

Voices from the Forest

Non-Timber Forest Products Exchange Programme for South and Southeast Asia

What's inside

- The Forest is our Market 4
- Brightening the 8
- Future for Rattan
- Almaciga in Palawan 9
- New Borneo 2013 10
- Traditional Space 12
- Getting our Feet Wet 14
- From Sarawak to Sentarum 16
- Taking Time to Make Time 18



Voices from the Forest

Non-Timber Forest Products Exchange Programme for South and Southeast Asia (NTFP-EP) is a collaborative network of over 60 civil society organizations (CSOs) working with forest-based communities to strengthen their capacity in the sustainable management of natural resources in the Philippines, India, Indonesia, Malaysia, Vietnam, and Cambodia, with initial contacts made in Bangladesh.

Voices from the Forest is the official newsletter of NTFP-EP. It is released biannually and contains regional and country forests and people updates from the NTFP-EP network.

EDITORIAL BOARD

Maria Cristina Guerrero
Lia Jasmin Esquillo
Ma. Theresa Matibag
Earl Paulo Diaz

CONTRIBUTORS

Tanya Conlu, Ramon Razal,
Lakhena Chan, Lav Yep, Teny
Winahyu Putri, Femy Pinto,
Nicolas Savajol,
Joanna de Rozario,
Natasya Muliandari,
Yuniken Mayangsari,
Meyan Mendoza, Leonard Reyes,
Narendra, Madhu Ramnath, JdB

CONTACT US!

Your queries, comments and contributions are most welcome!
Please contact us at:

Non-Timber Forest Products
Exchange Programme for
South and Southeast Asia (NTFP-EP)

92 Masikap Extension,
Barangay Central
Diliman, Quezon City 1100,
Philippines

+ 63 2 920 42 01
+ 63 2 426 27 57
info@ntfp.org
facebook.com/ntfp
twitter.com/ntfp_ep

WWW.NTFP.ORG



In this issue we give center stage to our theme **“Food from the Forest”**. The lead article is from the recent study conducted in Ratanakiri, Cambodia reflecting the dependence of the Kreung people on forests for food and nutrition (page 4-7). Unfortunately, forests are being reduced at such a fast pace, threatening such food systems. Traditional community spaces such as these are disappearing as all property appears to already be owned by the state or private entities as Narendra shares in his article entitled **“Traditional Space”** on page 12. Though meetings with policy makers are happening to arrest private and public sector control and apparent damage to these spaces, a lot still needs to be done to safeguard community rights and conservation of natural resources (page 18). Dr. Razal also laments the policy scenario affecting the almaciga resin trade in the Philippines. Community processing within community spaces may be an answer (page 9).

NTFP-EP has used as its primary approach to learning, the “exchange visit”, as a catalyst for continued education. This has been useful once again in an eye –opening exchange visit of the Forestry Department Sarawak (FDS) to Sintang and Danau Sentarum, West Kalimantan to learn about NTFP development across the border (page 16-17). In Ketapang, further south in the province, a cross site training visit was also utilized to facilitate learning among government and civil society stakeholders implementing the community carbon pools concept (page 14). Field work made the technical terms more palatable! (page 14-15)

In addition to exchange visits, Indonesia is also well covered in this issue for some of the exciting developments taking place: Rattan certification is moving forward with standards in place and pilot testing in the horizon (page 8), a design competition secures the Borneo Chic collection 2013 (page 10-11), and finally -- locally produced cooking oil from Shorea nuts! (page 19). In this issue, we take you from food frenzy, to Indonesian innovations. May spaces for learning across the region continue to provide us “food” for thought and inspiration. Enjoy issue #24!

NTFP-EP REGIONAL STAFF

Executive Director **Maria Cristina Guerrero**
Deputy Director **Lia Jasmin Esquillo**
Conservation and Resource Management Coordinator **Tanya Conlu**
Grants Development Officer **Tes Matibag**
Knowledge Management Officer **Earl Paulo Diaz**
Community Forestry & Climate Change Officer **Meyan Mendoza**
Communication and Knowledge Management Officer for REDD+ **Leonard Reyes**
Facilitator for India **Madhu Ramnath**
Facilitator for Malaysia **Joanna de Rozario**
Facilitator for Cambodia **Femy Pinto**
Facilitator for Philippines **Ruth Canlas**
Program Officer for Indonesia **Jusupta Tarigan**
Finance and Administration Coordinator **Anthia Aberia**
Finance Assistant **Agnes Ramos**
Finance Assistant **Imee Mendoza**
Cashier **Shara Barrientos**
Administrative Assistant **Laarni Ocampo**



NTFP-EP HOLDS REGIONAL MEETING IN INCREDIBLE INDIA!

by: Tanya Conlu, NTFP-EP



The NTFP Exchange Programme, together with Keystone Foundation, gathered its network partners for the meeting on “Community-Based Monitoring Systems for NTFP Resources” in the green chilly mountains of Tamil Nadu in India. The 43 participants who represented 24 organizations and communities from 6 different countries exchanged views, experiences, and practices in their conservation work with indigenous communities,

particularly with NTFP monitoring. The integral role of the programme to facilitate knowledge exchange between different country contexts which share similar issues and politics has been highlighted.

The Participatory Resource Monitoring system was explained by Dr. Mary Stockdale, who has been testing the system in different sites in the Philippines with NTFP Task Force. Other participants from Indonesia, Malaysia, Vietnam and Cambodia also shared their monitoring efforts for NTFPs which served as a springboard for deep insights on traditional knowledge and how our enterprise interventions not only affect the environment but also the culture of the communities where they work. NTFP-EP would like to thank the Ecosystem Alliance for its support to this important activity.

STIMULATING NTFP DEVELOPMENT IN THE NEXT GENERATION

by: Jusupta Tarigan, NTFP-EP Indonesia

The Indonesian REDD+ Task Force, together with The Faculty of Economic Studies at the University of Indonesia organized a one day symposium on ‘Social-Environmental Entrepreneurship’ Through NTFP Management.

The symposium was designed and developed to recognize the importance of Non-Timber Forest Products (NTFPs) in Indonesia and to provide a motivation for student creativity to begin to work and develop small enterprises based on non-timber forest products. The specific goals of the symposium were to introduce community and social-environmental entrepreneurship knowledge to students and to build awareness of students to activities that support the reduction of deforestation.

During the symposium, JT from NTFP-EP Indonesia was invited as one of the resource persons for The Talk Show to deliver the NTFP-EP Indonesia experience on developing social entrepreneurship through the Crafts Kalimantan network. Two other speakers were Mr. Johnny Utama from Niaga Niaga and Mrs. Aulia from Indonesia REDD+

Task Force. The Talk Show was an effective platform for highlighting the importance of NTFPs and to influence students on reducing emissions from forest deforestation and degradation issues.

A total of 60 individuals participated in the symposium representing academic, research, private and civil society organizations. At the end of the symposium, the participants gained useful information and knowledge on future activities that they plan to implement.





by:
Lakhena Chan,
Lav Yep,
Femy Pinto with
Nicolas Savajol,
Cambodia NTFP
Working Group,
and Nomad RSI,
Cambodia

The Forest is our Market

Wild Foods Diversity Towards Food Security and Climate Change Adaptation

An old adage of indigenous peoples in many countries “the forest is our market” was explored in northeast Cambodia through participatory research. In taking the first step towards a larger initiative on forest foods promotion in Ratanakiri province, NTFP-EP Cambodia and the Cambodia NTFP Working Group teamed-up with local partners Nomad RSI, International Cooperation Cambodia (ICC), Indigenous People for Agriculture Development in Cambodia (IADC) through the support of FELM, a Finnish development agency, to conduct a participatory needs assessment of wild foods diversity towards food security and climate change adaptation.

The assessment was conducted to understand the role of wild foods in the food security strategies of two villages, Sam Ros and Cha Ung, in Ratanakiri province.





The assessment findings will also serve as a foundation for future strategies on sustainable natural resource management and livelihood enhancement and adaptations in coping with land use and climate changes. The study focused on gender-based, sustainable practices and knowledge of the plants species to identify viable forest-based livelihoods options. The study was also conducted to disseminate findings to concerned stakeholders including the value of wild food for their daily nutritional diet, and proposed community based initiatives and project-based interventions on wild foods management and value addition.

Workshops were held before and after field data collection with local stakeholders and community members. Experiences, knowledge, ideas around the theme of the research were discussed among the participants. The results of the assessment were presented back to the communities for confirmation.

The two (2) communities are generally populated by Cambodian ethnic minority groups oftentimes called the “highlanders” as they have historically evolved in mountainous areas at the margins of the main lowland kingdoms. They have developed their own ways of living based on swidden agriculture and a very strong relationship and connection to the forest, economically, spiritually and culturally.

In each village surveyed, the people showed an impressive “forest market” of wild foods – in terms of diverse species and their uses. They named over 200 different species including vegetables, fruits, mammals, birds, fish, mollusks and insects.

The main wild food species selected in both villages are - Vowas, Kdeav, Anghaeng, Pset Chher, Tompeang, Boom Bree, Kooy, Vor Yeav, Samrong, Pong Ro, Phnheav and Krolanh, which all play an important role for community food supply as they are easily available in the surroundings of the village . The main sources of food for both villages are

their fields and the forest, which give a first insight about the importance of the subsistence system for the food security strategy of those villages. Solidarity still plays an important role as a main strategy used to cope with food shortage. For example, staple food can be given to relatives who are in need and wild meat from large mammals such as deer can also be shared between community members. Sometime this is also just like borrowing food, and you can return it back or give in return to neighbors when you have much food.

Food sharing in the village is also traditionally practiced during village ceremonies and festivals. The numerous ceremonies that Kreung people have to honor ancestors and worship spirits involve offering an animal sacrifice and this is also an important way to distribute meat.

During food shortage, collecting wild foods is a common coping strategy for people in both villages. The assessment

found that adaptation livelihood strategies regarding food security have evolved during the last generation following the changes that affected the production system and the increasing influence of market economy and a consumptive society. Land use changes and the increase of cultivation of cash crops are making the possibilities of accessing wild foods more difficult. Other external factors such as the degradation of important ecosystems due to over-exploitation of resources and changes in weather patterns also play an important role in the availability of wild food species.

Regarding the adaptation livelihood strategy, people are globally moving toward market oriented economy and tend to give up subsistence based practices. The traditional swidden fields + forest subsistence system remains but it is slowly turned into a cash crop (cashew nut mainly) + market system. Adaptation strategies to the increasing land pressure and loss of natural resources is toward cash crop production and the giving up of fallow land, shifting

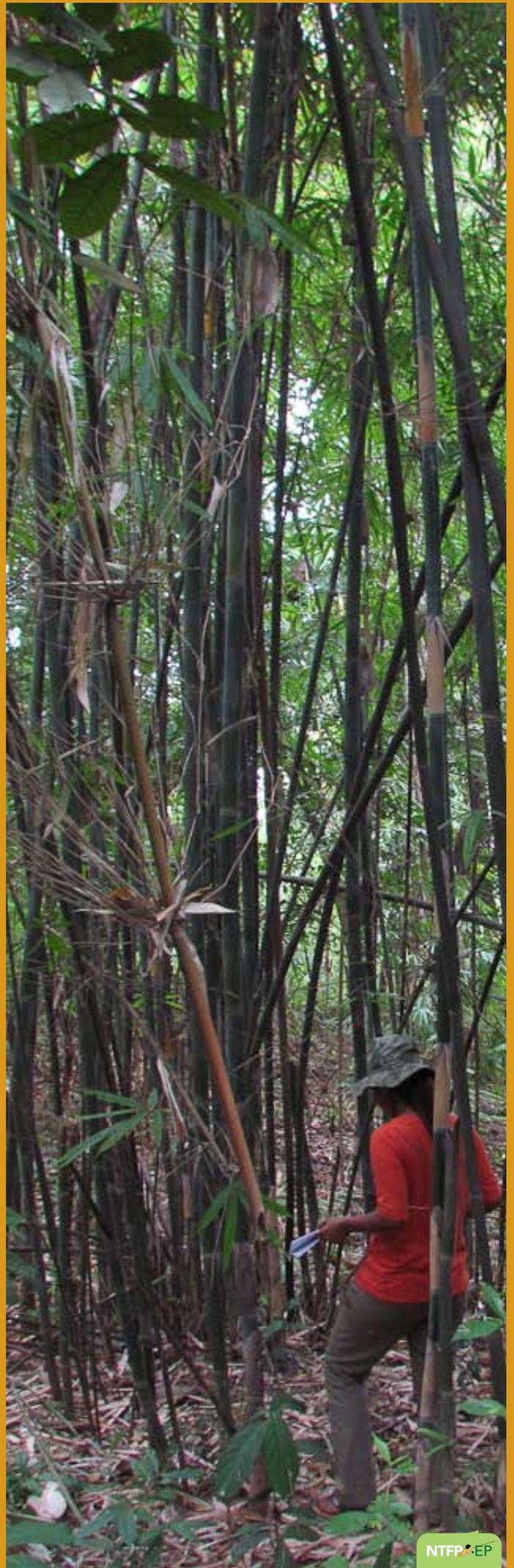




cultivation and also wild food collection. Then buying food from the market is going together with increasing monetary based economy. Wild foods is still important for the most vulnerable families and remote villages but the adaptation strategies also respond and are leading communities towards monoculture systems of cash crops and the abandon of swidden and wild foods collection system.

It has an impact on the diversity and quality of foods that people consume as the traditional system offer a more important diversity of foods, especially of forest foods, and does not use any chemicals. **This change from subsistence forest based system toward monoculture based system is seriously undermining the natural resilience of those communities regarding the effects of climate changes.**

In this particular context, it seems important to start working with communities on possible alternative systems that would be based on the peoples existing knowledge about wild foods, protect the diversity of wild foods, and to maintain peoples capacity to adapt to changes affecting their livelihood.



Brightening the future for Rattan

by: Natasya Muliandari, NTFP-EP Indonesia

Raw rattan ready to be traded

Forests, People and Livelihoods

Forests sustain the livelihoods of many for it provides goods and services support to billions of people. How people practice their livelihoods reflect the sustainability of the forests.



Yohanis, a rattan farmer, in his rattan garden

Rattan (hi)Story

Rattan is one of the best examples of a main forest resource. It has been known as an important NTFP especially in Kalimantan, Indonesia. Rattan farmers utilize sustainable cultivation practices from generation to generation to fulfill their daily needs. Rattan is also traded commercially as a material in the rattan furniture and craft industries. Ironically, over the years, rattan production has been declining due to the lack of policies that support the rattan farmers, as reflected by the low selling prices for rattan. Nowadays most of the farmers no longer have rattan cultivation as their main livelihood. This depressing situation forced rattan farmers to migrate to other sectors as a source of their livelihoods. If this persists, it may result to the depletion of forest resources. NTFP-EP envisions a future for rattan resources and its farmers that goes beyond just being written as historical records.

Greening the future: certification could be an option!

It is important to secure rattan, because more than just a livelihood means for most of the community or forest dependent groups in Kalimantan, it is also an essential part of their culture. Through their traditional knowledge, rattan farmers take good care of the forest through rattan. The pressing question now is how to support the community by providing incentive for their good practices.

Social movements today promote the use of green products and clamor for more environmentally friendly products have been louder than ever, particularly in western countries. This reflected on the market demand for sustainably produced products. Through these various movements, the producers have grown to become more conscious of the origin of the raw material that they use. For instance, through this market mechanism, over five percent of the world's production forests are certified under the Forest Stewardship Council (FSC) standards and other several third party mechanisms. Third party certification mechanisms may be costly and may be a major challenge in applying to NTFPs such as rattan that is harvested and managed often on the basis of traditional community knowledge.

In this regard, an alternative certification mechanism such as the Participatory Guarantee System (PGS) which operates outside the frame of third party certification, could be a viable option. Through PGS, NTFP-EP together with its partners are trying to provide added value to rattan farmers and at the same time promote the processing and the sustainable management of rattan. Since 2012, standard and indicators development, discussions, workshops about PGS for rattan have taken place. Currently NTFP-EP engaged local stakeholders and is looking forward to conducting a pilot testing in East Kalimantan and Central Kalimantan very soon. It is quite challenging, as recently the rattan farmers association has been inactively participating. Nonetheless, it is important to think about how PGS can provide solution/alternative especially for the rattan farmers.

Through certification, the communities can sustain rattan resources as an integral part of their culture and at the same time a premium price can be attached to their rattan as an incentive for sustainable resource management. May the green future be ours!

Almaciga

not flowing freely in the Philippines

Resin flowing out of an Almaciga tree

by: Ramon Razal PhD., NTFP-EP, Philippines

The island province of Palawan in the Philippines is the country's largest producer of Manila copal, the trade name of the resin derived by tapping almaciga (*Agathis philippinensis* syn. *A. alba*) trees which are abundant in Palawan forests. Most of Palawan's forest are covered by indigenous peoples ancestral land claims, and by law, IP groups have priority rights to access the resources including almaciga resin inside ancestral domain areas. Indigenous peoples of Palawan have traditionally engaged in collecting the resin for their own use such as for torches and as a sealant, but much of the resin in recent years had been produced in exchange for cash received from traders and concessionaires. IPs have developed ways of harvesting the resin with little damage in order to preserve and perpetuate the tree's ability to exude resin throughout its life. However, cases of resin theft as well as collection by non-IPs who have little regard for the sustainability of the almaciga trees are endangering almaciga resin production.

Philippine government rules on resource extraction from forest require an "ordinary minor forest products" license that is issued yearly and for which numerous documents have to be complied with by the permit applicant. Producing these documents entails the expenditure of plentiful sums of money that many IP groups or their organizations do not have. To secure such permits, IP groups end up allowing concessionaires to finance the permit application process for them. These same concessionaires also advance money to tappers who need the cash to buy amenities for their resin collection trips and to leave behind their respective families. In exchange for such apparent "generosity," tappers are left with no choice but to sell the resin they collect to the concessionaires or their agents, with transactions that are usually marked by un-

fairly low resin prices. On top of the cost of obtaining permit to harvest, forest charges of P1.50 per kg of the resin apply, and permit to transport is also needed to bring the resin to Puerto Princesa City, Palawan's provincial capital and main port. In addition, collection of unofficial fees during transport and during processes that require signatures of certain officials who have nothing to do with resource protection, raise the cost of almaciga resin and lower the margins of stakeholders along the almaciga resin value chain, especially the tappers who are made to bear the additional costs.

The almaciga resin value chain is initiated by more than a thousand tappers spread across several Palawan towns. They supply concessionaires cum traders who operate like a cartel, offering almost similar low prices for the resin that has taken tappers at least two days of travails in the deep forests. The resin is shipped to Manila and Cebu to supply the raw materials needed for varnish making, both by commercial varnish manufacturers and by furniture makers. About 20% of the total officially-known volume of almaciga resin production is exported. There have been reported cases of illegal boatload shipments of almaciga resin to nearby provinces, suggesting that there is more resin available than what official records show. It is therefore likely that a significant portion of what appears to be a lucrative market for the resin is being supplied through illicit means. Changing the policy environment for almaciga resin production can help curb these illegal activities, as well as improve the opportunities by which indigenous peoples can legitimately derive better incomes from tapping this resource. By engaging in trading and in processing the resin themselves, then the value added of these important steps will redound to the sector that comprises the indispensable stakeholders of the almaciga resin value chain.

Michelle Martin's winning open weave bag design



Designing Heritage with Modern appeal

by: Yuniken Mayangsari, Borneo Chic, Indonesia

In early 2013, with the vision of sustaining forest wisdom and preserving the craft tradition of the Dayak of Kalimantan, the Crafts Kalimantan Network conducted the New Borneo Design Competition for the Borneo Chic modern-heritage bag collection 2013. In addition, the purpose of the competition is also to seek young, talented designers who care about the environment who can also be the pool for Borneo Chic designs in the future. Designers were encouraged to use the natural materials of the different artisan groups namely korit, jarai, anjat, rambat, tenun ikat, and bemban.

The response from the young generation was amazing with 51 designs submitted all in all! Many came from designers from well known design schools from around the country but others were also self-trained designers looking for a break. The judges namely, Pincky Sudarman S.R (Retail Entrepreneur), Mira Sayogo (Designer and Bag Entrepreneur), Musa Widyatmodjo (Designer), Wuri Handayani (Vivalife Editor), Tri Renya Altaria and Maria Cristina Guererro (Representatives of Borneo Chic) first narrowed down the finalists to 10 and then chose the 3 lucky winners on February 23, 2013.

The judges kept in mind the following criteria when choosing the finalists and winners: sale-ability, wear-ability, creativity/innovation, originality, harmony (structure/ texture/ color). The objective of the competition was to develop a new collection for 2013 so that the sale-ability of the bags increase, thus resulting in increasing sales of artisan products. Thus sale-ability and wear-ability had the largest weight.

The grand winner is Michelle Martin who mixed korit (open weave design) material with belt buckles and leather resulting in a chic document bag. She also developed a smaller bag with design of the Borneo hornbill with a slot for an iPad. The second winner is Meutia Ahri, the most surprised winner of the night considering she is an agriculture major. But the simplicity of her design using the jarai material and the honesty to the shape of the basket impressed the judges. The third winner is Wahyu Sri Hastomo, a designer with a budding design studio of his own, got the judges attention with his mix of anjat material with coconut laminated handle.

Watch out for these new designs! They are to be launched in Jakarta during INACRAFT, the largest crafts fair in Indonesia, April 24-28, 2013.



Meutia Ahri's design bagged the second place

donor
roll

switchasia
PROGRAMME



Green Fibers and Fabrics: A project under EU SWITCH-Asia

SWITCH-Asia is promoting Sustainable Consumption and Production (SCP) across the Asia region. It works with both producers and consumers on the ground as well as at policy-making level in formulating and implementing of SCP-related policies. A €152 million budget is earmarked for the programme under the Regional Strategy for Asia covering the period 2007-2013. Overall, SWITCH-Asia aims to promote sustainable growth and contribute to economic prosperity and poverty reduction in Asia. At the same time, it is fostering a green economy and mitigating climate change in target countries.

Under this framework, HIVOS Regional Office Southeast Asia with partners NTFP-EP, Cita Tenun Indonesia and ASPPUK (Association Supporting Women in Small Business) have embarked on the project entitled: Sustainable Consumption and Production (SCP) of hand-woven textiles: Female Entrepreneurship in Indonesia and the Philippines.

This project aims to promote SCP of hand-woven eco-textiles in Indonesia and the Philippines through scaling up successful SCP practices throughout the market chain, and development of an enabling policy environment. This will be implemented in 11 provinces in Indonesia and nine (9) provinces in the Philippines. Project activities include trainings on quality assurance, the development of eco textile standards, eco-designing, consumer campaign and policy advocacy among others.

The project aims to mobilize 7,000 hand woven – textile entrepreneurs towards reducing environmental and social costs in the value chain. Project partners will work towards increasing production and sales of targeted entrepreneurs as well as mobilizing policy-makers and the private sector in the promotion of policies promoting eco-textiles, natural dyes, and fibers.

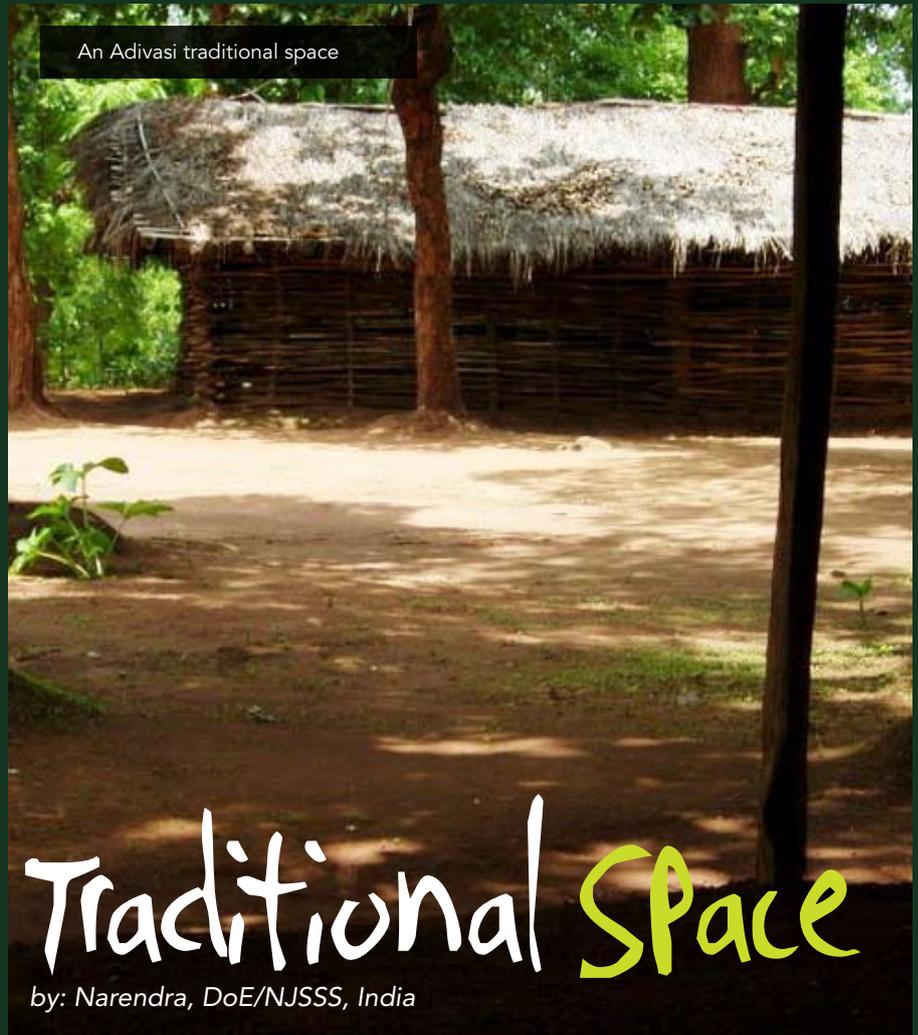
What is the

NTFP-EP

Micro Grant Fund (MGF)?

The NTFP-EP Micro Grant Fund (MGF) started in 2007 with the support of BothEnds and IUCN Netherlands and has assisted 33 initiatives for about €150,000 in 6 countries. The MGF is awarded to promising new initiatives which need start up funds and established initiatives in need of immediate support. In 2011, Broederlijk Delen provided additional support to the grant that was opened up to applicants outside of the NTFP-EP community partner organizations. This story came from a BD-MGF grantee in India.

An Adivasi traditional space



Traditional Space

by: Narendra, DoE/NJSSS, India



A healer, during their workshop



One of the many species of plants in their herbal garden



Without the experience of Abujhmad (1), it may have never struck me how important unowned spaces are for a community. Certainly, all of Abujhmad's 4,000 sq. km. was unowned space, not owned by the State or people.

Looking back when I stayed there in 1980s, unowned spaces as Abujhmad's are grounds for negotiating life and its many dimensions with the universe at large. In such negotiation is built and sustained the metaphysics and polity, the notions of justice, equality and hierarchy, governance, property and ownership, and conversations around them; and the place of man in creation.

With the rise of State (aided by technology, corporate activity, modern modes of governance, law and statute amongst others), that space has disappeared. All space now is owned and entails negotiating with the State.

Though as per statute, there exist common lands in almost all villages of Bastar, they do not serve the purpose of unowned space. All commons are governed by laws and Acts of ownership. They have come to acquire a certain tangible resource-consumption value under the wider modern economy of property and ownership.

There is no space --unowned or otherwise-- left now, conceptual or physical, for Adivasis to conduct their lives as they would wish to. Their ways of engaging with Nature and its elements, as also with the outside world and the world beyond, has no place in the modern schema to reinforce those

vitals that entail conversations with earth, ecology, biodiversity, sustainability and inclusiveness. Such conversations have the potential to be abulwark against the ongoing destruction of Adivasi world. With the disappearance of this core aspect of Bastar's village life, they have been reduced to a mere bundle of economic rights sustained by mere Constitutionalism.

The elders of village Khasgaon gifted 3 acres of its land to DoE in 2007 to carry out our work. Khasgaon is about 40 km from Abujhmad's northern periphery. It is culturally contiguous and noticeably retains some rhythms of Abujhmad. Initially unclear what to do with it, we began calling it the Traditional Space.

Through the Traditional Space, DoE is trying to keep alive certain vitals of Adivasi life that benefited 2,000 people with 40% women, 30% men and 30% children. The Herbal Garden Jungle Hut, Treatment Centre, Platform for Healers and others, informal Conversational Dialogues, the Ghotul, Conservation Center, old and newly planted vegetation, the Water Well and Bird House are all unowned and shared by humans and others.

The herbal garden at Traditional Space is important for conservation of Bastar's sustainable traditions and the wide range of plant genetic resources that includes 31 species of 1,563 local medicinal herbs. It also serves as a refuge for plants and herbs that were once widespread in the larger ecosystem including the 2,075 trees of 48 local species.

In a small measure, it is also symbolic of the well-being and values of people, their self-esteem and cultural confidence. Whereas preservation of herbs and treating illnesses was indeed one of the goals of the herbal activity, a yet more important purpose was to keep alive the vital linguistics of conversation around traditional healing. No practice can be sustained without its corresponding linguistic. With practically no support, and the diminishing value once placed in such system, an entire universe of sustainable native well-being is rapidly losing out to alien and powerful modern systems with no local lineage. Convergence of ecology, culture, therapeutics and livelihood has not only been one of the major strengths of traditional Bastar but also one with inherent sustainability. Similarly, several other activities at Traditional Space have been undertaken on account of their reinforcing the vitals of Adivasi life in and around our work area.

Support received from NTFFP-EP MGF in 2012 has helped us carry our work forward. It came at a very critical point in our development of this work.

(1) Literally translated, the 'Inscrutable Land' is a 4,000 sq. km. region inhabited by Hill Madias in Bastar. A pre-agriculture community, living amidst some impenetrable vegetation at places, its sole occupation until the 1980s was the ancient practice of food gathering and hunting, supplemented by shifting cultivation. Without practically any modern presence --roads, schools, electricity, hospital etc.-- Abujhmad is not under active jurisdiction of government of India.

Posing by a grove of decade old trees



Getting our feet Wet In Ketapang carbon pools



by: Meyan Mendoza, NTFP-EP

Meyan gets her feet wet, literally inside the Pematang Gadung peat forest.

One of the myriad endeavours of NTFP-EP is engaging the community forestry sector in climate change mitigation initiatives, particularly through the development of community carbon pools for REDD-plus implementation. "Community carbon pools" is a model for implementing REDD-plus whereby community forest areas are bundled into one REDD-plus project. The advantages include achieving economies of scale, getting the carbon rights for the communities, facilitating efficient administration, improving knowledge sharing and strengthening the voices of communities.

For this undertaking, NTFP-EP collaborates with the Fauna and Flora International (FFI) in a European Union-funded project called Developing Community Carbon Pools for REDD-plus implemented in four selected community-managed forest areas in Indonesia, Philippines, Vietnam and Cambodia. Even though the community carbon pool covers a small land area relative to the total land area in each country, the community carbon



Speeding across the peat swamp to the REDD-plus pilot site



Discussing tree identification methods



pools pilot sites are producing lessons learned that can translate into general REDD-plus policies at the national level.

What's special about the Developing Community Carbon Pools for REDD-plus project is that it pilots the implementation of the complementary components of REDD-plus at the community level, which are carbon, social and biodiversity related activities. But it also works on the policy level so that representatives of governments, CSOs, communities and other stakeholders work together; and it also conducts activities to increase the capacities of these stakeholders to strengthen their ability to engage in and to have an opinion of REDD-plus.

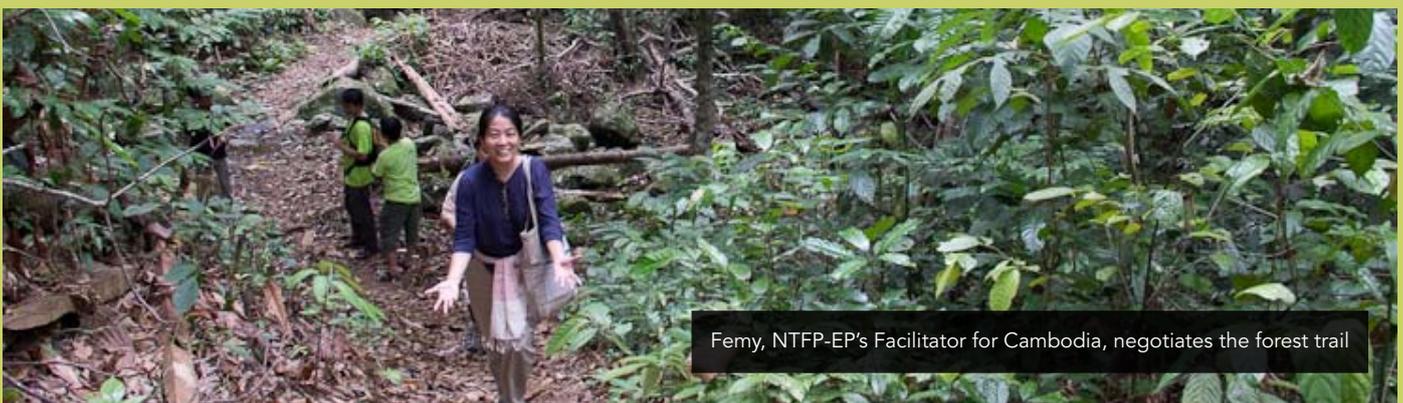
To increase the capacities of project implementers and partners, the NTFP-EP recently organized in January 14 to 16, 2013 a cross-country learning exchange visit to one of its project sites – a peat forest in the heart of Pematang Gadung in Ketapang. Located in the Indonesian province of West Kalimantan, Ketapang sits close to the equator on the world's third largest island - Borneo.

Pematang Gadung is a nationally important area because of its peatlands that go more than three meters deep. The country project teams had all voted for the learning site to be in Ketapang. In different stages of project implementation, the teams all looked forward to learn from the pioneering work of Indonesia in REDD-plus. FFI-Indonesia works on various REDD-plus projects in Ketapang and other parts of the country, accruing more experience and knowledge on the subject than the other country project teams. As host, FFI-Indonesia provided most of the technical input during the visit. The learning exchange was designed to provide practical knowledge on the Verified Carbon Standard (VCS)/Climate Community and Biodiversity Standards (CCBS) and demonstrate its use in Pematang Gadung. A comparative presentation on Plan Vivo as alternative standard used in Laman Satong was also included to broaden the participants' exposure to REDD-plus implementation. Conference presentations, open forum, field visits and interviews of community partners filled the three-day learning event, attended by more than forty project implementers and partners.

In sharing its experience on the application of the VCS/CCBS and its progress in completing the project design document (PDD), FFI-Indonesia provided a valuable roadmap to the next level of project implementation for the other country project teams.

The district government of Ketapang gave a warm welcome to the participants from the four countries, and graciously provided transportation and security during the field visits to the forests of Pematang Gadung and Laman Satong.

All in all, the participants were happy, vibrant, physically stretched by the hikes, but mostly inspired by meeting fellow REDD-plus practitioners and acquiring new knowledge and insights both from the formal inputs by the resource persons and the informal exchanges among each other. They now look forward to the next learning exchange, this time among the project's community partners to be held in the Philippines in September of this year.



Femy, NTFP-EP's Facilitator for Cambodia, negotiates the forest trail

From to Sarawak Sentarum



a Successful Collaborative Crafts and Honey Learning visit"

by: Joanna de Rozario, NTFP-EP, Malaysia

It was an early morning flight that brought 22 participants from all parts of Sarawak to Pontianak, East Kalimantan to share and learn on community based forest honey and crafts development. Forest Department Sarawak particularly its Community Service Initiative Unit, did a remarkable job at coordinating the arrival of 10 of its field staff and 10 community members, half of whom were women accompanied by 2 officers.

On the first day, the participants met with the Indonesian Forest Honey Network secretariat Riak Bumi who gave an in-depth presentation on the honey collectors' network and women

weavers' association in Danau Sentarum National Park. The participants also met Yayasan Dian Tama who discussed the production of marketable and functional products from rattan and bemban resources, as well as with 'ikat' or 'tie-dyed' woven Dayak cloth by the Crafts Kalimantan Network

The participants then tackled a 10 hour overnight journey from Pontianak to Sintang to visit a beautiful replica of a Dayak long house which served as Jasa Menenum Mandiri's (JMM) office, shop and meeting venue. JMM shared their collaboration with the members of the Crafts Kalimantan Network which includes

supporting 'ikat' and basket weavers and the use of natural dyes. NTFP-EP Craft Kalimantan Network coordinator Merry Tobing also took time to present how its members worked together to strengthen and expand its network.

During the same day, the participants were introduced to problems in the face of the Dayak cultural richness in Sintang. Pastor Jacques Maessen of Kobus Foundation shared his insights on the key threats to Kalimantan forests: large scale palm oil expansion and illegal logging, while their tour to the Kapuas Hulu Museum provided them with a cultural context of Sintang and the elaborate culture of the Dayak Sintang communities' 'ikat' weaving.

'Mengkudu' (*Morinda sp*) is a natural dye widely used for the production of 'ikat' weavings. The women weavers in Ransi Panjang Sintang shared with the participants the local association's efforts to rehabilitate the fast depleting resource. While a few participants from the Iban (a Dayak sub ethnic group from Sarawak) identified with the similarities that they have with the weaver group, the use of natural dyes in 'ikat' has completely disappeared in their villages.





Travelling overnight on a 'kapal bandung' (boat house) into Danau Sentarum National Park, the participants reached and climbed up Bukit Terkenang (Terkenang Hill) for breath taking views of the national park lakes and islands. The boat voyaged to Penggerak village to meet the women weavers association, "Group of 7 Single Weavers" (a group of unmarried women when it was formed) to be struck by the quality of the products developed by the young weavers and their bemban (*Donax caeniformus*) rehabilitation efforts.

In the evening, they arrived at Semangit village, to have rich discussions on honey harvesting and development with the Association of Honey Collectors. The next day, to culminate their exchange visit, the participants witnessed a demonstration on making and fixing a rafter or "tikung" which is an artificial technique used to provide a suitable location for honeybees to develop their hives. Come midday, as the bees move slowly, the participants excitedly and nervously went on the boats to witness the sustainable harvesting techniques applied by the Danau Sentarum honey collectors. Initiated by a Sarawak Forest Department staff, the participants first-handedly experienced how to extract honey from the hive which ended the whole visit on a sweet note.

There was much camaraderie among participants and the people and



NGOs they visited. There was an overwhelming positive response from the participants and joint organizers with much exchange and learning particularly on:

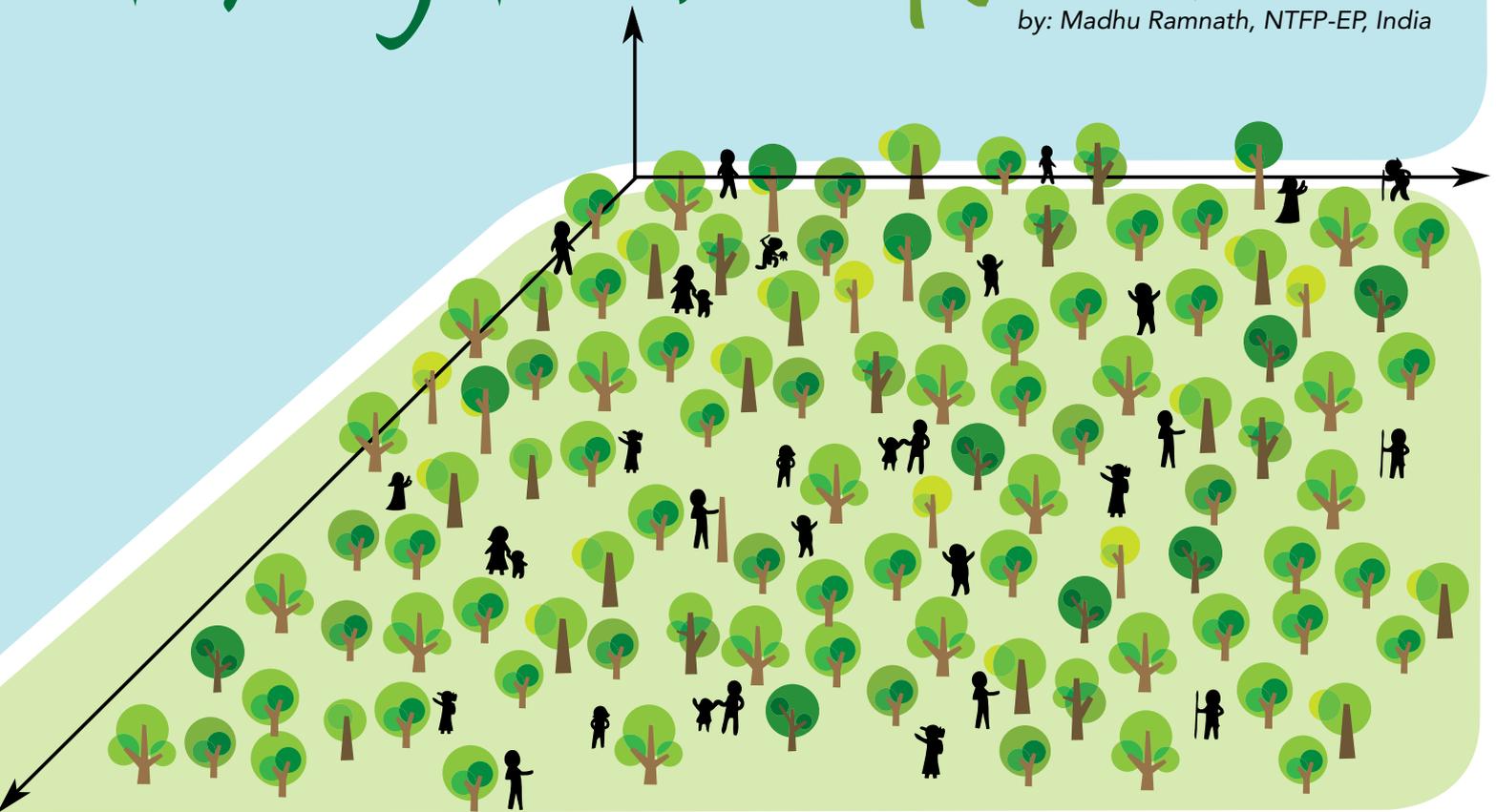
- the process of sustainably collecting honey, hygienic processing and bottling of honey and marketing forest honey;
- the use and rehabilitation of natural dyes for crafts and;

- the development of community based associations and its interactions with NGOs and other stakeholders in networks.

Hence, the exchange provides an initial collaboration that can only go from strength to strength. The learning visit is supported by the ASEAN Swiss Partnership on Social Forestry and Climate Change (ASFCC) Project, through the ASEAN Social Forestry Network (ASFN).

Taking Time to keep Time

by: Madhu Ramnath, NTFP-EP, India



In November of 2012, a small group of people from the NTFP-EP network went to meet the Minister of Tribal Affairs in Delhi. “Dilli chalo” (lets go to Delhi!) has a certain resonance in India and symbolizes the “subjects” going to the “ruler” to make a complaint! The Minister gave us a hearing and we – who had our ears to the ground in various parts of rural and tribal India – appraised him about the situation in the places where we worked. In Andhra Pradesh, Chhattisgarh, Orissa and Tamil Nadu, we told him, the states are not following the laws meant to protect the tribal people and their lands. Mining for coal, quarrying for granite, the curtailing of activities in forests declared as a National Park, continued despite the PESA and the FRA¹ being in place! The Minister listened to us sympathetically, agreeing with us on most points and thanked us for bringing all this news to him, told us to keep in touch with him regularly, gave us his card, and we left.

Did the Minister not know, at least in essence, what we were telling him?

What is the purpose of these legislations if not to be implemented? Over time one comes to realize that laws – that the state has conceded to its people – are nothing but a foot in the door, points from which further space can be negotiated. And the negotiation is usually a process that takes years before the legal provision becomes internalized as a norm of society. In a sense, most legislation is born before its time: their proper implementation, in flesh and spirit, is enjoyed only in later years.

For forests to be living spaces they need to be three-dimensional: there is much life above the ground and in the canopy. Unfortunately, in most parts of the world, (forest) land continues to be measured as a two-dimensional space and it is the acreage that is “compensated” for by whoever appropriates it. In India, most Protected Areas are inhabited by forest dwelling communities that have lived there from before the era of forest conservation and who are now being asked to re-locate as these spaces are declared inviolate! Synchronically,

forest regions in other parts of the country are being ravaged for ores and minerals, justified by the elusive need for energy and growth.

The world over the issue of land tenure for indigenous and forest dwelling peoples has come to the forefront, thanks to human rights and conservation movements. Most states have conceded, at least on paper, that this is important, that the peoples’ rights over their lands and forests need to be secured. Community-based conservation has been recognized as the only feasible and workable formula, and the knowledge within the forest dwelling communities validated along with the scientific, to manage our natural resources.

Perhaps the Minister knows all this and tries to find a balance between what the state can say it will concede and how much it actually will. By giving us a hearing he unfolds the process of negotiation.

¹ Panchayat Extension for Scheduled Areas Act; the Forest Rights Act

The comeback of Illipe: an excellent and forest-friendly oil from Borneo

by: JdB



Illipe nuts (tengkawang in Bahasa Indonesia) are the kernels of the winged fruits of different species of Shorea, all of which yield an excellent edible oil and the 'nuts' of the 11 important species have an oil content near 50%. Individuals of these species are widely scattered in the forests of West Kalimantan and fruit gregariously, yielding a bumper crop at irregular two to six years intervals.

There is some industrial demand for the oil as a cocoa butter substitute and, to a lesser extent, as an ingredient (comparable to shea butter) in the manufacturing of cosmetics. But the trade is in decline and collectors nowadays only fetch very low prices for the nuts at the village gate.

In the past, the oil also used to be commonly extracted for home consumption, but with the primitive tools available in up-river villages, it since has most often been considered too labour intensive a process.

Some facts on the current situation

- Edible oil is a major household expense, particularly because the villages concerned are remote.
- The oil available is almost exclusively derived from the nuts of the African oilpalm (*Elaeis guineensis*).
- Ironically, the raw material for edible oil on sale locally, could very well come from approximately these same areas, as in recent times large-scale forest conversion of primary forest into oil palm plantations has taken place there. With harmful effects to the other livelihood options of indigenous communities and detrimental to the survival chances of wildlife - orangutans for example – as well.
- Meanwhile, the stuff has to be transported out of the area first for processing, next the bottled end-product has to find its way back again to the villages in Kapuas Hulu and elsewhere, leading to high retail prices in the shops on site.
- Never mind that the quality of the industrial oil available locally is questionable – at best.

A Plan for Action

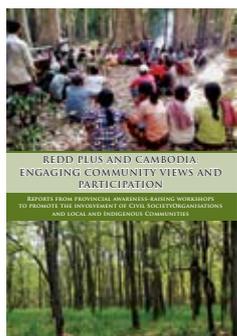
Now, Pontianak-based NTFP-EP partner the Riak Bumi Foundation, has developed an intervention plan to help local Iban Dayak communities in Kapuas Hulu, West Kalimantan, to become self-reliant in their daily need of high quality cooking oil and to additionally derive an irregular 'windfall' income from selling surplus illipe nut oil. An additional objective is to diminish the pull for oil palm conversion and instead to offer an incentive for forest conservation.

The project's scope extends to 33 villages/longhouses with, together, 1,007 households in the Batang Lupar and Badau districts of Kapuas Hulu regency. Meanwhile, the combined estimated harvest of illipe nuts in a fairly good year (such as 2010) in the pilot area is about 170 tonnes.

The Intervention

- To make simple but adequate hand presses available to interested longhouses for – in years with a limited harvest - processing of illipe cooking oil for household consumption. Equipment has already been established in two (2) longhouses and test runs have already been carried out successfully.
- Larger and somewhat more sophisticated equipment at a few selected well located sites for use – in shifts around the clock - in years with a bumper crop and partly to be sold – as a 'beyond organic' (and forest friendly) specialty product, NOT a commodity - outside the production areas.

Conclusion: this should be a winner!



REDD Plus and Cambodia: Engaging Community Views and Participation

With the Climate Change Readiness plan approved by the UN-REDD and the Forest Carbon Partnership Facility, in 2011 a group of civil society organisations identified a need to raise awareness and encourage involvement among Cambodian community members. They recognised that a community-rooted process of information dissemination and consultation would be vital, not just in specifically promoting REDD-plus, but also in supporting climate change mitigation strategies as a whole, particularly as they relate to forest preservation and forest-based livelihoods protection.

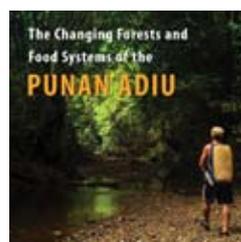
This book comprises reports from all eight workshops. Importantly, it includes the views, concerns, suggestions and requests from local and indigenous community members who attended, which will subsequently be used to develop recommendations for more formal action.



Saving Forests, Making Profits: A Field Guide for Facilitators of Community-based NTFP Enterprises

This field guide provides practical guidance to mentors who work with forest-based communities in Cambodia to enable them to establish community-based NTFP enterprises. Specifically, it provides a step by step process through which mentors can guide communities to choose, establish and then successfully run an NTFP enterprise that will save Cambodia's forests, while making community profits and improving livelihoods. It contains useful tools to help with each step, and case stories that bring the enterprise development process to life.

Above all this handy manual aims not just to guide facilitators and the communities with whom they work, but also to motivate and inspire them in the important task they have undertaken.



The Changing Forests and Food Systems of the Punan Adiu

This book is written to have a glance into the life of the Dayak Punan of Adiu, North Kalimantan, Indonesia. With forests vanishing and increasing exposure to modern ways, lives and lifestyles of the Punan are also changing.

This book is a documentation of the relation of the Dayak Punan with forests, especially as a source of food. We share insights into the different plants and animals that are part of the Punan diet. We realize that many of these foods and many Punan recipes are vastly disappearing. We investigate the reasons why and also present some ways to restore these foods and forests within a new generation.

The **NTFP-EP** Team



Noutekh is the second youngest in the EP Cambodia family. She joined as Sales and Marketing Assistant for NatureWild in 2011. Noutekh may have finished a degree in English but is fast becoming an expert honey soap maker. She spends her free time using Facebook and keeping in touch with old and new friends.



As the Forest Rights Field Officer, **Soviriya** (left) is involved in the ASEAN Social Forestry Network (ASFN) in early February of 2012. Viriya is the best person to seek for advise on where to get the best silk or coton krama when you visit Phnom Penh: shop #912 at the Russian Market! Viriya has honed his field skills through years of experience in community networking and facilitation – especially working in the field of community forestry and community protected area management in different provinces in Cambodia. **Samrith** (right), is the newest addition to NTFP-EP in Cambodia. He joined in September as Project Assistant for the IPs and REDD+ partnership project with the Asia Indigenous Peoples Pact (AIPP). Samrith is an additional active, persistent and resourceful soul to the team. Being an indigenous Bunong from the northeast Monduliri province himself, Samrith is a natural community facilitator, and is eager to pursue his role at NTFP-EP in communities other than his own.



Bunthorn (right) is the inhouse Apis dorsata expert, and enterprise trainer since before joining NTFP-EP in 2010. On his weekends and if he can find spare time from NTFP-EP, he works in his own rice field. Bunthorn holds a degree in Forest Science and English and a masters in Rural Development. **Piseth** (middle) joined NTFP-EP a year after, in 2011 as a student intern and has found his interest in NTFP enterprise. He holds a degree in Forestry Science and Humanities, and is pursuing a masters in Natural Resource Management and Rural Development. We congratulate **Laang**, (left) as the newest staff addition of the enterprise team, having joined EP Cambodia early in 2012 as an intern, and now as a Project and Finance assistant to support in finance monitoring and mentoring for the community enterprises.