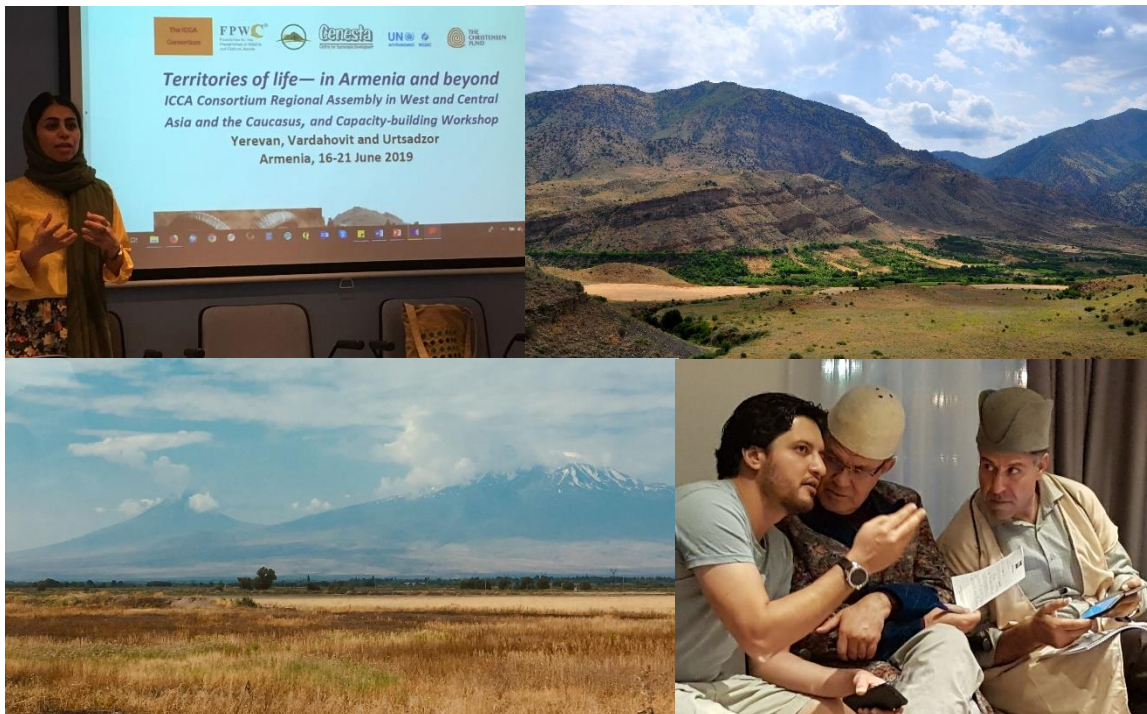


# *Territories of life— in Armenia and beyond*

## *ICCA Consortium Regional Assembly in West and Central Asia and the Caucasus, and Capacity-building Workshop*

### **Yerevan, Vardahovit and Urtsadzor**

### **Armenia, 16-21 June 2019**



## *Meeting Report*

**Decisions taken and relevant follow-up are highlighted in yellow**

Please see the ICCA Consortium website for copies of all presentations

<https://www.iccaconsortium.org/index.php/2019/06/27/west-and-central-asia-and-the-caucasus-2019-regional-assembly/>

## Day One - 17 June 2019

### Opening ceremony – Ruben Khachatryan & Teddy Baguilat

Ruben Khachatryan, Founder of FPWC, welcomes everyone to the West & Central Asia and the Caucasus Regional Meetings. He hopes the meetings will provide energy and momentum to the movement for ICCAs-territories of life in the region.

After a tribute to M. Taghi Farvar, ICCA Consortium President 2010 - 2018, a short film is shown. The film was made by Ghanimat Azhdari to remember Taghi in the occasion of Indigenous Peoples' Day in 2018.

Teddy Baguilat, President of the ICCA Consortium, welcomes everyone and thanks The Christensen Fund as major sponsor of the regional assembly. He also pays tribute to Taghi as a champion of indigenous peoples and as a friend. He stresses that we must all strive to continue his work, inspire Members and strengthen the ICCA-territory of life movement as it is faced by many challenges. Many indigenous peoples and local communities are still displaced from their ancestral domains and discriminated against by official policies. Globally, there are small victories for recognition of ICCAs-territories of life, such as in the Philippines, where they are in the process of passing a law specifically to protect ICCAs-territories of life, and there are other positive moves in several other countries of the world.

Ghanimat Azhdari—Councillor for the Central, West Asia and Caucasus region— gives an overview of the coming days and illustrates the agenda, the background, goals, objectives and sponsoring organisations of the meetings. The focus is to make strong allies in the region and work together to share experiences, build capacity and plan for our work supporting ICCAs-territories of life.

### Concept and examples of ICCAs-territories of life from various countries

Grazia Borrini-Feyerabend, ICCA Consortium Global Coordinator, shows examples of 'territories of life' from all over the world and notes that 'ICCAs' is an abbreviation for "territories and areas governed, managed and conserved by custodian indigenous peoples and local communities". These seeds of bio-cultural diversity are found in all world regions, span all ecosystems and have a myriad of local names...

...but they all have **3 common characteristics:**

1. **There is a strong bond between a community and a natural area/territory**—a bond that usually has multiple aspects (livelihoods, culture, identity) and has built up over time.
2. **The community has the *de facto* power (not necessarily *de jure*) to take and enforce decisions** (e.g., rules of access and use) **over that territory** (i.e., has a functioning governance institution).
3. **Such decisions and rules are positive for conserving nature and enhancing community livelihoods and wellbeing.**

Conservation needs to be understood according to the 1980 definition of the World Conservation Strategy, namely it comprises 'strict preservation of a territory' but also 'sustainable use' and/or 'restoration and enrichment of the local biodiversity'.

**Examples of ICCAs-territories of life are:**

- Sacred spaces and natural features
- Habitats of sacred animals
- Indigenous territories and cultural landscapes/seascapes
- Sustainably managed wetlands, fishing grounds and water bodies
- Sustainably managed resource reserves – water, biomass, medicinal plants, timber and non-timber forest products
- Particularly sensitive ecological settings
- Ancient and modern types of 'commons'

**ICCAs-territories of life:**

- conserve nature but also secure livelihoods in unique ways for unique contexts;
- embody the capacity of communities to adapt in the face of change (resilience);
- offer an occasion for self-empowerment of indigenous peoples and local/rural communities and pride for the local youth.

**Threats to ICCAs-territories of life (external and internal):**

- Expropriation of the commons
- Destructive 'development' processes
- Land encroachment and resource extractions
- Important migration phenomena to or away from the territory
- Wars and violent conflicts
- Active acculturation
- Climate change
- Inappropriate recognition by governments
- Erosion of local knowledge and cultural practices
- Loss of institutions capable of governing the commons

**Different types of ICCAs-territories of life:**

1. **Defined** – exhibit all three characteristics of an ICCA-territory of life
2. **Disrupted** – had all three characteristics in the past but have lost some of them; now, however, the community believes it can reverse the situation
3. **Desired** – never had all three characteristics but have the potential to develop them through new community engagement

**Emblematic ICCAs-territories of life** are territories that have the potential to inspire and act as an example for others. They do not need to be perfect, but they have to be inspirational.

**Scope of the ICCA-territory of life phenomenon**

There are more than 6 billion hectares of the world's land under collective, customary control, comprising **most of the world's forests, wetlands and rangelands** in the world. Even if only half of this is in good condition (conserved) that is of enormous value for the conservation of nature.

Indigenous people and local communities are aware of such value and prepared to pay to preserve it. Specialised literature provides many reports on the biodiversity value of ICCAs-territories of life. There is growing international policy recognition of their crucial role for the conservation of nature. IUCN recognises, defines and provides guidance for ICCAs-territories of life as one of the four main recognised types of governance. The Convention on Biological Diversity notes that they can be recognised as protected areas but also as ‘other effective area-based conservation measures’ (OECMs).

ICCAs-territories of life can thus be recognised as protected areas (listed in a national conservation estate under governance by indigenous peoples or local communities) but also simply as *conserved areas*. Importantly, they need to be strengthened and secured for nature, livelihoods and human wellbeing. We should have more ambitious targets for areas where nature and people live and thrive together.

**Round of reports about ICCAs—territories of life in each country represented in the meeting**

**In the history of your nation and peoples, do you find institutions, rules and practices for the sound governance and management of land, water and natural resources? Recalling the three characteristics defining ICCAs-territories of life, do they exist in your country? If yes, do you have any examples? What types do you have?**

**Iran – Houshang Naderpour (Qashqai, UNICAMEL) and Mahmoud Moradi (Lor nomadic confederacy, UNINOMAD)**

There is much biodiversity in Iran, and a lot of it is still protected through community practices. Community livelihoods are directly dependent on nature and migration, which is based on rainfall and weather. Community governance systems worked well until the nationalisation of natural resources that happened in 1963. There are now big problems as a result of the changes imposed by the government. Nationalisation was not just of natural resources, but it removed the contribution of communities to governance systems and put this in the hands of the government. There are still some community systems and practices but the decrees from government have led to feelings of destitution in many communities.

There is an oral-based customary knowledge and history for use and conservation of water and land. Decision making is by the elders and rangelands, forests and rivers are defined/delineated among communities, they operate like a mosaic, spread across the country. Today, however, we need permission from the government to act and this weakens the governance structure and the community.

Amongst the Qashqai tribe, there are specific areas of concern and interest, e.g. wetlands indispensable for the migrations. These are subjected to the de facto governance of the Qashqai confederacy. ICCAs-territories of life are also present amongst the Lor tribe in rangeland areas. The name ‘*qoroq*’ is often used to describe them.

### **Jordan - Khalid Khawaldeh (Dana Community Cooperative)**

To understand land governance in Jordan, it is necessary to look at history, back to the start of Islam, around 1,500 years ago. Land belongs to those who make use of it and if you stop using it, you lose the right of access. Most land was common land, tribal lands, but it was never legally owned. Then in the colonial times, regulations were imported and focused on privatisation and individual ownership (rather than common property). Even after independence, the State adopted the colonial rules and laws. In the 1950s, a survey took place in Jordan to identify who owned each piece of land. Because of seasonal practices, it often happened that land was designated as 'unused' because it was not the right season for use. As a result, many pastoralists lost most of their land. Now there is better recognition, but it is unofficial, through 'tribal frontiers' or *Hima* (territories), and these are not recognised in law.

Our association is now bringing these issues to the national level. This was supported by the International Land Coalition (ILC - working to promote land rights) in the past but funding has stopped, although the work is ongoing. Some difficulties include that higher level officials do not offer sufficient support, they do not always attend meetings and a strategy and action plan have not yet been completed. There is also a need for some further technical support.

If you own the land, it is more difficult for others (including the government) to take it from you. However, it can be taken when it is in the 'public interest'. If the need for this land subsequently changes, the government often re-issues it to private interests rather than returning it to the local communities who lost the land in the first place. Across the country, most customary land has now become 'nature reserves.'

Only a small part of customary land is definable as an ICCA-territory of life. Although some villages are more than 500 years old, as people sell their land to others, there is a loss of the sense of 'community'. There are attempts to mitigate this to keep land in the hands of the community rather than external business interests, by participation in a community cooperative, but prices are very high.

An example of an ICCA-territory of life, is Barraz. There is a connection to the land, village, forest and rangeland, and they have full governance of a small part. In one place, there is a tree where Prophet Mohammad stopped, this site is protected, though it cannot be said to be 'sacred' (an environmental object or site, e.g. a spring, may be respected and may be preserved, even if it is not deemed sacred *per se*.)

### **Lebanon - Bassima Khatib (Society for the Protection of Nature in Lebanon)**

Working to revive the *Hima* system throughout Lebanon and the surrounding countries. The *Hima* approach started with tribal practices, searching for grazing lands and water. Rotation was a way to protect resources for the sake of livelihoods and the system developed over generations. As the *Hima* practice evolved, the Islamic culture added further values for the community, including care for the poor. Within areas under *Hima* practices, community was involved through community councils until the 1960s or thereabouts when government centralisation led to some major changes, including nationalisation. Not only benefit for people but also conservation benefits have been lost.

Since 2004, SPNL has been attempting to revive the approach. They start by working at the level of municipalities that have complete authority over their land and resources, this is the land of the community (as opposed to national lands, beyond the municipalities). Within municipalities, there is municipal land and private land. Management plans are in development, combining traditional *Hima* values with the 'science' available in modern times including identifying areas of ecological and cultural significance. They are seeking to institute a hybrid *Hima* (not just traditional *Hima*), to lead toward sustainability and this has been recognised as successful across the country. As evidence of this, there is an increasing number of municipalities seeking to adopt this approach.

A new national law on protected areas in Lebanon includes *Hima* amongst its management categories (adapted from IUCN). Governance systems vary across sites, according to values set by society in each place – the country is highly diverse in religion, culture and politics. Usually there is the establishment of committees, including members from many of the stakeholders.

The best example of a *Hima* is a wetland in the Kfar valley, where community governance was supported, reinforcing what was already in place. The institutional systems already included a water users' association within the farmers' community, and they decided collectively how much water to distribute to the land according to crops, land, season etc. New approaches include moving from flood irrigation to drip irrigation and other refined irrigation systems. In other areas where there is grazing land (with seasonal movements), the practices have changed for several reasons, including matters of security and also the presence of protected areas. Livestock is now provided with supplementary food.

We have found best results when an institution that has already been in place for a long time is re-introduced into present-day systems and recognised vis-à-vis other modern institutions. This has been possible because of the national decentralisation law gives to municipalities the power of registering land for environmental conservation aims.

#### **Kyrgyzstan - Aitkul Burhanov (Kyrgyz Association of Forest and Land Users) and Aibek Samakov (Aigine Cultural Research Center)**

Kyrgyzstan has a long nomadic history of more than 1,000 years. This is visible through the oral heritage, perhaps best represented by the Epic of Manas, in which there are seven main commands given, including the injunction to live in harmony with nature and leave land and resources intact, without degradation or destruction.

After sedentarisation was forced on populations during the Soviet era, regulations were introduced to conserve nature and these also had an impact on migration routes. Previously, tribes could travel beyond boundaries, but they were now 're-routed' to constrain seasonal movements within administrative boundaries, and crossing international boundaries was no longer possible.

After the collapse of the Soviet Union, the country transitioned from a planned to a market economy which resulted in many challenges. Times of economic hardship meant that people's main priorities were to survive and to eat, so practices such as conserving nature were pushed into the background.

Kyrgyzstan's population is around 5.6 million, and strong connections exist between people and the landscapes that they are using. There are many different approaches to natural resource management depending on ownership patterns. Following independence, it was strongly promoted that only private ownership could succeed. It was argued that resources are misused when they belong to the state rather than private individuals or households. With the help of international donors, several initiatives have now sought to reinstate traditional approaches of communal ownership of pastures. There is a new 'pastoral code' in Kyrgyzstan, which is unmatched elsewhere in the region and under which communities manage their land and natural resources.

It is often assumed that all communities are homogenous, but this is never the case. There are always different groups within any community, with varying attitudes to the same issues. There are communities that relate to 'desired' ICCAs-territories of life, but they may not recognise themselves as such. There is also much controversy over sacred sites, with differing religious interpretations and arguments about what constitutes a divine versus a man-made place of worship. A good part of the Islam renaissance in the country frowns upon the concept of sacred sites, but others reply that "mosques created by god cannot be lesser than mosques developed by people".

#### **Armenia – Samvel Tsaturyan and Rafik Andreasyan (Kalavan village leaders)**

They come from a village in a forested area with many wild animals. They work in agriculture and livestock and are also now developing tourism and the organic culture of berries and honey (they are currently seeking organic certification).

A recent law stipulates that communities own their land and can make decisions about local use. The territory of their village is very good for the community, but much of their land is covered by forests, and decisions about forest use is made from above. This means that, although the community is responsible for most of the conservation of their territory, they don't receive any direct benefit from this.

They have worked with FPWC (Foundation for the Preservation of Wildlife and Cultural Assets) for 10 years to protect their land of more than 5,000 hectares. Their aim is to change the community into a safe haven for nature and they are trying to educate and involve the younger generations in this work as a priority. FPWC was established in 2002 to raise awareness of Armenian nature and wildlife. There are currently several big projects to establish wildlife corridors among communities engaged in effective sustainable livelihoods activities.

#### **Turkey - Engin Yilmaz (Yolda Initiative) and Alen Mevlat (DOGA)**

Yolda Initiative is a young nature conservation organisation registered in Turkey and operating at the international level with a focus on traditional cultural practices and communities, particularly mobile pastoralism.

One of the activities Yolda conducts is vectoral mapping of the migration routes of mobile pastoralists in Turkey and also in other Mediterranean countries. The aims of this activity are to understand the current state and extent of these communities, to

demonstrate the significant intersection level between the routes and the areas of high ecological values, to develop a baseline dataset for further studies and finer scale correlations with other variables and to develop a baseline dataset regarding the rights (to lands and other natural resources) of mobile pastoralists.

Being a place of diverse land-use practices for thousands of years, 80% of the population in Turkey was still living in villages until the 1950s, and making use of natural resources on the basis of traditional knowledge. These traditional land use practices played an indispensable role in shaping and maintaining the landscapes of the country with the biodiversity it supports. Today, however, Turkey is a very centralised state. It does not recognise collective rights for traditional communities per se, nor the decisions that they make, including traditional land management of commons such as pastures and forests. There are, of course, some remnants of customary rights in the current legislation, but rights regarding governance are not secured.

The 1950s are the years identified by many as the beginning of a biodiversity crisis with a peak in the last decades. Agriculture in Turkey has undergone major changes with severe consequences for traditional communities. For example, the total area of rangelands was reduced by over 70% between 1940 and 2000. Such threats break down the traditional management systems of mobile pastoralists and lead to a weakening of their social-ecological resilience. When the traditional capacity to develop sustainable solutions cannot cope with externally imposed changes, the communities either abandon the practice completely or diversify and differentiate their management systems, with responses that in some cases have created conflict with wildlife or broken previous conservation mechanisms, leading to overgrazing. Unfortunately, by not addressing the roots of these conflicts, the conservation community in Turkey has also played a role in justifying policies harming the physical, cultural and spiritual integrity of such traditional communities.

Doga is the partner of [BirdLife International](#) and a member of IUCN in Turkey and its work is driven by the demand to take action to sustain biodiversity. Since 2002, Doga has been working as a grassroots organisation connecting thousands of people working in favour of the environment in Turkey and, where possible, in other countries. Doga conducts scientific research and provides community-based solutions for conservation; establishing partnerships and driving policy change. When science, community-based action and advocacy do not deliver the necessary change, Doga conducts innovative campaigns to mobilise the public to take action to reverse the trend.

Amongst its many community-based conservation programmes, Doga presented the territories of traditional olive production communities in Turkey as possible ICCA candidates. The indigenous communities have rules and institutions to govern their territories. There is private ownership of land but there are also strong customary rights that continue to be respected. For instance, one family may own the land, but a second family may have the customary right to collect the olives from some of the trees on the land. Pastures are also strictly ruled for seasonal grazing by the community.

Indigenous olive tree pastures of Eastern Mediterranean Basin, also extending in western and southern Turkey, are unique anthropogenic habitats where grazing and olive oil



production have been sustained simultaneously for at least two thousand years. Olive trees in these areas are not planted, but propagated by grafting wild olive trees. This ecosystem is extremely diverse hosting numerous Mediterranean endemic bird and plant species, including the globally threatened European Turtle Dove *Streptopelia turtur* and Spur-thighed Tortoise *Testudo graeca*. Recently Aegean Olive Pastures of Turkey have been designated by Slow Food as the first 'Olive Presidium' outside of Italy.

**Georgia - Natia Javakhishvili and Brecht Verhelst (Society for Nature Conservation, SABUKO, BirdLife Partner)**

A strategic priority for BirdLife International is empowering local people and they are working to strengthen this further.

Don't have specific experience of ICCAs-territories of life in Georgia. There are official protected areas supported by UNDP, etc., which are often focused on tourism rather than conservation. Also have Emerald sites (equivalent to Natura 2000 sites in Europe). SABUKO works to restore the gallery forest and grasslands in the Iori River Valley. This includes steppes, semi deserts with drought resistant tree species and a unique floodplain forest. There is a high rate of biodiversity with threatened and rare species. Following a degradation study, SABUKO is working on restoring around 900 hectares which suffer from overgrazing by sheep. Traditionally, the sheep migrated to Azerbaijan regions but now they are contained in Georgia. There are also Azeris coming into the area to graze their sheep. The project has identified potential interventions in pasture management working in a participatory manner with the communities involved.

**Group work – Issues of relevance for ICCAs-territories of life in the region**

- **Description of one or more emblematic ICCA—territory of life**
- **Challenges and opportunities for awareness, capacities, legal & policy recognition, outreach and partnerships**
- **Priority initiatives to support ICCA learning & action in the region**

**Kyrgyzstan and Caucasus group**

Discussed sacred forests in Georgia and sacred sites and pastures in Kyrgyzstan. Selected community forests as desired ICCAs-territories of life – cannot trace back to any governance rules that existed in the past but there is potential for the future.

**Importance of these sites:**

- biodiversity conservation and livelihoods
- easy to scale up
- high profile rooted in culture and Soviet propaganda
- 5.5% of Kyrgyzstan is covered by forests, 0.5% governed by communities

**Threats:**

- overuse
- legislation
- forest fires
- migration
- lack of capacity for governance

**Opportunities:**

- may be possibilities to create legislation to support ICCAs-territories of life
- social capital coming from high profile
- could be some opportunities for sustainable livelihoods through non-timber forest products

**Armenia and Turkey Group**

Discussed Vardahovit in Armenia - livestock and culture of crops. FPWC are already working with the community. It could be an emblematic ICCA-territory of life because of the motivation of community to conserve the territory, demonstrated by their refusal to accept a lucrative mining contract..

**Threats:**

- rural depopulation
- economic policies
- interest in nature conservation is low
- infrastructure projects
- land grabbing
- poor representation in decision making
- lack of access to services
- lack of security

**Opportunities:**

- social recognition of the importance of ICCAs-territories of life for conservation
- networking at international level
- need to get to point where ICCAs-territories of life are respected and understood
- even the idea of biodiversity is not widely understood
- need international recognition of rights in legislation to support work locally

The name, 'Territories of Life', does not work in Turkey as it means habitat. Suggest 'indigenous production landscapes' which is already used.

**Iran, Lebanon and Jordan Group**

Kfar Zabod in Lebanon chosen as a possible disrupted ICCA-territory of life because there is a bond between the community and the territory but there are some internal conflicts and conflict with the government. In Lebanon, there are 24 *Hima*, covering 8% of the country. In Jordan, 80% of the land is rangelands and is covered by unrecognised, disrupted ICCAs-territories of life. In Iran, officially 59% of the land is indigenous peoples' territory (in reality this is more likely to be 75%).

**Threats:**

- centralisation and government control
- inexistent, slow or inappropriate rural development
- lack of intergenerational knowledge transfer
- unwritten traditional governance systems which are difficult to protect against government take over

**Opportunities:**

- social capital
- existing communities and governance structures
- support from international bodies on community conservation

- government wants to show that they are democratic so we can take the opportunity to have input into laws

**Recognition:**

- need ICCA Registry, CBD and international recognition of the role of communities
- nationally – for advocacy
- community level – for strengthening

**How can benefit from opportunities:**

- strengthen national federations
- join international networks
- advocate in national legislation
- document traditional knowledge

**Needs:**

- organisational support
- technical and financial support

Names used for ICCAs-territories of life: *Hima, Agdal, Vajehat, Chavermak, Qoroq*

## Day Two - 18 June 2019

### ICCAs-Territories of Life presentation and video – Teddy Baguilat & Grazia Borrini-Feyerabend

**Are there responses to the threats to ICCAs-territories of life?**

Local responses by indigenous peoples and local communities:

- Internal organising and analysis
- Information dissemination/transparency
- Diplomatic action
- Legal action
- Resistance, demonstrations and civil disobedience

Indigenous peoples and local communities (IPLCs) have been strengthening themselves and demanding recognition of their collective rights and capacity to govern their territories.

Their action and demands are at the heart of the ICCA Consortium.

- The Consortium is rooted in the movements that promoted equity in conservation and the international policy recognition of ICCAs-territories of life.
- Its Mission is to promote the appropriate recognition of ICCAs-territories of life and appropriate support to them.
- Members are IPLCs organisations and Honorary members are individuals.
- Organs of the Association
  - General Assembly
  - Council
  - Auditor of Accounts.
- Decision making is done by consensus.

- Website is [www.iccaconsortium.org](http://www.iccaconsortium.org) with a lot of information on ICCAs-territories of life and many publications on relevant topics.
- The Consortium is staffed by volunteers or semi volunteers and has an innovative and evolving work style (frugality, trust, self-directed work).
- Consortium works at:
  - o Local level – supporting grassroots processes of self-strengthening ICCAs-territories of life - self-awareness, increased capacity, security, resilience, self-determination and strength of emblematic ICCAs-territories of life.
  - o National level – aiming for a critical mass for solidarity and effective advocacy in support of ICCAs-territories of life – promotion of, and support to, national networks.
  - o Regional level –sharing inspiring experiences, providing mutual support and joint capacity building.
  - o International level –enhancing international recognition of the contribution of ICCAs-territories of life to the conservation of nature and culture.
- Also very concerned with defenders of ICCAs-territories of life and the threats they face.
- Global Support Initiative (GSI) on ICCAs-territories of life. Joint initiative with UNDP GEF SGP, ICCA Consortium, UNEP WCMC and IUCN, working in 26 countries around the world (in this region, GSI is supposed to function in Iran, Kyrgyzstan, Jordan and Georgia but results are well below expectations).
- ICCA Registry, in conjunction with the World Database on Protected Areas, lists ICCAs-territories of life who wish to be listed and have been approved by a peer-review process (see following section on the ICCA Registry and WDPA).
- The Work Programme of the Consortium is structured along three lines:
  - o Documenting territories of life – not just mapping but also about governance systems, traditional knowledge, biodiversity protocols.
  - o Sustaining territories of life – sustainable livelihoods which can act as an alternative to destructive developments.
  - o Defending territories of life.
- We welcome new Members who share our vision.

After the presentation and discussion, the new film on ICCAs-territories of life and the ICCA Consortium is shown. This is available from [www.iccaconsortium.org](http://www.iccaconsortium.org) in English, Spanish and French.

**The international ICCA Registry and possible inclusion of ICCAs-territories of life in the World Database of Protected and Conserved Areas (WDPA) – Jessica Stewart**

UNEP WCMC (United Nations Environment, World Conservation Monitoring Centre) works with the ICCA Consortium as part of the UNDP GSI initiative.

WCMC is based in Cambridge, UK and is responsible for:

1. **ICCA Registry** – voluntary global registry of ICCAs-territories of life. A database of territories and areas conserved by indigenous peoples and local communities (ICCAs-territories of life). Showcases ICCAs-territories of life with history and data of them. There is a peer-review process recommended prior to listing, but this is not in place

for all regions. ICCA Registry shows a map of the world with ICCAs-territories of life, terrestrial protected areas and marine & coastal protected areas identified. WCMC would like to be able to show more ICCAs-territories of life to give a more comprehensive view of the world system. Currently there are around 200 sites listed worldwide. The website also has in-depth case studies, these act as a repository of information - pictures, history, data, maps, cultural practices, organisation governance structure, location in the world.

Communities can request that information is stored publicly, privately, a combination of public and private, or not at all. The data provider is in control of how much information is shown because visibility can bring disadvantages as well as benefits.

2. **World Database on Protected Areas (WDPA)** – voluntary database of Protected Areas according to the IUCN definition of Protected Areas (primary objective of a PA is conservation). The most comprehensive global database of marine and terrestrial protected areas. ICCAs-territories of life could be listed here if they fit the definition. Can be filtered by governance types by 'indigenous peoples' or 'local communities'. ICCA custodians can request that information on ICCAs is not stored in the public database and only kept by WCMC in a confidential mode.

**Other Effective Area-based Conservation Measures (OECMs)** (conservation is an outcome of an OECM but not necessarily an objective). ICCAs-territories of life can be considered to be OECMs, but there are many other types of OECM. This is a new listing that will become available later in 2019. Also here, ICCA custodians can request that information on ICCAs is not stored in this public database and only kept by WCMC in a confidential mode.

**Protected Planet Initiative** – is a platform for collating and sharing data on Protected Areas worldwide. This Initiative oversees the 3 databases above.

**Who can participate?** Anyone can register a site, however WCMC encourages custodian communities to participate either directly or via supporting partners. Always need to have the Free, Prior and Informed Consent (FPIC) of the community before any registration. To register, go to [www.iccaregistry.org](http://www.iccaregistry.org) download the documents, complete them and email them to [iccaregistry@unep-wcmc.org](mailto:iccaregistry@unep-wcmc.org) Information is all available in English, Spanish and French.

A discussion on registration in the databases identified the following **possible benefits and possible disadvantages**:

**Possible benefits:**

- self-appreciation
- solidarity
- act as a source of inspiration for other ICCAs-territories of life to learn from
- intergenerational communication
- youth engagement
- improved participatory governance
- recognition – visibility, increased security, respect for collective tenure, self-determination, local cultural values and collective rights

- acts as a way to document and record the history and culture of an ICCA-territory of life - could register today because it will be useful to the community in the future, to prove that the ICCA-territory of life has existed for some time and that the community want this to be recognised and protected
- potential tourism benefits
- listing ICCAs-territories of life helps to build a global network
- promotes knowledge sharing among ICCAs-territories of life
- contributes to an appreciation for the collective value of ICCAs-territories of life

**Possible disadvantages:**

- exposing the location
- conflicts of interest
- dangers for communities working with economically valuable resources
- could publicise sensitive information
- could affect interactions with governments and official bodies
- could attract too many visitors/tourism to an area.

**Peer-review process**

Private Protected Areas go through an expert verification prior to listing. ICCAs-territories of life go through a **peer- support and peer-review process**. This means that verification does not need to pass through governments or other official bodies. The peer-support and review process is determined at national level and can involve networks of ICCAs-territories of life, supporting NGOs and other experts. Can also be verified by the national government if requested by the ICCA-territory of life custodians. Spain has developed and implemented a rather complex and sophisticated peer-review process. The aim of a peer-review process should not be to create an elite of registered ICCAs-territories of life that blocks the registration of other communities. The aim is to create an inclusive process by which communities can secure recognition of the contribution of their ICCAs-territories of life to the conservation of nature and culture.

Currently WCMC is developing a mobile mapping app with GFC and Digital Democracy this will be available at the end of 2019.

**The ICCA Consortium regionalisation process and experiences from other regions – Sarah Ryder**

Outlined the origins and steps taken so far in the Regionalisation process of the global ICCA Consortium. Included basic overview of the decisions taken by some of the other regions so far – South East Asia and West Austronesia, Latin America, Africa, Europe, North America and West and Central Asia and the Caucasus.

**Report from the first West & Central Asia and the Caucasus regional meeting in Bishkek, October 2018 – Ghanimat Azhdari**

There are relatively few Members in the region and there is a need to strengthen knowledge on ICCAs-territories of life.

**Areas of focus identified in the meeting:**

- expansion of membership

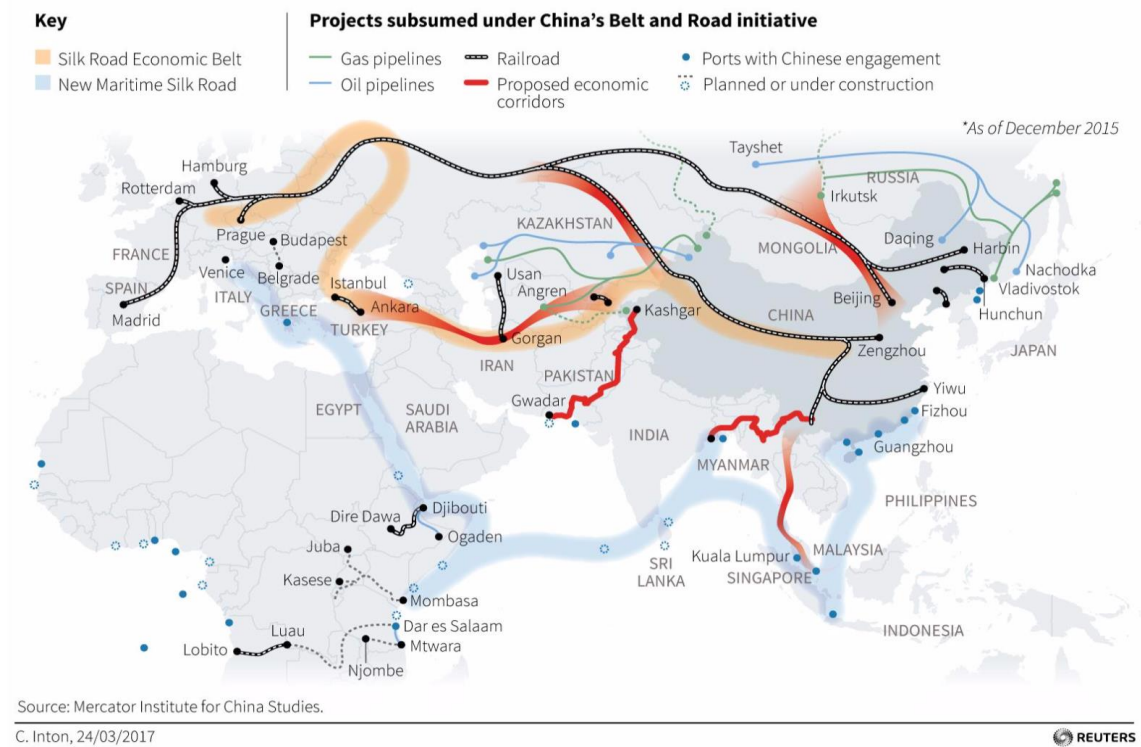
- regional report on ICCAs-territories of life
- knowledge and experience sharing
- raising awareness about ICCAs-territories of life
- conceived and planned for the current regional assembly in Armenia
- reach out to potential partners – International Land Coalition & Global Forest Coalition
- liaise with potential donors inside and outside the region

**Regionalisation process in the West and Central Asia and the Caucasus region – Ghanimat Azhdari and Marc Foggin**

The meeting considered the following:

- 1. Desired functions of the Region** (national, regional and global levels):
  - a. promoting membership at regional level
  - b. connecting with international networks (this could be seen as a function of the global ICCA Consortium)
  - c. coordinating with global secretariat
  - d. addressing ecological networks and meetings
  - e. promoting common themes
  - f. identifying emblematic ICCAs-territories of life
  - g. studying, promoting and communicating about ICCAs-territories of life
  - h. joint lobbying and advocacy at regional level
  - i. functions of the Regional Hub:
    - i. have a participatory attitude, engaging membership
    - ii. communicating and networking
    - iii. leading and grouping Members for fundraising at regional level
    - iv. knowledge/information sharing/development in a timely manner
    - v. capacity building of Members
    - vi. upscaling the message
    - vii. joint advocacy/action to respond rapidly at national or regional level
    - viii. fast communication/responses when needed
    - ix. developing joint position papers
- 2. Desired structure and governance of Region:**
  - a. focus on Members rather than identifying subregions at this stage
  - b. decide on composition of Regional Council
  - c. elect a Regional Council
  - d. Hold regular Regional Assemblies to take decisions supported by the Regional Council. Implementation of decisions to happen through the Regional Hub
  - e. Functions of the Regional Council:
    - i. Supervision of work of the HUB
    - ii. fundraising
    - iii. interpretation of concepts in regionally meaningful ways
    - iv. fostering implementation of plans
    - v. representing the region
    - vi. membership development

## China Belt & Road Initiative (overland and maritime routes)



This will affect the Members and ICCAs-territories of life in the West & Central Asia and the Caucasus region. It is an enormous programme to be undertaken by China to create trading routes through infrastructure projects (gas & oil pipelines, railroad, economic corridors and ports with Chinese engagement) from China to Europe. Members of the region should consider if they want to work together to investigate a response to this Initiative. The Consortium is already in discussion with WWF on their response to this Initiative.

### Global Support Initiative of UNDP GEF SGP

The regional group wonders what has happened to the resources of GSI. Many of the steps of the Initiative have been extensively delayed, there have been conflicts and confusion about the situation in the countries. Many organisations do not even know that the Global Support Initiative exists! **A formal request was lodged by the relevant organisations in the 4 GSI countries, that we receive information on the 4 priority countries in this region, including the national legal studies. Is there a comparative analysis on how the Initiative has worked around the world? Have national catalytic organisations been identified and are they functioning? Are there reports on what has been achieved in the various countries?**



**Day Three - 19 June 2019**  
**Field visit to an emblematic ICCA-territory of life in Vardahovit and discussion with the custodian community**



The participants in the field visit to Vardahovit are extremely grateful to the community of Vardahovit and FPWC for their kind hospitality and warmth in welcoming us generously and providing us with a memorable day of learning about their unique situation.

In a nutshell, the Vardahovit community is *sui generis*, and relatively close to a contested border. We do not get into the details of this sensitive subject, but land exchanges between

families belonging to nationalities across the frontier with Azerbaijan have taken place in the not so distant past. An analysis of these issues is impossible in the short time of our visit, so we did not pursue it. We learn, however, that the local territory of life (collectively owned by the villagers) is being rented from the community by FPWC. In turn, FPWC engages the community in planning and deciding together what to do about the land and natural resources.

The FPWC approach of “buying time” to generate the community’s attachment to the territory and figure out properly about the relevant threats and opportunities may well be unique to Armenia, and applicable only in cases of sudden change from a regime to another (forced collectivization to wild privatization in this case). It needs to be well facilitated and supported, however, and **we encourage FPWC to invest in the capacities of the community governance institution that needs to embody that link with the territory and take sound decisions now and in the future.**

The participants in the field visit are extremely grateful to Garo Asadourian, Director of FPWC, for the thorough and capturing explanations he has provided during the visit to the ancient Noravank Monastery, on our way to Vardahovit.

## Day Four - 20 June 2019

### **Georgia – Irakli Goradze (UNDP GEF Project Coordinator) - the community conserved areas of the Machakhela valley, Georgia**

The Machakhela valley was established as a National Park in 2012 to protect the forest. It is administered by the government and is a transboundary area between Georgia and Turkey. There are 9 villages with a population of around 3,000 people and the total area of the valley is 12,700 hectares. The area designated as a National Park is 8,700 hectares. They worked with the communities to see what their concerns were with regard to the forest and, although people started out against the idea of a National Park, they are now very supportive and interested in having further forms of protected area.

**Saphari forest concept in Georgia** – these are forest zones that are **strictly preserved by their own custodian communities**, and no activities are permitted there. These forests protect water springs, their chestnut trees support honey production and protects against landslides. Saphari forests are supposedly managed by the regional forest administration and are not part of the National Park. For them, we can find realised the three conditions of ICCAs, namely:

1. the community has a strong connection with the territory;
2. the community is a major (albeit informal) player in decision making and implementation of decisions; and
3. the community governance decisions and management efforts lead to the conservation of nature and wellbeing of the community itself.

The territory is an ICCA Type D according to the IUCN and CBD definitions: resource catchment area from which communities make their essential livelihoods and from which

key ecosystem benefits are derived, they are managed in such a way that these benefits are sustained over time.

Unfortunately, the Protected Area legislation in Georgia does not recognise community conserved areas. We are working to include them in the future, but this will take several years. In the meantime, we are making suggestions to the government to ensure that these areas are offered protection by:

- including the relevant territory as a core zone in the protected landscape (biosphere reserve managed by the local municipality, no activity allowed in the core zone)
- in Achara Region – establishing the designation as Saphari forests – managed according to traditional ways

Questions/ ideas offered by the meeting:

- Where is the consideration of governance? Should not insist on management types but use the governance types recognised by IUCN and CBD
- Lebanon Nature Reserves also include private land – through zonation some land is completely conserved in the core and then there are areas for sustainable use. *There is a committee for management assigned by the Ministry of Environment which includes people from the municipalities and experts. Some have been declared as Man and Biosphere Reserves which incorporates zonation and has decreased resentment.*
- In Kyrgyzstan Protected Area designated land is registered as state owned and state governed. How can communities be involved in management? *In Georgia we propose to establish a management council with administration that includes local community representatives. There are currently no private protected areas in Georgia.*

### **Lebanon - Bassima Khatib – Al-Hima a way of life and a mission of peace**

The Society for the Protection of Nature (SPNL) in Lebanon aims to protect nature, birds and biodiversity through the protection of habitats from major threats. The *Hima* approach is a very old, traditional system to conserve nature and culture. It is a community-based approach to sustainably manage natural resources in a way that realises common benefits for people and nature. SPNL embraces this approach but adds scientific inputs and social tools to it. A participatory approach ensures ownership by the community, the ***Hima governing body is elected by the community*** with representation from the municipality and a policy document is drawn up by all the members saying they approve the site as a *Hima*. The definition of a *Hima* is complementary to the definition of a Nature Reserve (government-based protected area managed for the conservation of biodiversity, natural habitats and/or ecosystems). The *Hima* approach has evolved nationally, regionally and internationally.

#### **Criteria:**

- ownership – publicly owned for the good of all members of society
- nature and biodiversity value
- socio-economic culture value

#### **SPNL programmatic activities:**



- *Hima* Schools – general concepts of conservation are taught to prepare children to join the *Hima* Programme in the future.
- *Homat Al Hima* – for 16-35-year olds, *Hima* guardians and heroes – capacity building programme for them to work for their communities.
- *Hima to Hima* Programme – focuses on ecotourism.
- *Souk Hima* Programme – deals with local products produced by the community.
- *Hima* Farm – organic farming, permaculture, sustainable use of resources – raises capacity of locals in production.

The *Hima* concept has been adopted in the new national law for protected areas conservation and SPNL has good contacts with the Ministry of Environment to advise them on the benefits of the Programme. Recognition in law means that decisions on conservation at local level are respected and reflected at national level. Trying to document successes so they can be disseminated as lessons learned.

SPNL is promoting different sources of livelihoods in different areas (tourism about biodiversity, B&B, trails, horse-riding, food production, artisanal products, revival of traditions, etc.)

### A Self-strengthening Process for ICCAs—territories of life – Grazia Borrini-Feyerabend

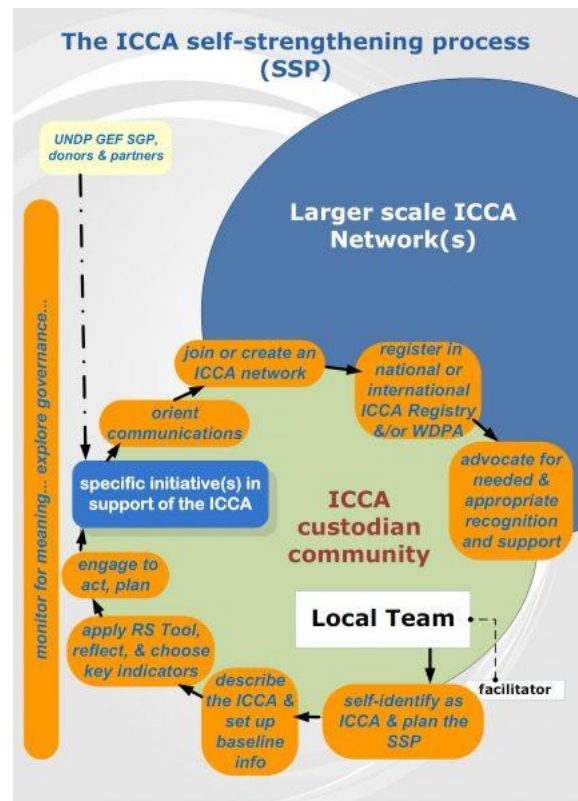
Please see [the full presentation](#) for a lot more information on the process, the various steps of the process and suggested discussion questions.

**If a community wishes to strengthen its ICCA-territory of life, how can it do it? [Guidance is available in English, Spanish and French](#) from the website [www.iccaconsortium.org](http://www.iccaconsortium.org)** The document and process are continuously being revised, so please provide any feedback.

The main method is to facilitate grassroots discussions on the basis of meaningful questions. The first step is to understand how the community makes decisions and a facilitator can help this process of reflection within the community.

The Self-Strengthening Process is made up of a number of steps, but the community can enter the process at any point and the steps do not have to be followed in the given order:

- 1. Enhancing self-awareness and planning** – the community needs time to become aware of the ICCA-territory of life and plan the steps for strengthening



**Comments:**

- *Need to stress that all sectors of the community are involved, not just the elders, but this should be done in culturally appropriate ways because it is not always acceptable to involve all sectors and insisting on this could cause conflict.*
- *Be careful about the 'quality' and 'legitimacy' of the leaders identified.*
- *Identifying potential leaders rather than actual leaders could lead to conflict.*
- *The grassroots discussion should really represent the community.*
- *Should start from the existing authority and then move on to the rest of the community.*

- 2. Describing and documenting the ICCA-territory of life** – describe the characteristics and values of the ICCA-territory of life. Gather, generate and organise the information necessary to properly document the ICCA-territory of life

**Comments:**

- *Marc Foggin has an area-oriented and species-oriented app (Lapis Guides) – need a smart phone and a computer. It has two functions: as a digital field guide and as a citizen science tool (data, information and photos can be directly entered).*
- *We need to establish trust between the community and the people who come to the community.*

- 3. Assessing and analysing the ICCA-territory of life** – analyse and assess the resilience and security of the ICCA-territory of life and identify the key indicators to follow change.

**Comments:**

- *Should add: how do they react if changes come from outside?*
- *Should not use the word 'institution' as it sounds too official.*

- 4. Developing initiatives** – identify threats and opportunities and conceive what is needed in support of the ICCA-territory of life.

- 5. Taking action and monitoring results** – implement the initiatives and monitor the indicators chosen by the community, discuss issues regularly, learn from action.

- 6. Communicating** – possible and at times very useful to communicate about the ICCA-territory of life at various levels: internal, local, regional, national and international.

**Comments:**

- *Communication should be two way and pay attention to what is heard as much as to what is said.*
- *Events with social meaning are very effective.*
- *The style of the communication should be effective for the audience.*
- *A combination of methods may be necessary to tell the whole story and reach everyone.*
- *Use appropriate language and terms that have meaning for the relevant people.*
- *Can be effective to identify opinion leaders and they will disseminate/ discuss the message.*

- 7. Networking and advocating for appropriate ICCA recognition and support** – network with other communities, learn, registration if appropriate, assess what is possible/desirable in national legislation and policy, and finally engage in advocacy and obtain the desired changes in policy and practice.

**Comments:**

- *Could you include specific successful case studies of national legislation?*

### **Is the Vardahovit community an ICCA-territory of life?**

This question is not for anyone external to answer, it is a matter for the community's own opinion, nevertheless it can be explored as part of our collective learning process. FPWC is asked if the community would continue on the same path if FPWC withdrew their support and the answer was yes. FPWC acts as a bridge between past and present ("buys time") and plays a role to help preserve the culture, livelihood and continuation of this community. Vardahovit has focused a lot on step 4: Developing Initiatives and could maybe spend some time looking at some of the other steps, possibly describing and documenting the ICCA-territory of life. They could act as a very good example for other communities in Armenia. It may be good to have maps displayed in the village and at the beginning of trails with usage zones identified and a list of the rules so locals and visitors alike understand and know what they can and cannot do. Governing and managing their ICCA-territory of life is not an option only for this community. FPWC works with more than 50 communities in Armenia and is involved with the eco-village concept. They are trying to open and explain the opportunities to the communities and help them decide what they want and then support them to achieve it.

### **Describing and documenting territories of life – Ghanimat Azhdari**

Maps are more than just pieces of paper – they bring power to communities and support their advocacy efforts. Participatory mapping/community-based mapping is a set of approaches and techniques that combine the tools of modern cartography with participatory methods. It is a bottom-up approach for the benefit of local communities. Mapping seeks to represent the place in which indigenous peoples and local communities live, showing the elements that the community sees as important. Different community members should have an engagement in the process of mapping – youth and children should understand their community and how to continue the process of conservation. Men and women may do mapping separately because they do not always understand the activities of the other. The information is then combined to see the total use of a territory.

**PGIS – Participatory Geographic Information System** – gives spatial information. The mapping method depends on the community. It could be on paper (sketch mapping), on the ground, scaled mapping, 3D model mapping (not very portable or easy to understand). Geo-referenced mapping uses Google Earth, GPS, satellite images and drone photogrammetry. PGIS is a tool for 'counter mapping', enabling local people to make their own maps for their own purposes, which could include:

- basic community awareness and empowerment
- backing up specific advocacy
- identifying ancestral domains
- securing ecological services
- identifying territorial boundaries
- planning land uses
- identifying cultural uses
- documenting trends
- resolving conflicts
- enhancing food security

- achieving food sovereignty

Mapping can be used as a start point with communities, but it often brings up other issues and tools. It is a good catalyst for conversations and ideas. Maps show the current situation but can also be used as a tool to envisage the likely or desired situation in the future.

### **“Clinic” on ICCA Registry and WDPA – Jessica Stewart**

Jessica refers back to the presentation she offered on Tuesday.

1. **WDPA – made visible on** the online Protected Planet webpage – can search a country and see maps and data on the situation there, including spatial information, governance type, protection designation (national, regional and international). Can draw up information on an individual site.

#### **Questions:**

- IBA (important bird area) is an ecological designation but could have more than one *Hima* in the IBA, does this count as one WDPA registration or four? *Each Hima is a protected area, so each would be one site in the WDPA, e.g. four in total. It does not matter how many IBAs there are.*
  - Why is the data from Caucasus Wildlife Refuge not represented on the site? *It has only just been verified by a WCPA member in June. It will go into the WDPA as soon as possible.*
  - Why is the Turkish information missing? *The Turkish government don't want to share the data outside Turkey.*
  - Is there a mechanism to receive red flags from people? *We receive emails explaining problems and we use them to investigate further where appropriate.*
  - Do you investigate information submitted by governments? *We are talking to WCPA (IUCN World Commission on Protected Areas) to see if they can have more involvement in assessing information submitted. The more communication we have with non-government, the more we understand the accuracy of information.*
  - Checked for Protected Areas in Georgia but the information listed is old. How does information get updated? *Sometimes countries submit updates automatically, sometimes WCMC have to request updates. **Jessica will follow up with the WDPA focal point for Georgia to make sure this data is updated.***
  - Can information be downloaded? *Yes, it can be downloaded into a GIS map, or as a csv.*
  - Is transboundary information available? *Yes.*
  - Is information on other types of area available or just Protected Areas? *In the WDPA it is only protected areas, but the OECM database will have OECMs.*
  - 10% of Iran is protected area and we are aiming to enhance this to 17% by 2020, how can we include information on this? *WCMC can only include information that is submitted. We try to keep in contact with countries as much as possible to make sure they are able to submit data to us. The communities governing territories of life can submit information themselves!*
2. **ICCA Registry** - to submit information on an ICCA-territory of life; access the webpage and click on 'participate in the ICCA Registry'. Download the questionnaire to be filled.

Jessica explains the need for Free Prior and Informed Consent (FPIC) before collecting and listing data and the privacy options. Data can be withheld or withdrawn at any point. No ownership of data passes to UNEP WCMC. Case studies – even if you don't make your information publicly available, you can submit information for a case study. Information can be submitted in any language and WCMC will translate it. The questionnaire and website are available in English, French and Spanish.

**Questions:**

- Can we add information to allow more precise information on restrictions, perhaps people want to restrict access to certain photos rather than all photos? *This can be considered in the future. Jessica will feed this back to Heather Bingham.*
- If the ICCA-territory of life is within a larger Protected Area, how do we register? *You can register them separately; one large protected area and one smaller ICCA-territory of life. This overlap can be flagged in the submitted information. It is not a problem that an ICCA and a PA overlap. There is a lot of overlap between different types of protected areas, and this is normal.*

**Advocacy for Territories of Life – Specific ICCA legislation and possible other relevant national policies - Teddy Baguilat**

Laws are much stronger than policies, but it is much harder to pass a law than to adopt a policy.

Grazia offers a few examples of **national laws and policies:**

**Australia** – no legislation recognises ICCAs-territories of life but there is a policy under which nearly half of the protected land is recognised as 'Indigenous Protected Areas'. This designation is for land or sea collectively owned by Aboriginal traditional owners who have entered into an agreement with the Australian Government. The agreement implies a flow of benefits to the Aboriginal peoples.

**Colombia** – indigenous peoples have common rights to land and natural resources, their autonomous governance and full respect for their cultures but no subsoil rights. This applies to 34 million hectares of land, which is 30% of the country's land and 80% of country's forests. A further 5 million hectares of land is the collective property of Afro-Colombian communities. ICCAs-territories of life are not recognised in the same ways as protected areas. They can only be recognised if they agree to shared governance. There are difficult choices to be made and this is a source of conflicts for indigenous peoples and local communities – accept shared governance or be at the mercy of mining concessions.

**Senegal** – under the Decentralisation Law, rural municipalities can declare and manage their own conserved areas in terrestrial environments. A few community-declared ICCAs-territories of life exist also in the coastal and marine environment. ICCAs-territories of life provide the only avenue to recognise collective rights and responsibility to a community of users/caretakers. But awareness of the Decentralisation Law is limited, and many issues remain to be clarified.

Teddy continues focusing on **The Philippines** – indigenous peoples can claim common rights to land and natural resources under the Ancestral Domains Indigenous Peoples Rights Act



(IPRA) Law. The Manila Declaration of March 2012 affirmed ICCAs-territories of life as a strategic posture. The government and UNDP fully support ICCAs-territories of life as part of their CBD obligations, this adds an extra layer of protection to collective land rights. Currently, there is a new law on ICCAs-territories of life passing through the Senate. The process for this Bill was:

- An explanatory note (to justify the planned law) was drawn up – used maps to do this and showed Key Biodiversity Areas and Ancestral Domains and the overlaps between them.
  - Under the Constitution in Philippines 1987 – Indigenous Peoples’ Rights are recognised and promoted within the framework of national unity and development.
  - The Indigenous Peoples’ Rights Act came out of the Constitution – indigenous peoples have the right to manage and conserve natural resources within their territories and uphold their responsibilities to future generations.
  - Last year the National Integrated Protected Areas Act was expanded to create 94 more National Parks. This also recognises and respects territories and areas occupied and conserved for and by indigenous peoples.
  - It is necessary to institutionalise ICCAs-territories of life as the existing laws are not extensive enough. A law would provide the necessary government mandate, especially the annual budget and support to people to manage the ICCAs-territories of life.
  - ICCA-territory of life coverage in the Philippines includes sacred sites – based on the IUCN definition there could be as many ICCAs-territories of life as there are indigenous cultural communities (10-15% of the country).
  - An ICCA Bill was filed in 2014 and again in 2016. This proposes an Act protecting and strengthening the indigenous cultural communities (ICCs), recognising their contributions to biodiversity conservation and establishing a National ICCA Registry.
- The key provisions of the Bill are:

- There is a state duty to protect Key Biodiversity Areas.
- Recognise the existence of ICCAs-territories of life and the right of ICCs/indigenous peoples to their ancestral domains.
- Close ICCAs-territories of life to mining and destructive forms of resource utilisation.
- Establish a national ICCA registry.
- ICCAs-territories of life can be included in the protected area system.

#### **Challenges and lessons to remember:**

- When trying to pass a law it is important to involve all stakeholders in crafting the law as they can be essential in securing the resources necessary to support the law.
- Build a wider constituency, not just limited to indigenous peoples or local communities. There is a need for a network of advocates (anti-mining advocates, forest use advocates...).
- Actively engage parliamentarians, seek out progressive politicians and their counsellors.
- Try to convince the unconvinced – don’t just work with people who already support you.

- Many new laws conflict with previous laws. It is important to have a policy expert look into this and avoid making laws that just complicate the situation and are not in harmony with existing legislation.
- Try to involve government in the drafting of the Bill.
- Be involved in the drafting of the implementing rules and regulations. Do not leave this to others.
- Design a campaign that includes a policy analysis of how laws are passed

### Election of Council members to Regional Council for West & Central Asia and the Caucasus

Agreement is reached to **create a Regional Council including 5 members with shared collective responsibility**. Each member is to represent a Consortium Member organisation and various individuals who work with the Member organisation will be able to take on the representation at different times.

Member with responsibility for Central Asia – **Kyrgyz Association of Forest & Land Users (KAFLU), Kyrgyzstan**

Member with responsibility for Persian Gulf countries – **Cenesta, Iran**

Member with responsibility for Arab countries – **Dana & Qadisiyah Local Community Cooperative, Jordan**

Member with responsibility for Caucasus – **Foundation for the Preservation of Wildlife and Cultural Assets (FPWC), Armenia**

Member with responsibility for International relations – **Plateau Perspectives, Kyrgyzstan**

**All the above 5 members of the Regional Council are approved by acclamation.**

Ghanimat Azhdari announces her desire to step down as member of the ICCA Consortium Council with special responsibility for West and Central Asia. She will continue as acting member of the ICCA Consortium Council as co-chair of the theme on Documenting Territories of Life.

**Aibek Samakov is proposed as member of the ICCA Consortium Council with special responsibility for West & Central Asia and the Caucasus– approved by acclamation.**

### Parting thoughts from Aitkul Burhanov

We started 5 days ago as colleagues, but we are leaving as family. We have learned a lot about some wonderful organisations; I do not want to leave but I am keen to return home and start working on some of the new ideas we have discussed. KAFLU has been elected as a Regional Council member and Aibek has been elected to the global ICCA Consortium Council. I would like to extend my thanks to all the Members in the Region and thank Teddy for standing as President of the ICCA Consortium (Teddy, Grazia and others are presented with traditional Kyrgyz gifts).

All participants in the meetings are presented with certificates.  
In the evening, Jessica Stewards teaches Scottish dances to everyone.



**Day Five - 21 June 2019**

FPWC generously offers to all remaining participants a visit to a birdwatching area and the FPWC field station in Urtsadzor.

