

**Contribution to the 13<sup>th</sup> Congress of the International Society for Ethnobiology  
PRE-CONGRESS WORKSHOP AND CONGRESS REPORT**

***"Le Minervoix des Peuples"  
The peoples' Minervoix<sup>1</sup>***

**CONSERVATION BY INDIGENOUS PEOPLES AND LOCAL COMMUNITIES:  
ADVANCES IN PARTICIPATORY ACTION RESEARCH, DISSEMINATION AND  
ADVOCACY**



**Montpellier, France, May 2012**

<sup>1</sup> The term Minervoix is a pun on Minervoix – the name of the region in which the workshop took place – and the French noun 'voix' – or voices, symbolizing the spirit of a process aimed at advocacy for community voices within the Congress (as well as within Rio +20, which took place shortly thereafter). In reality, it was a name given to a village fête – to which all workshop participants were invited – entitled the 'Minervoix des Peuples' (The Peoples' Minervoix) – in which everyone shared in music, discussions, food, and drink in the local town of Azillanet. This event was organized and sponsored by the association Chemin Ceullant, based in Carcassonne, to provide a convivial space for exchange of perspectives from all over the world regarding local communities and territorial defense. We took the liberty of using this title for our report as it also captured the spirit of the workshop process.

**EXECUTIVE SUMMARY**

The 13<sup>th</sup> Congress of the International Society for Ethnobiology met in May 2012 in Montpellier, France. Three civil society organizations, BEDE, ICCA Consortium and Global Diversity Foundation, convened a pre-Congress workshop on advances in **participatory action research, dissemination, and advocacy**. Delegates were representatives from indigenous peoples and local communities active in these areas, supported by researchers and field experts. The workshop received the support of a number of generous funders (see 'acknowledgements' section).

The discussion was rooted in concrete examples from different countries, and touched on many important topics. These ranged from the importance of demystifying research, to the need for appropriate dissemination mechanisms for documenting, preserving and reviving traditional knowledge if it is in danger of disappearing. Participants addressed the co-production of knowledge between communities and researchers. They spoke to the need for advocacy that 'shakes up' dominant powers by saying 'no' to imposed threats while saying 'yes' to collective, positive, and concrete proposals for action to support indigenous peoples and local communities.

In the final evaluation, this convening of the voice of the people, the "Minervoix des peuples" was a complete success. Participants underscored the fantastic choice of location, Cravirola cooperative farm in rural Languedoc. There, communities, families and individuals strive to live sustainably and cooperatively despite the political, economic and environmental threats they face. Many participants recognized the workshop's field visits as key moments for informal interaction and exchange about the challenges and successes of communities engaged in conservation initiatives around the world. This sense of belonging to a global community of activists and researchers adds value to indigenous and community-based approaches to conservation. Moreover, on a practical level, the workshop provided space and time to facilitate the exchange of ideas and techniques among representatives, establish plans for cross-visitation, and consider shared priorities.

Indigenous and community participants at some previous Congresses had reported finding the academic proceedings isolating or irrelevant to their concerns. Through the workshop, participants built solidarity and arrived as a cohesive cohort at the Congress. Having tested and refined their messages and case studies in the workshop, they delivered well-received, collaborative presentations for two academic sessions organized by BEDE, the ICCA Consortium and GDF. Representatives also shared their expertise in a variety of other Congress-related venues (including the 'biodiversity celebration' organized by the city of Montpellier).

Each community is unique and must develop its own context-based strategies. Nonetheless, we found many common elements and experiences that make sharing and coordinating efforts invaluable. The "Minervoix des peuples" workshop confirms several key points.

- Many indigenous peoples' and communities' conservation initiatives are effective, efficient and increasingly recognized.
- The legitimacy of these conservation initiatives increases when the communities themselves are in charge of related research, communications and advocacy.
- Indigenous peoples and local communities benefit from occasions and spaces for meeting, joining forces and creating networks and coalitions
- Such meetings foster the growing worldwide recognition of Indigenous peoples and local communities role as *experts* in conservation of resources and bio-cultural diversity.

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**CONTEXT AND OBJECTIVES**

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**EXECUTIVE SUMMARY**

The 13<sup>th</sup> Congress of the International Society for Ethnobiology met in May 2012 in Montpellier, France. Three civil society organizations, BEDE, ICCA Consortium and Global Diversity Foundation, convened a pre-Congress workshop on conservation of biocultural diversity by indigenous peoples and local communities. The initiative proposed the exploration of current advances in three interdependent areas:

1. Participatory action research: how local groups have begun controlling their own knowledge production and documentation;
2. Dissemination: how local groups transmit knowledge and communicate about their actions;
3. Advocacy: how local groups work to obtain recognition of and respect for their rights in local, regional, national and international contexts.

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**APPROACH AND STAGES**

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Our main objective was the collaborative creation of a communal contribution (including recommendations) by indigenous peoples and local communities to the Congress, based on the diverse experience and collaborative reflections of the representatives present. To achieve this, the work was divided into three discrete stages:

1. A four-day pre-congress workshop in the Minervois area of Haut Languedoc (near Montpellier), was composed of (i) field visits, during which international participants and local community representatives met, shared experiences and learned about each other's efforts in research, dissemination and advocacy, and (ii) group-based work in the venue's meeting rooms, which was regularly shared in plenary sessions (17-20 May);



2. A half-day session in the Indigenous Peoples' Forum in the *Maison des Relations Internationales* of Montpellier, the first venue for presenting the results of the workshop to a wider audience (21 May);



3. An academic session within the official program of the Congress, in which representatives presented the results of the workshop, consolidated by discussions from the previous day's forum (22 May).



Organizing our participation in this way allowed each stage to feed the following one, enabling refinement of our reflections and presentations. The representatives from indigenous peoples and local communities led the process of identification, drafting and presentation of the group's reflections, conclusions and recommendations.

The pre-congress workshop, during which almost 20 languages were spoken, was an essential step in the process, not only because it permitted the group to develop and consolidate their contribution, but more importantly, because it created a venue for the exchange of experiences between participants from four continents. The cultural and experiential diversity was a source of wealth for reflection and learning, while the similarities between the struggles of the communities represented was a source of strength for co-learning about how to tackle problems and grasp opportunities.





Moreover, meetings, field visits and exchanges with Minervois community conservationists and the workers of the cooperative farm hosting the workshop grounded the meeting in a lived territory. These acted as a forum for cultural mediation and multiplied the opportunities for creating bridges between representatives of indigenous peoples and local communities from different countries. Simultaneously, communities of the Minervois were given the opportunity to learn from practitioners from all over the world. The workshop thus permitted participants to exchange experiences, build their networks, co-produce collective knowledge, and of course create a relationship of solidarity and camaraderie prior to the Congress.

## PARTICIPANTS

Participants were invited by the three organizing institutions, based on the networks of each, built up over the course of their field-based and advocacy work. The resulting group was a well-balanced mixture of representatives from indigenous peoples and local communities, as well as researchers and field experts who have worked for many years on the topics under discussion. Gender and regional balance was of particular concern to the organizers. The biographies of all participants are provided in the annex.



## RESULTS OF THE WORKSHOP

### ADVANCES IN PARTICIPATORY ACTION RESEARCH

One of the most important points made during this group's discussion was that we must move beyond 'participatory action research' and begin a fundamental overhaul in how research is done. In this sense, we must aim for the *co-production of knowledge*, wherein communities are the owners and directors of any process of research and documentation of their knowledge, practices and actions.

To this end, the following points<sup>2</sup> were highlighted as fundamental in every research context involving indigenous peoples and local communities:

- ▶ Aim for the **co-production of knowledge**, as this has the potential to radicalize research and research institutions. In this sense, it is important to encourage

<sup>2</sup> These points are given in the order of decreasing importance established by the group during the pre-congress workshop breakout sessions.

researchers to participate in the political actions of the communities in which they work. An initial (albeit insufficient) step towards this radicalization is that institutions promote research that does not impose on indigenous peoples and local communities, but responds to their needs;

- ▶ Promote the **exchange of experiences** of community-led and -owned research – both vertically (from the local to the global) and horizontally (between communities);
- ▶ Take into account and develop means to support communities with regards to the **complex role of intermediary facilitators**, who are important actors in the process of co-production of knowledge. These intermediaries are often simultaneously researchers and community members, and may find themselves negotiating (sometimes significant) tensions between their political role and their supposedly neutral research role;
- ▶ **Adapt research methods to local contexts** and train local community members, in ways that are based on their own knowledge systems, to ensure that they can adapt, reproduce and employ these methods in autonomous ways;
- ▶ Give priority to **securing territorial and resource rights** when determining research objectives;
- ▶ Develop **win-win partnerships** between communities, funders, and researchers in order to ensure positive and sustainable collaborative relationships;
- ▶ Reflect on the questions of **intellectual property rights** that arise in each research situation. The questions to ask in this context are “who is the owner of the data collected?” and “who is interested in these data and what problem is it responding to?”
- ▶ Focus research work on the connections between **territory** and indigenous peoples and local communities, as these are essential to ensure recognition of land rights;
- ▶ Establish research programs and use research results in the **struggle against the power of industry**;
- ▶ Carry out research on the **equitable sharing of benefits** between research and community and **ensure all knowledge produced** belongs to the communities involved, as it is their heritage. Help communities develop protocols to ensure this ownership in every research context;
- ▶ Ensure that communities know (i) that they have rights and (ii) what these rights are; for example, help them protect their collective intellectual property rights to their natural and cultural heritage;



One particular theme – **the importance of demystifying research** – connected all of the above points; that is, research need not be complicated to be useful. It was noted that research work is often surrounded by an aura of complexity, leading people to believe that the methods used require years to master. Yet many examples exist of communities developing simple techniques for monitoring and evaluation, often with the help of non-academic supporters.

These techniques can and do generate valid data based on indicators established by the communities themselves, as communities generally know their territory and resources better than outside researchers.

Case study #1: Maria Anabela Carlon Flores (*Yaqui*, Mexico)

In Mexico, the jaguar is a protected species. In order to secure their territory and natural resources, the *Yaqui* community of Sierra del Bacatete decided to actively protect the jaguar, which is present in significant numbers in this region. A group of young women and men decided to establish a jaguar monitoring system and, with the support of a research team they called upon, they were trained in a simple, reproducible monitoring methodology. The community's traditional authority insisted that the first stage of the training take place in the community hall, to ensure that the whole community was given the opportunity to participate and learn what the young people would be doing. This highly participatory approach permitted the full monitoring program to be authorized by community authorities, and the young researchers were sent into the field.

Camera traps were the principal monitoring tools used, and these were established at specific points indicated by the traditional community forest guards. The high number of jaguar photos taken surprised the researchers, and was shown to be connected to the knowledge the *Yaqui* have of their territory, and in particular of the movements of a species of deer that the jaguar are known to prefer. The community is now in charge of the autonomous monitoring program, and will only call upon the research team for support in the interpretation of long-term data in the future.

Case study #2: Albert Chan Dzul (*Maya*, Mexico)

Within the framework of a training program for migrants on conservation inside the Calakmul reserve, the Consejo Regional Indígena y Popular de X'pujil (CRPIX) has received biologists and anthropologists to help them monitor the evolution of animal and plant resources and to carry out a series of studies on land use and conservation programs. However, they rapidly realized that most researchers failed to return the research to the communities, and that if they did, the results only made sense to the researchers themselves. The organization therefore decided to build its own database with the help of a scientist from the community, and to communicate the results of their work through videos created by a team of young people who have been trained in participatory video techniques both within the community and in external fora.

CRPIX has used the products of their research in their dialogues with political decision-makers. However, that is not always enough to make a difference, so they also practice direct action and hold regular citizens' demonstrations.

Case study #3: Jean-François Roux (lives in Minervois, France)

The "Voluntary Reapers" Collective is a non-violent civil disobedience movement that came together to fight the introduction and expansion of GMO cultivation in France, and more broadly in Europe, where members of the French group sometimes collaborate to support the work of local initiatives. The movement was established by Jean-Baptiste Libouban, and a number of important actors, such as José Bové, gave it broad media coverage. The Voluntary Reapers carry out limited and symbolic direct action, such as reaping fields, and occupying boats and buildings. They benefit from very strong support from citizens, environmental organizations and networks, and researchers, who provide them with data on the state of research in toxicology, agronomy, and environmental impacts. The movement has a significant database of documentation, fed by a citizen's surveillance and information network (Inf'OGM) and concerning a diversity of issues within the GMO problem (regarding technology, the law, etc.). The Voluntary Reapers also edited a book and produced a number of documentaries on the actions carried out by its members and on the court cases brought against them. When legal threats appear, everyone bears a collective responsibility, for example by appearing voluntarily in court at the side of those condemned. Such actions in solidarity are coordinated through the movement's Support Committees.

As a voluntary and self-managed citizen's initiative, the movement's internal organization is of great interest to sociologists, who have documented it at length. However, the Voluntary Reapers require that any scientist wishing to carry out research on the movement take an active part in their operations, in order to ensure that the movement's internal organization is well-understood and as part of the move, described above, to 'radicalize' research institutions.

Case study #5: Salatou Sambou (*Djola*, Senegal)

In Casamance, a region of Senegal where many people are economically and culturally dependent on fishing, villagers began noticing a significant decrease in the population numbers of common fish in their waters due to overfishing by non-local boats. Following this observation, eight villages came together to create their own Indigenous Peoples and Local Communities' Conserved Area (ICCA), which they named *Kawawana*. They established different zones with different rules for utilization within their fishing territory: (i) zones of strict protection, where access is forbidden except for those carrying out population monitoring, (ii) zones of regulated fishing (no motor boats), and (iii) zones reserved for fishing that fulfils local food sovereignty requirements.

The community established its own fisheries monitoring system to measure the impact of their conservation initiative. Six times a year, monitoring fishing expeditions are organized, and data are analyzed with the help of data sheets for each species (including number, weight, fish dissection data, and various other criteria) and compiled in an Excel file by the community with the support of friendly researchers. Socio-economic data are also evaluated through biannual surveys carried out among households, fishers, fishmongers, etc. The results have shown a net increase in fish stocks and a direct benefit for the villages in terms of the quality and quantity of fish. The success of this initiative has encouraged the widespread membership of community members in the *Kawawana* ICCA.

With some international support for organizational issues and a few essential work tools (a computer and a small motor for the canoe that the fishermen made for their monitoring work), the leaders of *Kawawana* built their governance institution and equipped voluntary monitors who patrol the area and can punish offenders. Notably, parallel to this 'modern' surveillance, a more traditional type of surveillance is also carried out by putting what are locally known as fetishes at the entry points of the protection zones.

Using the recent Senegalese decentralization law, this ICCA was officially recognized in 2010 by the Rural Council and the Governor of Casamance. It remains a first and unique case in Senegal to date.

Case study #6: Zach Romano (*Métis*, Canada) and Jon Corbett (researcher, Canada)

In 2003, the Supreme Court of Canada recognized the Métis as a distinct indigenous people, granting the nation rights to lands and resources in accordance with national law (Section 35 of the Constitution of 1982). However, in order to benefit from these rights, Métis communities must demonstrate their historical and current (sustainable) use of their lands and resources. In view of this, the British Columbia Métis Nation established a partnership with the Centre for Social, Spatial and Economic Justice of the University of British Columbia's Okanagan Campus. This enabled them to create a web-accessible geographic database of Métis land and resource use based on interviews with Métis families. This process was piloted by a researcher who belongs to a Métis community, ensuring in this way (i) that the research fulfilled the needs of the communities, (ii) the restitution of results and (iii) the production of appropriate research tools that all can use.

## ADVANCES IN DISSEMINATION

Under the umbrella term 'dissemination', there exist two concomitant and equally important processes:

1. External dissemination, i.e. **communication** of actions carried out, research results and so on, towards the general public, political decision-makers, and the academic community.
2. Internal dissemination, i.e. intergenerational **transmission** of knowledge and values, from the elders to the youth of the community, as a way of ensuring the survival of the latter.

Three questions helped the group articulate their reflections:

1. Why must indigenous peoples and local communities disseminate?



2. To whom?
3. How?

### Why ?

- ▶ To inform and create **change**:
  - changing the minds, attitudes and status quo of oppression of communities by multilateral dominant systems;
- ▶ To **restore**:
  - document, preserve and revive traditional ecological knowledge that is disappearing;
- ▶ To **transmit**:
  - sharing knowledge between and within communities;
- ▶ To **promote**:
  - be inspired by small communities who exemplify the work of resilience;
  - share lessons learned to craft a better future;



By disseminating their knowledge and experiences, communities follow common goals: re-establishing the connection between humans and nature and the balance between the material and the spiritual; and securing their territories in order to guarantee long-term access to natural resources for future generations, while maintaining their knowledge and foundational values of their cultures.

### To whom?

Given their diversity, it is important to identify the **target audience** for each act of dissemination and to prioritize those with whom one intends to communicate, for example:

- ▶ Other indigenous peoples and local communities;
- ▶ New, immigrant members of communities, in order to ensure they learn the values that build community identity;
- ▶ Children (the valorization of traditional knowledge must start as early as possible);
- ▶ Families (where all learning begins);
- ▶ Youth;
- ▶ Farmers;
- ▶ Women's groups;
- ▶ Companies;
- ▶ Expert groups;
- ▶ Governments, legislators and political decision-makers;
- ▶ Local and international organizations;
- ▶ Artists (singers, actors, directors, etc.);
- ▶ Journalists

### How?

Every dissemination **strategy** must be **adapted to** the target audience:

- ▶ Take advantage of mass media: television, radio, magazines, posters and publications;

- ▶ Take advantage of social media: websites, blogs, social networks, etc.;
- ▶ Develop informal and creative means: participatory video, performances, festivals, competitions, exhibitions, music, poetry, street theatre, folklore, storytelling, etc.;
- ▶ Organize thematic, bilateral or small group discussions and meetings;
- ▶ Use local language, dress, food and ways of life, as these reflect the identity of each community;
- ▶ Establish networked partnerships, to consolidate coherent messages that can impact broader audiences;
- ▶ Organize field visits and exchanges between communities, with farmers and other groups;
- ▶ Organize educational camps, trainings, workshops, forums (learning by doing);
- ▶ Create specific school and university curricula as an alternative to state teachings: focused on local knowledge, in local languages, etc.

Case study # 7: Martin Chavez (*Rarámuri/Tarahumara, Mexico*)

Alongside his wife, Martin 'Macawi' Chavez has become a cultural promoter of traditions and the Rarámuri language. He uses a variety of complementary methods in this role: songs sung at festivals, stories for children, workshops to revitalize culture in urban areas where Rarámuri have resettled, radio shows in universities, etc.

He always uses his people's language, as he knows that words are what tie Rarámuri to, and allow them to learn from, the animals, plants and earth. It is by speaking with one another and communicating with the land in their own language that they will find their way onto the right path. Indigenous languages must, in Martin's view, be at the heart of any dissemination initiative.

Case study #8: Julio Chub (*Maya, Belize*)

The Ya'axche Conservation Trust works with migrant farmworkers around protected areas to disseminate agricultural practices that respect the environment. The Trust's strategy is to use the culture and traditional practices of the Maya, in conjunction with organic agroforestry. In particular, they promote cacao (the nectar of the gods in Mayan mythology) and the controlled use of fire as a management tool. Controlled burns were used in the past but had since been forgotten, rendering fire a destructive and uncontrollable force. Many capacity-building actions and exchanges rooted in the territory are organized: practical workshops on demonstration plots, thematic meetings in each community with experts from other communities, summer camps for children, and so on. The training style of the Trust is 'learning by doing', in order to re-establish respect for the earth by reconnecting with her.

The projects they have thus undertaken have resulted in improved conservation in the region and an improvement in the quality of life of peasant farmers.

Case study #9: Murataly Aitmatov and Almagul Djumabaeva (researchers, Kyrgyzstan)

Seventy years of the Soviet regime have caused a serious loss of lifeways, agrobiodiversity, knowledge, and traditions in semi-nomadic rural Kyrgyz communities. However, in these mountainous regions, this knowledge is essential for the survival of rural populations. For example, during the civil war in Tajikistan (a neighboring country), the people were only able to survive completely autonomously, without electricity, thanks to their knowledge in agricultural, medicinal and conservation techniques. In light of this, in Kyrgyzstan, which has faced important social and economic difficulties since its independence twenty years ago, many young people whose parents came from rural communities wish to return to their ancestral ways of life.

The Kyrgyz National Agrarian University recently established a Centre for Biocultural Diversity where Murat is developing a curriculum related to traditional practices in animal husbandry, veterinary science, agrobiodiversity, medicinal plants, cooking, etc. The young people who study there, named 'Muraskers', will then be able to return to their communities and share these precious teachings.

Indigenous peoples and local communities are directly affected by political power, which operates at different levels: local, national, and international. Advocacy work means 'shaking up' these different seats of power. Moreover, while an essential part of indigenous peoples' and local communities' advocacy means saying 'no' to threats and impositions, it is also vital to say 'yes' to positive and concrete proposals to move beyond opposition and offer pathways for positive collective action.

#### Yes to what?

- ▶ Collective rights to lands, territories and natural resources;
- ▶ Communal ownership of resources;
- ▶ Traditional knowledge and practice systems;
- ▶ Food sovereignty;
- ▶ Landraces and varieties of traditional local plants;
- ▶ Self-determination of indigenous peoples;
- ▶ Decision-making by communities;
- ▶ Indigenous peoples and local communities' conserved areas and territories (ICCAs);
- ▶ Acceptance of different cosmologies;
- ▶ Fair representation of indigenous peoples and local communities in international fora;
- ▶ Biological and cultural diversity;
- ▶ Multilingual and multicultural education.

#### No to what?

- ▶ Imposition of development projects and industrial extractive megaprojects (mass tourism, dams, mines, oil and gas extraction, etc.);
- ▶ Top-down conservation projects;
- ▶ Militarization of the economy, wars;
- ▶ Land-grabs;
- ▶ Industrial agriculture;
- ▶ GMOs and patents on life;
- ▶ Appropriation and commercialization of nature and indigenous culture;
- ▶ Discrimination against indigenous peoples;
- ▶ Lack of respect for ICCAs.

#### What are the mechanisms for effective advocacy?

- ▶ Defending the territory by physical as well as spiritual means:
  - E.g.: in Sonora, the Comcáac autonomous indigenous group watches over its territory with modern equipment in order to protect it and its natural resources (Leonel, Mexico);
  - E.g.: in Casamance, in order to patrol the borders of their ICCA, communities use both conventional methods such as information panels and traditional methods such as fetishes, which are made by certain knowledgeable women in the communities and are feared by all (Salatou, Senegal);
- ▶ Build and maintain the integrity and identity of indigenous peoples and local communities:
  - E.g.: bring together the community around the foundational values of its cultural identity, by carrying out rituals and ceremonies that can unify the community internally in order to better contend with the outside world (Amay, Philippines)
- ▶ Encourage the state to adopt customary law:
  - E.g.: given the lack of means to monitor natural resources, the Malgasy government adopted *Dina*, the traditional law, through a process of back-and-forth between legislators and communities, which guaranteed a real co-production of legal texts (Victor, Madagascar)
- ▶ Guarantee the involvement of indigenous peoples and local communities in legislative processes:

- E.g.: participation of rural communities who are involved in the conservation of pastures in the creation of a new law on land conservation (Iris, Croatia)
- ▶ **Lead legal and political struggles on key issues in national legislation:**
  - E.g.: the *Pima* community in Arizona fought for its right to water and was officially given the control of a significant portion of the Colorado River watershed on their territory (Octaviana, USA).
  - E.g.: A new Mexican law recognizes ICCAs as a category of the national system of protected areas, giving the state the power, in one case, to impose a protected area on an already existing ICCA. Therefore, the community in question came together to create its own biocultural protocol and, in collaboration with a lawyer, ensured that it is in line with national law. When they presented this protocol to the government, the latter retracted its imposition (Carlos, Mexico).
- ▶ **Create alliances, federations, and solidarity networks with other indigenous peoples and local communities' organizations:**
  - E.g.: TILCEPA, IIFB, Civil Society Alliance, ICCA Consortium, etc. (Grazia, Switzerland)
- ▶ **Use mechanisms of citizens' information monitoring that offer legal assistance to indigenous peoples and local communities**
  - E.g.: a network of diverse actors (farmers, environmental organizations, individuals) support the Voluntary Reapers while providing information to the group – e.g. the location of newly planted GMO fields (Jean-François, France)
- ▶ **Develop local consensus using innovative communication mechanisms such as participatory video and geotagging:**
  - E.g.: supporting isolated communities to produce their own videos, which are then exchanged between communities; or videorecording interviews with politicians that are then shown to communities and recording community responses, which are then shown to the politicians (Dario and Tisoy, Philippines)
- ▶ **Link local efforts to international policies through bidirectional communication systems:**
  - E.g.: sending to UNESCO a petition signed by many communities protesting the possible granting of a mining concession in biosphere reserves (Dario and Tisoy, Philippines)
  - E.g.: in 2003, at the 5<sup>th</sup> World Parks Congress, 300 representatives of indigenous peoples and local communities participated in order to share their vision of conservation, which until then had been dominated by park managers. Their recommendations were included in the CBD's Programme of Work on Protected Areas (PoWPA), obligating parties to recognize ICCAs. The latter were recently given the same value as public protected areas in the strategic objectives of the CBD, named the Aichi objectives (Grazia, Switzerland)
- ▶ **Increase dissemination efforts using a variety of different media (radio, internet, television, etc.) so that research results reach a broader audience;**
- ▶ **Engage agencies and funders in a more reflexive and comprehensive evaluation of the projects they finance;**
- ▶ **Collaborate with researchers in order to influence power systems, while always maintaining the highest ethical standards:**
  - E.g.: The International Society for Ethnobiology's Code of Ethics
- ▶ **Support communities to transmit their knowledge and practices to a wide audience:**
  - E.g.: the publication of the book '*The palm tree narrated by a cultivator*' by Nourredine Ben Saadoun, date palm cultivator at BenIsguen, Algeria. (BEDE Editions, for the French edition, and Barzakh (Algeria) for the Arabic edition).

Case study #10: Artiso Mandawa (*Palaw'an*, Philippines) and  
Dario Novellino (researcher and activist, Philippines)

The island of Palawan in the Philippines has more than 4000 different indigenous groups. Despite benefiting from a number of positive laws protecting their territories (including a law granting indigenous peoples title to their ancestral domains), in 2006 then-president Gloria Macapagal-Arroyo effected an about-face, leading to 80% of the island being granted as mining or palm oil concessions. In the face of this threat, it is difficult for these small, isolated indigenous groups to act, as their elected political representatives are numerous, the latter's skills are fragmented and uncoordinated, and every new election brings with it the possibility that all the work needs to begin anew. Palawan's indigenous groups are also highly dispersed and profoundly egalitarian, rendering it difficult to

federate to carry out collective actions. Moreover, government entities have established parallel structures that are meant to watch over indigenous peoples' interests, but are often in the pay of the extractive companies.

Nevertheless, the ALDAW (Ancestral Land Domain Watch) network is fighting these industrial projects using innovative tools: participatory video that (i) permits communities to communicate with each other and take collective decisions (the films are carried between communities) and (ii) allow the groups themselves to interact critically with elected politicians (filmed interviews, with the right to respond on each side). ALDAW is also using simple geotagging, with the help of GPS and descriptive sheets, which capture the coordinates of a place, and add a photo and a description to them. This allows them to show the world what is happening on the ground in real time. This work has permitted them to show the government that places considered 'uninhabited' or 'unused' have in fact long been used by indigenous peoples and therefore cannot be granted to mining companies for exploitation. In addition, numerous online petitions campaigning against the granting of mining and palm oil concessions have been launched and handed over to the authorities with thousands of signatures.

### PLENARY DISCUSSIONS DURING THE CONGRESS SESSIONS

Following the presentations by the different groups at the Indigenous Forum, discussions took the shape of exchanges between representatives of local communities on quite practical issues, such as:

- ▶ Are traditional monitoring methods used as well as conventional ones?
- ▶ How is the monitoring work financed?
- ▶ Are guards and monitors of ICCAs paid?
- ▶ Are young people being trained to take over in the future?
- ▶ How can we promote traditional knowledge among 'scientific' researchers?
- ▶ How can we avoid tradition being appropriated by the state as a sort of folklore?

Following the presentations by the workshop participants given at the subsequent Congress session (session S44), a significant portion of the discussion was dedicated to the use of terminology, such as ICCA ("indigenous peoples and local communities' conserved areas and territories"). Debate focused on the potential that the term ICCA might limit the possibilities for recognition of indigenous territories (and 'territorialities', which incorporates the spiritual as well as the spatial into the concept). Regarding the international recognition of these spaces, two different perspectives were debated: either international recognition allows indigenous peoples and local communities to benefit from higher-level support, which in turn allows them to prevail upon national authorities (so ICCAs seek actively to be known); or, recognition operates as a way of bringing ICCAs 'into the fold' and imposing non-consensual rules on what was an autonomous system of resource and territorial management (so ICCAs seek actively *not* to be known).

The immutable and incontestable reality within this debate is that each situation is unique, given the external context in which it is embedded and the internal make-up of its organization, communities, cultures, etc. In sum, every community must be free to make their own decisions regarding what to do with their ICCAs.

## CONCLUSIONS



The Minervoix des peuples was, overall, a complete success. In the final evaluation, participants underscored the fantastic choice of location: a cooperative farm in rural Languedoc, where communities, families and individuals strive to live sustainably and cooperatively despite the political, economic and environmental threats they face. Many participants recognized the workshop's field trips as key moments for informal interaction and exchange about the challenges and successes of communities engaged in

conservation initiatives around the world. One of the common positive aspects highlighted in the evaluation was the possibility it afforded for learning about methods, approaches and initiatives from colleagues around the world. Creating this sense of belonging to a global community of activists and researchers who are seeking to valorize indigenous and community-based approaches to conservation was essential. Participants were convinced that the solidarity established during the workshop would be felt and drawn upon far beyond the limited space and time of the congress.

On a practical level, the workshop provided the space and time necessary to create collaborative, high quality and well-choreographed presentations for the two academic sessions organized by GDF, BEDE and the ICCA Consortium. Moreover, in taking advantage of the convergence of like-minded community representatives, practitioners and academics, the workshop produced collaborative, innovative, and powerful outcomes. The coordinating institutions have taken on board the recommendations voiced during the final evaluation (e.g. that objectives for the workshop and instructions for working groups be clearly established), and will use these to improve the format for future workshops. Without a doubt, organizing similar workshops at future ISE congresses will be highly useful to ensure strong participation by indigenous and community representatives in this high-impact forum. One of the principal challenges for the next pre-ISE congress, which is likely to take place in Bhutan in 2014, will be to ensure that the goals, strategies, methods and schedules for the workshop are established in a fully participatory manner at the outset of the workshop.

Overall, the workshop brought the light the fact that while every community is unique and must develop its unique strategy to deal with the specificities of its context, there exist many elements and experiences that are shared by communities (objectives, problems, opportunities, etc.). Pooling and coordinating efforts at the international level can thus be extremely useful. In general terms, our conclusions are that:



- Participatory action research, information dissemination and advocacy for the rights of indigenous peoples and local communities to govern and conserve their territories and resources are present on all continents;

- Indigenous peoples and communities' conservation initiatives are effective, efficient and increasingly recognized;
- The legitimacy of these initiatives is improved when communities themselves are in charge of the related research (design, application, and analysis), dissemination and advocacy efforts;
- Indigenous peoples and local communities benefit from multiplying the spaces for meeting, joining their forces and creating networks and federations, as part of the growing worldwide recognition that they are *experts* in the conservation of resources and biocultural diversity.

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#### ACKNOWLEDGEMENTS

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## ANNEX: PARTICIPANTS' BIOGRAPHIES AND CONTACT DETAILS

### MURATALY AITMATOV (KYRGYZSTAN)



**Murataly** has been working on the project 'Development of the Biocultural Diversity Center at the Kyrgyz National Agrarian University' for the past two years. The Center carries out the following activities: collecting, analyzing and systematizing traditional knowledge; issuing the second and the third parts of the book catalogue on traditional knowledge; implementing a number of workshops on development of a syllabus and guidelines for teachers on introduction of interdisciplinary courses in the educational process, as well as introducing traditional knowledge and ethnobotanical research methods with involvement of international experts and supporting students' initiatives through the Murasker Club. To contact Murataly: [aitmatov1958@mail.ru](mailto:aitmatov1958@mail.ru)

### LUIS AMAYA (MEXICO)



What interests **Luis** in community conservation is demonstrating to his community that it is a long-term good choice. He hopes that this workshop will give him the opportunity to learn from other indigenous peoples about the limits and obstacles they had to overcome in their work with community conservation. This will help him anticipate and deal with the mistakes other leaders in his position have experienced. At the moment he works within a long-term community conservation project for his community.

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### IRIS BENES (CROATIA)



Coordinator for Northern, Central and Eastern Europe for the ICCA Consortium. A professional background in law and interests in human rights and nature conservation have led **Iris** towards her current engagement in civil society projects and initiatives, where she is keen to find practical solutions for problems, exchange knowledge and advocate for grassroots initiatives. Iris is active in biodiversity and landscape conservation (especially floodplains), traditional architecture, endogenous breeds and species, natural and cultural heritage, volunteerism, conservation law and policies, and conservation advocacy. Having volunteered on these issues since 1989 and having engaged professionally with them for the last decade, Iris came to ICCAs because of her passion to maintain the land of her grandparents (extensive communal pasture rich in biodiversity), preserved in all its beauty by the local community. A member of national councils and working groups in sustainable agriculture and nature protection, Iris also works as an office manager for a grassroots NGO in Croatia.

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**NOURREDINE BEN SAADOUNE (ALGERIA)**

**Nourredine** is a date palm farmer, a *phéniculteur*, in the oasis of Beni Isgen in the Algerian Sahara, and a member of the Mozabite Berber community. He maintains 600 palm trees of different varieties and leads an association of date palm professionals, Tazdait Dalal Oussane. In collaboration with Nordine Boulahouat from BEDE, he has written a book on knowledge and practice surrounding date palm cultivation. He is now working to improve the safety of equipment used by palm tree climber-cultivators. Over the past twenty years, Nourredine has been developing exchanges with farming communities from different countries regarding cultivation and conservation of plants and local varieties. He is particularly interested in the biological fight against plant illnesses and pests.

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**ANNE BERSON (MALI)**

**Anne** is the coordinator of the program Archipel des Terroirs (Archipelago of Source Lands) in West Africa for BEDE. The Archipel des Terroirs program is a measure aimed at sustaining family-based ecological farming and promoting agrobiodiversity. It supports 'source lands', which are considered actors in the valorization and conservation of biodiversity in Senegal, Mali, Benin and Togo. It supports practitioners' networks in the improvement of governance of agrobiodiversity management.

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**GRAZIA BORRINI-FEYERABEND (ITALY)**

Dr. **Grazia** Borrini-Feyerabend, Global Coordinator of the ICCA Consortium, has been working on community rights, conservation, sustainable livelihoods and public health for nearly thirty years, focusing in the last decade on governance of protected areas and the appropriate recognition and support to ICCAs. Often collaborating with the IUCN (e.g., as Vice Chair of its Commission on Environmental, Economic and Social Policy and World Commission on Protected Areas and as Head of its Social Policy Programme from 1993 to 1998), she is independent consultant, project manager for Cenesta, President of the Paul K. Feyerabend Foundation, and member of several governing and advisory bodies dealing with natural resources in various countries. Grazia is fluent in four languages, has worked in over fifty countries, authored, co-authored or edited some twenty volumes of "collective thinking", and co-organized many more international gatherings that fostered innovative and progressive steps in the policy and practice of conservation.

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**NORDINE BOULAHOUAT (FRANCE-ALGERIA)**

**Nordine** coordinates the field activities of the BEDE programs in the Mediterranean basin. He is an agronomist by training and supports peasant movements in three territories: the Minervois in France; and in Algeria the Kabylie mid-mountain region and the Moab oasis area in the Sahara. Nordine has extensive experience as a teacher and researcher in Algeria and has been working on action research with local communities for the past 10 years.

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**ROBERT ALI BRAC DE LA PERRIÈRE (FRANCE)**

**Bob** is the coordinator of the association BEDE. He created this small, internationally committed organization in 1994. BEDE supports the exchange of knowledge and practice regarding agrobiodiversity. For 15 years, Bob followed an academic path, during which he carried out research on the management of genetic resources of savannah millet in Ivory Coast, and on the use of the diversity of date palms in Algerian oases. Subsequently, he invested, with BEDE, in the development of citizen's monitoring of French information on GMOs (Inf'OGM) and in supporting the networks of producers of farmers' seeds (Réseau Semence Paysannes – RSP) in Europe, the Maghreb and the Sahel.

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**JESSICA BROWN (UNITED STATES)**

**Jessica Brown** is Executive Director of the New England Biolabs Foundation, an independent, private foundation whose mission is to foster community-based conservation of landscapes and seascapes and the biocultural diversity found in these places. Prior to that she was Senior Vice President for International Programs with the Quebec-Labrador Foundation/Atlantic Center for the Environment (QLF), responsible for its capacity-building and peer-to-peer exchange activities in diverse regions. Over the past two decades, she has worked with community-based conservation projects in countries of the Caribbean, Mesoamerica, Andean South America, Central and Eastern Europe and the Balkans. She is currently consulting with the UNDP/Global Environmental Facility Small Grants Program and its Community Management of Protected Areas for Conservation (COMPACT) initiative. Jessica sits on the governing boards of Terralingua and International Funders for Indigenous Peoples, and is a member of the ICCA consortium. A member of IUCN's World Commission on Protected Areas (WCPA), Jessica chairs its Protected Landscapes Specialist Group, a global working group that advises on policy and management issues related to biocultural landscapes and serves as a platform for qualitative research and dissemination of case-study experience. Recent publications include *The Protected Landscape Approach: Linking Nature, Culture and Community*, and the launch of a new series on *Values of Protected Landscapes and Seascapes*, exploring the diverse values of these areas.

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**CLAUDIA CAMACHO (MEXICO)**

**Claudia** received a BSc degree in Biology at Universidad Autónoma de Nuevo León, Mexico in 2001 and an MSc in Ethnobotany at the University of Kent, U.K. in 2003. She is based in Xalapa, Mexico and since 2007 is the joint coordinator for the Mesoamerican Regional Program of Global Diversity Foundation. Her work, field and research experience includes evaluating and promoting urban and traditional medicine as well as medicinal plant diversity in north-eastern Mexico; evaluating traditional ecosystems and practices for the conservation of medicinal plants among the Quechua in Amazonian Ecuador; evaluation and promotion of indigenous and community based conservation in Mesoamerica; and the promotion of collaborative research through capacity building and consolidation of community research teams in Oaxaca, Mexico. She is interested in using local biocultural diversity to improve community nutrition and health care, and in promoting communities' capacity for natural resource protection. Claudia speaks Spanish and English fluently.

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**ANABELA CARLON (MEXICO)**

**Anabela's** interests are the protection of culture and biodiversity in the Yaqui territory, given that that is what her community depends on to maintain its strong and living culture. Their project is to defend the sacred territory through the conservation of its fauna and flora. Currently, the efforts of the Yaqui tribe are concentrated on defense of rights to water, and they are seeking ideas, strategies and strong arguments to maintain this struggle.

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**EMILY CARUSO (ITALY)**

**Emily**, Global Diversity Foundation's Regional Programmes Director, completed her PhD in anthropology in January 2012. Her research, carried out among Ashaninka people, an indigenous Amazonian group living in Eastern Peru, explored the relationship between Ashaninka concepts of selfhood and alterity, and their modes of relating with the nation-state, conservation and development projects, and NGOs. She has a particular interest in the practices and politics of formal conservation interventions, indigenous peoples' engagements with the latter, and community-based conservation. Since 2002, she has worked with international NGOs supporting indigenous and forest peoples' rights, and since 2007, she has accompanied Ashaninka federations in Peru in their daily operations and political struggles. As an engaged anthropologist, Emily firmly believes that any research involving communities must be owned and directed by the people it seeks to support; she is always on the lookout for innovations and creative approaches in community-based participatory research. Emily is a native English speaker, and fluent in Italian, French and Spanish.

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**ALBERT MAURILIO CHAN DZUL (MEXICO)**

**Albert Maurilio** is an indigenous Mayan from the state of Yucatán in Mexico. He studied biology with a specialization in agroecology, and has a master's degree in management and conservation of tropical forests and biodiversity from CATIE in Costa Rica. Since January 2005, he has been an advisor for the Consejo Regional Indígena y popular de X'pujil (CRPIX), a social organization that works in Calakmul, Campeche, Mexico. He leads training activities for indigenous communities and the design, management and implementation of projects. He is currently responsible for the Calakmul site for the project 'Evaluating the effectiveness of community-based management strategies for biocultural diversity', financed by the European Union. He also coordinates the project 'Local capacity building for ecological restoration: re-establishing connectivity for the conservation of wildlife in Calakmul, financed by WWF-US. He is a technical advisor for the project 'Ecotourism centre: the roots of the future'. He has also participated in the workshops and forums that address the theme of collaboration with local and international NGOs.

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**CHRISTIAN CHATELAIN (FRANCE)**

**Christian** is a "Chercheur d'APAC"—a student and explorer of ICCAs and an advocate for their appropriate recognition and support. An agronomist and a protected area advisor, he has over 25 years of experience in African and Europe as an independent consultant in co-management of natural resources in forest, dryland and coastal environments. Christian has been engaged in numerous field-based research and conservation initiatives on shared governance of natural resources, community management and participatory management and evaluation. His advocacy work for ICCAs went on for several years as part of his volunteer contributions as member of the Commission on Environmental Economic and Social Policy (CEESP) of IUCN. Since 2009 he has been supporting the endogenous process of establishing the first ICCA in Senegal. Christian is a father of three adolescents, a mountain lover and climber, a member of the "Collectif ProMontBlanc" engaged in the cross-border protection of Mont Blanc and, for the ICCA Consortium, acts as Coordinator for Southern Europe and co-coordinator for French-speaking Africa.

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**MARTIN CHAVEZ RAMÍREZ (MEXICO)**

**Martin, a.k.a. 'Makawi'** (which means dove), belongs to the Rarámuri or Tarahumara people from the state of Chihuahua in Mexico. He is from the Sierra Tarahumara and the community of Bashuare, in Guachochi, Chihuahua. His organization is called 'Ecoregional council of the Tarahumara land A.C.' He works to conserve natural and cultural resources of the Rarámuri by promoting the values of the plants and wild animals, but equally those of the land and its resilience. *"I am 'Makawi' because of the music I write, and I hope, with these songs, to communicate and disseminate the values of ancestral culture that the parents of our grandparents have left us as a legacy"*

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**MUSTAPHA CHERIFI (ALGERIA)**

**Mustapha** is a date palm cultivator in the oasis of Beni-Isguen in southern Algeria. He is a member of the Mozabite Berber community. He inherited his trade from his grandfather and gained increasing experience throughout the years, including the ability to go down very deep wells. He has participated in the participatory research program on the date palm in Maghreb (IPGRI). He is a member of the local organization Tazdait Dalal Oussane, "*Date palm, eternal witness.*" He is interested in everything related to the date palm.

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**JULIO CHUB (BELIZE)**

**Julio** is Mayan and has worked with Ya'axche Conservation Trust for seven years as a Community Outreach Officer. He is creating a working relationship with Indigenous communities that buffer the protected areas Ya'axche works with, basically engaging communities in environmentally friendly practices for the benefit of both humans and nature. He works with farmers, women's groups, students, and teachers, implementing educational activities that highlight the lifeline between communities and their environment. Outreach activities include community meetings and trainings, community open forums, environmental summer camps, reforestation in communities, farm monitoring and inventory, school environmental education, field trips and clean-up campaigns. They communicate their experience through the Toledo Environmental Educators Alliance. He hopes to gather even more working experience of similar groups around the world to develop his role at Ya'axche.

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Latest information: <http://www.facebook.com/yaaxche>

For more information: see pdf document.

**JON CORBETT (CANADA)**

**Jon** Corbett is an Assistant Professor in the Community, Culture and Global Studies Department at UBC Okanagan and the co-director of the Centre for Social, Spatial and Economic Justice. He has two primary research interests. Firstly, to explore how digital multimedia technologies can be combined with maps and used by communities to document, store and communicate their spatial knowledge. Secondly, to examine how geographic representation of this knowledge using these technologies can strengthen the community internally, as well as

externally through increasing their influence over decision-making and their ability to become active agents in the process of social change. All aspects of his research incorporate a core community element. Within the context of his research program this means that the research is of tangible benefit for the communities with whom he works; that those communities feel a strong sense of ownership over the research process; and that community members are engaged and engage in the research endeavor.

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**BENNY CUMATANG (PHILIPPINES)**

**Benny** is the leader of the local community Agtulawan Mintapod Cumadon Higaonon (AGMIHICU). He has also taught non-formal educational culture in his community. He works in different organizations as a coordinator for advocacy, intellectual property rights and the certification of ancestral domains. He has been working recently with the Non-Timber Forest Products Task Force (NTFP-TF) as a cooperation agent, and he hopes to become an respected leader of his community in the future.

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**MANTANGKILAN CUMATANG (PHILIPPINES)**

Mantangkilan Cumatang, more commonly called **Amay**, is the head claimant of the Agtulawan Mintapod Higaonon Cumadon (AGMIHICU) ancestral domain in Impasug-ong, Bukidnon. He leads Mintapod, one of the 13 *gaup* or villages of AGMIHICU. He is a well-respected figure not only within his ancestral domain but also among all the Higaonon people in Northern Mindanao. He has proven leadership in community forestry and strong guidance in the protection of Mt. Kimangkil, one of the sacred mountains of Northern Mindanao. In addition, he has effectively practiced and used his immense traditional ecological knowledge to ensure the conservation of their forest. Their forested ancestral domain is testament to the effectiveness of Amay's steadfast leadership and his unyielding practice of Higaonon's indigenous knowledge. For years he has maintained his strong commitment to preserve their forest, especially their sanctuary (*patagonan*). He has a deep sense of rootedness in the forest and in Higaonon culture and continues to inspire the youth, even those who have earned college degrees, to continue working for the protection of their ancestral domain and the improvement of the lives of their fellow Higaonon.

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**ALMAGUL DJUMABAEVA (KYRGYZSTAN)**

**Almagul** is from Kyrgyzstan, which is located in Central Asia. She works at the public foundation Taalim-Forum. Since 2007, they have been involved in eco-education and organize various workshops, trainings and public lectures. These included workshops focused on ethnobiological research methods organized for local researchers and university instructors (2008, 2011). In collaboration with the Center for Biocultural Knowledge of the Kyrgyz Agrarian University, she is involved in the work on developing of the guidebook on ethnobiological research methods for local researchers.

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**JOHANN LECOCQ (FRANCE)**

As a farmer and agronomist in the Minervois at Mailhac, **Johann** is in charge of BEDE's work carried out in the Minervois (agricultural diversification, dynamics of collectives, agrobiodiversity, irrigation). He is particularly interested in kitchen-garden agrobiodiversity that is adapted to Mediterranean conditions, in agroecological techniques for soil regeneration, and in the reduction of water needs.

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**SUSANNAH MCCANDLESS (UNITED STATES)**

**Susannah** is a geographer and political ecologist who completed her PhD at Clark University in Massachusetts, USA in 2010. Her fieldwork in the U.S. and Latin America focuses on questions of conservation of privately-held land and the possibility that it may function as a commons; and how gender, race, and ethnicity affect rights of access and movement. She has taught human geography at the University of Vermont, environmental studies at Mount Holyoke College in Massachusetts, and worked formally and informally with organizations focused on land reform, community forestry, ethnobiology, environmental justice, and migrant farmworkers. Raised in Vermont, USA, Susannah is interested in the critical intersections between viable landscapes and just human livelihoods. Susannah is a native speaker of English, and also speaks Spanish and French.

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**CHRISTOPHE MALDIDIER (FRANCE)**

Agronomist and socio-economist, half Ukrainian-Jew and half French from Aube, **Christophe** has worked on the issues of land governance, agrarian reform and natural resource management, and has lived a number of years in Central America and Africa. Currently, Christophe is a consultant and a member of BEDE, for which he works in the Minervois near Montpellier, where he lives.

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**ARTISO MANDAWA (PHILIPPINES)**

Artiso Mandawa "**Tisoy**" is a member of the Palawan Indigenous group inhabiting the southern tip of Palawan Island (the Philippines). He is the chairman of ALDAW (Ancestral Land Domain Watch) and he is a local leading figure in the indigenous resistance against mining corporations and oil palm plantations. He is presently assisting the Palawan communities of Brooke's Point Municipality to collect and submit evidence for the legal recognition of their ancestral domains and land titles. He is also providing his community members with new tools and technologies (geotagging and videos) in order to refine and improve their advocacy methodology.

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**GARY MARTIN (UNITED STATES/MOROCCO)**

**Gary** is an ethnologist who focuses on the inextricable links between biological and cultural diversity and the role of communities in maintaining socio-ecological resilience. He has been involved in conservation and ethnobotanical work for over twenty-five years, conducting applied research and training in more than forty countries. In 1996, he received his doctorate in anthropology from the University of California at Berkeley. In 2000, he founded the Global Diversity Foundation (GDF), which helps indigenous peoples and local communities maintain their agricultural, biological, and cultural heritage through long-term projects encompassing research, training, and social action. In 1995 he published *Ethnobotany*, which has been widely used as a university course textbook and field research manual. From 1998 – 2011, he was a research fellow and lecturer at the School of Anthropology and Conservation at the University of Kent in Canterbury, UK. Since 2010, he has been a Carson Fellow at the Rachel Carson Center for Society and Environment in Munich, Germany. At GDF, he is responsible for establishing long-term community-based programs on cultural and natural diversity at selected field sites in Asia, Africa and Latin America. He has offered courses on Contemporary Issues in Biocultural Diversity and Ethnological Field Methods at various universities and field sites, and since 2011 has headed the Global Environments Summer Academy as part of the Munich International Summer University. He is a native speaker of English, and also speaks Spanish and French.

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**VICTOR MILENAKA (MADAGASCAR)**

**Victor** is a recently retired teacher from a rural community that has been very involved in the Mikea protected area in the south of Madagascar. He has participated significantly in awareness-raising and mobilization of different community actors for the establishment of this protected area, which is co-managed with Madagascar National Parks. He has also worked towards the strengthening of communities taking responsibility for conservation as the secretary of an intercommunal association for the conservation of the Mikea forest, which represents communities from 15 rural 'communes', 2 districts and 187 villages (plus a small administrative division). He is also treasurer and leader of the Association of Water Users Lovaso Saondraza (a network responsible for a local rice cultivation irrigation system) and member of the Regional Consultative Committee for Southwest Madagascar within the framework of the Small Grants Program of the GEF, for which he represents the local communities of the Mikea forest. A highly committed person, Victor is convinced of the need to strengthen the responsibility and empowerment of local communities in sustainable conservation of natural resources given the connections – related to natural, historical, cultural and socio-economic heritage – between communities and natural resources.

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**RYAN MITCHELL (UNITED STATES)**

**Ryan** is a student at Mt. Allison University (Canada). He participated in the International Congress of Ethnobiology in Tofino with his mother, Jessica Brown (see above), and enjoyed it so much that he participated in the Montpellier Congress as well as the pre-congress workshop.

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**LAURA MONTI (UNITED STATES)**

Raised between the United States and the Andes, **Laura** combines expertise in landscape ecology, ethnomusicology and community development among the indigenous peoples of Northwest Mexico and Southwest United States. She comes to The Christensen Fund from the Applied Indigenous Studies and Health Sciences programs at Northern Arizona University (NAU); having previously taught community and public health at a number of institutions, including five years at the University of Arizona where among other things she developed clinical practice on issues of foodways and diabetes with the Tohono O'odham and Seri (Comcaac). She has engaged in a range of practical projects with Indigenous communities – in foodways, community landscape mapping, migratory bird and turtle monitoring and habitat protection, musical diversity and inter-generational transmission, and sacred land protection, working especially in support of local stewards on the Colorado Plateau and in the Sonoran Desert. She has also worked with refugees in Central America and focused on programs in Sonora which included establishing with the Seri their award-winning network of para-ecologists to manage their coastal and desert resources. Dr. Monti has a particular interest in women's knowledge and responsibilities in sustaining biocultural diversity.

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**SAFOURATOU MOUSSA KANE (NIGER)**

**Safouratou** (Niger) is a Fulani and a Hausa tribeswoman. She is Vice President of the Réseau Billital Maroobe (RBM)—a network for the promotion of pastoralists that involves associations of pastoralists from seven countries in West Africa (Niger, Mali, Burkina Faso, Senegal, Mauritania, Benin and Nigeria). She is also a Councilor of WAMIP (the World Alliance of Mobile Indigenous Peoples) and a member of the Food Security Mechanism of FAO. Safouratou holds a master's degree in communications and a master in project management, works part-time as teacher and volunteers with RBM and other rights-based organizations for the recognition of the rights of pastoralists and the security of pastoral economies in the Sahel. In fulfilling her role as ICCA Consortium coordinator for the Sahel region, Safouratou is benefitting from her abundance of regional contacts developed through RBM.

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**AURÉLIE NEUMANN (BELGIUM)**

Always curious to learn, **Aurélie** spent quite some time at the Free University of Brussels, studying psychology first, then cinema, and eventually environmental sciences and management. Her master thesis focused on the integration of endogenous ecological knowledge into protected areas management in Peru, a country where she also carried out her academic internship in 2009 (Santuario Nacional Tabaconas Namballe, Cajamarca). Her strong interest in biocultural diversity and community conserved areas arose at that time. Then she worked for two years with urban communities in Brussels (on a project called "Sustainable Neighborhoods," aimed at empowering people to implement environmentally-sound actions in the area where they live), which left her with some experience in group dynamics and participatory processes, and a lot of questions regarding democracy and citizens' initiatives. She also worked as a volunteer with Greenpeace Belgium, and likes to be a pacifist militant. She will soon be starting as a program assistant within the ICCA Consortium, in order to document and disseminate information about ICCAs.

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**DARIO NOVELLINO (ITALY)**

**Dario** is an anthropologist by training but, rather than pursuing an academic career, he decided to dedicate his life to sustaining the indigenous peoples' struggle for self-determination on the Island of Palawan (The Philippines). His engagement with the indigenous people of the Philippines preceded by many years his first encounter with academia. His effort to protect indigenous traditional resource rights has been relentless over the last twenty-five years, resulting in concrete local processes empowering local communities and training them in the use of Web2 tools for advocacy. He has published extensively in the fields of environmental anthropology, ethnoecology, indigenous knowledge, shamanism, ritual, cosmology and the anthropology of development.

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**LEONEL PERALES (MEXICO)**

**Leonel** is a 21-year-old man who represents the Comcáac Nation and is a student in ecology at the Sonora State University in Mexico. He has worked in a number of conservation and natural resource management projects and has participated in a number of national and international congresses. He is interested in the scientific knowledge of the Comcáac community and other indigenous peoples as well as their customs and ways of life.

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**FALIARIMINO RAKOTOMANA (MADAGASCAR)**

**Faliarimino** is an economist working in local and community development in vulnerable communities. He has contributed to strengthening the community management of diverse natural habitats and their important biodiversity in various regions of Madagascar, whilst also supporting the development of sustainable use of resources. He now works for the GEF/UNDP Small Grants Program and the COMPACT (Community Management of Protected Areas) initiative of the United Nations Foundation based in Toliara, Southwest Madagascar. Faliarimino is convinced that the effectiveness of natural resource conservation must be based in the restitution and strengthening of community governance models that have long existed and been transmitted between generations. Moreover, he strongly believes in the implementation of a landscape approach – which involves taking into account, involving and strengthening the different elements of the landscape – in conservation practices.

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**ZACHARY ROMANO (CANADA)**

**Zach** is a Métis from an Alberta based family: his mother is a L'Hirondelle, and his direct family line includes the Callious and the Gairdners. The traditional, ancestral territory of his Métis [Cree/Iroquois] grandparents includes Lac St. Anne and the historic Métis community of St. Albert in central Alberta. He offers many thanks for the opportunity to work and live in Coast Salish territory today.

After earning his Bachelor's degree in Indigenous Studies from the University of British Columbia, he was invited by the Tlowitsis Nation to assist with a project designed to mobilize members of the Tlowitsis diaspora in the context of treaty. The project, called the Tlowitsis Citizens Advisory Group, prompted him to pursue a Master's degree at the University of British Columbia-Okanagan. His thesis explores the tensions that emerged through the re-engagement of a homeland that is both remembered and imagined among members of this multigenerational, dispersed community.

His research interests include community-based research, diasporic relationships with place and Aboriginal rights and title. He is specifically interested in the emerging theoretical area of place-focused research and the challenges for Aboriginal communities at odds with bounded notions of Aboriginal rights.

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**JEAN-FRANÇOIS ROUX (FRANCE)**

**Jean-François** is the co-organizer of the field visits, which took place in the Minervois – the territory participants visited together. He contributes as an inhabitant of this land, as an economic actor, and as a campaigner for environmental causes. He is an active member of the Voluntary Reapers of GMOs, and he and his partner **Maryse** speak Spanish and welcomed the Spanish-speaking workshop participants to their bed and breakfast.

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**SALATOU SAMBOU (SÉNÉGAL)**

**Salatou** is a fisherman from Casamance, President of the Fishers Association of the Rural Municipality of Mangagoulack (APCRM). The Association and its larger community are at the origin of the formal establishment of the ICCA named Kawawana—a coastal and marine area of 9,665 hectares fully governed, managed and conserved by local initiative. Kawawana is the first ICCA officially recognized in Senegal by regional authorities on the basis of the decentralization law, a feat that would have been impossible without Salatou's vision, enthusiasm, determination, and diplomatic abilities. The experience and capacities of Salatou are well-recognized in the region and he has been organizing and attending a number of field exchanges and training initiatives in West Africa. He is currently engaged to assist the expansion of ICCAs in Casamance and the region at large "while maintaining their quality and integrity," in particular through the promotion of appropriate forms of recognition and support. Salatou is the ICCA Consortium's Coordinator for coastal and marine environments of West Africa.

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**OCTAVIANA TRUJILLO (UNITED STATES)**

**Octaviana** has worked over the past three decades in the area of educational program development for minority and multicultural populations, particularly Indigenous Peoples. In 1991 she received her doctorate in indigenous language policy and planning from Arizona State University. Her studies have been augmented through academic activities, such as a Fulbright Fellowship in India, attending the *Instituto Cultural de Guanajuato* in Mexico, participating in the 17th study session of the International Institute of Human Rights in Strasbourg, France and fellowship study at the Salzburg (Austria) Seminar, *Race and Ethnicity: Models of Diversity*. Dr. Trujillo has been the recipient of a number of academic research awards including a Newberry Library Scholarship for research at the D'Arcy McNickle Center for the History of the American Indian, Rockefeller Foundation fellowship, Smithsonian Community Scholar Fellowship and National Kellogg Leadership Fellowship.

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