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## LOCALLY MANAGED ECOSYSTEMS TOOLKIT



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**TOOLKIT 6**

# LOCALLY MANAGED ECOSYSTEMS

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# WELCOME TO THE LOCALLY MANAGED ECOSYSTEMS TOOLKIT!

This toolkit gathers together information on seven tools that have been successfully used by members of the International Land Coalition (ILC) to enable the role of local land users in territorial and ecosystem management. It is intended to facilitate mutual learning based on the good practices of specific ILC members.

The opportunity to share knowledge is one of the main benefits of being part of a network like ILC. Use these tools, adapt them to your specific context, share them with your partner organisations, and share with us your achievements and successes!

## WHAT IS THIS TOOLKIT FOR?

This toolkit aims to provide information on a range of tools, intended to be effective at global, national, and community levels, depending on their features. One of the main characteristics of the tools is their adaptability to different contexts and areas of work. We aimed for these tools to be clear, replicable and, above all, useful in protecting the diverse tenure and production systems upon which people's livelihoods depend.

## WHAT'S THE STORY BEHIND THIS TOOLKIT?

The tools presented in this toolkit have been either developed or implemented by ILC members. The [Database of Good Practices](#) gathers the good practices shared by ILC members and partners around the 10 ILC commitments for people-centred land governance. It also includes good practices developed and implemented to enable the role of local land users in territorial and ecosystem management. This toolkit is the result of an analysis of these good practices to extract information about seven tools, selected for inclusion in this toolkit by using replicability as the key criterion. The selected tools represent three regions: Asia, Europe and the Middle East, and Latin America and the Caribbean.

## HOW TO USE THE TOOLKIT?

Each section describes the characteristics of one tool: its goal, actors involved, the ILC members that have used it, the expected outcomes of using the tool, and a step-by-step practical guide to implementation. The stories at the end of each section summarise aspects of good practice connected with the tool's use by one or more ILC members. Tools can be adapted to different contexts or needs. By using the links available, it is possible to access more information about each tool and to get in touch with ILC members who have used it.

# COMMUNITY FOREST GOVERNANCE STRATEGY

## THE TOOL

A **community forest governance strategy** is a four-tier tool which caters for the formation of forest protection committees (FPCs) and supports forest resource management. The tool is designed for the promotion and protection of land tenure systems of forest-dwelling indigenous communities. It combines traditional and non-traditional self-governance institutions.

## ITS GOALS

- Recognition of **rights** of indigenous communities **to forests and forest resources**
- Enhanced **capacity for forest community self-governance**
- **Implementation of national statutes**
- Establishment of **forest protection committees (FPCs)** with legal personality
- **Planned forest resource use**
- Adoption and implementation of **best practices in forest and forest resource management**

## ACTORS INVOLVED

Civil society organisations (CSOs), local non-governmental organisations (NGOs), local indigenous communities, traditional village councils, Forest Protection Committees (FPCs), government departments and ministries, local research institutions, local councils.

## ALREADY TESTED BY

International Work Group Indigenous Affairs - IWGIA (India)  
<https://www.landcoalition.org/en/explore/our-network/international-work-group-indigenous-affairs/>

## FURTHER INFORMATION

Protecting forests and securing customary rights through Community Forest Governance  
<https://learn.landcoalition.org/en/good-practices/protecting-forests-and-securi...>  
<https://learn.landcoalition.org/en/good-practices/protecting-forests-and-securi...>

## EXPECTED OUTCOMES

- Protection of land rights of forest-dwelling communities
- Equitable access to forest land and forest resources
- Implementation of legislation recognising forest rights Formation of Forest Protection Committees
- Environmentally friendly management of forest land
- Strengthened traditional livelihoods and increased income for families leading forest resource-based livelihoods
- Strengthened traditional land management practices for climate change mitigation and adaptation.

## HOW IT WORKS

A **community forest governance strategy** allows for community-based management of forest land and forest resources and the formation of Forest Protection Committees (FPCs). The FPCs consist of members of forest-dwelling communities and are each composed of 20 members – 10 women and 10 men. Through them, forest-dwelling communities secure their rights to access and use grazing grounds and water bodies, and the right of ownership and access to minor non-timber forest products (NTFPs).

## COMMUNITY FOREST GOVERNANCE STRATEGY STEP-BY-STEP

### 1. RESEARCH AND PARTNERSHIP WITH RESEARCH INSTITUTIONS

The conceptual stage begins with meetings between all interested stakeholders, such as local NGOs, grassroots movements, and research institutes that are interested in the study and protection of the forest rights of local and indigenous communities. Meetings include an extensive analysis of the situation on the ground and possible interventions. For a comprehensive approach to the protection of forest tenure systems, the implementing organisations:

- identify sources of income and livelihood for forest-dwelling communities;
- link their deprivation of forest land and resources to their loss of incomes and livelihoods;
- link their forest tenure to their culture and ancestral history.

The conceptual stage allows the implementers and partners to strategise on the most effective interventions for upholding the forest and natural resource rights of forest-dwelling communities.

### 2. ASSESSMENT OF ENABLING LEGISLATION AND IDENTIFICATION OF RECOGNISED LAND TENURE SYSTEMS

The implementing organisation must research and assess all applicable forest laws and corresponding tenure systems. This includes the recognised owner of forest lands and resources. If they are owned by the State, research is necessary on any recognised exceptions and circumstances under which local communities, biodiversity conservation organisations, or investors are authorised to own forest land and resources.

Where local communities have ownership or access rights, the State may act maliciously and frustrate these rights. In such circumstances, it is useful to document this information for future lobbying, advocacy, or lawsuits and to research and plan potential policy proposals and potential interventions at community and national levels.

### 3. COMMUNITY MOBILISATION AND CREATION OF FPCs

Both formal and informal channels can be used to mobilise the community around the idea of forest protection. The traditions of forest-dwelling communities are based on respect for and protection of forests; thus respecting and using their traditions, culture, and ancestral strategies for forest protection enhances community buy-in.

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## FROM THEORY TO PRACTICE: THE EXPERIENCE OF IWGIA



A Community Forest Governance Strategy is holistic and all-inclusive; as such, it includes:

- the traditional village council, which is responsible for leading and coordinating community initiatives;
- FPCs, which are responsible for forest management;
- women's cooperatives, which advocate for the protection of women's land rights and women's access to forest land and resources; and
- youth forums, which ensure equitable access to forest land and resources for youth.

### 4. COMMUNITY-LED INITIATIVES

Partnering with the traditional village council, a grassroots-led movement for the restoration of the rights of forest-dwelling communities is launched. The FPCs provide a common platform for sharing experiences and coordinating activities.

The local community identify themselves as the owners of the forests and forest resources; as such, they must be involved in the rehabilitation of denuded forests and the maintenance and management of forest land and resources.

### 5. CAPACITY BUILDING

The implementing organisation undertakes stakeholder training, focusing on and including members of the four types of committee mentioned above. The overall training areas include:

- community mobilization techniques;
- advocacy, lobbying, and strategising methods and techniques;
- cultural and traditional identity of indigenous forest-dwelling communities;
- land rights of indigenous peoples, especially women and youth;
- forest management and biodiversity conservation (including forest and vegetation mapping, and trade of non-timber forest products); and
- climate change mitigation and adaptation strategies.

### 6. LOBBYING AND ADVOCACY

It is extremely important to document the implementation of all activities planned by the FPCs. These records highlight the baseline and changes that have been effected through the interventions of the FPCs. With this information, it is possible to advocate for legislative protection of the FPCs and of the land, water, and access rights of local forest-dwelling communities.

The State of Jharkhand (its name means "Land of Forests") in eastern India is home to forest-dwelling indigenous peoples, known collectively with other indigenous peoples of India as Adivasi. A majority of the Adivasi in Jharkhand depend on forests and forest resources for their livelihoods and cultural identity. They also obtain from forests food, fodder for their animals, building materials, and cash income through the sale of non-timber forest products. However, over the years, they have increasingly been deprived of forest land and resources.

Indian forest policy had vested all forest lands in the State, effectively making forest dwellers' land tenure systems illegal and depriving them of their right to forest land and resources. An exception existed under the Chotanagpur Tenancy Act of 1908, which recognised common property rights over forest land in 446 villages of the Munda people. However, the State had been frustrating these protected forest rights: 290 villages had lost their protection status, while some had been taken over by the Forest Department for "scientific management".

IWGIA partnered with Jharkhand Jungle Bachao Andolan (JJBA), a grassroots organisation, and Bindra Institute for Research, Study and Action (BIRSA).

Through research, IWGIA and its partners were able to point out connections between the disadvantaged position of the Adivasi and the fact that they had been deprived of forest land and resources.

IWGIA and its partners intervened to enforce the forest land and resource rights of forest-dwelling communities. Through the formation of FPCs, the implementing partners managed to mobilise communities around a common goal. With the implementation of forest protection activities, which included building the capacity of the FPCs on forest management and biodiversity conservation, along with forest and vegetation mapping, trade of NTFPs, and climate change mitigation and adaptation strategies, IWGIA managed to demonstrate that it is possible for communities to become leaders in forest resource management and governance.

Through continued advocacy, the work of IWGIA and JJBA positively influenced the government to pass the Scheduled Tribes and Other Traditional Forest Dwellers (Recognition of Forest Rights) Act 2006. The Act gave Adivasi and other forest-dwelling communities limited ownership rights to agricultural land, rights to access and use grazing grounds and water bodies, and the right of ownership and access to minor NTFPs.

# SUPPORTING FAIR RECOGNITION OF CUSTOMARY LAND TENURE AND USE SYSTEMS

## THE TOOL

A process for supporting the implementation of new policies and laws that allow for community forest claims and protect the rights of forest-dwelling communities to live on and cultivate forest land.

## ITS GOALS

- Fair recognition of customary land tenure and use systems** of indigenous forest-dwelling communities
- Protection of natural ecosystems and sacred lands** of indigenous peoples
- Implementation of national laws** that protect diverse tenure systems

## ACTORS INVOLVED

CSOs, local and international NGOs, forest-dwelling indigenous communities, forest rights committees (FRCs), government ministries.

## ALREADY TESTED BY

Trócaire (India, Global)  
<https://www.landcoalition.org/en/explore/our-network/tr%C3%B3caire/>



## FURTHER INFORMATION

District-wide movement achieves recognition of community forest rights  
<https://learn.landcoalition.org/en/good-practices/district-wide-movement-achieves-recognition-community-forest-rights/>

## EXPECTED OUTCOMES

- Protected shared resources for use of villagers and secondary users.
- Village and inter-village land use management plans and agreements.
- Agreed and coordinated implementation of land use plans and agreements.
- Gender and social equitable participatory land use planning processes.
- Livestock mobility facilitated and livestock routes protected.
- Enforcement of by-laws.
- Registered village land boundary maps and deed plans for the villages.
- Issuance of Group Certificates of Customary Rights of Occupancy (CCROs).
- Digitised community rangeland maps, documenting community resources.
- Management plans developed and implemented.

## HOW IT WORKS

The process is statute-based and supports the engagement of forest-dwelling communities on their rights and government institutions on their obligations to protect the land rights of forest-dwellers. Forest dwellers can lodge community forest claims with forest rights committees (FRCs), a statutory body tasked with the allocation and registration of forest land rights.

## SUPPORTING FAIR RECOGNITION OF CUSTOMARY LAND TENURE AND USE SYSTEMS STEP-BY-STEP

### 1. PARTNERSHIP AND STRATEGY BUILDING

First, it is important to form partnerships with local organisations, volunteers, and grassroots movements that are already working on the same issue, or are working in remote and hard-to-reach areas, or have particular expertise that is needed for the implementation of the project. The partners can be organised into a network or coalition of members who have similar goals. The network of members will assess the applicability of current laws and the protections that they offer to forest-dwelling communities. They also assess the situation on the ground and ascertain the number of families that need assistance in enforcing their land rights. Thereafter, they agree on a strategy for supporting local communities to enforce these rights.

### 2. COMMUNITY MOBILISATION

Indigenous communities must be engaged with in order to sensitise them on any legislative changes and their rights and entitlements under the laws. This can be done through local and customary authorities who are well respected in communities and through community meetings and assemblies. The meetings present an opportunity to ascertain the community's land use priorities and to develop community-driven plans for enforcing their land rights.

### 3. TRAINING OF GOVERNMENT OFFICIALS

Government, through its established commissions or committees, is a major stakeholder in land governance. The success of interventions in the protection of forest land rights therefore also hinges on the capacities of government agencies and effective engagement with them. Trainings, seminars, workshops, and orientation programmes can be used to strengthen the capacity of such agencies to implement laws and register the land rights of forest-dwelling communities. Important capacities include resource mapping, lodging claims for community members, and effective processing of land claims.

### 4. LAND REGISTRATION

All the partnering organisations assist local communities in filing their land claims and in moving through the bureaucratic process of land registration. This includes assisting senior citizens and remote communities to collect the necessary documentation, fill out forms, and submit them to the relevant Forest Department.

*For a gender-sensitive approach, it is essential to engage patriarchal communities to include women's names on title deeds and to recognise the land rights of women in female-headed households.*



## FROM THEORY TO PRACTICE: THE EXPERIENCE OF TRÓCAIRE

In order to protect the sacred forest land rights of the Adivasi (indigenous peoples) in Koraput, India, Trócaire formulated a strategy and a process to support the implementation of laws and policies that would protect their land rights.

First, Trócaire partnered with a local NGO which was already working very actively on forest rights issues with other local NGOs, CSOs, and grassroots organisations, who together had formed a District Forest Network (DFN). To strengthen both top-down and bottom-up land governance, DFN formulated a strategy for engaging with local communities on their land rights and building the capacities of the Forest Rights Committees (FRCs), the primary community institutions tasked with determining the land rights of individuals. To mobilise communities and create awareness about the rights of indigenous peoples, Trócaire, through its local partners, engaged forest-dwelling indigenous communities in 1,274 villages. Through community meetings and individual meetings with community leaders, Trócaire, local partners, and DFN managed to mobilise communities to enforce their forest land rights.

DFN also assisted local communities to register their land rights with the District Administration Office, reaching out to community members living in remote areas to assist them to do this.

Capacity building with the FRCs began to yield results as they became more proactive in performing their ecosystem management duties. In a bid to enhance their efficiency, the District Administration engaged DFN to facilitate their restructuring and to further build their capacity. As a result, the District Administration granted 26,000 individual claims and accepted submissions from communities who had previously been deprived of their land rights.

# RESISTING EVICTION BY DEMONSTRATING THE BENEFITS OF TRADITIONAL FOREST ECOSYSTEM MANAGEMENT

## THE TOOL

**Resisting eviction by demonstrating the benefits of traditional forest ecosystem management** enables forest-dwelling communities to continue to manage and regenerate forest biodiversity while securing their customary lands, livelihoods, and ancestral territories. The community-led tool facilitates the management of forest pastures and waterways using the traditional ecosystem practices of forest-dwelling communities and the conservation of forest biodiversity and wildlife, as opposed to the removal of forest-dwelling communities from their ancestral lands and their resettlement in areas that are foreign to them.

## ITS GOALS

- Preservation of **traditional livelihood activities** of forest-dwelling communities
- Protection and preservation of **forest ecosystem management practices of local communities**
- Restoration of forests through **traditional ecosystem management**
- **Protection against eviction** from ancestral lands
- Protection of **forest biodiversity and wildlife**
- Enhanced **capacity for forest community self-governance**

## ACTORS INVOLVED

CSOs, local NGOs, forest-dwelling communities, wildlife and forest conservation authorities, government departments.

**ALREADY TESTED BY**

Krishi Avam Paristhitiki Vikas Sansthan

- KRAPAVIS (India)

<https://www.landcoalition.org/en/explore/our-network/kripsi-avam-paristhitiki-vikas-sansthan/>

**FURTHER INFORMATION**

Pastoralists re-establish traditional ecosystems and customary grazing rights  
<https://learn.landcoalition.org/en/good-practices/pastoralists-re-establish-traditional-ecosystems-and-customary-grazing-rights/>

**EXPECTED OUTCOMES**

- Protection of forest-dwelling communities from eviction
- Use of traditional forest ecosystem management practices to conserve biodiversity
- Conservation of forest biodiversity
- Community-led ecosystem management.

**HOW IT WORKS**

Forest-dwelling communities resist eviction by demonstrating that their traditional forest ecosystem management practices are essential for conserving wildlife and forest biodiversity, and also for strengthening their livelihoods.

**RESISTING EVICTION BY DEMONSTRATING THE BENEFITS OF TRADITIONAL FOREST ECOSYSTEM MANAGEMENT STEP-BY-STEP****1. ASSESSMENT OF LAWS**

The first step is an assessment of laws and their effects on the community. The assessment helps to identify gaps that make local communities vulnerable to evictions from their ancestral lands without due consideration of their cultural and traditional ties to the land and their roles in the use of traditional practices in forest ecosystem management.

The rights of local communities are analysed, keeping in mind the effects of the laws on their rights and livelihoods. The analysis should consider the possibility of the communities' loss of access to their ancestral lands, the obliteration of forest ecosystem management practices, and alterations to forest-based lifestyles, including the loss of knowledge of traditional medicinal herbs, waterways, and pasture-enriching herbs that are native to the area.

**2. IDENTIFYING INTERESTS COMMON TO THE GOVERNMENT AND TO FOREST-DWELLING COMMUNITIES**

Governments or forest resources management authorities pass laws for the conservation of forest resources. It is essential for the government and the community to work together towards sustainable forest management by balancing economic, ecological, and social functions of forests. A holistic, cross-sector approach linking forest policy programmes to rural development is essential for a mutually beneficial forest policy.

Cooperation and coordination between forest communities and the government averts the risk of adverse laws that affect the land rights of forest-dwelling communities, and often do not achieve the desired results of conserving wildlife and forest biodiversity.

As such, joint planning and community consultations are important to identify the results desired by both the local community and the forest authorities. For instance, the government might legislate to mitigate unplanned timber felling, while the local community is interested in maintaining access to non-timber forest products (NTFPs).

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Furthermore, it is important to promote wildlife and biodiversity conservation using traditional and cultural ecosystem management practices that take into account the fact that agro-pastoralists depend on a balanced ecosystem for livestock grazing, water, firewood, medicinal plants, nuts and fruits, materials for housing, and other produce.

### **3. ROLES OF COMMUNITY MEMBERS IN FOREST ECOSYSTEM MANAGEMENT**

Forest-dwelling communities have been instrumental in preserving forest biodiversity and resources. They have conserved endemic, endangered, and threatened plant species and medicinal herbs. The essence of traditional forest management practices is that forests are ecologically fragile and that they should be used and conserved simultaneously. The community's role in forest management is to manage the forests in a manner that minimises the need for national laws and regulations that might weaken the customary and statutory land rights of forest-dwelling communities, while promoting laws that strengthen these land rights. As such, the traditional role of local communities in managing forest ecosystems is significant and should be emphasised.

It is important therefore to work with forest-dwelling communities to revive their traditional ecosystem management practices, both conceptually and physically. This may include:

- working with the community to revive or repair waterways, trenches, ponds, and water harvesting structures;
- reviving and maintaining nurseries for trees and traditional shrubs for planting in the forest;
- enhancing the capacity of community members to manage and maintain forest lands;
- Compiling reports on forest areas under traditional ecosystem management.

### **4. COMMUNITY AND STAKEHOLDER MOBILISATION**

It is imperative to engage with communities and to mobilise them around the idea of reviving, restoring, and documenting the traditional knowledge and practices linked with dryland biodiversity management.

There are three tiers of engagement that should be conducted:

- At community level, all forest-dwelling communities must be involved in the use of traditional practices to manage forests.
- At the wider societal level, it is essential to draw attention to the benefits of community-led forest management initiatives, highlighting their socio-ecological and livelihood benefits. This is also essential for introducing traditional forest management challenges into national-level policy discourse.
- At a political level, it is essential to advocate for policy and legislative changes to recognise the right of forest-dwelling communities to use traditional forest ecosystem management practices to control and manage the forest lands upon which their livelihoods depend.

### **5. RIGHTS AND RESPONSIBILITIES APPROACH**

A rights and responsibilities approach to land governance enables the government, the local community, and all other stakeholders to achieve good governance and economic, social, and environmental development.

The rights aspect is concerned with land ownership and tenure, while the responsibilities aspect usually concerns restrictions and control of the use of land, including commitments to environmentally friendly land use practices.

In order to implement a rights and responsibilities approach to forest land governance, the forest-dwelling community is encouraged to treat their forest land in a manner that conforms to their traditional and cultural land management practices. This includes communities using self-sustaining traditional and socio-religious ecosystem management practices.

**CONT.** ▶

## FROM THEORY TO PRACTICE: THE EXPERIENCE OF KRAPAVIS



### 6. CREATION OF COMMUNITY FOREST MANAGEMENT INSTITUTIONS AND BY-LAWS

For communities to fully manage their forests, they need the support of community institutions with sufficient capacity. This includes establishing self-help groups, joint forest management committees, forest rights committees, biodiversity management committees, and animal health workers' committees.

These institutions are essential for facilitating community-based and community-led forest ecosystem conservation initiatives. They work to enhance the capacity of communities to develop their own pasture and agro-forestry models. These may include plans for planting and conserving fodder, the introduction of lopping and rotational grazing practices, efforts to reduce open grazing, selective interbreeding, and the use of ethno-veterinary practices.

The institutions are also tasked with assisting the forest-dwelling communities to establish and manage learning and knowledge sharing platforms such as herders' meetings, orientation camps, competitions, and trainings. It is also essential to host an in-depth training course on animal health, and to engage animal health professionals to work with the community.

Forest-dwelling communities have used traditional and cultural forest ecosystem management tools to enhance their livelihoods and in turn influence national policies. In Rajasthan, India, KRAPAVIS worked with forest-dwelling communities who were at risk of eviction and resettlement to design and implement a tradition-based pasture and agro-forestry model for the management of their forest lands.

The Sariska Tiger Reserve (STR) was declared a wildlife sanctuary in 1955, and the local Gujjar communities have been at risk of eviction from the reserve for over 50 years. To avert imminent eviction, they have worked with KRAPAVIS to demonstrate that their traditional forest management practices are in harmony with the government's aims to protect forests and forest wildlife. They have used the Oran and Oran Talaab traditional forest management practices to manage their forests: the Oran system is a sacred forest ecosystem comprising grassland, medicinal trees, shrubs, and Oran Talaab (waterways), and is unique to the tiger reserve region.

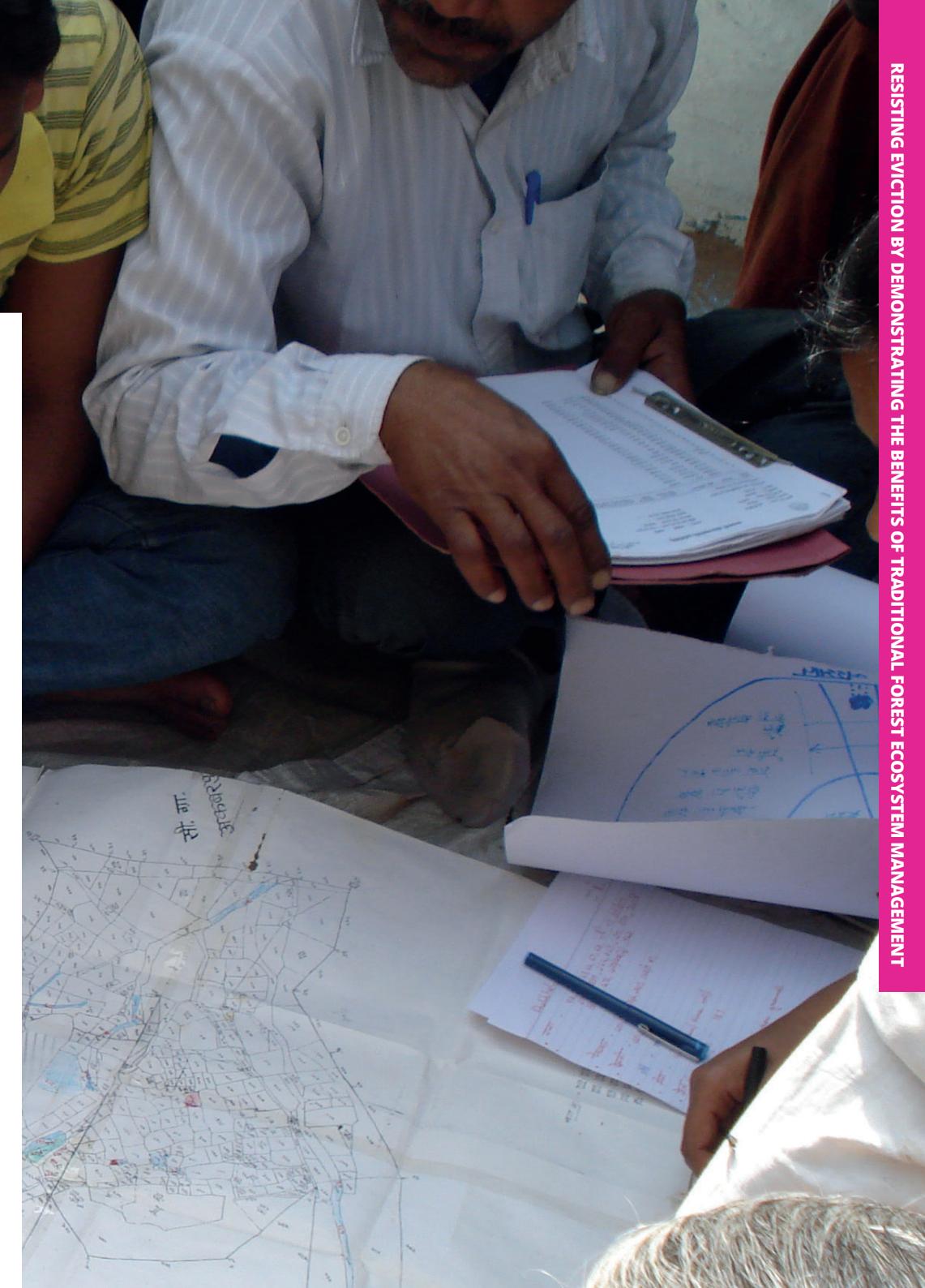
In order to protect the sacred forest land rights of the Gujjar communities, KRAPAVIS formulated a strategy and process to support them to design and implement community pasture and agro-forestry models. KRAPAVIS promoted the integration of wildlife conservation (i.e. the preservation of the tiger population) with traditional ecosystem management and local pastoralists' economic needs. This approach takes into account agro-pastoralists' dependency on the Oran system for livestock grazing, water, firewood, medicinal plants, nuts and fruit, materials for housing, and other produce.

Significantly, KRAPAVIS worked with the communities to assess laws to identify those that were affecting their land rights. The Wild Life (Protection) Act 1972 sought to protect wildlife but it had adverse effects on the land rights of forest-dwelling communities, leaving them at risk of eviction. To avert this threat, KRAPAVIS sought to align the aims of the forest authorities and the local communities. One of the most important aspects was the creation of community-led institutions that manage and implement community pasture and agro-forestry models that aim to restore and rejuvenate the Oran system for the traditional management of grazing lands.

Self-help groups, joint forest management committees, forest rights committees, biodiversity management committees, and animal health workers' committees were established to manage all the forest resources of the community.

With the assistance of KRPAVIS, the community has also advocated for forest management policies that recognise the interdependence between the traditional Oran system, the livelihoods of indigenous peoples, and the management of wildlife and biodiversity on drylands. The success of the tool has proved that communities and forests can co-exist.

As a result, the Oran system was recognised under the state forest policy as a living ecosystem that needs to be preserved for the purposes of biodiversity conservation and the religious faith of indigenous peoples. KRPAVIS further engaged in an initiative titled 'Documentation-Coalition-Lobbying', which highlighted new protections afforded to forest-dwelling pastoralists and drew widespread attention to the Scheduled Tribes and Other Traditional Forest Dwellers (Recognition of Forest Rights) Act (FRA), 2006.



# RESISTING MINING ACTIVITIES THROUGH COMMUNITY ECOLOGICAL RESERVE MANAGEMENT

## THE TOOL

**Community ecological reserve management** is used to resist the advance of large-scale mining industries in areas inhabited by indigenous communities. Community establishment, ownership, and management of ecological reserve sites facilitates the conservation of forest ecosystems that are at risk of being lost to mining activities.

## ITS GOALS

- Protection of **forest ecosystems, forest biodiversity, and wildlife**
- Resisting the **advance of large-scale mining activities** into the lands of indigenous peoples
- Restoration of forests through the **establishment of forest ecological reserves**

## ACTORS INVOLVED

CSOs, local NGOs, local forest-dwelling communities.

## ALREADY TESTED BY

Instituto Para el Desarrollo Rural de Sudamérica - IPDRS  
(Íntag community, Ecuador)  
<https://www.landcoalition.org/en/regions/latin-america-caribbean/member/ipdrs>



## FURTHER INFORMATION

Establishment of Junín Community Reserve to revalue and defend the forest  
<https://learn.landcoalition.org/en/good-practices/establishment-of-jun%C3%ADn-community-reserve-to-revalue-and-defend-the-forest/>

Territorial defence against extractive industries in the Íntag Valley  
<https://learn.landcoalition.org/en/good-practices/la-defensa-territorial-del-valle-de-%C3%ADntag-frente-al-extractivismo/>

## EXPECTED OUTCOMES

- Protection of forest ecosystems from the degradation caused by mining activities
- Establishment of eco-reserves to conserve forest biodiversity
- Community-led ecosystem management
- Enhanced capacity for forest community self-governance.

## HOW IT WORKS

**Community ecological reserve management** serves to prevent and curb the advance of mining activities in forests inhabited by indigenous peoples in order to protect forest biodiversity and ecosystems.

## PAYMENT FOR ECOSYSTEM SERVICES STEP-BY-STEP

### 1. PARTNERSHIP BUILDING

It is important to keep stock of all community lands, including lands that are under mining concessions and are controlled by mining companies. This gives the community an opportunity to identify all stakeholders, including those with interests that conflict with theirs. All relevant stakeholders with an interest in or influence over rangeland resources are identified, as well as their locations, roles, and responsibilities, in order to ensure full stakeholder representation.

It is also essential to identify holders of rights and responsibilities over pasturelands, including how they relate to each other.

### 2. CREATION OF LOCAL COMMUNITY ASSOCIATIONS

The community is mobilised to create an association of community members that will manage their forest resources. They are mobilised to create a natural reserve that will manage forest lands in an eco-friendly manner in order to preserve the local biodiversity and ecosystem. The community association works with the local community to acquire land to be managed under the new ecosystem management regime.

### 3. CREATION OF RESERVES

The community works together to purchase and create a community reserve to protect and revive forest ecosystems that have been destroyed or affected by mining activities. This is premised on the need to develop economic activities that are not linked to extractive industries, but rather to create an ecologically friendly economic model that also protects the livelihoods of forest-dwelling communities.

### 4. ECO-TOURISM, ORGANIC FARMING, AND ALTERNATIVE INCOMES

It is essential to create income streams to improve the livelihoods of the local communities who manage the reserves. This may include the establishment of an eco-tourism site within the reserve. The local community may facilitate tourism activities while promoting natural ecosystem management. Local youth may also engage in handicrafts and organic agriculture, and sell their products at eco-camps. The local community may thus increase their incomes and improve livelihoods through eco-friendly methods, which do not degrade the local ecosystem.

*Stakeholders can be identified through various means, including interviews with key community members, observations on the ground, and through convening community meetings to generate an all-inclusive list of communities and community members whose livelihoods depend on access to and use of rangeland resources.*

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## FROM THEORY TO PRACTICE: THE EXPERIENCE OF THE ÍNTAG COMMUNITY

### 5. ADVOCACY FOR THE PROTECTION OF FORESTS

When mining concessions are granted, the local community's free, prior and informed consent (FPIC) must be sought by the mining companies. Where their land rights have been violated by mining companies, the local community have power to advocate for better management of forest lands by extractive industries. Furthermore, they can petition the government to better vet mining companies before they are granted exploration rights within forests occupied by local communities.

The local community also engage the government to promote environmentally friendly economic revitalisation and economic diversification that does not involve degradation of the environment. Most importantly, the local community must advocate for changes in legal regimes that prioritise financial gains from extractive industries over the well-being of the local community and the natural ecosystem that sustains them.

In Ecuador, large-scale mining by global companies had been on the rise since 1990, with about 20% of the national territory held under mining concessions. Large-scale mining companies had been granted concessions in the Íntag region, even though the concession areas overlapped with protected areas, indigenous peoples' territories, and water bodies, and all without the FPIC of affected communities.

After years of unmitigated destruction of the natural ecosystem by mining companies, the local community decided to rejuvenate the forest's natural ecosystem. To curb the expansion of extractive industries, Defensa y Conservación Ecológica de Íntag (DECOIN), a CSO working with the Íntag community, embarked on an awareness-raising campaign to educate the entire region about the effects of mining on the natural ecosystem. Thanks to this campaign, the community agreed to protect their lands against the expansion of extractive industries in their territories.

Through a process of consensus building, the community agreed to purchase land previously held under concession title by Bishi Metals, a Japanese mining company. The community formed the Junín Community Reserve to manage and protect natural ecosystems on the land that they reclaimed. The Íntag community progressively purchased land in the forest from mining companies in order to create the reserve.

Once the reserve was created, the community focused on creating production alternatives that were both sustainable and forest ecosystem-friendly. Through organic coffee farming, eco-tourism, value addition, production of self-care products using plants such as aloe vera, and the sale of traditionally made handicrafts, the Íntag community and Junín Community Reserve sought to promote economic activities with the least environmental impact, and to put an end to all extractive activities within their forests.

The reserve has purchased 15 properties, covering 1,430 hectares, with the economic support of local, national, and international partners. To date, 45 water bodies have been put under community management for the benefit of the Íntag community, 1,700 families have benefited directly from the management of the reserve, and 1,450 children from 29 schools in the area have been trained and sensitised on environmental issues, creating an environmentally conscious youth. Ultimately, 23 mining concessions, illegally granted without prior consultation of the communities, were reversed.

The community is now focusing on exporting about 150 tonnes of organic coffee annually to eight countries, distributed under the Río Íntag brand.



# FOREST STEWARDSHIP CERTIFICATION

## THE TOOL

**Forest stewardship certification** facilitates the development of national indicators and guidelines for responsible management of forests and forest resources. The certification scheme contributes to restoring the ecological balance of forests by ensuring responsible forest management. It ensures that forests are managed in an environmentally friendly way, providing social, economic, and cultural benefits to communities whose livelihoods depend on them.

## ITS GOALS

- Protection of **forest ecosystems and forest biodiversity**
- Ensuring **responsible management and harvesting** of timber and non-timber forest products (NTFPs)
- **Strengthening forest land tenure** and land rights systems
- Developing a **process for forest certification**
- Strengthening **trade in NTFPs**
- Enhanced **capacity for forest community self-governance**

## ACTORS INVOLVED

CSOs, civil society, international NGOs, agro-industries, government ecology department, state agents for environmental protection and forestry, academia.

## ALREADY TESTED BY

Kyrgyz Association of Forest and Land Users  
 - KAFLU (Kyrgyzstan)  
<https://www.landcoalition.org/en/explore/our-network/kyrgyz-association-of-forest-and-land-users/>

## FURTHER INFORMATION

Forest Stewardship Certification in Kyrgyzstan  
<https://learn.landcoalition.org/en/good-practices/forest-stewardship-certification-kyrgyzstan/>

## EXPECTED OUTCOMES

- Development of a national forest certification scheme
- Environmentally friendly management of forest ecosystems
- Community-led certification of timber and non-timber forest products
- Protection of forest ecosystems from the degradation caused by unplanned harvesting of NTFPs and timber felling
- Community-led ecosystem management.

## HOW IT WORKS

The development of a national **forest stewardship certification** scheme provides a set of guidelines and indicators for the assessment of responsible forest management in line with international standards. All certified products are tracked throughout their supply chain and are guaranteed to come from responsibly managed forests, independently monitored by third-party auditors.

## FOREST STEWARDSHIP CERTIFICATION STEP-BY-STEP

### 1. PARTNERSHIP BUILDING AND COOPERATION AGREEMENT

First, it is essential to select a local coordinator who has the skills to mobilise diverse groups of people with different interests, ideas, and values around a single cause. The coordinator organises and facilitates meetings with all interested and relevant stakeholders, including agro-industries, the government department of ecology, state agents for environmental protection and forestry, and academia. Through negotiations, the interested stakeholders sign a cooperation agreement, under which they commit to the FSC scheme.

### 2. FOREST STEWARDSHIP COUNCIL

The coordinator works closely with the Forest Stewardship Council (FSC), a global, not-for-profit organisation dedicated to the promotion of responsible forest management worldwide. The FSC is a pioneer of forest certification, with a focus on sustainable forest management and the chain of custody of forest products.

### 3. SELECTION OF PILOT SITES

A forest audit gives insight into the availability of timber and non-timber forest products that will be managed under the new forest certification scheme.

In consultation with the local community, pilot sites are selected for implementation of the pilot project. The selected sites must be representative of national forests and the diverse ecosystems of the country, and this presents a unique opportunity to merge the community's forest management model with the FSC certification process.

### 4. ADOPTION OF FOREST MANAGEMENT STANDARDS

Representatives of the FSC and all interested stakeholders are invited to draft a set of national forest management standards. Depending on national interest, the proposed standards may include criteria to monitor the following:

- forest areas that fall outside state forests;
- conservation efforts;
- infrastructure regulations;
- rights of workers and working conditions;
- conflicts and disputes over the ownership or use of forest lands;
- development and implementation of a forest-related anti-corruption policy.

Through negotiations and public discussions, the document is approved and adopted as the agreed national approach to forest stewardship certification.

CONT. ▶

## FROM THEORY TO PRACTICE: THE EXPERIENCE OF KAFLU



### 5. IMPLEMENTATION OF THE FOREST STEWARDSHIP CERTIFICATION PROGRAMME

All the participating communities are trained on the use of the certification scheme, including their obligations and rights. The trainings aim to increase forest-dwelling communities' legal literacy and their understanding of the certification process, and ultimately to improve their access to NTFPs and other natural resources.

Implementation of the FSC programme may include providing access to equipment that is needed for processing and adding value to NTFPs, giving local communities an opportunity to increase their family incomes.

### 6. EXTERNAL AUDIT

After implementation of the pilot project, an external auditor is invited to assess the results of the project sites. The auditor determines whether the sites comply with the FSC programme's aim of sustainable land use and climate-friendly solutions. They also assess the sites' compliance with the law, safety regulations, and principles of gender equality.

Kyrgyzstan has forests that are ecologically rich, with the world's largest remaining areas of ecosystems dominated by fruit-bearing woody species. Its natural walnut forests are of global significance for biodiversity conservation, but 80% of these ecosystems have disappeared due to logging, poverty, and pressure from a growing population.

Forest-dwelling communities relied on incomes from the trade of NTFPs, yet they had the most insecure forest land tenure, which affected their traditional natural resource management, harvesting, and biodiversity conservation systems. With one-third of family incomes based on the sale of NTFPs, it was essential to protect forest ecosystems and the livelihoods of forest-dwelling communities. To address this issue, KAFLU worked with the Forest Stewardship Council (FSC) and NEPCon, a non-profit organisation working to support better land management and business practices, to design and implement a national forest certification scheme to improve forest management in Kyrgyzstan.

KAFLU worked with NEPCon to develop the Interim National Standard of Kyrgyz Republic, which prioritised adherence to international standards, national legislation, and voluntary guidelines, taking into account the conditions and features of the country's natural ecosystem. Among other things, the new standard governs certification processes for NTFPs; forest land tenure and rights systems; labour protection; natural resource management and use planning; biodiversity conservation; sustainable use of NTFPs; and harvesting, storing, processing, value addition, and marketing of finished products.

KAFLU prioritised efficient partnerships with relevant stakeholders, signing a cooperation agreement with collaborators from civil society, academia, government departments, trade unions, and agro-industries. With this agreement, and after conducting an assessment of the forests' natural cover, three project sites rich in walnut trees were selected for the implementation of pilot projects. Coupled with trainings on implementation of the certification scheme, the legal literacy of forest-dwelling communities and their overall understanding of their rights and obligations were improved.

From the pilot projects, some issues of national priority emerged. To address these, KAFLU suggested that the Criteria and Indicators for Sustainable Forest Management for Kyrgyzstan should include criteria to monitor forest areas that fall outside of State Forest Fund (SFF) territory; conservation; regulation of infrastructure; rights of workers and working conditions; conflicts and disputes over the ownership, use, or management of forests; and the development and implementation of an anti-corruption policy.

As a result, forest-dwelling communities are fully involved in forest management and FSC certification. Seventy-five families who took part in the pilot project received legal titles for the forest lands that they occupy. They also received training on implementation of the FSC standards, their rights arising from participating in the FSC certification process, labour rights, gender sensitivity, food safety, and overall implementation of the tool, as well as receiving equipment to help with the processing of NTFPs.

# SUSTAINABLE LAND AND WATER MANAGEMENT TRAINING

## THE TOOL

**Sustainable land and water management training** improves the performance of existing irrigation facilities and serves as a platform for developing an efficient model for the management of land and water infrastructure. It also facilitates access to funding and expansion of irrigated areas.

## ITS GOALS

- **Training of water users on the use of irrigation systems** for improved performance
- Strengthening water users' **capacities to manage land and water resources**
- Accelerating **water technology transfer** and use of modern cultivation technologies
- **Intensifying agriculture** with the smallest possible environmental footprint
- **Rehabilitation of irrigation systems**

## ACTORS INVOLVED

CSOs, civil society, water users' associations.

## ALREADY TESTED BY

Nongovernmental Organization Bios  
- NGO Bios (Moldova)  
<https://www.landcoalition.org/en/explore/our-network/non-governmental-organization-bios/>

## FURTHER INFORMATION

Training of Water Users Associations for Irrigation for more sustainable land and water management  
<https://learn.landcoalition.org/en/good-practices/training-water-users-associations-irrigation-more-sustainable-land-and-water-management/>

## EXPECTED OUTCOMES

- Efficient use of water infrastructure
- Improved capacities of water users to manage their irrigation schemes
- Transfer of water and irrigation technology
- Rehabilitation of irrigation systems.

## HOW IT WORKS

Small-scale farmers are trained on the sustainable and efficient use and management of land and water resources and infrastructure. Training supports small-scale farming systems, guarantees gender justice in relation to land, and ensures transparency, accountability, and inclusive decision-making in land governance processes, thereby ensuring sustainable land and water and ecosystem management.

## SUSTAINABLE LAND AND WATER MANAGEMENT TRAINING STEP-BY-STEP

### 1. NEEDS ASSESSMENT

In order to capture and address all the irrigation challenges that community farmers are facing, it is essential to begin with a needs assessment and a participatory consultation with local water users, and water users' associations (WUAs) if they exist. Through a consultative process, important information such as WUA members' knowledge of irrigated agriculture and its environmental and social impacts is collected. Other important themes to pay attention to include the WUAs' understanding of relevant legal frameworks; water quality assessment; approaches to calculating irrigation regimes; maintenance of moisture regimes; soil quality assessment, in particular the soil's suitability for irrigation; and irrigation regimes with respect to crops. All this information is taken into consideration when a training programme is developed.

### 2. THEORETICAL AND PRACTICAL TRAINING

Depending on the local community's level of knowledge on irrigation systems, the training can include a combination of theoretical and practical components. Practical presentations are a tool to highlight the environmental and social impacts of irrigation and to demonstrate measures that can be used to avoid adverse effects.

All the information that is generated will contribute to the environmental and social management plans (ESMPs) that the WUAs will develop in a participatory manner.

Trainings are undertaken in interactive sessions that solicit diverse perspectives on irrigation from all participants. Women often have diverse views on water-related issues e.g. access to clean drinking water and safe food for their families, giving consideration to other non-economic factors.

### 3. DEVELOPING ENVIRONMENTAL AND SOCIAL MANAGEMENT PLANS

A workshop or roundtable discussion, in which WUAs present their experiences, lessons learned, and general practices, forms the basis for the creation of ESMPs. All participating farmers receive guidance on the main aspects to address in the development of irrigation system management plans. These include water quality, water deficit, soil quality, requirements of farm crops, relief conditions, environmentally friendly practices, and social and gender mainstreaming at all stages of the decision-making process.

CONT. ▶



## FROM THEORY TO PRACTICE: THE EXPERIENCE OF NGO BIOS

### 4. DEVELOPMENT OF GUIDELINES

Guidelines for irrigated agriculture are essential for effectively managing irrigation systems. These also give guidance for the creation and implementation of ESMPs and for monitoring of the process.

### 5. PEER-TO-PEER LEARNING

To ensure that all the lessons learned by the WUAs are used to improve the work of other WUAs, it is essential to foster peer-to-peer learning. This can be done through study tours or visits to encourage experiential learning, and exchanges with other WUAs that are managing their land and water resources in a sustainable fashion. The experiences of the WUAs are used as a model when organising training events, to demonstrate the benefits and socio-environmental implications of sustainable land and water management on economic activities.

The post-Soviet period in Moldova has been characterised by environmental damage caused by irrigated agriculture. To further compound the problem, irrigated areas have been substantially reduced. Consequently, farmers are faced with challenges stemming from inadequate access to water for irrigation as well as access to credit, markets, knowledge, and agricultural technologies; old irrigation infrastructure; weak capacities of institutions responsible for the management of irrigation water services; under-investment in irrigation system maintenance; and low investment by farmers in high-value agriculture.

All these challenges have reduced the competitive advantage of the agricultural sector and have diminished the incomes of farmers, resulting in a shrinking output of high-value agricultural products such as apples, tomatoes, grapes, and meat and an expansion of wheat and sunflower monoculture. Between 1994 and 2010, the total area of orchards in the country decreased by 30% and that of vineyards by 20%, while the land sown with grains increased by 50% of the total area of crops sown in 1994 and by 65% in 2004. In the 1990s, there were 340,000 hectares of irrigated land in Moldova, while in 2010 there were only 5,000 hectares. As a result, farmers have not been able to finance high-input crops, thus reducing high-value agriculture.

To stimulate growth in irrigated high-value agriculture and to promote an institutional and policy environment conducive to irrigated agriculture, NGO Bios trained 10 Water Users Associations for Irrigation (WUAs) on sustainable land and water management. As part of the Transition to High-Value Agriculture (THVA) Project, NGO Bios worked with the WUAs to build their capacities to develop, update, and implement Environmental and Social Management Plans (ESMPs) and to use, maintain, and manage irrigation facilities.

Using a participatory and inclusive approach, NGO Bios has trained the 10 WUAs to raise their members' awareness of the social, economic, and environmental implications of irrigation and to assist them in updating their ESMPs. The WUAs have also been trained on how to practise high-performance agriculture without damaging the environment. Using their newly acquired knowledge on agro-environmental issues and the implementation of ESMPs, WUA members, who are often small-scale farmers, are practising more viable agriculture which takes account of environmental and social considerations.

The rehabilitation of irrigation systems has enabled agricultural producers to apply modern cultivation technologies, increasing their agricultural production and, in turn, their incomes from high-value agriculture (fruit and vegetables).

These activities have been undertaken within the framework of the Millennium Challenge Account Moldova programme "Transition to High-Performing Agriculture", with the support of Millennium Challenge Corporation funding from the US. Overall, the project has rehabilitated 10 irrigation systems in 30 localities across the country, which irrigate more than 12,000 hectares of land farmed by 6,000 farmers.

# PARTICIPATORY MAPPING FOR CUSTOMARY FOREST USE

## THE TOOL

A traditional natural resources management system that facilitates the management of community lands and seas to curb excessive exploitation and destructive use of natural resources by large private investors. The tool is also used to challenge top-down national approaches to natural resource management that stifle community self-governance, by encouraging communities to determine their own natural resource and ecosystem management practices.

## ITS GOALS

- Conservation and management** of natural resources using **traditional and customary knowledge systems**
- Supporting community **governance of land and water resources**
- Remedying **land and sea degradation**
- Preventing overuse and exploitation** of community natural resources **by private companies**.

## ACTORS INVOLVED

CSOs, civil society, international NGOs, government departments, local governments.

## ALREADY TESTED BY

Asia Indigenous Peoples Pact - AIPP  
(Indonesia)  
<https://www.landcoalition.org/en/regions/asia/member/aipp>



## FURTHER INFORMATION

Sasi, a traditional natural resource conservation and management system  
<https://learn.landcoalition.org/en/good-practices/sasi-traditional-natural-resource-conservation-and-management-system/>

## EXPECTED OUTCOMES

- Effective implementation of customary laws and traditional knowledge
- Local governance of water and land resources owned by the community
- Community rules for the use of natural resources.

## HOW IT WORKS

Local community members use their customary and traditional knowledge systems to develop a model for effective self-governance and collective decision-making over territories and natural resources. The model is premised on the ability of their traditional systems to protect land and water resources.

## TRADITIONAL AND CUSTOMARY KNOWLEDGE USED TO SUPPORT SUSTAINABLE NATURAL RESOURCES MANAGEMENT STEP-BY-STEP

### 1. IDENTIFYING THE PROBLEM

In order to understand the nature of the problem that the community is facing, it is essential to coordinate a collective discussion in which they identify their land- and water-related challenges. Both actual and anticipated or potential challenges are identified for the community to address as a collective.

### 2. IDENTIFYING SOLUTIONS

This assembly can be organised as a community gathering led by the village head and relevant indigenous institutions such as religious or traditional leaders, who are trusted by community members. The community is given an opportunity to deliberate and to identify a traditional practice that they can employ to address the challenge. To better organise this process, the community are allowed to designate an institution to lead the process of identifying people-centred solutions to the challenge of over-use of natural resources. Priority is given to conservation practices for marine and land resources that are mutually supportive of provincial government efforts to curb destructive fishing practices.

### 3. TRADITIONAL KNOWLEDGE AND CULTURAL PRACTICES

With the guidance of the designated traditional institution, the community is guided to identify a traditional practice that could potentially address the ecological challenges caused by over-exploitation of natural resources by private companies. Community and traditional or religious leaders are granted institutional roles to oversee implementation of the traditional conservation systems.

The community identify a traditional system of natural resource management and include prohibitions on harvesting resources on land and in the sea. The community set specific rules and regulations governing access to fishing areas, target species, fishing seasons, community tenure rights over particular areas, controlled harvesting, and distribution of benefits.

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## 4. MAPPING OF AREAS UNDER TRADITIONAL ECOSYSTEM MANAGEMENT

Traditional leaders and the community embark on a land mapping exercise to determine lands and water that will be put under the traditional ecosystem management regime. It is essential to identify land and water resources that will be managed under this regime, and the community work with traditional authorities to determine the boundaries of different areas (forest, land, river, sea) where it will be implemented. Rules for the regime are defined, as well as sanctions for community members who violate the rules of use.

## 5. IMPLEMENTATION OF TRADITIONAL ECOSYSTEM MANAGEMENT PRACTICES

To ensure that the traditional conservation system complements government efforts to conserve natural resources, modern marine planning and management frameworks should be drafted with the community. Community participation is essential to ensure the success of community ecosystem management; the rules must be flexible and adaptable to serve the needs of community members.

## 6. KNOWLEDGE TRANSFER

Traditional ecosystem management practices rely on the transfer of knowledge from one generation to the next. Community elders invest in keeping the system alive in the community by teaching youth and future generations about it. Knowledge transfer can be done through various activities, such as story-telling by community elders; opinion writing by children on any environmental issue they face in the community; or the establishment of community-based eco-tourism and conservation areas as spaces for community members and outsiders to learn about the important values of ancestral territories, natural resources, and the environment and to raise awareness about the challenges posed by climate change.

## FROM THEORY TO PRACTICE: THE EXPERIENCE OF AIPP



Indonesia has a great diversity of corals and reef fish, resources that have been a source of livelihoods for many families. These natural resources also attract private businesses, who often over-exploit them, imperilling local communities. Furthermore, top-down national development approaches implemented by the government have interfered with communities' rights to collective self-governance and inclusive decision-making in natural resource management. Given the importance of marine ecosystem conservation to both, local communities and local governments have worked in a mutually supportive manner to protect land and marine resources.

The Haruku community have used a traditional ecosystem management practice called Sasi to manage their land and marine resources. As a custom, Sasi dates back 400 years, and is employed to prevent excessive usage and exploitation of natural resources and the destruction of community life through damage to ancestral territories, including the sea.

Sasi is a traditional system of natural resource management that controls marine and land resource use and harvesting. It includes specific rules and regulations defined by the community and governing access to fishing areas, target species, fishing seasons, community tenure

rights over particular areas, controlled harvesting, and distribution of benefits. Sasi laut (marine Sasi) governs fishing areas, and defines the roles of various institutions such as traditional and religious leaders and government authorities.

The essence of Sasi is that it emphasises the complementarity of traditional and modern ecosystem management practices, rather than their differences. As such, community organisation Indigenous Peoples Alliance of the Archipelago (AMAN) worked to identify best practices from modern marine planning and management frameworks, such as participation, flexibility, and adaptability, and those from traditional practices, including seasonal access to natural resources, the development of local regulations, ensuring fair and equal access to resources, and distribution of benefits. Sasi has also ensured the sustainable management of sedentary marine species, while providing for the dietary and income needs of the local community.

The application of Sasi in the Haruku community has highlighted the potential for merging traditional and modern marine management strategies to manage local ecosystems. Furthermore, its effectiveness has changed the community's conceptions of their traditional knowledge on land and aquatic resources management.

# READ MORE

**Plataforma Semiáridos América Latina**  
<https://www.semiaridos.org/>

**Learn, Share and be Inspired: Learning from the Database of Good Practices - Locally-Managed Ecosystems**

<https://learn.landcoalition.org/en/good-practices/learn-share-and-be-inspired-learning-database-good-practices-locally-managed-ecosystems/>

**Community management of commons in Sagatadi village, India**

<https://learn.landcoalition.org/en/good-practices/community-management-commons-sagatadi-village-india/>

**Diálogo entre indígenas, Criollos y estado resuelve conflicto por la tierra**

<https://learn.landcoalition.org/en/good-practices/dialogo-entre-indigenas-criollos-y-estado-resuelve-conflicto-por-la-tierra/>

**Conservation and sustainable use of the forest in Caimito**

<https://learn.landcoalition.org/en/good-practices/conservacion-y-uso-sostenible-del-bosque-en-caimito/>

## International Land Coalition (ILC)

ILC is a global alliance of civil society and intergovernmental organisations working together to put people at the centre of land governance. The shared goal of ILC's over 250 members is to realise land governance for and with people at country level, responding to the needs and protecting the rights of women, men and communities who live on and from the land.

## ILC's Database of Good Practices

We've created a space where land rights practitioners can look for and find inspiration and solutions to the challenges they face on a daily basis. ILC's Database of Good Practices is where you can learn from ILC members and adapt methodologies and tools that we know work!

**Visit the Database to learn, share and be inspired!**

<https://learn.landcoalition.org/en/good-practices/>

## STRATEGIC PARTNERS AND CORE DONORS



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