# Community Conservation Resilience Initiative

Fostering Community Conservation Conference

31 August – 4 September 2015
Durban, South Africa

Conference Report

Fostering Community Conservation Conference
31 August – 4 September 2015
Durban, South Africa

Conference Report
Published in October 2015 by the Global Forest Coalition

Compiled and edited by Holly Jonas, Cath Traynor, Coraina de le Plaza, Swati Shresth, Anatoly Lebedev and Anu Nettar

Front cover design: Oliver Munnion

Report layout: Holly Jonas

Photo credits: Ronnie Hall, Critical Information Collective

For more information, please contact: gfc@globalforestcoalition.org

The Global Forest Coalition (GFC) is an international coalition of 77 NGOs and Indigenous Peoples' Organisations from 51 countries defending social justice and the rights of forest peoples in forest policies. GFC participates in international forest policy meetings and organises joint advocacy campaigns on issues like the need to respect indigenous peoples' rights, women's rights and needs and community conservation, the need for socially-just forest policy and the need to address the underlying causes of forest loss. Its staff and collaborators work from Paraguay, Colombia, Bolivia, Thailand, Indonesia, the Netherlands and the UK, among other countries.

www.globalforestcoalition.org

Contents

Acronyms

CBD	Convention on Biological Diversity
CCRI	Community Conservation Resilience Initiative
CSO	Civil society organisation
FAO	Food and Agriculture Organisation of the United Nations
GEF-SGP	Global Environment Facility Small Grants Programme
GFC	Global Forest Coalition
ICCAs	Indigenous peoples' and community conserved territories and areas
ILO169	International Labour Organisation Convention No. 169 concerning Indigenous and Tribal Populations
IPO	Indigenous peoples' organisation
REDD	Reducing Emissions from Deforestation and Forest Degradation
UNDRIP	United Nations Declaration on the Rights of Indigenous Peoples

1. Introduction

The **Community Conservation Resilience Initiative** (CCRI) aims to provide community-determined, bottom-up policy advice on effective and appropriate forms of support for community-driven conservation and restoration initiatives, including indigenous peoples' and community conserved territories and areas (ICCAs), as a contribution to the implementation of the 2011-2020 Strategic Plan and Aichi Targets of the Convention on Biological Diversity (CBD).

Over at least the next four years and in at least 20 countries, more than 60 communities and supporting organisations will conduct bottom-up participatory assessments of the resilience of their conservation initiatives and determine forms of legal, political, technical, moral and financial support that should be provided to sustain and strengthen them. It is expected to have a significant multiplier effect by encouraging an enabling environment for effective and appropriate support for community conservation initiatives.

In 2014 and 2015, over 30 communities have undertaken community conservation resilience assessments in Ethiopia, Uganda, South Africa, Iran, Russia, Solomon Islands, Samoa, Panama, Paraguay and Chile in collaboration with local and national civil society and indigenous peoples' organisations. The preliminary results of these assessments were presented and discussed at the "**Fostering Community Conservation Conference**", which took place from 31 August to 4 September 2015 in Durban, South Africa. This ambitious international event – organised by the Global Forest Coalition (GFC) in collaboration with the Siemenpuu Foundation and Natural Justice – welcomed more than 100 participants from almost 40 different countries, including at least 50 representatives of indigenous peoples and local communities. The objective of the conference was to contribute to a global dialogue between a diverse group of rights-holders and others on how to strengthen the resilience of community conservation initiatives in light of local and global threats.

The communities involved in the CCRI in 2015 are:

- Communities in the Mariepskop area and Houtbosloop Valley in Mpumalanga province, **South Africa**
- Communities in the villages of Bukaleba, Kalangala and Butimba in eastern, central and south-western **Uganda**, respectively
- Communities in the Kebeles of Dinsho-02, Mio and Abakera, in Dinsho District, in the Bale Mountains area of **Ethiopia**
- The Abolhassani Indigenous Nomadic Tribal Confederacy, the Taklé Tribe of the Shahsevan Indigenous Nomadic Tribal Confederacy, and the Farrokhvand Tribe of Bakhtiari Indigenous Tribal Confederacy in **Iran**
- The Iman, Bikin and Samarga Udege communities from the Sikhote-Alin mountain range in the **Russian Far East**
- Communities in Sulufou and Fera Subua in northeast Malaita in the **Solomon Islands**
- The communities of Toamua, Saina and Vaiusu in **Samoa**
- The indigenous communities of Ustupu, Carti Tupile and Barriada de Dagargunyala in Guna Yala and the community of Ipeti-Embera in **Panama**
- The San Miguel community in Minga Porã, and the Maracaná community in eastern **Paraguay** and La Esperanza, an Enhlet indigenous community in the lower Chaco region
- The Santa Bárbara-Quilaco-Alto Bio-Bío, Tralcao-Mapu and Chanlelfu communities in southern **Chile**

The 5-day programme (see Annex I) included panel speakers, presentations on the CCRI methodology and related tools, country presentations and parallel working group discussions on six different topics. The conference underscored the central importance of community conservation initiatives for sustainable livelihoods and biodiversity and formulated a number of recommendations to enhance the resilience of such initiatives (see Section 7).

The main recommendations were shared at the 14th World Forestry Congress, which took place immediately after the conference from 7-11 September 2015 in Durban, and will also be disseminated at the November 2015 meetings of the Convention on Biological Diversity, among others.

This conference report provides a summary of each session and includes links to further information, where available.

2. Opening Panel

The conference opened with a distinguished panel of the host organisations as well as key funders and supporters of the CCRI, namely:

- **Wally Menne** (Timberwatch Coalition, South Africa)
- **Simone Lovera** (GFC, Paraguay/the Netherlands)
- **Ville-Veikko Hirvela** (Siemenpuu Foundation, Finland)
- **Axel Benemann** (Federal Ministry for the Environment, Nature Conservation, Building and Nuclear Safety, Germany) via Skype video
- **Delfin Ganapin** (Global Environment Facility Small Grants Programme, New York) via Skype video

Wally Menne (Timberwatch Coalition, South Africa)

A warm welcome was extended to the conference participants to Durban and to the Civil Society Alternative Programme organised by Timberwatch Coalition and its allies. It is hoped that the conference recommendations will influence the discussions at the 14th World Forestry Congress.

Simone Lovera (Global Forest Coalition, Paraguay)

The distinguishing feature of the CCRI is that indigenous peoples and communities assess the resilience of their conservation initiatives themselves, rather than having them assessed and recommendations defined by external 'experts'. The essence of the Initiative is to provide a direct channel for the voices, perspectives and priorities of indigenous peoples and local communities to determine and influence various forms of support for their conservation initiatives. In this sense, the CCRI – through GFC and a wide range of CSOs and Indigenous peoples' organisations (IPOs) – can serve as a link between peoples and communities on the ground and national and international policy and law.

The word "resilience" indicates the unique relationships between culture and biodiversity; culture supports biodiversity and biodiversity sustains culture and together they underpin diverse community conservation initiatives. The community assessments will also improve understanding of these relationships and their resilience in a time of great cultural, social, economic, political and environmental change. The CCRI will be carried out in at least 20 countries and involve at least 60 communities and should include the roles, rights, needs and aspirations of women. An overall methodology has been developed though it is meant as guidance only; each community has developed its own approaches for their own particular situations. It is hoped that this conference will focus on solutions and how to inspire solidarity and appropriate forms of support for ICCAs and community conservation.

Ville-Veikko Hirvela (Siemenpuu Foundation, Finland)

The delegates at the 14th World Forestry Congress intend to discuss forest investment for sustainable futures. However, one cannot invest for sustainability by destroying biodiversity and displacing peoples. Investment has the responsibility to sustain human rights, and not abuse them. To

invest in forests in an economically sustainable way is to invest in wild forests and biodiversity that allows it to regenerate itself. Thus, investments must allow wild forests to sustain themselves and not replace them with plantations. Indigenous peoples have also invested in their areas for generations, but commercial investments tend to ignore the sustainable way peoples have used and conserved their natural resources. A new kind of fundamental human rights perhaps should be articulated based upon sustainable use of forests and other natural resources.

Axel Benemann (Federal Ministry for the Environment, Nature Conservation, Building and Nuclear Safety, Germany)

Biodiversity loss at the global level means biodiversity loss at the local level and communities are at the frontlines of protecting and conserving biodiversity as they have done for centuries. Communities are often not able to make their voices heard at the national level, so it is important to establish dialogue at all levels of policy making and to inform public opinion. The CCRI has come at the right time to facilitate this important discussion. It is hoped that the Initiative will support the participating communities, improve understanding of communities' roles in conservation at local and national levels and encourage national governments to create conditions to strengthen ICCAs and other community conservation initiatives.

Delfin Ganapin (UNDP GEF-SGP)

The Small Grants Programme of the Global Environment Facility (GEF-SGP) typically provides grants of up to USD 50,000 for community-based projects on biodiversity, climate change and land degradation, among other issues. The CCRI is aligned with the programmes supported by SGP, particularly the Global Support Initiative for ICCAs which includes: small grants for community-based demonstration and action in support of ICCAs; legal, policy and other forms of support for recognition of ICCAs and their contributions to conservation (including governance of protected areas and landscapes); and networking, knowledge production and exchange between national CSO initiatives at regional and global levels. The vision behind these initiatives is to work in partnership with IPOs and CSOs and to continuously strengthen and expand this partnership. It is hoped that the SGP and groups involved in the CCRI will work together to implement projects on the ground and advocate in support of ICCAs and other community conservation initiatives nationally and internationally.

3. Policy Framework & Guiding Methodology

Presentations and skill-shares throughout the conference provided an overview of supportive policies and laws, lessons learned from initial use of the CCRI methodology and further guidance on gender assessments and visual materials. Speakers on these topics included:

- **Alphonsa Jojan** (Natural Justice, India)
- **Holly Jonas** (Ridge to Reef, Malaysia)
- **Isis Alvarez** (Global Forest Coalition, Colombia)
- **Ronnie Hall** (Critical Information Collective, UK)
- **Juho Keva** (Finland)

Overview of Policies and Laws Supporting ICCAs
Presented by Alphonsa Jojan
Series of Legal Reviews on Recognising and Supporting Conservation by Indigenous Peoples and Local Communities

Various aspects of ICCAs are supported by a wide range of international laws and policies relating to conservation and customary use of biodiversity, cultural heritage, human rights, agriculture, and sustainable development, among others. One of the main supportive international instruments is the CBD, particularly Articles 8(j) and 10(c) and numerous decisions of the Conferences of the Parties that mandate the state parties to recognise and support ICCAs, respect traditional knowledge and protect traditional livelihoods and practices relevant for conservation and sustainable use of biodiversity. Other international instruments such as the binding International Labour Organisation Convention No. 169 concerning Indigenous and Tribal Populations (ILO169) and the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) enshrine various rights central to ICCAs and resilient community conservation initiatives, including rights to self-determination and self-governance, participate in decision-making process and provide or withhold free, prior and informed consent, among others. Numerous voluntary guidelines and policies such as the Food and Agriculture Organisation of the UN (FAO) Voluntary Guidelines on Governance of Tenure, resolutions and recommendations of the International Union for Conservation of Nature, and the outcome document of the Rio+20 Summit also recognise indigenous peoples' rights and the links between customary laws and tenure systems and stewardship of biodiversity and natural resources.
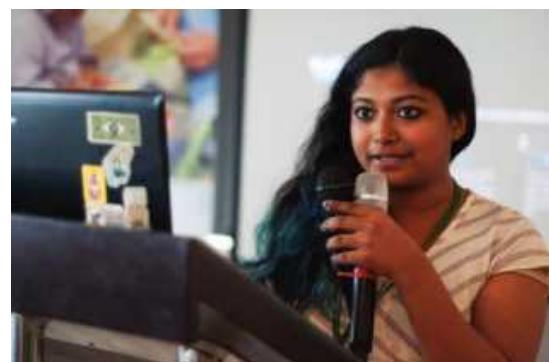
Despite the impressive array of supporting international laws, indigenous peoples and local communities also face various challenges to realising these rights in practice, including lack of accessibility of national and international legal processes, conflicts between levels and types of laws and legal fragmentation of otherwise interdependent community territories and areas. However, there are many opportunities to improve legal and policy recognition and support for ICCAs and other community conservation initiatives, for example, by showcasing and creating awareness of their initiatives and struggles, actively participating in the development, implementation and reform of state laws, and contributing to reporting and monitoring of implementation of international commitments.

CCRI Methodology
Presented by Holly Jonas
CCRI Methodology (May 2014) | CCRI Training Toolkit (April 2015)

The CCRI was inspired by another initiative focusing on indigenous peoples, traditional knowledge and climate change, the Indigenous Peoples Biocultural Climate Change Assessment. A guiding methodology was developed in 2013 and 2014 in collaboration with a range of organisations and individuals. It is directed towards partner organisations undertaking the CCRI in their countries and includes guidance on five cross-cutting principles and nine closely related components (see links above). After the CCRI inception meeting Paraguay in November 2014, a 'training toolkit' was developed to illustrate initial lessons learned from the use of the methodology and provide further guidance for certain tools such as visual documentation. The methodology and toolkit aim to provide a flexible framework and complement other ongoing efforts, including many years of using participatory tools at the local level. Importantly, the CCRI is not meant to be 'just' an assessment; it is meant to catalyse context-specific strategic advocacy to influence legal, technical, financial and other forms of recognition and support for ICCAs and other community conservation initiatives.

Initial use of the methodology showed that important factors include a strong support organisation that is sensitive to community dynamics, takes the time to clarify roles, responsibilities and expectations with the communities, and has existing strategies or programmes with which the CCRI aligns; use of participatory documentation and communication tools such as eco-calendars, mapping and 3-dimensional modelling, biodiversity registers and monitoring, and photography and video; and discussion of a wide range of possible advocacy strategies. Questions and suggestions from participants included: simplifying the methodology but also providing further explanation of key concepts such as resilience in light of community struggles for rights and dignity; ensuring the objectives of the project are clearly explained to and discussed with the communities; clarifying motivations for documentation of traditional knowledge and practices (in light of concerns with appropriation and exploitation); considering climate change more explicitly; and the importance of using participatory mapping and documentation into legal claims for rights.

Gender Assessments
Presented by Isis Alvarez

Gender refers to socially constructed roles and relationships between women and men. They are learned, change over time and vary within and between cultures and countries according to social, religious, historical, economic and other factors. In many cultures, women have traditionally had important and well-recognised roles but these have changed dramatically under colonial and post-colonial administrations. Gender contrasts with sex, which describes a set of biological differences between men and women. Gender roles and responsibilities affect women's and men's abilities and motivations to participate in project activities and also lead to different impacts for women and men. It is thus critically important to integrate a gender 'lens' in the CCRI (including in the facilitation and support team and others involved) to better understand, accommodate and support the specific rights, roles, needs, and aspirations of women and other typically marginalised groups. Women should be allowed and actively encouraged – in culturally sensitive ways – to participate equally in each part of the Initiative if they wish to do so.

The CCRI methodology (see link above) contains an annex with detailed guidance for gender assessments. However, the preliminary results showed that most if not all of the national assessments have not yet sufficiently considered gender. In attempt to increase understanding among the partner CSOs of gender aspects of the CCRI, a group exercise asked the men to conceptually pretend to be women and the women to pretend to be men and reflect on the following questions:

- *What are women's/men's specific daily activities within your community?*
- *How can I as a woman/man help with the other's current activities?*
- *What is the situation and role of women/men in your own community regarding property rights, access to financial benefits and the cash and non-cash economies?*
- *What do women need to achieve greater equality in the community?*
- *How does or can the CCRI respond to or support women's needs and interests?*

A number of participants acknowledged that the exercise helped call attention to gender issues and what they mean in practice in their communities, particularly the many unrecognised roles fulfilled by women in the day-to-day functioning of households and villages (for example, collecting water, food and firewood over long distances, preparing food and caring for children and elders).

Visual Materials
Presented by Ronnie Hall and Juho Keva
Photo Library in the Critical Information Collective

Photographs can be powerful ways to provide evidence of events and realities, capture the viewer's attention quickly and convey stories and emotions in a way that transcends the boundaries of language. Content-related tips include identifying a key focal point, filling the frame, including people and being creative with angles and colours to elicit a sense of drama or action. Good photographs are clear and sharp, have nice lighting and are neither too bright nor too dark. They can also be improved through post-processing, for example, by optimising overall brightness, increasing contrast, correcting colours and cropping. When using photographs in the CCRI, it is essential to add captions and other

information, credits and copyrights and back-ups of original and edited files. Photographs can be effectively used in the CCRI to illustrate biodiversity, villages and communities, landscapes and seascapes, traditional ways of life, portraits of elders and leaders, further evidence for maps and legal claims, and recording documents for security and safekeeping, among other things. Overall, it is critical to ensure photography and any other forms of documentation are used in an ethical way in accordance with cultural norms and with regard for the safety of the people being photographed and the photographer her/himself.

In addition to photography and other visual documentation tools such as video, a wide range of other visual materials and art forms can also be used with great effect in outreach and advocacy campaigns, including comics, animations, posters, banners, stickers, masks, puppets, sculptures, and so on. Tapping into creativity and artistic expression is a great way to engage youth in communities as well as the broader public, who typically don't access or respond well to technical reports.

4. Presentations of Preliminary Results

A significant part of the conference consisted of the presentations of preliminary results from the first ten countries undertaking the CCRI at the national level, namely:

- **South Africa** (facilitated by GeaSphere)
- **Uganda** (facilitated by the National Association of Professional Environmentalists, NAPE)
- **Ethiopia** (facilitated by MELCA-Ethiopia)
- **Iran** (facilitated by the Centre for Sustainable Development, Cenesta)
- **Russian Far East** (facilitated by the Bureau for Regional Outreach and Campaigns, BROC)
- **Solomon Islands** (facilitated by the Network of Indigenous Peoples – Solomons, NIPS)
- **Samoa** (facilitated by O le Siosiomaga Society Incorporated, OLSSI)
- **Panama** (facilitated by the Fundacion para la Promocion del Conocimiento Indigena, FPCI)
- **Paraguay** (facilitated by the Centro de Estudios e Investigaciones de Derecho Rural y Reforma Agraria, CEIDRA)
- **Chile** (facilitated by VientoSur Collective)

More detailed reports from each country are available at www.globalforestcoalition.org.

Introduction and Preliminary Observations and Recommendations
Presented by Ronnie Hall
Preliminary Report

Having reviewed all 10 of the country reports, a number of preliminary observations and recommendations can be deduced. Overall, indigenous peoples and local communities are highly motivated to protect biodiversity and habitats, largely due to intimate connections between physical, cultural, social and spiritual needs and immediate surroundings. They have extensive knowledge about local biodiversity, natural resources and geophysical dynamics such as weather patterns and seasonal changes and traditional practices that have contributed to conservation over many generations. For example, in the Solomon Islands, customs and taboos regulate the harvest of marine resources; in Ethiopia, sacred natural sites have conserved natural forests, endemic wildlife and water sources for over ten generations; and in Iran, the indigenous knowledge of the Abolhassani nomadic tribe coupled with an innovative approach to agriculture has enabled them to survive frequent droughts.

Participatory documentation and communication, particularly different types of territory and resource mapping, are effective and inclusive ways to include various groups within communities such as elders, youth and women, provide a platform for inter-generational transmission of knowledge, build cohesion and shared understanding, help identify problems and solutions and facilitate communication with outsiders and decision-makers.

However, all the conservation initiatives face significant threats, which reduce communities' resilience and stoke tensions within and between communities and with government, the private sector and other external actors. Key external threats appear to be rooted in uncertain or insecure land tenure, with conflicts between formal and customary land rights and many communities subjected to land and resource appropriation. Furthermore, many communities are excluded from relevant decision-making and political processes concerning their lands, natural resources and livelihoods, which severely diminishes their ability to steward their territories and areas on their own terms. Neoliberal policies that promote extractive industries, industrial agriculture and monoculture tree plantations pose major impediments to community conservation and broader geophysical dynamics (particularly concerning

water and climate change). The adoption of more 'Western' lifestyles also presents new socio-economic and cultural challenges. Internal threats include declining interest of the youth concerning their indigenous knowledge, migration to cities, failure of the broader community to appreciate the value of community conservation approaches, overharvesting of natural resources (including due to rising populations and influx of outsiders) and increased demand for and pressures on land.

The main overarching recommendations to strengthen the resilience of ICCAs and community conservation initiatives are to bolster traditional governance, knowledge and practices and to mitigate the threats and challenges currently undermining their resilience. These could be manifest in a number of ways, including (among other things): protecting sacred sites and other areas under communal stewardship systems; promoting ecosystem recovery and restoration based on traditional and local knowledge; clarifying and secure land and resource tenure; supporting local productive activities such as traditional farming and agro-ecology and sustainable community energy; promoting women's leadership; strengthening intergenerational and intercultural education; revitalizing customary laws and cultural protocols; improving community infrastructure and services; and securing appropriate and targeted financial and technical support for community-defined initiatives.

South Africa
Presented by Philip Owen and Dr. Alexander Mashile
Presentation | Preliminary Report

The CCRI is being undertaken in three communities: two in Mariepskop and one in the Houtbosvalley near Nelspruit where grasslands have been converted to industrial timber plantations. A fundamental part of the assessments was the process of free, prior and informed consent, which involved consultations between various community members. The main issues identified by the communities included the introduction of invasive alien species such as *Lantana Camara*, logging operations in industrial plantations and wildlife poaching. The assessment revealed that large plantations and their (mis)management have had a detrimental impact on the environment, including soil erosion, siltation and depletion of wildlife populations.

One of the solutions suggested by the communities is to involve local organisations such as the Houtbosloop Environment Action Link Solution, which has experience with removing wire cables to combat poaching, and the Mpumalanga Water Caucus. The communities also envision the establishment of the 140,000-hectare Central Escarpment Reserve, which would be the fourth biggest reserve in South Africa. This Reserve would demonstrate how existing land management and farming could continue with appropriate wildlife management activities. The communities felt that it is important to bring animals back into the ecosystem given their specific functions (for example, buffalo open up areas and reduce the likelihood of wildfires).

Uganda
Presented by Kureeba David
Presentation | Preliminary Report

The Bukaleba, Kalangala and Butimba communities carried out the CCRI in eastern, central and south-western Uganda. Communities in these territories are mostly forest dependent but also practice shifting cultivation and fishing. They rely on land and forest resources for traditional uses such as medicine, cultural practices and spiritual nourishment. They have protected their forests and water resources for generations but now face considerable threats from mining, oil refineries and lack of tenure, the latter of which has been identified as the single biggest challenge to the resilience of these community conserved areas.

The communities recommend capacity building at all levels and engagement with policy makers. There is an urgent need for the Ugandan government to legally recognise indigenous peoples and ICCAs and to repeal or reform laws that are damaging to communities and the environment. They also urge the government to halt the granting of concessions for destructive projects such as oil exploration and drilling in areas where communities have traditionally conserved their forests.

Ethiopia
Presented by Tesfaye Tolla and Cath Traynor
Presentation | Preliminary Report

The communities involved in the CCRI practice agro-pastoralism with cattle and sheep husbandry and cultivation of crops such as barley, wheat, maize, lentils and beans. The assessment methodology included participatory sketch mapping, spatial data collection, focus group discussions, semi-structured interviews and community validation of data. They particularly focused on documentation of sacred sites, which play a vital role in biological and cultural diversity, practice of customary laws and norms as well as biodiversity conservation and mitigation of impacts of climate change (including changing rainfall patterns). Women also have important rights and roles in sacred sites and related ceremonies.

Through the community assessment, realisation that 54 sacred sites have been destroyed in the past 50 years served as a 'wake-up call' and motivated the communities to refocus on how to ensure sustainability and resilience of the remaining 18 sacred sites for future generations. Despite lack of formal recognition in national laws and policies, the communities see their sacred sites as sources of human, social and natural capital, understood not in a corporate sense but in terms of the strong connections and commitments within and between communities and their natural environments.

Iran
Presented by Dr. Taghi Farvar and Ahmad Beyranvand
Presentation | Preliminary Report

Indigenous nomads in Iran have faced successive waves of forced settlement, nationalisation of rangelands and sedentarisation imposed by the national government since the 1920s, all of which have failed to understand the nomads' sophisticated rangeland stewardship systems. Bolstered by centuries-old traditions, many of the 700 tribes have retained strong customary governance systems and institutions that underpin seasonal and spatial migration across broad territories. However, nomadic tribes face a number of challenges due to climatic changes such as drought, floods, melting of glaciers and permanent snow cover, reduction in ground and surface water and unprecedented dust storms that destroy forests and rangelands. They also face internal threats such as declining interest in traditional foods and indigenous knowledge, degradation of pastures, increase in invasive species and the loss of two-humped camels.

In response, indigenous tribes are undergoing a process of re-empowerment by reorganising themselves according to customary governance structures, registering tribal organisations and federations, self-recognising territory-based ICCAs and successfully influencing national policies and laws on rangelands, traditional knowledge and protected areas. The three communities involved in the CCRI and related activities are the Abolhassani Tribe in the Touran Biosphere Reserve region, the Taklé tribe of the Shahsevan Tribal Confederacy and the Farrokhvand Tribe of the Bakhtiari Indigenous Tribal Confederacy. They have undertaken a range of activities to document their territories and customary practices and strengthen their resilience, including participatory mapping of

migratory routes, reintroduction of the red-spotted trout to bring back the brown bear, organic farming of crops such as pistachio trees, cotton, sunflower seeds and fodder for livestock, and development of conservation and restoration plans, including for endangered plant species.

Russian Far East
Presented by Anatoly Lebedev and Nadezhda Seliuk
Presentation | Preliminary Report | Blog on Capacity-building Workshop (July 2015)

The indigenous Udege hunters and fisher-folk have inhabited the areas around three main river watersheds in the Primorye region for centuries. The community's territory in the Bikin River area has never been logged and is partially leased by the community for harvesting of non-timber forest products. The territory in the Samarga River area has been leased for logging since 2004, though part of the area is designated for conservation and part for indigenous rights for hunting and fishing. Conservation is weak in the Iman River area, which is mostly leased by timber businesses and used by the Udege communities for hunting. Women are actively involved in leadership roles in communes and associations and engage directly with government officials and regulations. Although indigenous hunting and fishing practices are environmentally sustainable and the forests in these areas contain the highest biodiversity in Russia, official attitudes towards indigenous peoples are generally sceptical, ignorant and unreasonable.

Some of the challenges faced by the communities include lack of awareness of complex state laws on hunting and fishing and conflicts with customary laws (which leads to criminalisation of indigenous practices), growing numbers of ethnically mixed families causing differential access to rights and privileges, illegal logging and poaching by outsiders in the communities' forests and rivers, and failure of economic initiatives such as the regional industry for processing and marketing non-timber forest products.

Through the CCRI assessments, the communities identified a number of recommendations, including increasing their participation in working groups that set wildlife and fish quotas; increasing the number of fishing plots for indigenous peoples; simplifying licensing procedures for indigenous hunting and fishing; improving transportation and telecommunications connectivity; and supporting the creation of indigenous divisions in the national parks.

Solomon Islands
Presented by James Meimana
Presentation | Preliminary Report | Blog on Capacity-building Workshop (July 2015)

The CCRI is being undertaken with two communities in the province of Malaita, with a third community assessment planned for September 2015 in the province of Isabel. The two communities in Malaita reside on traditional artificial islands made of coral and depend directly on both land and sea resources. They have traditional rules and practices such as taboos to restrict access to certain areas such as fishing grounds and harvesting of certain resources such as dolphins at different times of the year. However, with rising populations and costs of living and a favouring of Western over traditional lifestyles, there is also increasing

pressure on crops, marine resources and mangroves, which are being harvested unsustainably and contribute to land disputes, and loss of traditional knowledge. There are also significant concerns about sea level rise and both communities are considering relocating to mainland islands despite the potential for land conflict.

As part of the CCRI, the facilitation and support organisation is conducting a legal review of the main environmental and natural resource laws in the Solomon Islands and how they support or inhibit community conservation and customary law. Preliminary results indicate that although the Land Act and Fisheries Act recognise customary practices, the Protected Areas Act and River Waters Act do not contain any provisions in support of indigenous peoples' rights and stewardship. In addition, even though indigenous peoples are the majority population nationwide, the Solomon Islands government still has yet to endorse UNDRIP. Thus there are conflicts between customary and national laws as well as gaps between national and international laws. A number of priority actions have been identified to date, including mangrove restoration, construction of custom and community houses to strengthen customary decision-making processes, development of a resettlement plan and securing of financial support from the Small Grants Programme and National Adaptation Programme of Action.

Samoa

Presented by Fiu Elisara Mata'ese, Bismarck Fuluasou Ringo Crawley and Dr. Sapa Saifaleupolu
Presentation | Preliminary Report

In Samoa, villages have sovereign governance and the land and sea are controlled by a customary tenure system. However, this conflicts with state laws that allocate all land under the high-water mark as government land. This is but one example of the challenges of reconciling customary and state law in a country with indigenous peoples comprising the majority of the population.

The CCRI facilitation and support team from OLSSI underwent an extensive process of consultation and adherence to cultural protocols, including ava ceremonies. With the support of the elders, the communities undertook biodiversity assessments of mangroves, which play a critical role as fish nurseries, buffers against tidal surges and sea level rise and habitat for herbs used as traditional medicines. They are also part of an intricate network of ecosystems such as lagoons, mudflats, seagrass beds and coral reefs, which together provide the basis for food sovereignty and livelihoods. However, mangroves have been subject to overharvesting for firewood and destruction from industrial and other commercial activities such as sand mining and tourist resorts; wastewater, land reclamation and improper disposal of chemicals and heavy metals are major threats.

A women's committee in one of the three communities has taken the initiative to develop a two-acre mangrove rehabilitation area and the communities have developed village by-laws to ban the cutting of mangroves, unsustainable fishing practices and dumping of rubbish in mangroves. They have also begun dialogue with the government and OLSSI to implement their self-defined fishing guidelines and other management plans. Mangrove restoration is seen as a priority for adapting to climate change and more research is needed to understand the social-ecological connections between communities, mangroves and fish populations.

Panama

Presented by Estebancio Castro

Presentation | Preliminary Report | Blog on Capacity-building Workshop (July 2015)

A few years after the Guna Revolution in 1925, the Panamanian government recognised the autonomy and self-governance of the Gunas within their territories, granting them rights to manage their territories in the so-called Guna Yala Indigenous Region. The Gunas have a well-organised political body and decision-making process and a number of customary practices that contribute to conservation. One way in which the Gunas conserve their forests is through sacred places, which are found in the mainland forests and serve as breeding areas for animals and also provide traditional medicines. They also practice shifting agriculture, which contributes to forest conservation and regeneration.

Cultural erosion was the main threat identified by community members. Many young people move out of the communities for different reasons (for example, to pursue formal education) or do not grow up in their own communities in the first place, which makes the transmission of traditional knowledge very difficult. Western influences also play an important role in the weakening of traditional knowledge and cultural practices concerning the forest and agriculture. The Gunas were determined to address these negative trends and identified several proposals to strengthen the resilience of their conservation activities, including creating a school for Guna traditions, taking excursions with children to the mainland forests and establishing a pilot plot with useful and traditional plant species as a basis for teach the younger generations about their traditional relationships with nature.

Paraguay

Presented by Miguel Lovera, Adrian Vazquez, Víctor Enciso and Inés Franceschelli

Presentation | Preliminary Report

The CCRI assessment in Paraguay is taking place in three communities (San Miguel, Asentamiento Maracana and La Esperanza), whose traditional agricultural practices have minimal impact on the environment. The main threat faced by the communities is the sale or leasing of lands; this is not surprising, as Paraguay has been declared as the most unequal country in terms of land ownership. Many communities have been forced to sell or lease their lands and the resulting pressure has led to unsustainable practices such as the use of charcoal in silos to dry soya beans. Additional major threats include youth migration, use of farmlands for large-scale agribusiness and cattle ranching, unpunished violence against communities, pests and diseases, and use of pesticides and insecticides, which have serious implications for human health and have even led to deaths of children and babies. In addition, there is also a new law on public-private partnerships that gives undue preferential treatment and benefits to industrialised countries. Formal education also acts as a form of neo-colonisation within the communities.

All three communities are actively involved in habitat restoration and reversing environmental damage, including by saving seeds and planting pioneer tree and other plant species to spur growth of native vegetation. They have urged the government to enforce existing supportive laws and would like to develop legal support networks to defend communities against human rights violations by industrial producers. They also identified ways to strengthen skills and culturally appropriate education and encourage young people to stay in the communities. One of the main preliminary

recommendations is to establish alliances at the national, regional and global levels in order to protect existing knowledge and develop new knowledge, to secure land rights and to demand government protection for communities in remote rural areas.

Chile
Presented by Carolina Lagos and Francisco Manquecheo
Presentation | Preliminary Report

Three groups of communities are undertaking the CCRI in Chile, two of which are primarily comprised of indigenous Mapuche peoples who have a history of fighting for their cultures and customs and one of which is a group of non-indigenous peasant communities. They face similar problems concerning the expansion of industrial forestry and monoculture plantations and construction hydroelectric dams, which have led to forced evictions and flooding of parts of their territories.

These industries have had significant social and biological impacts, including contamination of air and rivers, imbalances in the food chain, alternating water shortages and floods and fears of dams breaking in storms or earthquakes. Internal threats include relocation, migration of youth to cities, discrimination against indigenous languages and resulting loss of ancestral knowledge. The communities identified a number of priorities to strengthen their resilience, including respect for their worldviews and cultures, laws and policies that recognise their rights to self-determination and traditional languages and ways of life, intercultural education programmes to increase solidarity and cooperation, indigenous forest regeneration and promotion of women's leadership within the communities.

5. Parallel Working Groups

Parallel working group sessions, with participants grouped according to the main regions and languages, were held throughout the conference to consider in further detail a number of issues raised by the preliminary reports. These sessions addressed the following six topics and contributed to the formation of the recommendations (Section 7):

a) **Contributions** of community conservation to sustainable livelihoods
b) External and internal **threats** to community conservation resilience
c) **Solution-oriented** approaches to addressing external and internal threats
d) Appropriate legal, political, economic, social, cultural and other **incentives** for community conservation
e) Creating an **enabling environment** for community conservation
f) Developing an **advocacy agenda** based on the preliminary CCRI findings

a) Contributions of community conservation to sustainable livelihoods

African Group

The group was unanimous that there is an urgent need to debunk the myth that communities destroy forests and biodiversity. Policy-makers need to understand natural resources as cultural resources and the interdependence between the two concepts. Policy-makers also need to be informed of the many examples of community-based forest management that show how traditional livelihoods along with conservation are sustainable.

The group recommended that CSOs and IPOs support communities to be empowered to withstand the pressure from investors and government

© NAPE

intermediaries and to revive cultural practices, for example, by reintroducing traditional foods. New practices that are more equitable to women could also be introduced. In the Mbua forest in Mozambique, for example, new schemes for sustainable income generation such as honey production have been created through discussions between an NGO and the community, particularly women therein, which has ensured that women benefit from sustainable use of community conserved areas. In addition, there are many positive traditional beliefs, myths and taboos that contribute to biodiversity and community conserved areas and are the basis of many cultures; the lack of understanding in Western science should not undermine their validity and robustness.

Central and South American Group

Indigenous peoples and local communities have a comprehensive vision of nature and understand it as a continuous whole. They do not transform habitats but rather adapt to them. This way of understanding and relating with nature contributes to sustainability. In some communities such as the Mapuche in Chile, the understanding is that land does not belong to the men but the men belong the land. Indigenous peoples and local communities seek a minimum level of welfare for everybody. All alternatives and proposals are based on intergenerational

knowledge and practices, the effectiveness of which has been tested and proven over centuries if not millennia. Therefore, there is a need to recover, revalorise and strengthen such proposals and ancestral knowledge and also to learn from communities about ways to live more independently from consumerism and to depend more directly on our own lands. Proposals by indigenous peoples and local communities should comply with the three "S's": self-determination, self-governance and self-management.

In addition to lobbying politicians and those behind them, there is also a need to make traditional knowledge more visible, support communities to articulate and mobilise around their self-defined plans, educate and raise awareness among the general public, and exchange information with others about the importance of nature and the many values and roles it offers. Working with communities on sustainability requires engaging with them in a horizontal manner and sharing skills and tools to which they may not otherwise have access.

Asian Group

In East Malaysia, indigenous Kadazan-Dusun communities abide by the concept of *gompi guno*, which is based on the belief that everything in the forest has a soul and means you should protect the resource that you use. The government generally adopts a top-down approach to regulation and management of natural resources, though there are certain legal rights enshrined in the law. There are also challenges with land tenure; if you are granted a title, you are legally required to 'develop' it or risk losing it. The main indigenous peoples' organisation in Sabah (PACOS Trust) has a 3-year grant from the Commonwealth Foundation to undertake the CCRI, which they see as an ongoing project. Communities in Sri Lanka also face challenges with state interference in traditional livelihood practices such as boiling of 'kithul' trees' sap for honey and jaggery, which the government is promoting using chemical extraction. Communities are mobilising against this and building networks to strengthen the traditional knowledge base.

In India, communities had their own territories, but many now overlap with forms of state-imposed protection such as forest reserves and protected areas. The government claims that community practices adversely affect conservation. In areas isolated from mainstream development, communities are more dependent on the forest and have a very intimate relationship with nature. Mangroves are particularly important sources of food as well as protection from tidal storms and sudden cyclones. Some feel international law has no relevance in India, but there are useful provisions in the Constitution (for example, the Scheduled Tribes Order of 1950) and laws such as the Forest Rights Act; however, supportive legislation has yet to be implemented properly. In Nepal, there is no related national legislation or mention in the national management plan on community forestry of the country's one nomadic group, but there is a rich tradition of community forests and collection of non-timber forest products under both customary and state laws. There are also provisions for community access and use in conservation areas and buffer zones (two of four categories of protected areas).

In Iran, there are 700 indigenous nomadic tribes. Land has traditionally remained collective, based on nomadic camps rather than individuals, and collective access rights to vertical and seasonal migratory routes are essential for livelihoods as well as conservation. There is now dialogue with government to revise strict laws that forbid any changes in migratory routes and to increase documentation of customary laws in forests and rangelands.

For the Pacific Russians, the main concerns are availability of and access to essential resources for forest-dependent communities (primarily salmon fishing and wildlife hunting) and the insecure land tenure, corruption and lack of rule of law among government officials. The Udege communities initially

expected the CCRI project to bring external support from the government, but they now understand that the CCRI is more about community mobilisation, exchange of skills and experiences and instilling confidence to rely on their own capacities and pursue their own self-determined plans. Positive changes must come from within the communities and from their active engagement with government and other outsiders. The women are more educated in their rights and tend to play a more significant leadership role than men, who primarily focus on fishing and hunting.

In Georgia (which may undertake the CCRI in 2016), the government gives special attention to certain mountain areas and forest-based communities on the borders. Logging is intended to bring profits to the communities, but little consideration is given to the influence of corruption among local officials. In Kyrgyzstan, attempts at community forest management actually failed; there were insufficient local incomes and benefits in order to be socially responsible and most forest communities need external support for major activities. Energy efficiency and self-sufficiency are of particular importance in the former Soviet Republics. Some communities in Georgia are using solar panels to reduce the use of firewood. However, solar panels do not work properly in Tajikistan due to damage from dusty winds from Afghanistan. Communities in Tajikistan do have a unique tradition of planting 12 trees for the birth of every child, which can be harvested after 15 years to build houses.

b) External and internal threats to community conservation resilience

The biggest external threats are the lack of recognition of community land tenure and the widely held mindset that communities destroy forests. Furthermore, international laws concerning indigenous peoples' rights as well as ICCAs are not often implemented nationally and the existing customary laws of communities are often not supported by national governments. Climate 'solutions' promoted internationally (such as Reducing Emissions from Deforestation and Forest Degradation, REDD) are implemented locally with insufficient participation of indigenous peoples. Many governments allow their citizens to

be exploited, for example, by opening new coal mines in community areas. Many ICCAs are subsumed by government protected areas and communities are evicted from their forests. Governments are simultaneously incentivising high-input and unsustainable industries while reducing financial and other support for sustainable customary practices in ICCAs, despite traditional livelihoods generally requiring fewer inputs. For instance, many governments have forced people to stop livestock grazing (instead giving incentives for stall-feeding) and shifting agriculture (instead promoting plantations, exotic tree species and the use of chemical fertilisers and pesticides to boost short-term productivity).

Another major threat is the prevalence of armed conflicts, particularly in Burundi, Rwanda, Uganda and the Democratic Republic of the Congo. Conflict and war – and the resulting displacement of large populations – cause widespread destruction of habitats, livelihoods and endangered species such as mountain gorillas (which are important for tourism). Communities also bear the brunt of governments' struggles to eradicate and prevent further outbreaks of epidemics such as HIV/AIDS and Ebola and to provide basic social services and infrastructure such as sanitation and water.

One of the main internal threats is declining awareness and interest of younger generations in customary laws and traditional knowledge and livelihoods (which form the basis of conservation practices). Mainstream education systems do not teach any form of traditional knowledge and perpetuate condescending views of traditional livelihoods, a trend that further pushes youth to migrate to cities. There are also concerns with elite capture through the collusion of some chiefs, headmen and local elites with industries, in turn making decisions that do not benefit the broader community.

Central and South American Group

One of the main and most common threats is large-scale land acquisition, particularly for export-oriented agribusiness and tree plantations. Community evictions often ensue from and further exacerbate insecure land rights and unequal access to and distribution of land. For instance, in Paraguay, large-scale soya plantations and cattle ranching are huge problems that lead to heated competition for land between communities and corporations as well as deforestation and related issues such as loss of food sovereignty and native seeds and migration from rural areas to cities. In Chile, communities face problems with acid rain and loss of soil fertility due to industrial agriculture and eucalyptus plantations. Additional threats include market-based mechanisms such as REDD and payment for ecosystem services schemes, the green economy and other false solutions to climate change.

Broader societal concerns that manifest themselves as internal threats to communities include the state and corporate co-option and corruption of leaders (as has happened in Bolivia), manipulation of information through mainstream and social media, and the failure of the mainstream educational system to acknowledge communities and traditional knowledge and practices.

Asian Group

The government was identified as the common source of external threats, particularly through legislation that consolidates forests and other natural resources under state control and conflicts with community rights and livelihoods (for example, wildlife legislation that criminalises forest communities) and by allowing industrial activities on community lands. Many states in India suffer from the 'resource curse' and there is always a threat of extractive industries, plantations (including as part of afforestation programmes), mining, large-scale hydro projects and other industries, all of which lead to large-scale destruction of forests and displacement of communities from traditional lands. *Adivasis* (indigenous peoples) are labelled as anti-development and often fined or arrested for traditional practices, even though illegal industrial activities that undermine communities and the environment rarely lead to legal action. Bureaucrats attempt to create factions in communities to prevent them from mobilising to fight for their rights.

In Nepal, the government seeks significant foreign direct investment for external projects, including for hydropower, but without considering the rights and wishes of indigenous peoples and local communities. In Indonesia, given the Constitutional provisions that earth, water and resources belong

to the state, the government regularly distributes license for logging, mining and other industries. In Malaysia, the traditional *tagal* system of managing fisheries in rivers has been recognised by state legislation, but at the expense of standardised government rules and institutional arrangements. The story is similar in China, where some community conservation may be supported but not indigenous peoples' rights per se.

The common internal threats include migration of youth to urban areas, loss of traditional knowledge and practices, and loss of confidence and pride in traditional cultures due to the influence of mainstream media and consumerism.

Russia and Central Asian Group

© Yuki Mikami

Many threats concern relations with the government, ranging from corruption and bureaucratic wrangling to direct interference with community livelihoods. In Russia, children of 'mixed' marriages have to go to court to get official recognition of their indigenous rights and privileges. The ministry responsible for indigenous peoples' livelihoods was recently dissolved and its duties transferred to the Ministry of Culture; the government plans to establish a federal agency of indigenous affairs, but has not made it clear how or when this will happen. In addition, non-timber forest products are in high demand and purchased by the Chinese for high prices, which leads to over-exploitation of natural resources. Given the remoteness of certain regions, there is very little interaction between indigenous communities and the outer world, despite a keenness to increase their access to technology and communications. However, where indigenous peoples seek legal privileges, the official line is that they must be restricted to old traditional technology and methods, which is not always desirable or feasible.

There are mixed experiences in some of the former Soviet Republics regarding the role of government. In Tajikistan, the government is giving concerted attention to indigenous communes in the Pamir region (the eastern part of the country), where municipal indigenous councils provide a platform for voicing concerns and needs. In Georgia, communities are accustomed to addressing their problems together without involving officials, as if there is neither a need nor a point in seeking assistance from government. Experience in Latvia showed how privatisation of forests led to devastating loss and degradation of forests. There is a need for detailed regulations to prevent such privatisation. Ukraine still has Soviet traditions of communal forests and allows small plots for selective logging but not large-scale commercial logging.

c) Solution-oriented approaches to addressing external and internal threats

African Group

At least five categories or types of approaches are being and could be pursued. First, dialogues between communities and government agencies and other stakeholders have achieved positive results in South Africa (with the Department of Water Affairs) and in Ethiopia (where quarterly meetings with the zone-level government raised awareness of local officials about the CCRI). In Uganda, communities and NGOs can schedule official lunchtime meetings with ministers and parliamentarians. Second, communities should exercise their rights under government laws that mandate community participation in decision-making (for example, the Kenyan law concerning Community
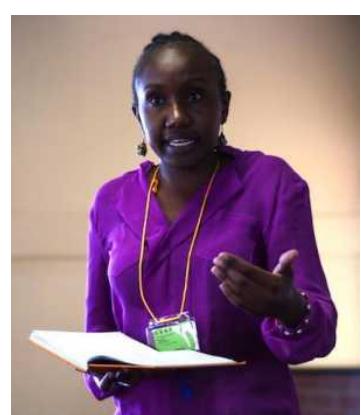
Assemblies requires 75% of community participation). Towards this, there should be efforts to build the capacity of communities and secure funding and other resources to ensure their effective participation in formal meetings (for example, concerning environmental impact assessments) and to ensure equitable internal decision-making processes that benefit the broader community and prevent elite capture. Third, there is a need for concerted advocacy to repeal or reform laws that violate indigenous peoples' rights and to develop and effectively implement laws that support community interests (for example, Kenya's Community Lands Bill).

Fourth, there are many ways to raise awareness and mobilise communities and the broader public, including by leveraging international days and other public events, using folk media to reach illiterate community members and share positive stories and myths, using social media to monitor and report on concerns, and incorporating nature and culture into alternative education programmes from a young age to teach children about indigenous peoples and traditional knowledge and practices. Finally, collaborative activities could be organised between communities and regions, including community exchanges and skill-shared and joint fundraising proposals.

Central and South American Group

A few main approaches orient around the organisation and articulation of the needs and priorities of indigenous peoples, local communities, peasants, students, workers, and other groups. There is a need to show the world what communities are thinking, the problems they face and how they care for the environment and its resources, for example, by communicating the results of this conference. Social media and regional and global networks could be used to share knowledge, raise visibility and provide support to efforts underway in various countries. Financial support and capacity building are important, as are linkages between rural and urban areas for campaigning and leveraging the diaspora and general public. It is essential to lobby politicians and policy-makers, as well as other actors involved in decision-making processes that affect communities.

Asian Group

A wide array of approaches could be pursued, ranging from broad-spectrum recognition of indigenous peoples' and local communities' rights and seeking accountability for violations thereof, to promotion of community conserved areas, reducing the expansion of exclusionary protected areas and addressing human-wildlife conflict. Community legal education, re-empowerment and mobilisation (for example, through the development of community protocols) provide the foundation for civil campaigns and alliances, use of legal approaches such as litigation, and advocacy for new or reformed legislation that aligns with internationally agreed minimum standards and safeguards (including under human rights treaties and related UN bodies).

There is a need to ensure communities are aware of their rights in the context of external industrial activities, including the rights to provide or withhold free, prior and informed consent and to remedy and redress in the case of violations. Towards this, government officials should participate in community programmes and inter-governmental collaboration should be encouraged for the effective implementation of supportive laws, policies and programmes. Certain colonial laws, particularly those providing royalties for exploitation of land and forests, should be abolished.

Russia and Central Asian Group

For positive developments, it is necessary to have new incentives and external stimuli such as legal empowerment and advocacy, more proactive relations with the government, economic tools and development of community education. These are not necessarily new ideas, but they do require funding, including for local budgets, which often do not cover all local social needs. There are positive experiences with developing local resource harvesting, processing and marketing as means to drive out monopolies, though such efforts do require political and legal support from officials. Although there is huge demand for ecologically sustainable products from Russian forests and rivers, there is a need for greater knowledge of and institutions for technology, certification and quality control as well as access to external markets. New legislation on national parks that provides for indigenous resource use will hopefully enable communities to better control such activities.

Against a backdrop of growing pressure on civil society in Russia – where it is becoming almost impossible if not outright dangerous to work for certain NGOs or sectors – some new forms of collaboration with government are emerging such as public councils and chambers. Although such platforms are not easy ways to convey community worldviews, their potential lies in the personal skills of the activists and community representatives involved. It is often found that community goals do not directly conflict with those of the government; for instance, there have been relatively successful governmental efforts to help fight corruption in many forest-rich regions.

d) Appropriate legal, political, economic, social, cultural and other incentives for community conservation

African Group

There are different views about what constitutes an incentive in the context of community conservation efforts. The great interconnectedness between material and non-material relationships should not be distinguished or diminished just as 'incentives'. For instance, communities who gather in forested sacred sites strengthen cultural bonds among themselves and with their environment. People compose songs and hold discussions, sometimes to resolve conflicts, and use materials from the sacred site to make musical instruments. Incentives thus include community relationships and trust building, self-reliance, maintaining and strengthening of local languages and cultivation of identity and creativity, in addition to many ecosystem functions and processes.

Our ancestors lived in harmony with nature and gained a lot from it – that was incentive enough.

~ Aman Mame Harka, elder from Ethiopia

For ICCAs to be resilient, communities need political and legal recognition and support. Many African governments have endorsed UNDRIP, but have not implemented it nationally. In addition to pushing for international laws to be enacted at the national level, indigenous peoples need to be better represented in decision-making bodies and in regional and national governments. As far as legislative reforms are concerned, securing land tenure and ownership over natural resources is an effective incentive for community conservation. Another important incentive is appropriate financial support, including activities that involve sustainable harvesting of non-

timber forest products and finding market linkages through networks that specialise in fair trade and environmental sustainability.

Strengthening the resilience of community conservation also requires revitalisation of traditional cultures and practices, including traditional healing. Mainstream society should recognise the value of traditional practices rather than stigmatise them. Educational reforms where formal education recognises traditional cultures and the importance of ICCAs could provide a future incentive for their protection. Informal educational opportunities such as after-school programmes could also be harnessed to regularly involve children in traditional livelihood activities such as pastoralism without preventing them from obtaining a formal education.

Central and South American Group

Recognition of indigenous peoples', local communities' and peasants' rights to collective lands and resources is an imperative incentive for community conservation initiatives. Information, communication and social media are crucial for voicing communities' struggles as well as for building capacity within communities about potential threats such as false solutions to climate change and supportive instruments such as ILO169 and the CBD. In Paraguay, community radio has proven to be a very important and effective tool. There is also a need to raise awareness about the dangers of consumerism and to demystify the "desirable" profile promoted by social media. Other realities and alternatives to the perceived mainstream should be promoted in both rural and urban areas and at all levels.

It is also necessary to sanction environmental crimes with punishments commensurate with the harm inflicted. All too often, environmental crimes – particularly by corporations or governments – are either unpunished or, when they are punished, the sanctions are so weak that they fail to discourage future recurrence.

Russia and Central Asian Group

The whole ideology of community conservation is still quite new for many countries in this region. There are concerns that some communities may have unrealistic expectations about securing land tenure and resource rights if they are not also ready to take responsibility for sustainability and conservation in the face of the many external and internal threats. However, the CCRI can be used to attract the attention of serious donors and government agencies to certain communities and their self-identified needs. Opportunities include updating previous

© Yuki Mikami

research on deforestation and forest degradation, providing inputs to the FAO global assessment of forests, and submitting community proposals to national offices of GEF-SGP, which has ICCAs and community conservation across landscapes and seascapes as one of its top priorities for the 2014-2018 funding cycle.

Positive experiences in Russia with protecting high value suburban forests could be shared with Kyrgyzstan, where there are problems with forests under non-governmental control that operate outside of the legal system and suffer from poor management. At the same time, women's societies in Kyrgyzstan have successfully inserted conservation issues and ideas into the legislative process

through women's parliament deputies. In addition, there may be opportunities to push for indicators concerning community forests and forest cover under the new UN Sustainable Development Goals.

e) Creating an enabling environment for community conservation

African Group

The groups listed securing land tenure and rights to manage their own natural resources to be most important for continuing resilience for ICCAs. Better protection of traditional knowledge and benefit-sharing when it came to agreements over natural resource use involving outsiders is equally important. Institutionalizing community conservation initiatives into existing government frameworks would also be beneficial. Participants also underscored the need for parliamentarians to be better educated so that they understand that IPs are not claiming additional rights over and above those of the general population, but are reclaiming rights they have *lost.* However, it was also important for communities, particularly the youth, to realize that rights come with responsibilities and to continue with sustainable use of their environments.

Linking international instruments which protect community rights to national laws and policies can also help in creating enabling environments for ICCAs. The group also felt that creating enabling conditions for ICCAs also involves acknowledging limitations and developing new strategies. The world has changed greatly and in some situations traditional approaches will not be sufficient. We need to think more profoundly how innovation can be appropriately brought in to complement traditional use of natural resources.

Central and South American Group

In order to create an enabling environment for community conservation, it is very important to create trust both within the communities and with external actors. Engagement with external actors has to be agreed by the whole community and not only a leader or small group of elites. Building trust requires the use of certain language and words and should be in line with and adapted to each unique community. Moreover, there has to be effective participation of communities (including women) in processes, projects and forums that concern them or their territories and resources. This will contribute to the creation of a discourse that demonstrates the

© Diego Cardona

relevance of forest conservation to all sectors. It is also important to actively lobby politicians, political parties and legislators that could help at all levels of decision-making, including with national and international. In terms of social mobilisation, networked campaigns and actions around the world must be sufficiently decentralised so that communities retain leadership, ownership and control of their narratives. For instance, a protest with the same logos and taking place at the same time in different countries in support of diverse local priorities would have a larger global impact.

Overall, there is a need to work on three main elements or aspects: 1) the discourse that forests are relevant for everyone who depends directly or indirectly on them (which entails virtually everyone, in practice); b) the actions themselves; and c) articulation and coordination mechanisms to ensure integration with complementary efforts.

Asian Group

In general, an enabling environment for community conservation requires recognition of self-determination, self-governance, inter-generational equity, customary use of resources and customary laws that provide equal rights for women and other groups within communities. At the local level, traditional occupations require certain specific protections, for example, for fishers and honey collectors against tiger attacks in the Sundurbans, saving and revival of seeds in Sri Lanka and safe access to collect non-timber forest products in Nepal.

There is a need to further clarify the linkages between customary practices and 'sustainability' in relation to biodiversity and natural resources. For example, there are differing views about whether there should be no restrictions on self-determination or if community use of forest products (for example) should only be for need-based consumption, not for commercial purposes.

f) Developing an advocacy agenda based on preliminary CCRI findings

African Group

It is important to develop new legislation to support community conservation and where such laws already exist, there should be emphasis on ensuring its effective implementation, including by educating government officials and creating spaces for dialogue and negotiation in light of local and national contexts. In some cases, a more adversarial approach may be necessary, whereas in others, a more constructive and diplomatic approach may be required. There is also a need to develop strategies for legal empowerment of community members and other stakeholders, including identification of supportive laws that can be harnessed, reminding government agencies of their legal obligations and duties and supportive communities to exercise their rights in appropriate ways. At a fundamental level, people need to build effective democracies by participating actively in decision-making processes and institutions; governments should see NGOs and communities as partners, not enemies.

Advocacy is a process directed towards change and requires changing mindsets and values. In particular, there is a need to advocate for policy change in large conservation NGOs, given their political sway with governments, and to engage with regional mechanisms such as the African Commission on Human and People's Rights and the African Union. Wider networks and alliances should also be forged, including with universities and other learning institutions and national human rights institutions. Finally, it is important to use the media more effectively as most governments and corporations are wary of media campaigns that could negatively affect their reputations.

Central and South American Group

Priorities include: 1) articulation of a new discourse with a united front; 2) development of a CCRI communications strategy with GFC's communications team, particularly for international-level communication; 3) use of effective and varied forms of communication and media (for example, digital, radio and visual arts) at local, national and international levels in order to assist local organisations to spread their messages; and 4) national and regional exchange of knowledge and experiences.

There is also interest to collaborate with GFC to develop an advocacy and awareness-raising strategy for achieving the 2020 zero deforestation target at the local and national levels. The language used must be appropriate for communities and articulation must be through actions; for example, a motto could be "deforestation sing-chan-churio", which roughly means "no messing around, saying one thing but meaning another and trying to pull the wool over your eyes".

Asian Group

Mechanisms for advocacy should include engaging with international treaties and organisations such as the CBD, FAO, ILO and human rights treaty bodies and using specific processes within the CBD in particular, including contributing to National Biodiversity Strategies and Actions Plans and national reports, making written submissions, participating in working group and subsidiary body meetings, and working with sympathetic state parties. Community conservation resilience assessments should also include legal reviews, including of international environmental and human rights instruments.

Substantial recommendations are to stop plantations; cease expansion of state-controlled protected areas; review Aichi Target 11 and ensure ICCAs can be appropriately recognised outside of state protected area systems; re-empower communities to govern and manage their areas where possible before resorting to co-management arrangements; encourage customary governance systems and traditional practices such as shifting cultivation while empowering communities to make their own choices; and remove external pressures that undermine customary lands and uses thereof and ensure restitution of what was taken away (without putting undue pressure on vulnerable groups).

Russia and Central Asian Group

Several recommendations focus on building the capacities of communities to monitor and address threats that lead to deforestation and overexploitation of natural resources, access sustainable renewable energy, develop alternative sources of income such as processing of non-timber forest products in order to gain economic self-sufficiency, and undertake local law enforcement. Other recommendations include conducting campaigns on resource rights and with communities on the importance of their traditional knowledge; advocating for legal recognition of community land rights, indigenous resource use and ICCAs; increasing participation of indigenous representatives at regional and national levels; lobbying UN entities such as FAO to accept a clear subdivision of forests into natural, secondary and plantation; and advocating for forest-related indicators in the Sustainable Development Goals.

6. Closing Panel

The final session of the conference consisted of a closing panel discussion with the following distinguished speakers:

- **Tiina Vahanen** (Associate Secretary General, 14th World Forestry Congress, FAO)
- **Jeffrey Campbell** (Forest and Farm Facility, FAO)
- **Maria Palenova** (All-Russian Research Institute for Silviculture and Mechanization of Forestry, Russian Federation)
- **Patrick Sieber** (Swiss Agency for Development and Cooperation, Switzerland)
- **Sara Namirembe** (World Agroforestry Centre, Kenya)
- **Fiu Elisara Mata'ese** (OLSSI, Samoa)
- **Victor Enciso** (National Forestry Institute, Paraguay)
- **Viviana Figueroa** (Secretariat of the Convention on Biological Diversity, Canada) via Skype video

Diego Alejandro Cardona (GFC Chairperson) provided final remarks to close the Fostering Community Conservation Conference.

Tiina Vahanen (FAO 14th World Forestry Congress)

The theme of the 14th World Forestry Congress is "Forests and People: Investing in a Sustainable Future". It is hoped that the Congress will show that this requires investment in people and sustainable development. It is acknowledged that there are concerns with the FAO definition of forests and the FAO welcomes dialogue about this and other critical issues.

Jeffrey Campbell (Forest and Farm Facility, Italy)

The primary objective of the Forest and Farm Facility is to draw attention to local peoples' organisations and forest and farm producer organisations and to highlight their contributions to the environment. There is growing support for the concept of agro-ecology in the context of food security and forests in complex landscapes. Communities' land tenure should be secured so that traditional territories are under the control of indigenous peoples, local communities and smallholders. Recognition and appreciation of traditional knowledge systems are also essential for sustaining resilient relationships between communities, nature and the land. It is clear that natural forests are declining and plantations are increasing, arguably to the detriment of communities as well. Governments should develop multi-stakeholder platforms to ensure better representation of communities in policy- and decision-making processes. The recommendations coming out the CCRI seem to be prerequisites for sustainable development, tackling climate change and for more equitable economies that distribute benefits for many rather than just a few.

Maria Palenova (All-Russian Research Institute for Silviculture and Mechanization of Forestry, Russian Federation)

Twenty years ago, national-level criteria and indicators for sustainable forest management were accepted, including extent of forest resources, biodiversity, health, productive and protective functions, social uses and legal and institutional frameworks. These are the basis for FAO's five-year

assessments as well and are used by more than 80 countries to report on the state of forests. GFC and the CCRI could usefully contribute to national forest assessments by providing information on cultural, social and spiritual aspects of forests for communities. Indicators also need to be further developed over time in light of emerging knowledge and understanding of forests and our relationships with them.

Patrick Sieber (Swiss Agency for Development and Cooperation, Switzerland)

The CCRI provides a good frame of reference for contributions of communities to the CBD and the conference recommendations are a concrete call to action. Governments and donors often have many policies and structures in place but lack sufficient information to make supportive decisions; it is thus important to also focus on raising awareness to avoid reinventing the wheel. Strategies and programmes need to be country-specific, though there are concerns that official development assistance and foreign policy are becoming too intertwined. There is a need for greater engagement between CSOs and governmental organisations and donors to ensure funds are directed towards priority issues where external support can make a difference. Participants were encouraged to actively communicate the outcomes of the national assessments and of the conference to government officials and donors.

Sara Namirembe (World Agroforestry Centre, Kenya)

Based on experience with participatory forest management in Uganda, decisions about supporting community conservation resilience require more information, particularly about threats and opportunities, current status, future trajectories and thresholds, buffers and ability to recover from shocks. The recommendations of the CCRI will hopefully be able to address some of these information gaps and positively influence decision-making processes. The World Agroforestry Centre focuses on knowledge generation and does not take a position on issues such as use of fertilisers and genetically modified organisms. It does, however, promote community participation for sustainable forest management and encourage dialogue with government to allow for co-management.

Fiu Elisara Mata'ese (OLSSI, Samoa)

The conference has been discussing notions of inter- and intra-generational responsibility and *buen vivir* and participants have underscored that their work is for the benefit of their children. The conference has also raised a range of issues such as struggles for indigenous peoples' rights and land tenure and underlying causes of deforestation and forest degradation. It has provided a platform for sharing experiences and lessons and preparing a campaign for stronger recognition and support, including at the 14th World Forestry Congress. In the past, intergovernmental processes have excluded indigenous peoples, but indigenous peoples need to be part of the process, including identification of problems and solutions in dialogue and genuine partnership with others.

Victor Enciso (National Forestry Institute, Paraguay)

Many countries in Latin America face challenges similar to those raised by this conference, including monoculture plantations (such as soya), livestock, pesticide use and increasing taxes on rural communities. There is a need to strengthen and support communities to find alternatives to these practices. Top-down policies that don't provide for participation of communities need to be replaced by more horizontal and inclusive decision-making processes and structures.

Viviana Figueroa (CBD Secretariat)

Globally, there is an estimated 400-800 million hectares of forests owned or otherwise administered by indigenous peoples and local communities. In 18 developing countries with the largest forest cover on Earth, more than 22% of forests are owned by or reserved for such communities. The CBD's Programme of Work on Protected Areas and related decisions of the Conference of the Parties (such as Decision X/31) have recognised ICCAs as legitimate conservation sites and requested donors to provide support for ICCAs. Aichi Targets 11 and 18 can also be leveraged to promote and support ICCAs and other community conservation initiatives and the traditional knowledge and practices and customary laws underpinning them.

The fourth Global Biodiversity Outlook provided a mid-term assessment of implementation of the 2011-2020 Strategic Plan for Biodiversity. Target 11's target for increasing terrestrial protected areas is on track for achievement by 2020, but there is less progress towards other targets, including Target 18.

Diego Alejandro Cardona (GFC Chairperson)

One of the key messages is that plantations are not forests; they do not recreate life and often violently displace people and communities. Participants were encouraged to convey the strong message to other forums that people are not a threat to the land but are key to conservation and resilience of forests and other ecosystems around the world. Conservation of forests also means conservation of cultures.

When we conserve our forests and our seeds, we are also conserving our culture.

~ Diego Cardona
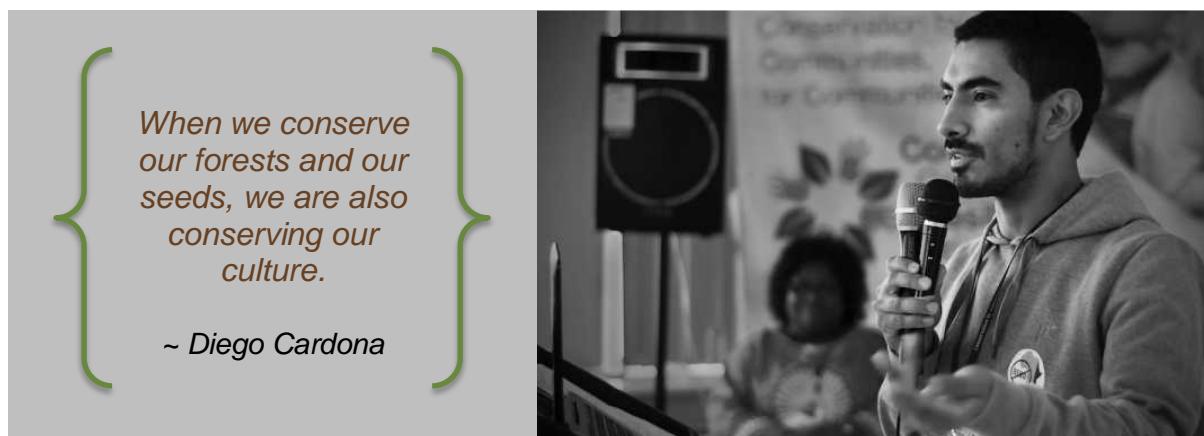
7.   Conference Recommendations

1. Recognise the fundamental and non-negotiable rights of indigenous peoples, local communities and women, including by explicitly endorsing and implementing the UN Declaration on the Rights of Indigenous Peoples.

2. Halt all forms of violence against environmental activists and recognise civil society groups as allies in the struggle for more democratic governance systems.

3. Promote women's participation and leadership in all levels of biodiversity-related policy-making.

4. Respect the self-determination of communities, especially regarding their own means of subsistence.

5. Respect land tenure, resolve land disputes and recognise and protect indigenous peoples' territories and community lands.

6. Promote ecosystem conservation and recovery, which also contributes significantly to climate change resilience.

7. Ensure appropriate recognition and protection of sacred sites and other Indigenous Peoples' and Community Conserved Territories and Areas (ICCAs) and related rights.

8. Halt the further expansion of state-controlled protected areas, and replace them with ICCAs.

9. Ensure restitution of community lands and re-empower communities to govern and manage their own areas. ICCAs should not be turned into co-managed protected areas, unless all rights are fully respected and communities are empowered to take the lead in their governance.

10. Develop new legislation and adapt and strengthen existing legislation to support community conservation in an appropriate way that respects traditional governance rights and ensure effective implementation of these laws.

11. Create awareness and educate government staff on indigenous and community rights.

12. Support the legal and political empowerment of indigenous peoples and local communities and ensure their full and effective participation in decision-making, including through mechanisms like indigenous councils.

13. Include local experts in traditional knowledge and governance systems in government initiatives to develop or review National Biodiversity Strategies and Action Plans.

14. Secure the rights of communities to conserve and restore their biodiversity through indigenous and local practices such as gathering forest products, fire management, shifting cultivation or pastoralism.

15. Support and facilitate local productive activities, including traditional farming, agro-ecology, community controlled sustainable energy systems, sustainable use of non-timber forest products, and proper public services and infrastructure for local communities.

16. Recognise the rights and roles of communities to conserve and exchange seeds, and halt legislative processes that undermine such rights and practices.

17. Increase the conservation capacity of communities and their awareness of threats which might force them to overuse resources, keeping in mind that the social and economic aspirations of communities should be smaller than the capacity of ecosystems they depend on.

18. Change forest definitions: Plantations are not Forests! Especially in the implementation of the SDGs there should be a clear distinction between the restoration of natural and secondary forests, and tree plantation establishment.

19. Properly evaluate and assess ecosystem conditions before any resource extraction or other form of development takes place.

20. Determine and address the direct and underlying causes of forest loss such as trade liberalisation, industrial-scale agriculture and forestry, energy megaprojects and large infrastructural projects on indigenous peoples' and local communities' territories and lands, including through redirecting investments, subsidies and other perverse incentives.

21. Reject false solutions to climate change like Reducing Emissions from Deforestation and forest Degradation (REDD+), bioenergy and Bioenergy with Carbon Capture and Storage (BECCS).

22. Transform sustainable development models that focus on economic growth and negatively impact Indigenous and local cultures into genuine sustainable livelihood models.

Annex I: Conference Programme[*]

* Subject to changes in practice

Monday, 31 August
Day facilitator: Estebancio Castro Diaz
9:00 – 12:30 Opening plenary
- Wally Menne, Timberwatch Coalition, word of welcome and some remarks on the threats to sustainable livelihoods in South Africa
- Simone Lovera, GFC, word of welcome and introduction to the CCRI
- Axel Benemann, Federal Ministry for the Environment, Nature Conservation, Building and Nuclear Safety, Germany on supporting community conservation (via video)
- Ville-Veikko Hirvela, Siemenpuu Foundation, Finland, on community rights, alternative views on the economy and elements for a global democratic dialogue

10:30 – 10:45 coffee break
- Philip Owen and Alexander Mashile: Presentation preliminary results community conservation resilience assessments in South Africa
- Ronnie Hall, Critical Information Collective, UK: Presentation on commonalities in the draft findings of national CCRA processes followed by initial discussion
- Delfin Ganapin, GEF Small Grants Programme, UNDP on importance ICCAs for biodiversity conservation (via video)

12:30 – 14:00 lunch
14:00 – 15:30 Afternoon plenary
- James Meinama and James Iroga: Presentation preliminary results community conservation resilience assessments in Solomon Islands
- Onel Masardule and Hilda Lopez: Presentation preliminary results community conservation resilience assessments in Panama
- Proposal for parallel working groups to analyse draft findings on resilience of community conservation and how it could be enhanced.
15:30 – 18:00 working groups
- Coffee break followed by first session of parallel working groups to discuss the contribution of community conservation to sustainable livelihoods

18:00 Reception

Tuesday 1 September:
Day facilitator: Andrey Laletin
9:00 – 10:00 Plenary
- Tesfaye Tolla and Aman Mame Harka: Presentation preliminary results community conservation resilience assessments in Ethiopia
- Carolina Lagos and Francisco Manquecheo Agregan: Presentation preliminary results community conservation resilience assessments in Chile
10:00 – 11:30 working groups
- Coffee break followed by second session of parallel working groups: Preliminary analysis of findings regarding external and internal threats to community conservation resilience
11:30 – 12:30 Plenary
- Report back to plenary
- Isis Alvarez: Gender and community conservation resilience - lessons learned about women's rights, roles, needs and aspirations
12:30 – 14:00 lunch
14:00 – 15:00 Plenary
- Kureeba David and Perezi William Kirahwa Nyangbyaki: Presentation preliminary results community conservation resilience assessments in Uganda
- Anatoly Lebedev and Nadezhda Seliuk: Presentation preliminary results community conservation resilience assessments in Russia
15:00 – 16:30 working groups
- Coffee break followed by third session of parallel working groups: solution-oriented approaches to the external and internal threats to community conservation resilience

Wednesday, 2 September:
Day facilitator: Swati Shresth
9:00 – 12:30 Plenary
- Report back to plenary

- Miguel Lovera, Ines Franceschelli and Adrian Vazquez: Presentation preliminary results community conservation resilience assessments in Paraguay
- Taghi Farvar and Ahmad Beyranvand: Presentation preliminary results community conservation resilience assessments in Iran

10:30 – 10:45 coffee break
- Fiu Elisara and Bismarck Fuluasou Ringo Crawley: Presentation preliminary results community conservation resilience assessments in Samoa
- Marcela Gomez and Gustavo Saavedra: Presentation methodology used and preliminary results community conservation resilience assessment in Colombia
- Lessons learned from application of methodology: introduction by Holly Jonas, followed by discussion

12:30 – 14:30 lunch
- Lunch time skill share on participatory methodology

15:00 – 16:30 working groups
- Fourth session of parallel working groups: Appropriate legal, political, economic, social, cultural and other incentives for community conservation

Thursday, 3 September:
Day facilitator: Kureeba David
9:00 – 10:30 Plenary
- Report back to plenary
- Overview of policies and laws supporting ICCAs by Alphonsa Jojan, Natural Justice

10:30 – 12:30 working groups
- Coffee break followed by fifth session of parallel working groups: Creating an enabling environment for community conservation

12:30 – 14:30 lunch
- Lunch time skill share on participatory methodology and use of visual materials for outreach campaigns

14:30 – 16:30 working groups
- Sixth session of parallel working groups: Developing an advocacy agenda based on the preliminary CCRI findings

Friday, 4 September:
Day facilitator: Lucy Mulenkei
9:00 – 12:30 Plenary
- Report back to plenary
- World Café: Participants discuss preliminary findings of the other working groups

10:30 – 10:45 coffee break
12:30 – 14:30 lunch
- Lunch time skill share on participatory methodology and use of visual materials for outreach campaigns

14:30 – 17:00 Plenary
- Report back from working groups
- Panel discussion with:
  - Jeffrey Campbell, Forest and Farm Facility, FAO, Italy
  - Sara Namirembe, World Agroforestry Centre, Kenya
  - Fiu Elisara Mata'ese, OLSSI, Samoa
  - Maria Palenova, All-Russian Research Institute for Silviculture and Mechanization of Forestry, Russia
  - Patrick Sieber, Swiss Agency for Development and Cooperation, Switzerland
  - Victor Enciso, National Forestry Institute, Paraguay

Closing words: Viviana Figueroa, Secretariat of the Convention on Biological Diversity, on importance indigenous rights, traditional knowledge and community governance for biodiversity conservation (via video).

Annex II: List of Participants

	Name of Representative	Organisation	Country / Nationality
1	Simone Lovera	Global Forest Coalition	Paraguay
2	Ashlesha Khadse	Global Forest Coalition	India
3	Anatoly Lebedev	BROC	Russia
4	Andrey Laletin	Friends of Siberian Forests	Russia
5	Estebancio Castro	CCRI steering committee/ FPCI	Panama
6	Carolina Lagos	Colectivo Vientosur	Chile
7	Fiu Elisara	OLSSI	Samoa
8	Ranece Jovial Ndjeudja Petkeu	CED	Cameroon
9	Patience Madhungu Ngalua	CTA	DR Congo
10	Nimal Hewanila	Nirmanee Development Fdn.	Sri Lanka
11	Tatiana Novikova	Noosfera	Tajikistan
12	Ilia Kunchulia	Zelkova	Georgia
13	Ludmila Zhirina	Viola	Russia
14	Anna Kirilenko	BIOM	Kyrgyzstan
15	Patrick Sieber	SDC	Switzerland
16	Ken Kinney	The Development Institute	Ghana
17	Axel Benemann (over Skype)	BMUB	Germany
18	Gopal Chandra Mandal	SRDS	India
19	Yenderpiti Giri Rao	Vasundhara	India
20	Nadezhda Seliuk	Primorsky Association of Indigenous People	Russia
21	Cath Traynor	Natural Justice	South Africa
22	Avtandil Geladze	FoE-Georgia	Georgia
23	Indu Netam	Adiwasi Samta Manch	India
24	Sukhram Baiga	Baiga community	India
25	Ujiyarobai Baiga	Baiga community	India
26	Souparna Lahiri	AIFFM	India
27	Mary Louise Malig	Global Forest Coalition	Philippines
28	Hubertus Samangun	ICTI-Tanimbar	Indonesia
29	Dil Raj Khanal	FECOFUN	Nepal
30	Joseph Itongwa	PIDP	DR Congo
31	Marcial Arias	Asociacion Indigena Ambiental	Panama
32	Delfin Ganapin (over Skype)	UNDP GEF-SGP	United States
33	Gustavo Saavedra Sanchez	Comunitarias Santander	Colombia
34	Marcela Gomez	Censat	Colombia
35	Lucy Mulenkei	International Alliance for Indigenous and Tribal Peoples of the Tropical Forests/IIN	Kenya
36	Amon Richard	Envirocare	Tanzania

37	Swati Shresth	Regional Resource Person/CGD	India
38	Taghi Farvar	Cenesta	Iran
39	Ahmad Beyranvand	Community representative	Iran
40	Ronnie Hall	Critical Information Collective	United Kingdom
41	Alphonsa Jojan	Natural Justice	India
42	Kureeba David	NAPE	Uganda
43	Miguel Lovera	CEIDRA	Paraguay
44	Jeffrey Campbell	FAO	Italy
45	James Meimana	NIPS	Solomon Islands
46	Tiina Vahanen	FAO	Italy
46	Ines Franchescelli	Namoseke Monsanto/Base-IS	Paraguay
47	Holly Jonas	Ridge to Reef	Canada
48	Perezi William Kirahwa Nyangabyaki	Community representative	Uganda
49	Nasiri Sabiah	Community representative	Malaysia
50	Bismarck Fuluasou Ringo Crawley	Community representative	Samoa
51	Philip Owen	GeaSphere	South Africa
52	Alexander Mashile	Community representative	South Africa
53	Tesfaye Tolla	MELCA	Ethiopia
54	Aman Mame Harka	Community representative	Ethiopia
55	Francisco Manquecheo Agregán	Community representative	Chile
56	John Ndlovu	Community representative	South Africa
57	Adrian Vazquez	Community representative	Paraguay
58	Isis Alvarez	Global Forest Coalition	Colombia
59	Anu Nettar	Global Forest Coalition	India
60	Janet Bastian	Global Forest Coalition	Germany
61	Wally Menne	Timberwatch Coalition	South Africa
62	Diego Cardona	GFC Board	Colombia
63	Tom Goldtooth	Indigenous Environmental Network	United States
64	Pablo Solon	Fundacion Solon	Bolivia
65	Eric Mashile	Community representative	South Africa
66	Vital Bambandze	IPACC	Burundi
67	Adam John Rankin	Fundaexpression	Colombia
68	Yi Liu	GEF Small grants programme	China
69	Coraina de la Plaza	Global Forest Coalition	Spain
70	Astrid Kleefstra	Global Forest Coalition	Paraguay
71	Jolanda Sikking	Global Forest Coalition	Netherlands
72	Muhammad Ikhwan	Global Forest Coalition	Indonesia
73	Caroline Wimberly	Brighter Green	United States
74	Andres Barreiro	Interpreter (Spanish)	

75	Sandra Young	Interpreter (Spanish)	
76	Iris Borianne	Interpreter (French)	
77	Catherine Bescond-Sands	Interpreter (French)	
78	Ruth Nyambura Kilonzo	No REDD in Africa Network	Kenya
79	Boa Monjane	No REDD in Africa Network	Mozambique
80	Liudmila Lebedev-Ginar	BROC	Russia
81	Kamogelo Segodi	Community representative	South Africa
82	Gordon John Thomas	PACOS Trust	Malaysia
83	Olesya Kaspruk	Green Cross	Ukraine
84	Jan Carl Matysiak	GeaSphere	South Africa
85	Sapa Saifalepolou	OLSSI	Samoa
86	Victor Enciso	INFONA	Paraguay
87	Maria Palenova	Russian Research Institute	Russia
88	Dilena Pathragoda	Center for Environment Justice	Sri Lanka
89	Raju Bikram	FONIN	Nepal
90	Linkie Matsie	Community representative	South Africa
91	Sara Namirembe	ICRAF	Kenya
92	Eingriet Sakwane	Community representative	South Africa
93	Danny Ribeiro	Justica Ambiental	Mozambique
94	Anabela Lemos	Justica Ambiental	Mozambique
95	Cassandra Smithies	No REDD in Africa Network	US
96	Kirsi Chavda	Siemenpuu	Finland
97	Titta Lassila	Siemenpuu	Finland
98	Ville-Veikko Hirvela	Siemenpuu	Finland
99	Kai Vaara	Siemenpuu	Finland
100	Pia Korhonen	Siemenpuu	Finland
101	Jani-Matti Tirkkonen	Siemenpuu	Finland
102	Juho Keva	City Saamet	Finland
103	Theresa Loch	GeaSphere	South Africa
104	Peter Kitelo, CIPDP	CIDP	Kenya
105	Jacqui de Souza Diaz	Timberwatch	South Africa
106	Mojalefa Rabolinyane	Timberwatch	South Africa
107	Viviana Figueroa (over Skype)	Secretariat of the Convention on Biological Diversity	Canada