continuity, greater interest, more effective participation and real implementation.

Creating synergies between the communities' aspirations and conservation initiatives, developing appropriate tools and methodologies with them, and incorporating all this into the assessment. This is why it is critical that the CCRI methodology is flexible and easy to implement.

Looking for opportunities to build trust and cooperation between all stakeholders, in a way that is sensitive to the community's concerns.

Creating synergies between the community's aspirations and conservation initiatives, Colombia

Effective participation and real implementation, Colombia

Developing appropriate tools and methodologies, Colombia

Community mapping methodologies in Ethiopia

by **Tesfaye Tola Doyo**, *Ethiopia*
MELCA

Ethiopia has a wealth of biodiversity and includes one of the world's 34 biodiversity hotspot areas, with 78 species of mammals (including 20 of Ethiopia's 31 endemic species) and about 300 species of birds. This richness includes a diversity of medicinal plants, and a corresponding richness in elders' traditional knowledge about their use.

But these are challenging times, and Ethiopia's biodiversity is threatened by the unsustainable use of natural resources, and globalization resulting in a loss of cultural heritage. This includes a gradual loss of traditional knowledge, which is not being transferred to younger generations.

MELCA has been working with communities who are developing self-initiated activities to conserve biodiversity in their areas. Key issues addressed have included agro-ecology; community seeds and the conservation of traditional knowledge; raising indigenous tree seedlings; population, health and the environment; and the introduction and distribution of fuel-saving stoves. The CCRI project involved multi-day training courses in the forest, together with art, celebrations, participatory mapping and intergenerational learning.

Community mapping has been a particularly effective participatory tool. Exercises included two- and three-dimensional (3D) maps, sketch mapping and eco-calendars. Mapping brings people together, as they work with each other to construct maps based on their traditional knowledge. The maps generate a more cohesive shared understanding of territorial resources, and help communities to identify problems and solutions. The process is very inclusive as well, involving community elders, youths, women and other community members, who meet several times to verify data for the map.

The different types of map have different characteristics. For example, the sketch mapping does not need costly materials. All that is needed is a simple paper map showing local rivers and roads to start with. The 3-D mapping and the eco-calendars take longer but they are particularly useful for comparing past, present and desired future scenarios in a very visual and easy-to-comprehend way.

During the assessment eco-cultural calendars were also completed separately by the women's group and the men's group, and this showed that the women had a more extensive knowledge about their resources than the men. This helped the men to understand and acknowledge the importance of including women in the mapping processes.

Now that they have been completed the maps are being used as powerful tools for land use planning, teaching and awareness-raising, and the intergenerational exchange of knowledge. Most importantly they are helping the community to determine its own future and strengthening the community's resilience to the constraints posed by the

overexploitation of resources. This process has also gained support from the local government authorities, and has assisted in guiding the community to good governance and monitoring. Overall, there were significant changes in all areas, including culture, nature, livelihoods and climate.

What are the secrets of success?

Creating a visually exciting and easy-to-use mapping process that inspires communities, including the younger generation, to discuss, document and protect their resources more systematically.

Explicitly identifying and certifying areas which need to be carefully monitored such as community forests, Community Conservation Areas and Sacred Natural Sites.

Using the mapping exercises to bring the community together, facilitating the sharing of traditional knowledge between men and women and between generations.

Using the maps as an effective way of communicating with people outside the communities, including local authorities.

Facilitating the sharing of traditional knowledge between men and women, Ethiopia

Using the maps as an effective way of communicating, Ethiopia

Participatory mapping of nomadic resources and knowledge in Iran

by **Taghi Favar**, *Iran*
ICCA Consortium

In recent decades nomadic pastoralists in Iran have had to adapt to numerous challenges.

In the 1960s, for example, the government nationalized the land and started issuing grazing permits. These permits interfered with the carrying capacity, traditional knowledge and well-being of the nomadic tribes.

More recently climate change has affected the land. Rainfall is increasingly scarce, pastures have dried up and there are more dust storms. Iran's glaciers are also melting. Over-grazing also affects the land.

Other threats to the lifestyles and livelihoods of the nomadic communities include agriculture, urbanization, road-building, oil and gas refineries, land invasion by settled farmers, and government-induced ranching schemes.

However, there are more than 800 species of plants and the nomadic elders know all the species. Women are experts in traditional medicines. This wealth of information is used to guide them through their nomadic lifestyles, and they can use it to assess their carrying capacity and to adapt.

Adaptive measures include learning to cultivate pistachio trees. The nomadic tribes sell the pistachios, and feed the leaves to their animals, which reduces over-grazing. Camels are vital to the nomadic way of life too, and they are treasured. In Iran, camels are referred to as 'peoples' and they are as valued and respected as any other member of the community. Mother Nature continues to provide, but the traditional knowledge of the tribes is adapted to their changing environment.

The ICCA Consortium conducted the first tribal herbarium, which provided a platform for all the tribes to come together and discuss their concerns. This helped to strengthen relationships between the tribes, improve benefit sharing and safeguard against biopiracy.

The ICCA Consortium has also been organizing participatory sessions with nomadic elders to promote alternative laws, including provisions that state that customary law should take precedence over modern law. Furthermore, in nine regions of the country, they are working together to get the tribes and their territories (ICCAs) recognized by the Convention on Biological Diversity (CBD).

CENESTA has also recognized nine [1] territory-based ICCA groupings, and communities in these areas are at various stages of mapping their customary territories. These maps are layered with multiple sets of information, including about flora and fauna,

[1] Oashghai Tribal Confederacy, Bakhtiari Tribal Confederacy, Kurdish, Laki and Luri Tribes, Shahsevan Tribal Confederacy, Kormani and Turkmen Tribes, Central Desert Pheriphery Tribes, Baluch Tribes and Marine and Coastal Indigenous communities.

which is collected from Indigenous Peoples and local communities with their Free, Prior and Informed Consent (FPIC). The mapping enables a collaborative approach to preparing sustainable livelihood plans based on communities' ideas and interests.

The process of recognition by the communities themselves is also manifested through a declaration, which has three components—territorial integrity, ecological integrity and governance integrity.

What are the secrets of success?

Bringing different nomadic tribes together in participatory processes to discuss their concerns and strengthen their collective ability to address the challenges they face.

Proposing alternative legal scenarios, in which customary law takes precedence over modern law.

Ensuring the communities have the opportunity to give or withhold their Free, Prior and Informed Consent with respect to the information collected in mapping and other assessment processes.

Mapping environmental change in Africa

by **Kanyinke Sena**, *Kenya*
Indigenous Peoples of Africa Co-coordinating Committee (IPACC)

IPACC, a strong network of 150 indigenous organizations in Africa, aims to create positive synergies between biodiversity and traditional knowledge.

It showcases the realities of Indigenous Peoples' lives and the contributions they are already making in terms of conservation. This involves lobbying national policy makers, who still think that Indigenous Peoples are ignorant about conservation issues and are the drivers of deforestation.

In addition to promoting the use of Participatory Three-Dimensional Mapping (P3DM), IPACC also uses 'Cybertracker' for data collection and monitoring. This is a free satellite-linked tracking tool that can be uploaded onto phones or cameras and computers. It uses icon-based touchscreen technology, making it very easy to record observations in the field. Using this tool, one can document changing wildlife migration patterns, deforestation, and how rivers are changing over time, with consequences for resource management and planning. IPACC has undertaken P3DM in Kenya, Chad, and Gabon. P3DM is very intensive, with whole communities participating, both in the process of agreeing what to map and the mapping itself.

Many communities are breaking up these days, driven by both internal and external factors, but this inclusive exercise can bring them together. In particular, it enables the intergenerational transfer of knowledge: the elders can comprehend the situation more effectively and share their knowledge, and the process revitalizes young people's interest.

For example, one of the most common issues is communities' languages dying out. In Yiaku community, for example, there were only nine people who could speak the local dialect. But during the P3DM exercise, the community decided they wanted it to be made using the old language. But when making the legend for the map, only the remaining language speakers could do this. This piqued the younger generation's curiosity and they started taking an active interest in reviving the language, leading to production of a Yiante dictionary. When the government officials saw the P3DM they then began to understand the in-depth knowledge that Indigenous Peoples have.

In Chad this mapping process is already linked to national policy processes, and officials have been amazed at how much knowledge the pastoralist and hunter-gatherer communities have about the weather and changes in the weather. They are starting to recognize the valuable information and knowledge that already exists in the community.

Tools like this are critical in advocacy work, and are bringing about significant change. However, corruption remains a challenge.

What are the secrets of success?

Mapping over time with innovative tools and technology that makes it easy for people to record fauna and flora on location, meaning that habitat destruction, changing migration patterns, etc can be accurately monitored.

Using mapping as an effective communications tool that can link Indigenous Peoples' knowledge in to national policy processes.

Reviving dying local languages and sharing traditional knowledge, through participation in inclusive mapping activities.

Strengthening resilience in Sabah, Malaysia

by **Gordon John** *and* **Holly Jonas** *(Malaysia)*
PACOS Trust

In Sabah, Malaysia, 50% of the population is indigenous and there are 39 distinct indigenous groups. The project was carried out together with Partners of Community Organizations in Sabah, known as the PACOS Trust. It is an Indigenous Peoples' Organization and focuses primarily on supporting community organizations to determine and implement their own plans.

In Sabah indigenous communities tend to have agricultural areas, forested areas for hunting and medicinal plants, and coastal areas and rivers for fishing. They have sophisticated systems of resource stewardship, including through traditional knowledge and gender roles, mostly centered around the concept of 'gompi guno', or 'use and care.' However, Indigenous Peoples in Sabah face many threats, including exclusion and displacement from protected areas, logging, dams, and other extractive industries such as large-scale oil palm plantations.

PACOS Trust's Natural Resource Management Programme enabled the initial stages of the resilience assessment to be set up and undertaken much more swiftly.

To start with, several meetings were held within PACOS itself as most of their staff members are from the indigenous communities they work with. Existing community conservation initiatives were discussed, as well as threats in different parts of the state, and communities with which they have strong working relationships. They identified potential members of the national advisory group, including other NGOs, academics, lawyers, and so on. Then they held workshops with a few interested communities to discuss the aims of the CCRI, the draft methodology, and what the communities might like to do through it. Five communities in different parts of Sabah expressed great interest and agreed to participate. Together, PACOS and Natural Justice also managed to submit a funding proposal to the Commonwealth Foundation during the pilot phase, which was approved in mid-2014.

Community discussions need to be based on FPIC, Sabah, Malaysia

The project is called ‘Strengthening the Resilience of Indigenous Peoples’ Natural Resource Stewardship Systems in Sabah’ and has three main aims. The first is to document and develop self-determined plans and priorities, which include participatory assessments and communications. The second is to adapt and apply good practices and lessons learned, including participation in regional and international networks and events. The third is to secure improved implementation and/or reforms of existing laws and policies, which includes strategic advocacy with select government agencies and Members of Parliament.

The role of women and youth with respect to ownership and protecting their natural resources, Sabah, Malaysia

What are the secrets of success?

A strong facilitation and support organization, which is capable of undertaking the work, but is also highly sensitive to community dynamics and not forcing its own agenda.

Clear discussions up front about the roles and responsibilities of different individuals and organizations, expectations, timelines, and so on. If some of these things are not clarified early on, they could easily lead to misunderstandings or disagreements between partners. It is good to think ahead about the various issues that may arise, and discuss in advance how they should be dealt with.

Partners with common objectives. The CCRI is very much a complement to PACOS’ existing strategies and ongoing work. This has really enabled PACOS and their staff to take it up with enthusiasm. They also like the added recognition and opportunities that come with being part of a global initiative.

Utilising the flexibility built in to the CCRI methodology. For example, the strategic visioning process was very much influenced by PACOS’ discussions with the interested communities. Activities undertaken as part of the methodology should thus be adapted as you go and not seen as rigid steps with a clear beginning and end.

Supporting ICCAs in Uganda

by **Kureeba David**, *Uganda*
National Association of Professional Environmentalists (NAPE)

ICCAs (Indigenous Peoples' and Community Conserved Territories and Areas) and Indigenous Peoples are living links between biological and cultural diversity. In Uganda, however, the government does not recognize indigenous communities or ICCAs. In addition the country's laws and policies flout Indigenous Peoples' inalienable and perpetual rights to their territory and access to biological resources, and this has resulted in Indigenous People being internally displaced.

NAPE is a lobby and advocacy organization that is aimed at sustainable management of environmental resources for the benefit of all. The pilot phase of the CCRI was initiated in Kihagya, Western Uganda, and one of its main objectives was to consult the relevant communities about the project and seek their Free, Prior and Informed Consent (FPIC).

Preliminary visits were made to make appointments and to share information about the assessment. In this area, biodiversity is treasured, but oil is becoming a threat. The community was very receptive and NAPE was able to talk to the leadership.

NAPE prioritized careful timing and convenience for the community members, especially the women, so that they could participate in the project. Though women play an integral part in conservation, they have other responsibilities in the community, including household chores, so it is important to consider how projects and plans can be carried out so as to include them.

Another challenge is that many times the issue of gender or women is a sensitive issue in a community. In some cultures women have to sit far away from the men, they are not the decision-making persons, and their voices are marginalized. The assessment has to make sure that this is addressed. In this case, the men were approached first. Once the men were comfortable and trust was gained, it was easier for the women to become engaged in the project.

It is important that the community should plan, facilitate and assess its own resilience work. NGOs and other organizations can provide some guidance but they cannot lead.

The formation of a national advisory group is the next step needed. Another step will be the formulation of local/community level associations managing ICCAs. This should also be supported by national efforts relating to improved quality of governance by those associations.

Other issues that need to be borne in mind during the assessment process are problems associated with land tenure, low literacy levels and a lack of information about knowledge and information amongst both the government and communities. There is a clear need for capacity building, and further assessment to address identified issues of concern.

What are the secrets of success?

Playing a supporting role, whilst allowing communities to plan, facilitate and assess their own resilience work.

Focusing on threats that communities are anxious about, in this case the impact of oil exploration and extraction on biodiversity.

Careful timing and convenience, so that all community members, especially women, can participate in the assessment, and related planning meetings.

COMPLEMENTARY METHODOLOGIES

Applying resilience thinking—community self-assessment

by **Jamila Haider**, *Sweden*
Stockholm Resilience Centre and SwedBio

In 2011, Oxfam-Novib and HIVOS started a joint knowledge programme, 'agrobiodiversity@knowledged', in order to build knowledge and an experience of community amongst farmers, pastoralists, practitioners and scientists, by creating 'The Agricultural Biodiversity Community'.

In 2014, the Agricultural Biodiversity Community initiated a Community Resilience Self-Assessment Process. Members of the community were asking for a toolbox to navigate the many assessment tools that currently exist, that could be used specifically in agricultural biodiversity contexts and in a process that can be led by communities. The focus was on the process of exploring and reflecting on resilience and resilience attributes through narrative.

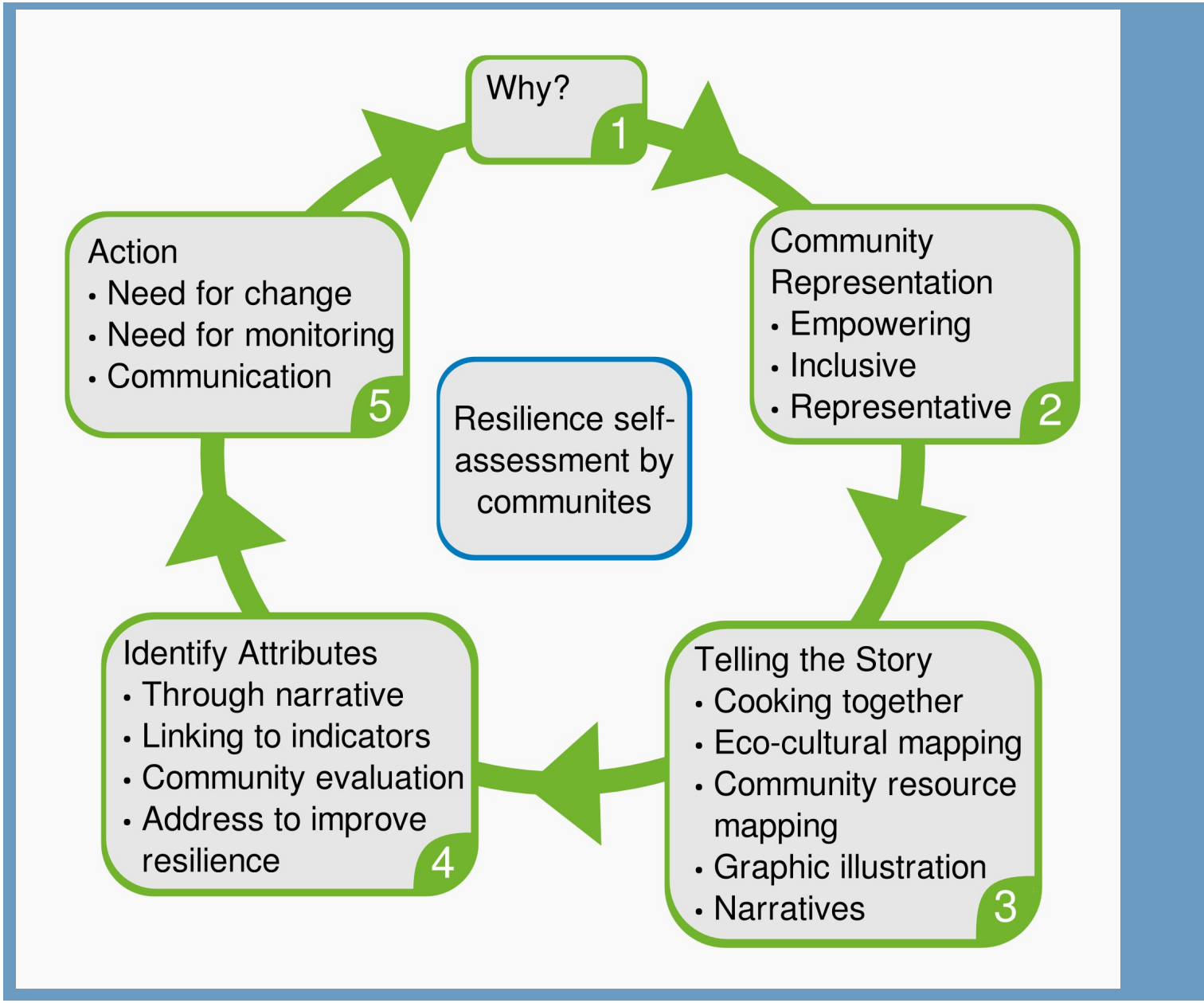
Communities identify and monitor sources and status of resilience for themselves. However, using a common framework would also allow sharing between and synthesis across communities. It also provides a way of communicating with external actors with a view to avoiding inappropriate development interventions, and of responding to increasing demand from the international development community to 'improve' the resilience of communities. It also provides a starting point for understanding and enhancing a regions' sustainability and resilience.

However, the already existing 'Resilience Assessment Workbook for Practitioners', which is still a useful resource, was viewed as having limitations with respect to communities using it themselves. This matters because far too often external interventions can actually reduce resilience and diversity and the local knowledge and culture that has maintained agricultural diversity for centuries.

The Agricultural Biodiversity Community working group looked at this issue and shared information and ideas through story telling, drawing, cooking as a group, eco-cultural mapping and community resource mapping. Eventually they came to a common understanding of what resilience was. However, farmers and pastoralists from different contexts were not comfortable with this word and the group eventually decided on more context-specific descriptions of what resilience means, such as 'healthy' and 'strong'.

Through such narratives, participants can extract attributes of resilience and compare them with existing frameworks, such as the Toolkit for the Indicators of Resilience in Socio-Ecological Production Landscapes and Seascapes (developed by UNU-IAS, Bioversity International, IGES and UNDP in 2014). This toolbox diverges from some of the previous assessment approaches in that in emphasizes the importance of self-identified attributes and indicators of resilience.

The objective of this resilience workbook [1] is not to create a parallel process but to facilitate knowledge exchange, feedback and useful inputs to create an online platform, which would be simple and accessible, even through mobile phones. This will allow people to access these different tools that demonstrate different ways of telling stories and assessing attributes.



[1] "Resilience thinking for development practitioners – An introduction to Resilience Assessments" will become available at the SwedBio website http://www.stockholmresilience.org/21/policy--practice/swedbio.html.

Applying resilience thinking—an e-course

Introduced by **Maria Schultz**, *Sweden.* *Swedbio at Stockholm Resilience Centre*

Stockholm Resilience Centre advances research on the governance of social-ecological systems with a special emphasis on resilience—the ability to deal with unexpected change and continue to develop. SwedBio's involvement focuses on the 'knowledge interface' role, facilitating connections across knowledge systems and cultures, including local and indigenous systems and cultures, and policy-making and scientific knowledge systems.

A four-module e-course 'Resilience thinking for development practitioners – An introduction to Resilience Assessments', is being developed to help practitioners and trainers build an understanding of and strengthen resilience assessments, which can then be adapted to suit local circumstances.

The course will introduce principles for building resilience, drawing on recent research as presented in the introductory brochure from Stockholm Resilience Centre. The seven principles of resilience outlined are to:

- Maintain diversity and redundancy
- Manage connectivity
- Manage slow variables and feedbacks
- Foster an understanding of social-ecological systems as complex adaptive systems
- Encourage learning and experimentation
- Broaden participation
- Promote polycentric governance systems

Each principle is presented along with an example of how it has been applied. There are no panaceas for building resilience. All the principles presented require a nuanced understanding of how, where and when to apply them, and how the different principles interact and depend on one another.

Before applying any of the principles, it is essential to consider what you want to build resilience of, and to what (e.g. fires, floods, urbanization). Simply enhancing the resilience of the existing ecosystem services in a landscape can entrench and exacerbate inequalities, such as where poor urban communities suffer the effects of flooding caused by agriculture or forestry activities on privately owned land upstream.

Important trade-offs exist between different ecosystem services (e.g. crop production and biodiversity), and it is not possible to enhance the resilience of all ecosystem services simultaneously. With these caveats in mind, the seven principles provide guidance on key opportunities for intervening in and 'working with' social-ecological systems to ensure that they remain resilient and able to provide the ecosystem services needed to sustain and support the well-being of people in a rapidly changing and increasingly crowded world.

Download the introductory brochure: 'Applying resilience thinking: seven principles for building resilience in social-ecological systems'

Download the full book: 'What is resilience? An introduction to social-ecological research'

Access the e-course: 'Resilience thinking for development practitioners – An introduction to Resilience Assessments'

Using photography in CCRI projects

by **Ronnie Hall**, *UK*
Critical Information Collective (CIC)

Photography is a powerful way of conveying information. Communities and civil society organizations can use photography—even images taken with mobile phones—to create and communicate CCRI projects**.**

For example, photographs can be used to:

- Illustrate and record local biodiversity
- Show plants and animals that are used for foods, medicine and other purposes
- Identify sacred sites
- Depict landscapes and habitats
- Show where the community lives (village/urban area)
- Introduce some of the individuals and families in the community (portraits)
- Introduce the whole community (group shot)
- Illustrate traditional methods and record aspects of traditional knowledge
- Show CCRI and Biocultural Protocol processes in action eg people making maps
- Record documents and maps for security
- Identify locations (on phones or cameras with location settings)

Ethical and practical considerations

There are some important ethical considerations to bear in mind. Most importantly make sure your 'editorial' images represent a situation as truthfully as possible, seek Free Prior and Informed Consent, try to expose underlying problems rather than shock, don't stereotype, and have regard for people's safety (theirs and yours). (You can find a detailed set of ethical guidelines here.)

Generally the photographer has the 'copyright' of the photograph, and should always be credited. The photographer grants a license to others to use the photographs and there are different kinds of licences. If you want to share your photographs for free but retain some control over who uses them and for what purpose you can choose a Creative Commons license (you can find out more about different kinds of licenses here).

If you are using photography to illustrate and record your CCRI project you will effectively be taking editorial (news) images, not commercial ones. This is an important distinction because different rules apply. If you are planning to use images commercially you would need to have signed 'model release' forms from the people in the photographs, but this isn't necessary for editorial images.

However, from a purely ethical point of view you will want consent from the people you photograph for your CCRI project. Verbal consent should be enough, but if you do have worries get written permission. You also need to remember that for editorial/news images 'post-processing' manipulation on the computer is strictly forbidden. All that is permitted are 'darkroom techniques' (lightening, darkening and cropping).

Key components of a good photograph

Even if you are using a mobile phone there are some rules and methods that will help make sure your photographs are appealing and informative.

The number one tip is to make sure your image is sharp

It helps if you make sure there is plenty of light, so that the camera shutter is only open very briefly. Make sure the main subject of your photograph is in focus, even if the rest isn't. To do this you need to understand how your phone or camera focussing system works, but this is getting easier with touchscreen technology. In lower lighting conditions the camera's shutter will stay open longer, which can lead to camera shake unless you hold the camera very still. Lean it on something, like a wall or a friend's shoulder. You can also lean against something yourself.

Make sure you have some interesting content

You should really have one part of the photo that is the main centre of attention and this should fill the frame if possible. If not, try cropping the image afterwards to get a similar effect. Try to avoid any distracting elements or colours in the background or at the edges of the photograph. Images of people, their faces and emotions, are always very appealing for others to look at. If you can turn people so that you can see the 'catch lights' shining in their eyes, they will also look more alive. Try to avoid images of meetings unless you need record shots for funding reports. It is better to take photographs that tell a story about the subjects being discussed.

Lighting is all important

Try to make sure your photo is well exposed—not too bright and not too dark. It's not as easy to fix these problems in the computer as you might think. The main subject should be well lit, and ideally it should be the brightest part of the image. A great tip is use light that is coming from the side—if your subject is sat close to a well-lit window or you are taking a landscape photograph in the early morning or late in the day, your photographs will look great!

Photo featuring in **Orin Langelle's "The Pillaging of Paraguay" photo essay**

Avoid using the small on-camera flash, it is very unflattering. Instead turn up the 'ISO' (the camera's sensitivity) and/or keep the camera very still (but don't turn up the ISO further than you have to, it can create a grainy effect).

Unless you are shooting 'Raw' images that can be adjusted in the computer later, you also need to choose 'auto white balance' or tell the camera what kind of light it is seeing (eg sunny, cloudy, fluorescent, tungsten). Our eyes/brain automatically adjust for this, but the camera doesn't (unless you tell it to). If you forget to do this you will get unpleasant colour casts.

Creating drama/tension

Photographs for campaigns will look stronger if you add some drama and tension with your photographic style. You can do this by including bright or contrasting colours in the image, by converting to bold black and white (not greys), or by taking photos at a slight tilt or from an unusual angle. However, if you are photographing a landscape or wildlife you might want to create a more subtle style by muting colours, and shooting on a cloudy day. You should also remember to keep the horizon level.

Providing enough information

If you are using your images as part of a CCRI project it is critical to ensure that there is enough information either in the image or in written form accompanying the image, so that the viewer is well informed. For example, you could record what is in the photograph, where it was taken, and who took it and owns the copyright. (If you want to you can actually embed this information inside the photograph using the 'IPTC data' option, which means the information will then travel with the image automatically. You can find out more about this here.) You also need to provide enough digital information in the image itself, so that it can be printed. Choose the highest resolution or quality image your camera or phone offers.

Back up!!

Your photograph may well be irreplaceable so it is really important to make a back up copy as soon as you can. Don't keep them stored only on your camera or phone, which may get lost or stolen.

Sharing your photographs on Critical Information Collective

You can share good quality images with other activists and the wider world by *submitting them to Critical Information Collective's (CIC) social and environmental justice image library*. **Using CIC you can also host an on-line exhibition, set up a private gallery, and help raise funds for your organization.**

To upload your images you need to register as a photographer with CIC, load your images to the server, and import them into the right gallery. You will also need to provide details about them, such as captions and keywords, and there is plenty of space for you to include text about the image and CCRI project too. You will also need to choose a license, and the images need to be approved.

LESSONS LEARNED SO FAR: RECOMMENDATIONS FOR FUTURE CCRI PROJECTS

A number of Community Conservation Resilience Initiative (CCRI) projects are already underway, and the results are inspiring. These pilot projects have taught us a great deal about the best ways to design, develop and implement CCRI projects, even though the projects themselves are all different.

On the basis of what has been learned so far we have compiled the following recommendations as additional guidance for participants in the CCRI:

(1) It is important to be well prepared and organized, and clarify roles and responsibilities at the outset

Strong facilitation and support, and clear up front discussions about roles and responsibilities, are important components of a successful CCRI project

The initiative run with PACOS in Malaysia is a good example of this. They observed that it is important to have a strong facilitation and support organization, which is capable of undertaking the work, but is also highly sensitive to community dynamics and not forcing its own agenda. It is critical to have clear discussions up front about the roles and responsibilities of different individuals and organizations, expectations, timelines, and so on. If some of these things are not clarified early on, they could easily lead to misunderstandings or disagreements between partners. It is good to think ahead about the various issues that may arise, and discuss in advance how they should be dealt with.

It is helpful to identify partners with common objectives and it can be inspiring to be part of a global initiative

For example, again in Malaysia, the CCRI project is very much a complement to PACOS's existing strategies and ongoing work. This has really enabled PACOS and their staff to take it up with enthusiasm. They pointed out that it can be inspiring to work together on local conservation initiatives that are part of a broader global effort. This can in turn improve participation and collaboration.

(2) Communities must be at the heart of all design and implementation phases

Listening to, understanding and responding to the community's concerns and ideas is critical

The CCRI projects in Colombia and Uganda emphasized this aspect in particular, focusing on the absolute importance of listening to, understanding and responding to the community's concerns, plans, ideas and proposals, rather than rushing in with ready-made proposals. By supporting the communities' own work on resilience, the results are better, and there is better continuity, greater interest, more effective participation and real implementation. In Colombia, for example, one element of the initiative focused on food production, which was identified as an important priority by the community. They are now growing organic food and selling it in the city, and this is creating links between urban and rural peoples. Urban people are being encouraged to buy rural products to help conserve rural lifestyles.

Communities' free, prior and informed consent is essential

The report back from the Iranian CCRI project explicitly reminded us of the importance of ensuring the communities have the opportunity to give or withhold their Free, Prior and Informed Consent (FPIC) with respect to the information collected in mapping their resources and with respect to other assessment processes. In the Iranian CCRI project nine territory-based ICCA groupings are recognized, and communities in these areas are at various stages of mapping their customary territories. These

Engagement in conservation, Colombia

Engagement in conservation, Colombia

maps are layered with multiple sets of information, including about flora and fauna, which is collected from Indigenous Peoples and local communities with their FPIC.

The CCRI's flexible methodology means that projects can be designed to suit the specific needs and concerns of different communities, cultures and stakeholders

The Colombian and Malaysian initiatives both observed that it is very helpful that the CCRI methodology is so flexible and easy to implement. This makes it possible to create synergies between the communities' aspirations and conservation initiatives, developing appropriate tools and methodologies with them, and incorporating all this into the assessment.

CCRIs can help to build trust and cooperation

Collaborative CCRIs provide new opportunities to build trust and cooperation between various stakeholders, in a way that is sensitive to the community's concerns. For example, the ICCA Consortium conducted the first tribal herbarium, which provided a platform for all the tribes to come together and discuss their concerns. This helped to strengthen relationships between the tribes, improve benefit sharing and safeguard against biopiracy.
The Ugandan initiative also flagged the importance of careful timing and convenience, so that all community members, especially women, can participate in the assessment, and related planning meetings. Though women play an integral part in conservation, they have other responsibilities in the community, including household chores, so it is important to consider how projects and plans can be carried out so as to include them.

(3) Mapping exercises are a critical component of CCRIs

There are a range of mapping techniques and technologies that can be used to map community resources and territories

For example, in Tanzania, Kenya, Chad, and Gabon mapping is very intensive, with whole communities participating, both in the process of agreeing what to map and the mapping itself.

They are mapping resources over time, including with innovative tools and technology, such as 'Cybertracker', which makes it easy for people to record fauna and flora on location. This means that habitat destruction, changing migration patterns, etc can be accurately monitored.

In Iran mapping has enabled a collaborative approach to preparing sustainable livelihood plans based on communities' ideas and interests. The process of recognition by the communities themselves has also been manifested through a declaration, which has three components—territorial integrity, ecological integrity and governance integrity.

Engagement in conservation, Malaysia

Different types of map have different characteristics

In Ethiopia community mapping has been a particularly effective participatory tool. Various types of mapping have been used to explicitly identify and certify areas that need to be carefully monitored such as community forests, Community Conservation Areas and Sacred Natural Sites. These included two and three dimensional maps, sketch mapping and eco-calendars.

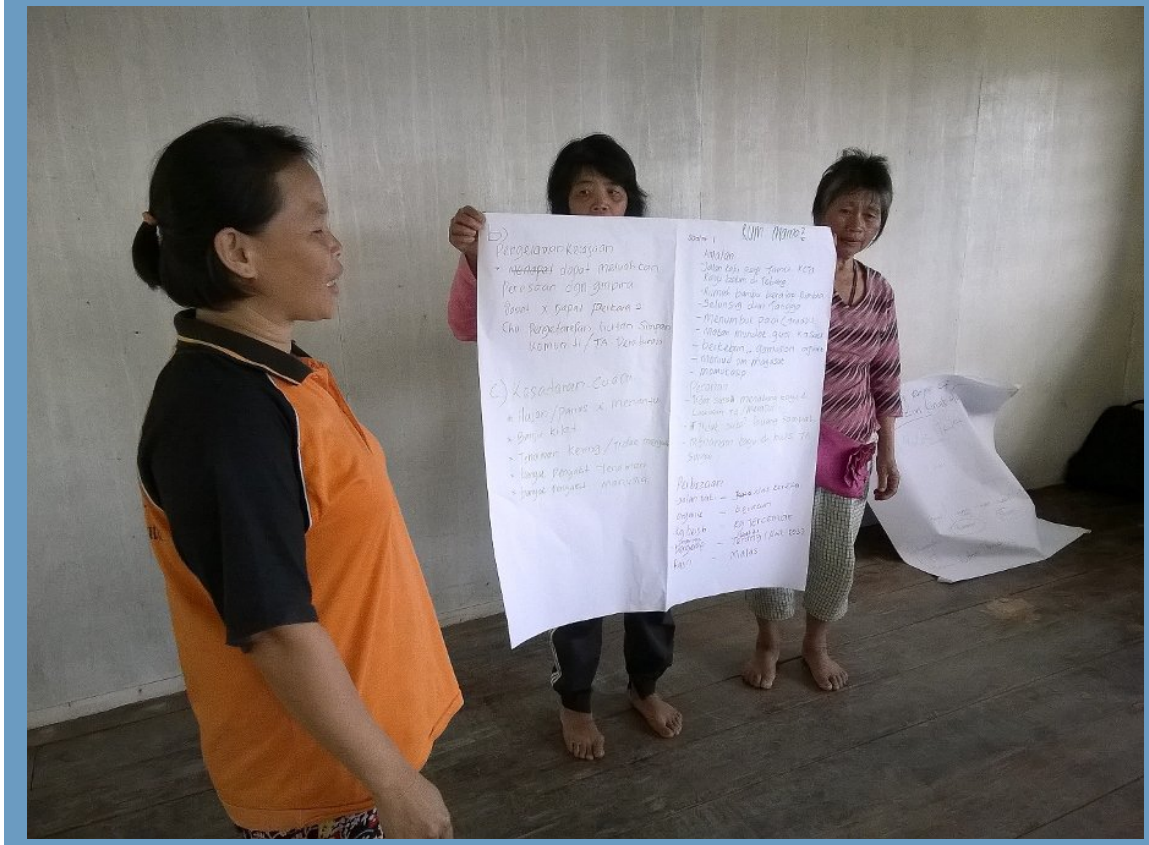
Different types of map work better in different circumstances. For example, sketch mapping does not need costly materials. All that is needed is a simple paper map showing local rivers and roads to start with. 3-D mapping and the eco-calendars take longer but they are particularly useful for comparing past, present and desired future scenarios in a very visual, easy-to-comprehend and appealing way. During the Ethiopian assessment eco-cultural calendars were also completed separately by the women's group and the

men's group, and this showed that the women had a more extensive knowledge about their resources than the men. This helped the men to understand and acknowledge the importance of including women in the mapping processes.

Mapping exercises are an excellent way of bringing communities and different generations together

For example, the Ethiopian initiative found that a visually exciting and easy-to-use mapping process really inspires communities, including the younger generation, to discuss, document and protect their resources more systematically. Mapping brings people together, as they work with each other to construct maps based on their traditional knowledge. The maps generate a more cohesive shared understanding of territorial resources, and help communities to identify problems and solutions. The process is very inclusive as well, involving community elders, youths, women and other community members, who meet several times to verify data for the map. The mapping exercises facilitate the sharing of traditional knowledge between men and women and between generations.

The report back from Kenya also explained that mapping activities in various African countries were enabling the intergenerational transfer of knowledge: the elders can comprehend the situation more effectively and share their knowledge, and the process revitalizes young people's interest. In this case study it has also renewed interest in local languages that were previously dying out.



Engagement in conservation, Malaysia

(4) Visual techniques help to engage project partners and others

Maps are visually engaging and accessible communication tools

For example, the CCRI in Ethiopia found that using maps is an effective way of communicating with people outside the communities, including local authorities. Now that they have been completed the maps are being used as powerful tools for land use planning, teaching and awareness-raising, and the intergenerational exchange of knowledge. Most importantly they are helping the community to determine its own future and strengthening the community's resilience to the constraints posed by the overexploitation of resources. This process has also gained support from the local government authorities, and has assisted in guiding the community to good governance and monitoring. Overall, there were significant changes in all areas, including culture, nature, livelihoods and climate.

Similarly in Chad this mapping process is already linked to national policy processes, and officials have been amazed at how much knowledge the pastoralist and hunter-gatherer communities have about the weather and changes in the weather. They are starting to recognize the valuable information and knowledge that already exists in the community.

In Iran, the mapping-based CCRI is also proposing alternative legal scenarios, in which customary law takes precedence over modern law.

Photography and videography can be used to create and communicate inspiring CCRIs

Communities and civil society organizations can use photography—even images taken with mobile phones—to create and communicate CCRIs. For example, photographs can be used to:

- Illustrate and record local biodiversity
- Show plants and animals that are used for foods, medicine and other purposes
- Identify sacred sites
- Depict landscapes and habitats
- Show where the community lives (village/urban area)
- Introduce some of the individuals and families in the community (portraits)
- Introduce the whole community (group shot)
- Illustrate traditional methods and record aspects of traditional knowledge
- Show CCRI and Biocultural Protocol processes in action eg people making maps
- Recording documents and maps for security

In Colombia, teenagers were encouraged to create a short animation video, which really renewed their interest and raised their awareness. At the beginning of the project the children and young people had little interest in the conservation activities being undertaken by their parents and older generations. Their engagement translated into proactive participation in the wider project with their elders, which resulted in the revitalization and transfer of traditional knowledge.

Citation:
Training toolkit Community Conservation Resilience Initiative (CCRI).
Lessons learned about designing, developing and undertaking the Initiative at the national level, April 2015.

Project coordinators:
Mrinalini Rai, Simone Lovera
Global Forest Coalition, CC 13241
CP 1741, Asunción, Paraguay
e-mail: simone.lovera@forestcoalition.org

Editorial team: Mrinalini Rai, Ronnie Hall, Holly Jonas, Yolanda Sikking
Translation team: Charlotte Lovera and Isis Alvarez
Design: Oliver Munnion
For more information, please contact: Mrinalini Rai (mrinalini.rai@globalforestcoalition.org) and Simone Lovera (simone@forestcoalition.org)

Photo cover: Monitoring bird biodiversity, Censat Colombia, by Diego Alejandro Cardona

Participants in the Global Training on the participatory assessment methodology in November 2014, including representatives of groups from Uganda, Ethiopia, Tanzania, Solomon Islands, Iran, Russia, Paraguay, Panama, Chile and India. Photo: Mrinalini Rai.

The production of this training toolkit has been made possible thanks to the support of the Christensen Fund and the German International Climate Initiative (IKI). The German Federal Ministry for the Environment, Nature Conservation, Building and Nuclear Safety (BMUB) supports this initiative on the basis of a decision adopted by the German Bundestag.

The global training workshop in November 2014, where many of the lessons learned were presented, was supported through a generous contribution from the Resilience and Development Programme (SwedBio) at Stockholm Resilience Centre to Natural Justice.

April 2015

Training Toolkit

Community Conservation Resilience Initiative (CCRI)

Global Forest Coalition

THE CHRISTENSEN FUND

Supported by:
Federal Ministry for the Environment, Nature Conservation, Building and Nuclear Safety
based on a decision of the German Bundestag