

Voices from the Forest



Honey that's truly Asian!

page 3



What's inside

Kudos to Damodar!	6
Exploring bamboo crafts	7
River partnerships	8
EXCEED Updates	10
Shifting cultivation	12
Tagal updates	13
ICCAs in WPC	14

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.

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
Tanya Conlu
Earl Paulo Diaz

CONTRIBUTORS

Wahyu Widhi, Anuja Krishna,
Leonard Reyes, Roger Garinga,
Natasya Muliandari, Kei Tao,
Jusupta Tarigan

CONTACT US!

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

Non-Timber Forest Products -
Exchange Programme (NTFP-EP)
Asia

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/ntfpep
twitter.com/ntfp_ep

WWW.NTFP.ORG

Definitely the highlight of the issue is **Madhu Duniya**, the largest Forest Honey event in Asia, held every 4 years, and gathering over 150 participants in total from honey gatherers to scientists, government officials to private sector players. It was a sweet encounter both in Phnom Penh and at the field event that followed in Mondulkiri, Cambodia. A new collective mark around the label "Forest Harvest" may be the new vehicle to capture increased value of forest honey and engage high potential markets across Asia.

Other products receiving attention in this issue are bamboo crafts. We highlight a very productive exchange visit which inspired villagers in Maharashtra to further define their plans for bamboo craft and furniture production, not to mention nursery management.

An event that deserves attention is the World Parks Congress (WPC) held in Sydney, Australia at the close of 2014. NTFP-EP and AMAN, a members of the Working Group on ICCAs in Indonesia (WGII), were in attendance with others of the ICCA Consortium. Collectively, they promoted the message that communities are sound conservation managers and that traditional knowledge is the foundation for many effective conservation strategies. This message was eventually endorsed by the Congress.

In addition to this meaningful ending, another cause for celebration is the awarding of Damodar Kashyap with the Paul K. Feyerabend award. His efforts to revive the "thengapalli" tradition of forest protection have left the Karmari forests in Bastar, India as lush ecosystems with spiritual, subsistence, economic and conservation value.

In Cambodia a new forest and fisheries livelihood and resource management project, PAFF, is also set to address conservation and livelihood concerns in Kratie and Stung Teng Provinces. This is possible through an innovative collaboration among various conservation and development partners, supported by the Swiss Agency for Development Cooperation (SDC).

Finally, as we prepare for the much awaited UNFCCC Conference of Parties in Paris at the close of 2015, we must also reflect on the critical discussions in previous meetings. In this issue, we take up the unresolved issue of shifting cultivation. The article on "Locating Shifting Cultivation within the Global Discourse" helps us to understand how different types of management systems work within a landscape approach and that adjusting and not abandoning indigenous agricultural tradition may be the solution to addressing goals of cultural identity, sustainability and food security.

Cover photo by Wahyu Widhi

Dayak meets Bunong in Madhu Duniya 2015's field visit

NTFP-EP ASIA STAFF

Executive Director **Femy Pinto**
Conservation and Resource Management Coordinator **Tanya Conlu**
Grants Development Officer **Tes Matibag**
Communication and Knowledge Management Officer **Earl Paulo Diaz**
Senior Adviser for Strategic Programmes **Crissy Guerrero**
Regional Policy and Governance Adviser **Edna Maguigad**
India Coordinator **Madhu Ramnath**
Malaysia Coordinator **Joanna de Rozario**
Cambodia Coordinator **Oum Sony**
Philippines Executive Director **Ruth Canlas**
Indonesia Executive Director **Jusupta Tarigan**
Finance Coordinator **Ana del Rosario**
Accountant **Rita Copino**
Accountant **Joy Quilantang**
Cashier **Shara Barrientos**
Administrative Officer **Laarni Ocampo**
Administrative Assistant **Christopher Toledo**





photos by Wahyu Widhi

Madhu is Sanskrit for "Honey" and Duniya is Arabic for "World"

Eight years after it was first held in India in 2007, Madhu Duniya, the largest gathering of Asian forest honey producers, specialists, and enthusiasts was held once again and created a buzz last May. Following the previous conference in Indonesia in 2011, Madhu Duniya converged this year in Phnom Penh, Cambodia to proudly share updates, knowledge, and stories of success from honey supporters from the region.



Signing personal commitments



Madhu Duniya 2015 award winner, Robert Leo, teaches participants how to make lip balm



Panelists during the honey talk show

A buzz-ing encounter

Madhu Duniya was formally opened by NTFP-EP's new director, Femy Pinto, who called strongly for collaboration towards building a stronger network of honey supporters in the region. The participants were also treated with a visual feast of photos that featured stories from the communities working with various types of bees. The exhibit also showcased products derived from sustainably harvested forest honey from the forest and marketed under the green brands NatureWild, Last Forest, Dorsata, and NTFP.

Away from the hustle and bustle of Phnom Penh traffic, the participants of the conference visited Pu Chrey community, a Bunong village in the province of Mondulakiri. The field visit was an opportunity to interactively learn the process of honey gathering and transforming beeswax to beauty products.



Femy launches the Asian Honey Pack



Erwin Diloy of NTFP-EP Philippines sharing about the Philippine Forest Honey Network

The unsweetened situation

According to Ms. Pinto, there was a drop in production of wild honey in Cambodia in 2013. This was a situation many communities from different countries share due to the continued deforestation in the region. The sprawling loss of forests has had its toll not just in biodiversity but also in the livelihoods of many communities.

In the face of the widening deforestation problem, representatives from seven Asian nations committed to share a common goal of protecting forests and its resources for forest communities.



A collection of honey from different countries



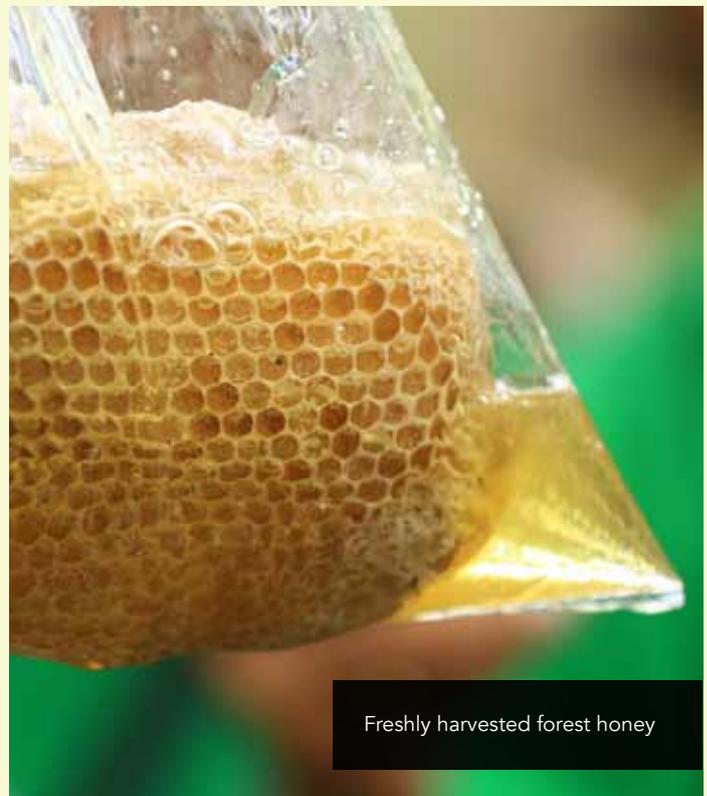
Under one hive – the Forest Harvest Collective

As a symbol of cooperation and collaboration within the region, Madhu Duniya 2015 launched the Forest Harvest Mark, which will promote sustainably harvested forest honey of premium quality across the region.

Dr. Nor Hayati Othman, looking young and fresh, shared how taking honey since she was 25 has maintained her youthful appearance. Like her, many experts around the world have explored and provided evidence to support the health and nutrition benefits of honey.

These scientific tests are increasing the marketability of forest honey. While local markets are being tapped, the potentials of reaching larger regional and international markets still abound. The formation of the Forest Harvest Collective, which upholds standards and protocols to consistently deliver high quality forest honey, will connect communities to more consumers.

With commitments from communities, experts, support groups, and private institutions, Asian forest honey has definitely nowhere to go but up!



Freshly harvested forest honey





The A-Listers!

Damodar of Bastar is awarded the Paul K. Feyerabend award: A World of Solidarity is Possible

The Man from Wild Cat Hamlet

Crissy Guerrero, NTFP-EP Asia



He was under the weather when we arrived, but he still welcomed us cheerfully as we entered his house.

This man, Damodar Kashyap, was soon to be given the Paul K. Feyerabend award for community solidarity. He was being given the award for his commitment to forest protection. As a young educated man, he returned to his village Karmari, Bastar in the heart of tribal India, only to be devastated by the scene of forest destruction that he found there. Forests mean so much to the Bhatara people since for 6 months of the year the community fully depends on forests for sustenance.

Damodar began a campaign to protect the 100 acres of sacred grove and rebuild the 350 acres of sal forest that had been destroyed during his time away from the village. As a strategy, Damodar also revived the tradition of “thengapalli” in which a decorated sacred pole is carried by three people through the forest as a form of ‘patrolling’. The pole moves from one house to the next each day as people take turns to patrol the forest. These large patches of forest lie as testament to Damodar’s success in mobilizing community forest protection. Those caught destroying the forest would be fined 500 rupees, of which 300 rupees would go to the village forest protection program while 200 would go to the patrol guards.

Damodar’s actions displeased some ranks and, early on, his life was under threat. But given his stature in the community at home and beyond, he was never touched and he managed to continue his forest protection and planting unscathed.

The Bhatara people in Karmari believe that in the sacred forest dwells the Maui goddess. If the sacred forest is damaged, then an illness will befall the village; offerings must be made to appease the spirits and to heal sick individuals. It is this strong belief in the relation of one’s behavior towards forests and one’s destiny that keeps this spiritual tradition alive.

“Bhaikaguda”, the part of Karmari that Damodar lives in, translates as “wild cat hamlet”. Damodar had prevented the wanton destruction of forests auctioned off to external parties and turned the community force into one of conservation. Now the community is lucky to live in a place where fruit is abundant, where water is not scarce, and where animals merrily co-exist with the humans.

At 4pm, after a ceremony with the thengapalli pole, dancing with Durwa neighbors who visited with their drums, and tree planting with other guests, Damodar received his plaque. Many honored him with kind words retelling his feat of conservation. Young children watched on and vowed to also protect the forest for the next generation.

It was a beautiful ceremony for a legendary man.



*Community perspective:
Exploring
a larger
world of
bamboo craft*

by Anuja Krishna, ECONET

As skilled traditional bamboo artisans, we have been catering to village markets making small bamboo products for rural household purposes. Coming from villages in Kinwat Taluka, of Nanded in Maharashtra our outreach both in terms of market as well as products are limited to furnish needs of the Adivasi communities. We were excited and curious to be among the four artisan brothers, to travel to Gujarat and visit an organization named Center for Indian Bamboo Resource and Technology (CIBART) as part of an exposure visit organized by ECONET and Navi Umedh on the 24th and 25th of March, 2015.

Our expectations from this visit were to enhance our knowledge regarding bamboo making processes in other parts of the country, learn about specificities of different bamboo species, bamboo treatment methods and to see a bamboo nursery and first hand learning of making bamboo furniture.

An entire new world opened up when we arrived at the Vasda and Ukai unit of CIBART and were welcomed by Mr. Kalpesh Dhodia, the Project Manager. We learned that the work of CIBART in this region emphasizes on social, cultural and economic empowerment of the Kotwalia tribal community. The unit being large, it was organized into departments- office, store room, furniture management department, machinery unit, and bamboo treatment unit etc.

The large number of women artisans working at this unit caught our attention. At that moment we felt it may have been fruitful if women artisans from Kinwat had joined the exposure too. Another interesting aspect, was the treatment of bamboo prior to making furniture products. Through interaction with the local artisans we understood the importance of treatment, both in giving the product a better finishing look as well as increasing its longevity, thus raising its monetary value. Dealing with the challenges of lack of sophisticated machinery and diverse bamboo varieties, we developed a sense of confidence to try our hands in producing furniture and bigger bamboo furniture products to cater to a larger market. As part of a practical exercise, we chose to make stools and chairs with assistance from the local artisans as we thought that we will be able to sell them back home in our markets.

Witnessing some of the illiterate artisans taking perfect measurements and making strong, well-finished products was insightful. It helped in raising our self-confidence in making good products.

Visiting the bamboo nursery at the Ukai unit was another eye opener for us. After a tour around the nursery, we realized the importance of raising a nursery with diverse species especially with our future plan of making larger innovative bamboo products. Relying on an outside source for bamboo procurement would then not be practical. We discussed about the various bamboo species that could be planted and specific uses of each bamboo in furniture making depending on its utilization. We also talked over sustainable management aspects of raising a nursery.

Basing on the learnings drawn from this insightful visit, we chalked out a list of steps that would require immediate action in fulfilling our objectives towards expansion of bamboo craft. They are:

1. Select a of a range of 5 products such as small stool, chair, small toy horses, small furniture products and office folders which can be prepared using simple tools.
2. Identify suitable bamboo species for nursery plantations. Nursery would be setup at Kajipol village where 1000 saplings would be planted initially. CIBART has shown readiness to provide support for nursery raising. Forest department, Amravati will be approached for assistance with trainings.
3. For easier management, work on three departments - nursery, furniture and traditional bamboo products. Categorization would be done based on survey of 54 families conducted previously.
4. To learn the techniques of traditional bamboo treatment, Sampurna Bamboo Kendra, Lawada, Maharashtra would provide trainings.

We wish to utilize the learnings from this interaction to improve the quality and longevity of our products. Meanwhile, promoting a balance between making innovative furniture products maintaining our traditional designs. Also, through focusing on raising a nursery we desire to make our craft more sustainable.

Rising rivers and Forging Partnerships

by Keo Tai, NTFP-EP Cambodia
 edited by Earl Diaz, NTFP-EP Asia
 photos by Leonard Reyes



From the rich stories shared by members of Koh Kondin, Koh Knhe & Puncchea communities, flooding has been a persistent problem that they have been encountering through the years. The disaster brought unto them an array of negative consequences including loss of crops and serious health issues. By sharing the same river, these communities also share similar accounts of experiences in the Mekong floods.

Additionally, the increasing magnitude of green algae bloom due to excessive fertilizer use in the Mekong upstream has aggravated the situation and has threatened not only ecosystems but also the livelihoods of thousands of people relying on the river. As a recovery strategy, migration to other provinces and to Thailand, as well as borrowing from loan sharks and microfinance institutions, are among the basic coping strategies of affected community members.

Kratie and Stung Treng provinces have exceptionally rich biodiversity and natural resources. The region is home to the Critically Endangered Irrawaddy dolphins, and its fisheries, forests and wetlands ecosystems also provide for the livelihoods of many local communities,



PARTNERS FOR FORESTRY AND FISHERIES (PaFF) aims to improve, increase and scale up support to forestry and fishery communities in Kratie and Stung Treng provinces in order to allow communities, in particular indigenous communities and women, to secure their access to natural resources. Securing access is a way to improve their food security and increase their income through the sustainable management of ecosystems and their services including non-timber forest products, fish and other aquatic resources. The programme is being implemented by Non-Timber Forest Products - Exchange Programme (NTFP-EP) Asia, The Center for People and Forests (RECOFTC), World Wide Fund for Nature (WWF) and Culture and Environment Preservation Association (CEPA), with in-kind contribution from the Royal Government of Cambodia.

including the Koh Kondin, Koh Knhe, and Putchea. However, with the prevalence of poverty, low human development index, increasing threats to biodiversity, and security and conflict issues, the local government and its populations are continually challenged.

By combining the rich experiences of partners, engaging institutions, and enabling forestry and fishery dependent communities, the Partners for Forestry and Fisheries (PaFF) programme will serve as a platform to work towards an effective response to the challenges faced by the region. “The partnership emphasizes a strong and collaborative approach. Livelihood and natural resource management, technical support and capacity building activities are planned in the programme around key potential products,” said Maria Teresa Guia-Padilla, NTFP-EP Asia Chairperson, during the programme launch. PaFF aims to support up to 75 communities in managing forestry and fishery resources and developing equitable sharing of benefits from livelihoods and resource protection.





by Crissy Guerrero, NTFP-EP Asia
photos by Jusupta Tarigan, Natasya Muliandari, and Crissy Guerrero

“With cows,” they said.

That was their answer to our question about financial assets. Later we understood what they meant.

During the rice paddy harvest season, 20 members of a farmers group in Sirukam, Solok, West Sumatra each contribute Rp 500,000 to a pot which enables at least one farmer to buy a cow each season. This cow he or she cares for, and then sells again when it is grown. The income earned from this transaction is then used to send children to school.

This is how we learned about the traditional savings mechanism of the people of Sirukam village. No need for a bank for a loan... the community can handle meeting such financial needs on their own... with cows!

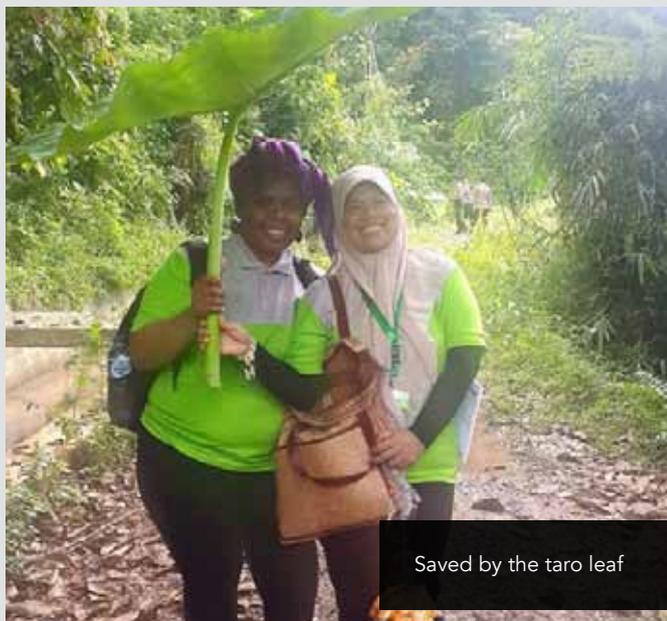
We learned not only about the strength of the cultural practices (social assets) which bind the Sirukam people, but also their skills in rice farming and agroforestry (human assets) as well as their forest management and protection activities to conserve water resources (natural assets). We used this information, generated by the tools shared during the Community

Livelihood Appraisal and Product Scanning (CLAPS) training, to better understand the livelihood strategies and outcomes of the Sirukam community. This was the task of our group. Others tried to understand the vulnerabilities of the locality as well as the political context. Two groups worked with other community members on resource and product scanning to try to arrive at some of the more viable products for the community to produce.

Resources that the community identified were bamboo, rattan, vegetable shoots, mushrooms, pandan leaves, and various local fruits such as kepayang, pisang monyet, native durian, and barangan.

The most adventurous group walked across the village into the forest to check on the abundance of certain forest resources identified by the local community in a preliminary activity. They found great potential not only in forest resources but in the cultural and natural beauty of the community and the scenery.

It seemed everyone was well engaged in this training dubbed as “The First Steps towards Community



Saved by the taro leaf



A traditional welcome

Enterprise Development”. It was literally the first step towards sustainable community business for many of the 21 participants from 7 ASEAN countries that attended the training offered by NTFP-EP Asia’s training wing EXCEED from May 18-22, 2015 in Padang and Solok, West Sumatra.

It was here in the wooden badminton court built by the community themselves that we learned so much more than just about the livelihood strategies of the Minangkabau people in the village of Sirukam. We learned about the determination of a people to band together in good times and in bad, about the community’s commitment to tradition and arts, and about their desire to go the extra mile to provide for their children’s education. It was truly an inspiring visit which capped off the training for everyone.

Hats off to Sirukam! Hats off as well to the new graduates of the EXCEED CLAPS training.

See you all at the next EXCEED training!

EXCEED

The NTFP Academy

Expanding Community Enterprise and Economic Development, or **EXCEED** is the Training and Advisory Program of the NTFP-EP targeted to support the work of NGOs, government agencies and community-based organizations in the South and Southeast Asian Region on expanding and strengthening livelihoods and community-based enterprise developments in rural, forest and protected areas.

EXCEED offers an array of training courses and advisory services to provide comprehensive support to community enterprise development, from the start of the initiative including conducting assessments, program design and development, product and market scanning; during the project, including product development, business planning, systems enhancement, market linking and mentoring; and until the end of the project, such as impact evaluation. Special courses are also developed to cover vital and urgent topics that have impacts on communities and their enterprises such as climate change, disaster risk reduction, among others.

The program draws from over 12 years of direct, grassroots work with local organizations and rural and forest-based communities on enterprise development in 5 countries: Cambodia, Indonesia, India, Malaysia and the Philippines. Its approach and tools are derived from an integration of knowledge and experience of organizations and a pool of international experts from a range of backgrounds including community enterprise development, resource management, forest products research, marketing, and design, among others.

EXCEED’s third course “NTFP Resource Management”, to be conducted in partnership with RECOFTC, will be held on October 19 - 24, 2015, in Palawan, Philippines

For more information on EXCEED, visit our website: www.ntfp.org/exceed and get the latest news and updates.

Shifting cultivation in the Global Discourse

Implication for REDD Plus and Global Climate Policy



by Roger Garinga, IDEAS
photo by Edna Maguigad, NTFP-EP Asia

International policies and programs over the decades have demonized and attempted to put a halt to slash and burn farming practices regardless of the specific context of who and where these practices are situated. The real truth is, they did not succeed. On the contrary, shifting cultivation continues to prove its relevance and appropriateness, demonstrating success in maintaining agrobiodiversity in many indigenous territories. But more importantly, this system of farming kept the tradition of the IPs and their sense of community as tribe. On the other hand, in many parts of the world including areas in the Philippines where shifting cultivation is being practiced, its contribution to the livelihood of communities is being challenged by diminishing forest and the changing needs and wants of indigenous peoples. All these were expressed prominently during the Global Landscape Forum.

The Global Landscape Forum, a parallel event to the 20th Conference of Parties (COP) of the United Nations Framework Convention on Climate Change (UNFCCC) held in Lima, Peru last December 2014 gathered around 2,000 individuals representing different sectors from across the globe to expound on the landscape approach to development and its relevance in addressing climate change issues, hoping that it informs policy makers in crafting the final and binding agreement envisioned to be achieved in Paris during the 21st COP. Landscape approach allows for comprehensive land use plans and schemes where different uses are given appropriate places in the landscape including areas for protection or conservation, resource utilization, settlement, and for commercial and industrial uses taking into consideration carrying capacities.

In one of the many parallel sessions during the Global Landscape Forum, the experience of CHIRAPAQ

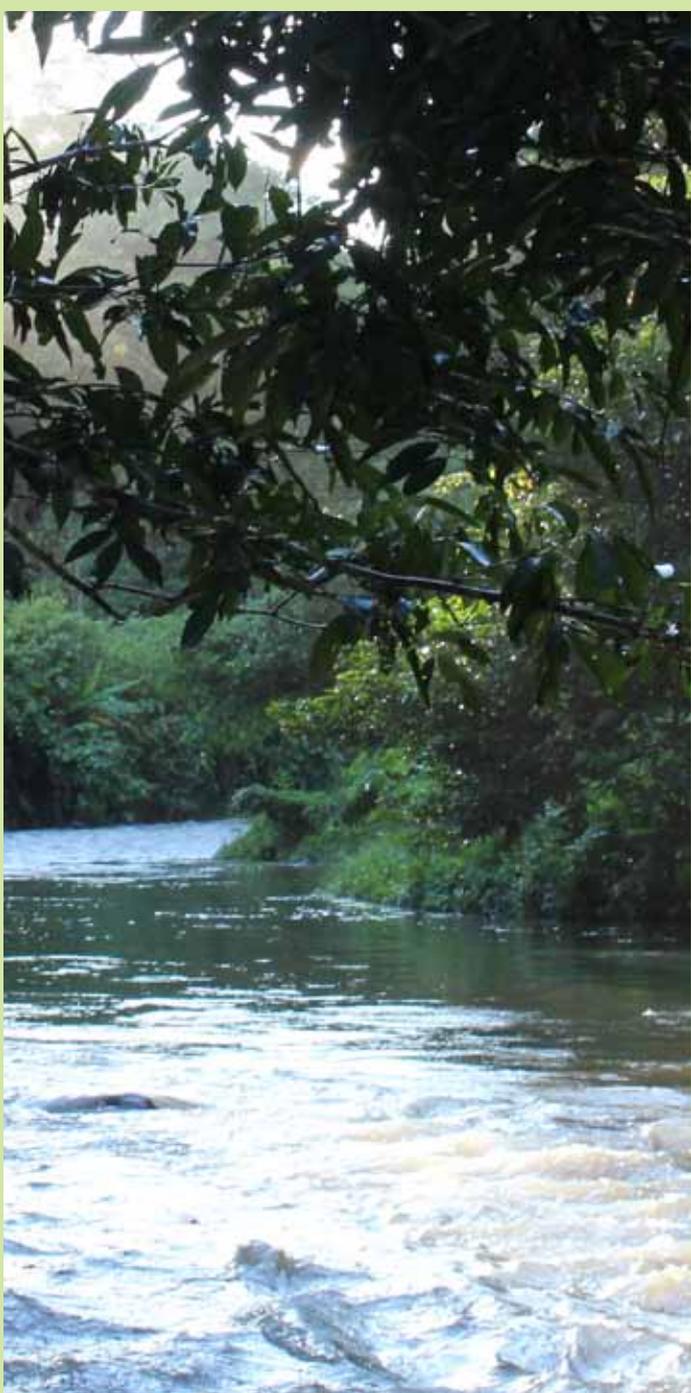
in Peru demonstrates how the IPs were able to maintain 100 varieties of corn, 115 varieties of potatoes and 40 varieties of beans among others, and over the years have made them select climate resilient varieties as well as indigenous technologies for storing tuber crops. It was also interesting to learn how women and children play a significant role in seeds selection and storage. While similar experience was echoed from Brazil, there were emerging issues that threaten the sustainability of the shifting cultivation system brought by diminishing forest areas. This is driven by various factors such as state control, giving way for other users of the forest such as monocrop plantation industry players and investors which eventually reduced areas as well as the period of fallow. This implies reduced time for the field to recover soil fertility and changing lifestyles which is part of the changes in the culture as they engage and integrate with the larger (not necessarily mainstream) and more influential society.

Shifting cultivation in the context of indigenous peoples' culture and tradition is very well placed in landscape approach to development. The bottomline really rests upon the recognition and fulfilment of the ownership rights of the tribe over their ancestral domain and subsequently, help them in determining or assigning land for different purposes and uses, shifting cultivation included. Changes in shifting cultivation system may be necessary, but this does not necessarily mean abandoning it altogether as the tribe continues the journey to the development path they prefer, influenced by their own internal processes and context, as well as by opportunities that go along with their engagement with other sectors of society.

The ASEAN civil society participation at COP 20 has been possible through the support of ASFCC and RECOFTC.

Workshop on social forestry in Lok Kawli

from Daily Express Malaysia (March 3, 2015)
 edited by Joana de Rozario, NTFP-EP Malaysia &
 Tanya Conlu, NTFP-EP Asia
 photos by Joanna de Rozario and Earl Diaz



A workshop on social forestry discussing the Tagal (indigenous natural resource management) and community based enterprise was held in Kota Kinabalu, Malaysia. This was a follow up to the Asean Social Forestry Network (ASFN) conference held in June last year.

The workshop was held at the office of the Forestry Department and involved officers from various government agencies and academicians. Presentations on Sabah's efforts on Tagal and community based enterprise as well as relevant laws and policies were discussed.

According to Jaringan Orang Asal SeMalaysia (JOAS) secretariat director Jannie Lasimbang, the results from ongoing research and hands on experiences of the government, particularly Sabah Forestry Department, Sabah Parks, the forestry industry, academia and civil society organizations will be shared. "The meeting provided insights into social forestry not only in Sabah but within the ASEAN region," she said.

Social forestry aims to promote sustainable forest management and the economic, social and cultural aspects of people living in rural areas. In Asia Pacific and Southeast Asia, social forestry has grown over the last 20 years. It started as a local level environmental initiative by forest officials to address community and environmental needs, and now it has brought together a range of initiatives at the local, national and international levels.

"The changing patterns in rural living over the past years are caused mainly by changing land use decisions and further by migration driven by economic growth in urban centers," Lasimbang added.

In line with these changes, the role of social forestry has also progressed from providing environmental sustainability and livelihood BENEFITS to ENSURING better ecosystem services, access and tenure RIGHTS, and measures to mitigate climate change, flooding, landslides, and RELATED disasters.

The ASEAN Social Forestry Network (ASFN) is a government-to-government platform under Asean that addresses shared issues and concerns related to social forestry and climate change.

Making a statement for ICCAs at the World Parks Congress

by Tanya Conlu, NTFP-EP Asia



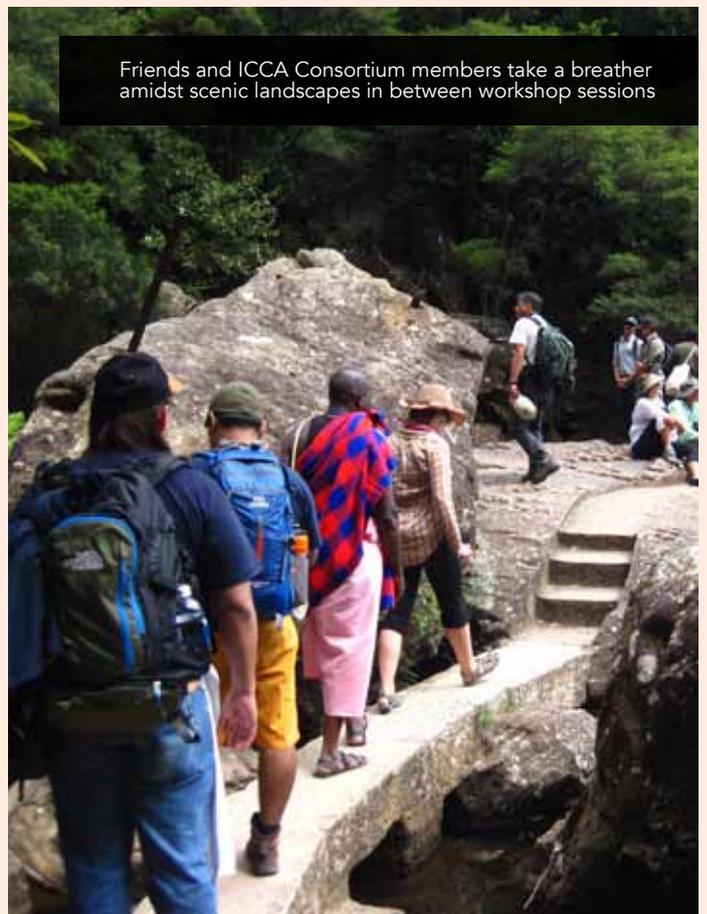
ICCA Consortium members are awed by the beauty of the Blue Mountains

Over 6,000 delegates from 170 countries converged in Sydney, Australia, in November 2014 to talk about issues surrounding parks and conservation of protected areas during the World Parks Congress. NTFP-EP sent 3 representatives to join the Governance Quality, Diversity and Vitality Stream co-organized by the ICCA Consortium. The stream focused on understanding and improving governance (“who makes decisions” and “how decisions are made”) of protected areas falling under indigenous and local community territory. It also presented many cases of effective conservation of indigenous peoples, or Indigenous Peoples’ and Local Communities’ Conserved Territories and Areas (ICCA).

Annas Radin Syarif, representing the Working Group on ICCAs in Indonesia (WGII), talked about issues and achievements in working with customary land in Indonesia under the Governance Stream. He also presented the WGII publication Customary Territories, Community Traditions, Nature Conservation, a compilation of ICCA stories from 7 communities. Many wanted to learn from the experience of WGII’s collaborative work, particularly as each member had a different expertise to offer.

Prior to the WPC, the ICCA Consortium held a Gathering in the Gully, a meeting of indigenous peoples and their support groups from 5 continents. This was held in aboriginal land in the Blue Mountains, and became a platform for sharing of issues and triumphs per continent, with very rich exchanges particularly

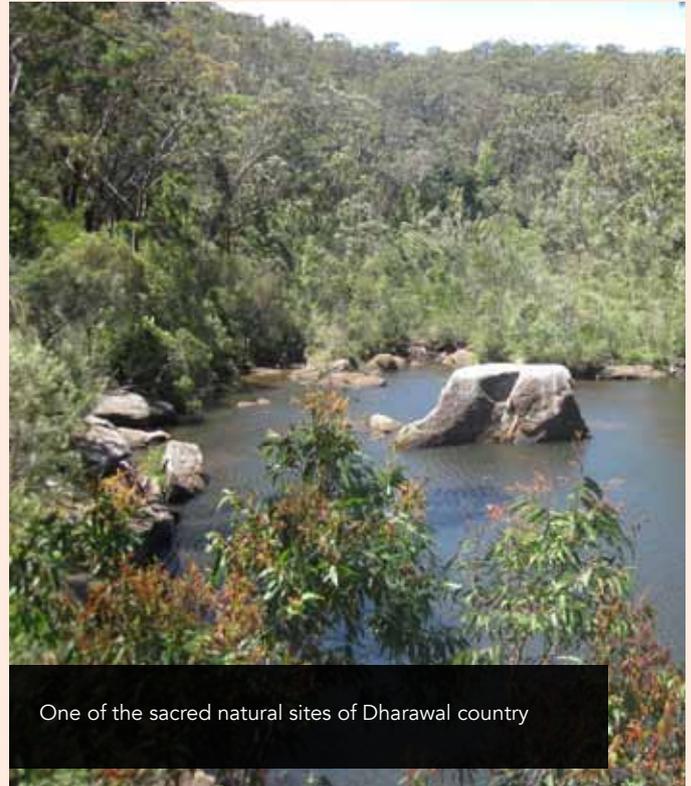
Friends and ICCA Consortium members take a breather amidst scenic landscapes in between workshop sessions



between the Australian aboriginals and the rest of the participants. This was particularly valuable to the aboriginals who got many insights into the IP rights movements happening around the world. At this gathering, participants agreed upon recommendations and statements to be brought up to the WPC.

Communities as conservation managers and decision-makers, and traditional knowledge as sound conservation strategies, were recurring themes in many of the sessions, not just among organizations working with indigenous peoples, but in other sectors and other streams as well. Even the Australian government acknowledged that the indigenous peoples have played a major role in reaching the country's conservation goals. The message from the Gully was ultimately taken up in the Promise of Sydney. The key thought to the message was that traditional practices critically contribute to conservation, so indigenous tradition and knowledge should be recognized and respected as they are, and should not be subjected to parks and protected areas policies that contradict their rights, culture, and way of managing resources.

To find out more about the WPC and the Promise of Sydney, go to www.worldparkscongress.org.



One of the sacred natural sites of Dharawal country



A ranger shares the finer points of the Blue Mountains National Park with ICCA Consortium members



Annas Radin Syarif talks about ICCAs in Indonesia and shows the audience the book of case stories



Everyone entering aboriginal country in Katoomba, New South Wales, had to go through the smoking ceremony to cleanse their spirits



**Customary Territories,
Community Traditions,
Nature Conservation**



Indonesia, 2014

Indonesia is one of the world's biologically mega-diverse countries comprising around 17,000 islands. There are many Indigenous peoples' and communities' conserved territories and areas (ICCAs) across the archipelago displaying multiple cultural and environmental values linked to lakes and rivers, peatland, forests and coastal areas. Though the term "ICCA" is relatively new in Indonesia, indigenous communities in Indonesia have been practicing conservation of natural resources for centuries.

To further promote ICCAs in Indonesia, the Working Group on ICCAs in Indonesia (WGII) has embarked on a documentation effort to tell the stories of community conservation systems across the archipelago. This compilation is still a work in progress, but this edition represents the first collection of case studies and experiences of ICCAs.



**Gabay sa Sustenableng
Pamamahala ng Pukyutan**

Para sa consolidator ng pulot

Philippines, 2014

This guide for honey consolidators is fully-illustrated with supplementary images that communicate to honey consolidators in the field. The booklet portrays the steps to sustainable honey harvesting and consolidation as set by the standards of the Philippine Forest Honey Network.



NTFP-EP would love to hear your thoughts about this issue of *Voices from the Forest*. Send your comments and suggestions to:

✉ info@ntfp.org
 📘 facebook.com/ntfpep
 🐦 twitter.com/ntfp_ep

Forest Harvest

A Collective Trademark

The Forest Harvest Label is a collective mark that aims to highlight the forest source and sustainability of products coming from community partners of the Non-Timber Forest Products - Exchange Programme (NTFP-EP) Asia. It covers all non-timber forest products that are harvested from the forests, whether from the wild or already domesticated sources.

Forest Harvest

Apply to products that meet the first three main criteria, but can also cover products that are or whose materials (at least 70%) that are cultivated in the forest border areas.

Forest ^{WILD} Harvest

Apply to products that meet the four main criteria. It only applies to products that are wild or are made from 100% wild materials.



TRACEABLE FOREST SOURCE

The product or the materials used for the products are harvested from well-managed community forest, whether wild or cultivated in home gardens of forest-based communities. There is a clear paper trail that can demonstrate this.



GOOD QUALITY

The product is produced according to market standards and meets existing product quality standards of the market, unless a different standard is agreed upon.



SUSTAINABLE

The product is harvested according to the agreed sustainable harvesting protocol for the product.



WILD SOURCE* for Forest ^{WILD} Harvest

Harvested from wild resources whose growth had no human intervention. Resource management practice (e.g. protection of wildlings, beehives, etc.) that do not have any impact on the quality of the product are allowed.