Scoping Study

Indigenous Peoples, Self-Determined Development and Sustainable Livelihoods

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Executive Summary

This document is a shortened abridged version of a longer scoping exercise commissioned by FPP to assist its internal project planning and formulate strategies for future solidarity and possible livelihood work with forest peoples. This short version contains some of the main findings of a rapid scoping study carried out in late 2016/2017 into specialist organisations and people working on indigenous peoples' sustainable livelihoods and self-determined development. It was based on interviews with thirty individuals in four continents, as well as complementary desk-based research.

Key findings to emerge from the study include:

- Indigenous peoples should have the ability to envision their futures in order to define for themselves in an open way how they wish to live, while maintaining their cultural and territorial integrity.
- Holistic, territorial and culture-based approaches, which are attentive to indigenous peoples' own visions and conceptions of the world, have worked better than narrow livelihood approaches.
- It is critical to address the intergenerational dimension of communities' livelihood strategies, especially in light of the challenges posed by youth migration.
- By supporting participatory action research to establish baseline livelihoods assessments, solidarity organisations can accompany local people as they set out their own priorities and identify potential solutions as the basis for further action. Furthermore, such an approach supports community capacity-building, an important but frequently-neglected aspect of this work.
- Engaging in this work invites solidarity organisations to question their own assumptions, as well as the dominant model of economic development.
- In terms of the market economy, the odds are stacked against indigenous communities and most livelihood projects fail to have lasting, positive effects.
- Regional hubs providing technical and marketing assistance to multiple communities may be the most effective organisational model, in light of experiences in Southern Asia.
- Livelihood projects often lack appropriate funding streams and it can prove particularly difficult to obtain working capital and resources for the kind of grassroots, community-level work which is most congenial to self-determined development.
- Organisational constraints are often just as strong as technical and market constraints. Lack of market access, as well as the powerful social, cultural, political and ecological pressures which markets exert, are recurrent challenges for indigenous communities.
- (Re)localisation – of trade, production and consumption – has proven an important strategy for indigenous communities enhancing their livelihoods and strengthening their autonomy.
- Livelihood gains may have more to do with market forces and policies than interventions and projects, so working on policy reforms may be more effective than community livelihood projects.
- The prohibition and criminalisation of community resource use poses a formidable obstacle to livelihood gains and constitutes important terrain for advocacy work.
- Loss of traditional knowledge and the weakening or even disappearance of customary institutions present significant risks to indigenous peoples' livelihoods. Project models which are simply imported from elsewhere and applied do not work; they fail to build either trust or mutual respect and devalue local people's unique histories, cultures, knowledge and practices.
- As part of efforts at reclaiming local food systems and building community food sovereignty and security, food fairs and festivals not only make visible the important role played by traditional forest foods in terms of well-being, health and nutrition but also serve as fora where different generations can gather and dialogue about the cultural significance of these foods, reaffirming their importance and the need to defend them.
- Successful community forestry and NTFP enterprises have generally depended upon high levels of government and donor support, advantageous regulatory frameworks and strong organisation and capacity within communities, which implies that they cannot be easily replicated.
- Whilst producer cooperatives have secured livelihoods gains, notably by improving market access through fair trade and other solidarity networks, these gains remain modest due to the constraints imposed by markets, while achieving scale remains a significant barrier.
- Networks can often support communities' aspirations to develop in particular ways, construct

solidarity between people engaged in similar productive activities, facilitate for groups to meet and learn together, and forge beneficial relationships with business and scientific communities.

- Indigenous/culture-based education is empowering young people to remain within their communities, reconnect with their elders and ancestral cultures, reclaim traditional knowledge and reinvigorate their customary institutions for governance.
- There have generally been quite mixed experiences with ecotourism initiatives, although in the main, they have tended to work best where communities already displayed a strong level of organisation, as a complement to other livelihood activities.
- Some important livelihood improvements have stemmed from the introduction of appropriate technologies which harness abundantly available local resources, can be constructed and maintained locally and managed in a culturally-appropriate way. However, since all too often the introduction of technologies is donor-driven, it is important for local people to become empowered to decide in a self-conscious way which elements of modernity they wish to adopt, having considered the benefits, risks and likely implications for their long-term cultural integrity, self-reliance and other values.

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Methodology

This scoping study is based in part on the responses obtained through 30 interviews with practitioners, FPP staff and long-term FPP partners working across four continents,[1] albeit mainly confined to Latin America and Southern Asia, held via Skype between late November 2016 - February 2017 and April – May 2017, as well as complementary desk-based research. People to be interviewed were identified initially by FPP staff and subsequently by participants themselves, as the interviews progressed.

Scope of the Study

The study surveys a range of experiences of self-determined development and sustainable livelihoods, including initiatives to strengthen food and nutrition security and community health; the production, processing and marketing of agricultural, timber and non-timber forest products; handicraft and ecotourism enterprises; indigenous education and training programmes, particularly where these are geared toward self-determined development and constructing alternative livelihoods; community finance and enterprise development; options for community-controlled infrastructure, including renewable energy systems, water, sanitation and hygiene (WASH) systems, housing and community-based telecommunications networks.

The majority of experiences explored in the study are limited to Latin America and Southern Asia; further scoping could seek to engage more specifically with indigenous peoples' experiences of self-determined development across the African continent.

1 For a full list of participants in the study, see Acknowledgements.

PART I: INTRODUCTION

1. Indigenous Peoples, Self-Determined Development & Sustainable Livelihoods

"... decolonization and autonomy necessarily involve the recovery of memory and of autonomous thought processes, and the liberation of the imagination in order to be able, with a clarity that is not manipulated, to envision the horizon that one hopes to achieve in order to live freely. The people must be thinking about, and acting toward, the real possibility of retaking social control." (Maldonado Alvarado, 2010: 372).

Across tropical forest regions, indigenous peoples sustain their livelihoods by participating in a diverse range of economic systems in greatly varying cultural, socio-political, economic and ecological contexts. These systems for governing the allocation of resources work at various scales - even as they interact, reinforce or conflict with one another - ranging from the household, through the community to the level of the indigenous territory and beyond it, to nation-states and those powerful centres in the globalised market economy such as New York, London, Singapore and Hong Kong.

These economic systems operate according to different logics: from indigenous customary institutions, cultural theories (or 'emic' models) and laws for governing commons, which internalise principles and values such as nurture, sharing, reciprocity, complementarity and solidarity; the state, represented by national governments, which provides intermediate goods and services and determines legal and policy frameworks, including property regimes which often undermine indigenous peoples' collective rights; to markets, which emphasise formal equivalence and exchange, depend upon compound growth and frequently do not register social, cultural and ecological considerations.

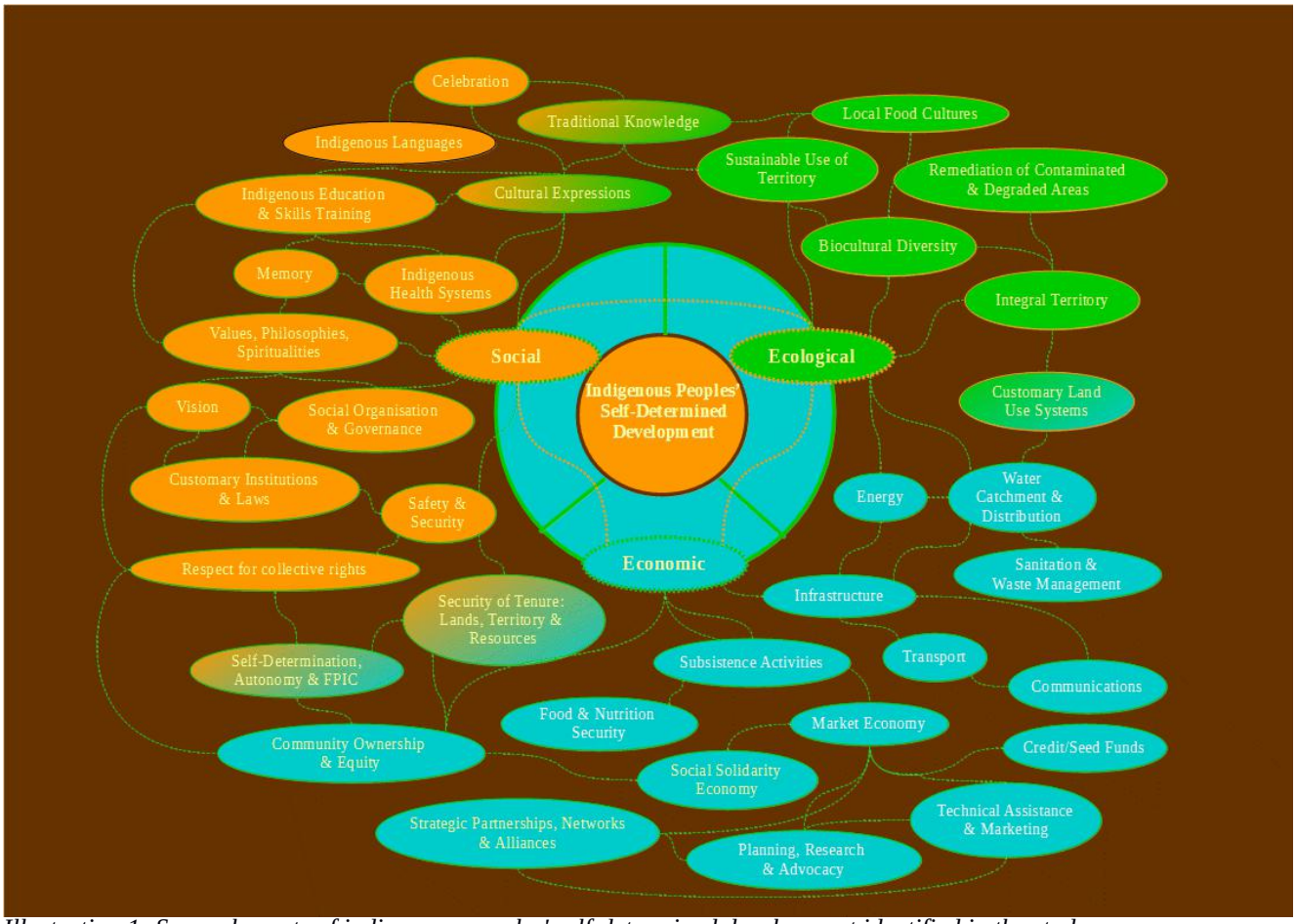

Illustration 1: Some elements of indigenous peoples' self-determined development identified in the study.

Whereas the former have historically constituted indigenous peoples' distinct economic institutions and

the basis for their autonomous self-determination, after centuries of colonisation and nearly seventy years of the 'development' era, many indigenous peoples today, particularly in rural areas, find that they continue to occupy a subordinated and peripheral position within the monetary economy, even as they strive to balance their subsistence activities with other forms of work which enable them to generate cash incomes.

Having participated in the monetary economy on deeply exploitative terms – in certain cases for centuries, producing commodities for the global market – some indigenous peoples have sought to improve their livelihoods by developing enterprises and cooperatives which incorporate concerns for communal wellbeing and their territorial integrity that try to go beyond the logic of the market, while embodying values of reciprocity and solidarity; many instances of such initiatives are described and analysed in more detail in Part II and Annex 1 of this study. And yet, as one critic of traditional development approaches argues, increased participation in the market economy 'demands adherence to a model with built-in winners and losers ... creates dependence on external sources of financing, technology and expertise ... [and] disempowers the local in favour of the impersonal economic forces' (Chodorkoff, 2014: 49). These characteristics are apparent in the struggles faced by even the most seemingly successful and resilient enterprises developed by indigenous peoples and are indicative of the dilemmas communities face as they try to navigate these forces on their own terms, while retaining their autonomy and cultural integrity.

As was highlighted above in the background to this study, the development industry has been subject to sustained critiques for decades, particularly by indigenous peoples, social movements and activists from the so-called 'underdeveloped' countries (see Sachs, 1992; Escobar, 1995; Esteva *et al,* 2013). 'Sustainable livelihoods' perspectives emerged within development circles during the early 1990s, [2] and were later adopted and promoted by DFID in its development programmes (DFID, 1999). To be sure, as Scoones remarks (2009: 14), the 'livelihoods' concept itself, like that of 'development', is far from neutral, and it is important to be explicit about its underlying normative assumptions, particularly where these imply notions of directionality and 'progress' which differ from indigenous peoples' own conceptions.

At the outset, this suggests that indigenous communities and solidarity organisations should remain critical and be prepared to engage in open and respectful dialogue about these ideas and practices, their uses and limitations, in supporting long-term processes of self-determination.[3] Indeed, a key distinction between conventional development models and self-determined development models is that whereas the former have tended to prioritise *products,* hence an emphasis on increasing production, particularly of those products defined by the market, the latter are concerned with development as *process* (Chodorkoff, 2014: 46). Process-oriented approaches to development would tend to centre upon *reproduction*, finding ways to support and enhance the multiplicity of interrelated processes which together constitute a people-territory, i.e. kinship, community, culture, language, spirituality, ritual, memory, the forests, savannahs, rivers, lagoons and mountains and the living beings which inhabit them etc. Such holistic, cultural and territorial approaches to self-determined development are highlighted throughout this study and examined in greater details in the case studies contained in Annex 1.[4]

Finally, it is important to signal a key limitation of this study: as one participant in this study reflected, the most powerful instances of 'self-determined development' emerge precisely from the long-term, autonomous self-organising of indigenous peoples themselves. Ultimately, as another participant put it,

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2 In their influential 1991 paper, Chambers & Conway defined livelihoods as comprising 'the capabilities, assets (stores, resources, claims and access) and activities required for a means of living: a livelihood is sustainable which can cope with and recover from stress and shocks, maintain or enhance its capabilities and assets, and provide sustainable livelihood opportunities for the next generation; and which contributes net benefits to other livelihoods at the local and global levels and in the short and long term' (1991: 6).

3 Scoones notes several recurrent failures of livelihoods approaches, including: their failure to engage with the realities of economic globalisation; their tendency to overlook questions of politics and power, how governance and livelihoods are connected, the 'big picture' of climate and global environmental change, macro shifts in rural economies and possible future scenarios (2009: 181-3).

4 This kind of approach has also been termed endogenous development, defined as 'development based mainly, though not exclusively, on locally available resources, local knowledge, culture and leadership, with openness to integrating traditional as well as outside knowledges and practices. It has mechanisms for local learning and experimenting, building local economies and retention of benefits in the local area' (ETC Foundation – Compas, 2007: 12).

"the guarantee that the State and private actors permit indigenous peoples' self-determination cannot be measured in programmes or projects" [5] , which is the usual currency of governments, NGOs and development agencies. This guarantee stems from indigenous peoples' own determination to survive, defend their territorial and cultural integrity and define for themselves how they are to live well...

5 FPP Interview with Hernando Castro, 25/05/17.

PART II: INTERVIEWS WITH PRACTITIONERS

2. Summary of Interviewees' Responses

The interviews conducted as part of the study were based around a range of questions intended to explore interviewees' insights and learnings around supporting indigenous communities to develop sustainable livelihoods and organise for self-determination. The following comprises a selection of the key points raised during the interviews and ***does not necessarily reflect the views or analysis of FPP.***

2.1. Key Lessons Learnt

Self-Determined Development & Livelihoods

Communities must have the ability to envision their future. Self-determination is not just about livelihoods and livelihoods cannot only be understood within a narrow framework of income generation. Be attentive to indigenous peoples' own conceptions of what makes for abundance, the good life, well-being and economy. Holistic approaches work better than narrow livelihood approaches. It is critical to address the intergenerational dimension of communities' livelihood strategies. Start with meeting people's basic needs. Start with community priorities. 'Development' projects which ignore people's own priorities rarely work out. Solidarity organisations must question their own assumptions. Question the dominant model of economic development. Economically, the odds are stacked against indigenous communities.

- **The ability of communities to envision their future** is key to being able to develop as they see fit, based on their own informed decisions. This involves a journey in which the community thinks through the following: where are we at present? Where are we from? Where do we want to go? Very often, it can be necessary to backtrack, to begin with making the practice of critical analysis widespread within the community, so that people become empowered to decide in a self-conscious way which elements of modernity they wish to adopt, having considered the benefits, risks and likely implications for their long-term cultural integrity, self-reliance and other values. For instance, SeventyThree have worked with the Raja Ampat Homestay Association in West Papua for several years, facilitating a process of deep dialogue, as a result of which they have articulated their 'Vision for Life in Raja Ampat', which imagines how the people of Raja Ampat will live as a sustainable society fifty years into the future. Visioning is integral to a number of indigenous education initiatives: community vision is one of the four pillars of the learning both youths and elders engage in at Pamulaan Center for Indigenous Peoples' Education in the Philippines, and LifeMosaic's Next Generation Leadership trainings equip youths with tools to facilitate visioning processes within their own communities. Nurturing and acting upon a communal, shared vision also helps in ensuring continuity and sustained momentum in areas where government-sanctioned authority roles have a short duration, which can prove disruptive.
- **Self-determination is not just about livelihoods and livelihoods cannot only be understood within a narrow framework of income generation.** Whilst communities' own self-determined visions may include livelihoods as a concern, this should not be taken for granted. In the case of a conversation that constantly happens in communities - "If not oil palm, then what?" - the arena within which this conversation takes place is limited by the dominant paradigm and impinging market forces. Particularly for many Latin American indigenous communities, the question isn't, "If not the mine, then what?", but rather, "What is abundance? What is the good life? What does it mean to live life in plenitude? What does it mean to be wealthy?" Such questions move away from narrow livelihoods understandings. This is often missed in debates framed exclusively by development professionals, who live immersed in globalised information exchanges and often fail to pay sufficient attention to local, cultural conceptions of economy, communal well-being and social reproduction.
- **Holistic, integral approaches work better than narrow livelihood approaches.** It is important to adopt methodologies which demonstrate these qualities.[6] One practitioner working both in the Andean Amazon region and in Central America observed that the only projects which have

6 See 3.3 – Suggestions of Approaches and Methodologies.

sustained themselves through time are those which are rooted in territorial approaches. This means communities defining for themselves the ways in which they desire to develop within their territory, rather than allowing this to be defined for them by the market. Through this process, the different potentialities of a territory can be explored and developed, to support both the reproduction of the community and the regeneration of the territory itself, as well as gaining possible benefits from the market where this is desirable/possible.

- **Address the intergenerational dimension of community livelihoods:** Many indigenous youth are facing strong pressures to migrate from their villages to urban or other areas, a process which may be accelerated by young people's own desires to find opportunities in cities, parents assuming the attitude that they have somehow failed if their children *do not* leave for the city, and education systems which undermine the integrity of local cultures by teaching 'the science of leaving', as one Indonesian activist has put it. This phenomenon is driving significant changes in indigenous communities' social composition and subsequent livelihood strategies, often placing a heavier burden on women and the elderly to continue farming. In light of this, many communities and solidarity organisations have found it is vital to nurture ongoing dialogue between adults and youth so that together they can face the question of how they can manoeuvre through these challenges without compromising their society's basis, evolve a vision for their society and decide what kind of life they would like for themselves (for more detail, see '*Working With Youth*' below).
- **Start with meeting people's basic needs:** One participant asserted that when we talk about 'sustainable livelihoods', we are really talking about people's survival strategies; this is fundamentally about how people survive and satisfy their basic needs. These fundamental human needs must be met. Visioning may follow as a next step. Indeed, it may take several years before the community is at a point where they can start to vision their future.
- **Start with community priorities.** If one starts with 'where the emotion lies'/is strongest in a given community[7], one may find that rights recognitions are not what matter most to people; they may be more concerned with how they can continue to survive, not get kicked off their land and resist land-grabbers. In the case of Raja Ampat, in Papua, the community-members did not want to get a piece of paper from the government in order to do this; rather, they wanted to build their own capacity to feed and take care of themselves, to have the strength to be able to say, "Get lost" to the people appropriating their land (to build tourism resorts). One of the strategies they eventually developed in order to do this was the creation of a community-owned ecotourism sector.
- **'Development' projects which ignore people's own priorities rarely work out.** For instance, Kondh communities in Odisha, India, refuse most government-led development schemes because they are individualistic and fail to address the community's collective wellbeing – which for the Kondh is what development ought to address. The elders value, above all, everyone being together. Objects such as motorcycles are seen as helpful if someone is sick, but also mean that people can leave the village, which can result in less togetherness, weakening internal solidarity. Therefore, it becomes necessary to dialogue about these elements of modernity and whether and how to make use of them.
- **Solidarity organisations must question their own assumptions.** For solidarity organisations to engage with communities as partners, it is important to go through a critical dialogue and reflection process. This enables outsiders to understand them as a people, their ethos, philosophies, worldview and on that basis, negotiate the kinds of projects that are appropriate to them, in such a way that their fundamental values and philosophies are further deepened. For instance, Living Farms, an NGO which supports Kondh communities, emphasises that the people with whom they work are dignified and self-respecting, and so refuse to bracket or categorise themselves as poor. Their own definition of poverty differs from that imposed upon them by the Indian Government and other institutions. People working in solidarity with indigenous communities should be prepared to critically examine their own assumptions about growth, development, modernity, what is scientific etc. Failure to do so can mean that one goes to a community with these unchecked internal biases and fails to really listen to what people have to say.
- **Question the dominant model of economic development.** Several interviewees expressed scepticism towards the notion of 'economic development' - which may be taken at face value by community-members - due to how this conditions relationships and expectations between

7 This notion comes from the Training for Transformation approach to critical community education. For more, see FPP interview with Maria Latumahina, 09/02/17.

indigenous communities, governments, NGOs etc. in detrimental ways and obscures what it at stake. Development discourses have given rise to promises which are very rarely realized and are often used as a form of control. Furthermore, interviewees expressed their frustration with livelihood projects which impose inappropriate rubrics that regard indigenous peoples as 'poor' (based on comparisons with Western consumption patterns) or vitiate against indigenous models of communal ownership, by ignoring emic conceptions of what constitutes well-being, poverty and equity.

- **Economically, the odds are against indigenous communities:** Generally, indigenous communities face considerable obstacles when it comes to income-generating livelihood options, as they tend to live in remote areas with limited market access. Options are limited very quickly because anything they sell has to be high value per volume to justify transportation costs. The small scale of many forestry projects makes it difficult for them to compete on markets and frequently renders these initiatives – and the small but significant returns they generate for local people - 'invisible' or unattractive to mainstream investors. For instance, Planting Empowerment, a Panamanian forestry social enterprise, has found that its timber prices are constantly undercut by illegal logging and its small plantation size means it is unable to deliver commercially-viable quantities. Elsewhere, such as in Bolivia, some indigenous communities are generating significant incomes from forestry on the *Tierras Comunitarias de Origen*, where logging is all locally-driven, without any donor support, between local leaders and market intermediaries. However, whilst providing money in the short-term, this doesn't look to be ecologically sustainable in the long-term, given the rate at which their forests are being depleted. This 'goldrush' scenario has also resulted in the corruption of leaders and misuse of funds. Even an otherwise highly successful cooperative, such as the Union of Indigenous Communities in the Isthmus Region, in Oaxaca, Mexico, has found that the basic minimum price for its Fair Trade coffee does not generate sufficient revenues to sustain the families of its producers over the long-term.

Organisation, Governance & Sustainability

Most projects fail to have lasting, positive effects. Regional hubs providing technical and marketing assistance to multiple communities may be the most effective organisational model. Livelihood projects often lack appropriate funding streams. Livelihood programmes risk dependency relations between communities and solidarity organisations. Knowledge must be shared, not specialised. Expectations need managing. Networks are crucial. Corruption must be addressed. Perceived bottle necks may not exist. Organisational constraints are often as strong as technical/market constraints. Building community capacity is often neglected. Different types of organisations bring different things to the table.

- **The majority of projects fail to have lasting, positive effects.** Many projects over the years have invested a lot of resources and yet once the project draws to an end, the situation reverts to what it was before.
- **Regional hubs providing technical and marketing assistance to multiple communities may be the most effective organisational model** to serve a widespread need in areas where cultures, ecosystems and resources may be similar, for example, the model developed by NTFP EP Asia. A fundamental problem facing attempts to enhance community livelihoods is that it can prove very hard to make community enterprises cost-effective. This is because technical personnel are expensive; a salary for an extension agent divided among a small number of producers means a high investment, often achieving limited results, with high costs. Adapting a NTFP EP Asia-type model constitutes one strategy for addressing this recurrent issue.
- **Livelihood projects often lack appropriate funding streams.** Whilst many programmes are stuck in funding cycles of three to five years, it can take significantly longer for community enterprises to become established, hence crafting a longer-term engagement is crucial. Furthermore, in this sort of work, it can take time to see changes, such as people eating more diverse, nutritious diets; creating alternative income streams; training the next generation of indigenous leaders. A key challenge is keeping funders engaged over the long-term.
- **Livelihood programmes risk dependency relations between communities and solidarity organisations.** Often, these types of relations arise from paternalistic and disempowering project designs, devised by external agents and technicians with minimal community input, which

encourage passivity and actually inhibit people from taking the initiative and generating solutions for themselves.

- **Knowledge must be shared, not specialised:** Authentic empowerment means leading people through a process of self-discovery and building self-confidence. The approach of placing a paid community-organiser within the community often perpetuates dependency, by holding people back from developing the self-confidence to try things, make mistakes and learn from them. This inhibits the action-reflection cycle and can ultimately dissipate the community's energy. Participatory action-research is a tried and tested approach through which community-members and solidarity organisations can learn and co-create knowledge together, while supporting the wider community to analyse their situation and identify possible solutions to the problems they face. For instance, Pamulaan in the Philippines supports indigenous students to put their learnings into practice back in their own communities, both during & after their studies, through the Community Service Learning programme i.e. by documenting their community's cultural beliefs & practices, teaching children or helping develop community enterprises.
- **Networks are crucial:** Establishing good relationships and mutualistic partnerships with other groups and organisations is important to success. Networks also facilitate the sharing of news and information; many indigenous communities are excluded from educational opportunities, scholarships and grants because they never receive this information. More consolidated networks range from reviving or further empowering institutions which enable communities to define their futures at the inter-community/territorial level, such as in ongoing attempts to (re)constitute District Councils in Guyana, to specialised networks focusing on facilitating knowledge exchange and strengthening solidarity between people engaged in similar sorts of livelihood activities, such as the Indonesian Forest Honey Network and the Community Agroecology Network in Central America.
- **Expectations need managing:** Communities engaged in livelihoods initiatives are frequently subject to rising expectations; good communication and dialogue are required to address this in a realistic way, in terms of what a community enterprise can feasibly provide, while continuing to grow. Many initiatives with potential have been derailed for short-term gains. Building understanding within a community of how a given initiative works can help to avoid damaging misunderstandings and setbacks, as in the case of Jambi Kiwa (see below).
- **Corruption must be addressed:** It is important to have protocols in place regarding leadership, potential corruption and how this is to be addressed. Strengthening mechanisms for accountability at the communal level also means that communities can demand that government departments adhere to similar standards.
- **Perceived bottle necks may not exist:** Communities frequently say there is no money, or the government will not act. However, this is rarely the principal barrier to community development. It may well be the case that what is missing is an 'articulation' between a given community, their product(s) and the market, which can mean surmounting bureaucratic barriers, developing a sharp analysis of the situation and identifying goals etc.
- **Organisational constraints are often as strong as technical/market constraints.** Issues of governance and mismanagement frequently inhibit initiatives from succeeding. For example, communal fish farms were established in Cofan communities (Ecuador) during the 1990s. However, in the absence of a system of communal control, people began to fish individually at will, with the result that the fish stocks were soon exhausted.
- **Building community capacity is often neglected.** Efforts to strengthen the organisational capacity of local groups and organisations often end up having a significant, indirect impact on livelihoods. However, whilst international agencies are usually willing to pay for fixed assets, they often won't cover the necessary but neglected aspect of organisational strengthening. One case which demonstrates the consequences of a failure to provide adequate training over time is that of the Jambi Kiwa cooperative, in Ecuador, which produces herbal teas and dried plants for national and international markets. Having installed their own machine to manufacture tea bags, they have been able to move very high up the value chain. However, the cooperative nearly faced bankruptcy after: 1) contracting a non-indigenous university graduate who struggled to understand the local culture, generating misunderstandings and conflict with the producers, eventually leading to her dismissal; 2) replacing her with an indigenous leader, who despite being an excellent political leader in her own right, was not well-suited to the role of company director. Due to the confusion

which ensued, the community forfeited a very good deal to market their products in supermarkets nationally, for lack of understanding of how it all worked. This misunderstanding could have likely been avoided with more training.

- **Different types of organisations bring different things to the table,** especially in terms of skillsets. For example, farmers' organisations can be very good at mobilizing farmers around policy etc., but tend to be weaker at working with farmers on livelihood issues. Similarly, brilliant political leaders are very seldom also the best business managers, producers or traditional knowledge-bearers.

Markets, Enterprise & Infrastructure

Don't ignore local markets. Working on trade links is vital. Lack of market access is a key challenge for communities. Local consumption patterns should be addressed. Markets can be made, not just accessed. Sustainable support chains and consumption patterns are increasingly in demand. Livelihood gains may have more to do with market forces and policies than interventions and projects. Working on policy reforms may be more effective than community livelihood projects. The prohibition/criminalisation of community resource use poses a formidable obstacle to livelihood gains. Market imperatives can block attempts to address social and ecological issues. Securing public sector support at local levels can prove pivotal. Moving up value chains is important, but requires coordination and a business structure. It is critical to develop an understanding of political relationships within communities. Take care in promoting a community association or enterprise as a first step. Finding the right buyer/market is key. Accessing finance, especially working capital, is a common obstacle. Ensuring local capacity to coordinate work can prove difficult. Training and capacity-building are essential, as is risk assessment.

- **Don't ignore local markets.** There is a frequent tendency to look at foreign (especially US/European) markets, and ignore local/regional markets, which have always existed but which have been weakened significantly in recent decades. One strategy has been to focus energy on revitalizing this trade, through local exchange networks and markets, where people don't have to rely upon a single distributor.
- **Working on trade links is vital.** International agencies tend to work 'from the farm door inwards' - where many gains are made – but producers still end up having to hand over products to intermediaries, often at a disadvantage. Many of the producer cooperatives profiled in Annex 1, such as the Union of Indigenous Communities in the Isthmus Region (coffee), Tosepan Union of Cooperatives (coffee, allspice and honey) and Kallari (cacao and gourmet chocolate), were created to combat exploitation by intermediaries. Otherwise sound projects have floundered after having failed to line up buyers; for instance, in India, large plant nurseries became stuck with around 50,000 plants, requiring many resources to keep them alive until buyers could be secured.
- **Lack of market access is a key challenge for communities.** Understanding the logic of markets can be one of the main struggles for indigenous associations, particularly as these tend to be focused on advocacy and rights work. Thus, a common role for solidarity organisations is to focus on developing the marketing arm of operations, as has been the case with NTFP EP Asia and its creation of 'Green Intermediaries' to handle commercial activities; and Rainforest Foundation UK and its support for Asháninka cacao producers, Kemito Ene. AIDER, in the Peruvian Amazon, has invested a lot of resources in community forestry projects, yet in several cases, communities have given up on communal forest management and have still ended up negotiating with logging companies, and men must still leave their communities in order to find work. Factors contributing to these failures include: lack of market access and contacts; lack of experience in negotiating favourable deals; lack of market demand for certified timber in an area where illegal logging predominates and insufficient quantities of timber to make the enterprise viable.
- **Local consumption patterns should be addressed.** Several interviewees described efforts at revitalising local consumption as well as production, since in many regions there has been a general trend towards consuming external products, such as clothing and food. For instance, in Mexico, working to revitalize traditional dress has been important for the local economy. In India, food festivals celebrating the richness and diversity of traditional forest foods – which have tended to be maligned by outsiders - have sparked off intergenerational dialogues about their value and, in an important step to start reclaiming their local food systems, led women to take action to

regenerate the biodiversity of their forests.

- **Markets can be made, not just accessed.** There are many traditional products, especially NTFPs and other wild products, which simply haven't been identified (for commercialisation) because people tend to 'start with the market'/'the commodity of the moment'. Yet developing these value chains requires considerable commitment and investment of resources.
- **Sustainable support chains and consumption patterns are increasingly in demand.** More and more campaigns around sustainable consumption are emerging, i.e. in Peru, Brazil, Indonesia etc. which promote more sustainable value chains that very often include indigenous peoples producing goods within their territories. This work with consumers can have important effects, i.e. following a concerted effort to raise the status of alpaca meat in Bolivia, this meat has gone from being disparaged to being served in high profile restaurants. In Brazil, high-profile chefs associated with the Instituto Ata are collaborating with indigenous communities to raise the profile of traditional ingredients (Torres, 2017).
- **Livelihood gains may have more to do with market forces and policies, rather than interventions and projects.** Successes can occur when favourable markets and policies are in place.
- **Working on policy reforms may be more effective than community livelihood projects.** Infrastructure investments tend to have larger impacts, i.e. roads and transport, electricity, certain types of small-scale agroindustrial investments, access to communications and credit. Important contextual aspects, such as price shifts, changes in markets and policies etc. often swamp other factors. In Panama, community forestry projects with considerable donor support, notably from WWF, with the Embera and Wounaan peoples have had limited results. An interviewee highlighted the following key impediments: a bureaucratic state and officials and restrictive inappropriate regulation. Moreover, donors tried to promote community forest enterprises - a collective model - from scratch, which has failed to take hold. In Peru, regulation permitting community forestry has until recently been largely the same as that regulating large scale industrial production and failed to account for the smaller scale and selective harvesting of timber practised by communities. The result of this has been that communities have either been forced to strike unfavourable deals with logging companies who have enabled the community to generate some income from timber extraction albeit from large-scale and unsustainable practices or to continue to practice small-scale and inherently more sustainable logging but outside of the law.
- **The prohibition/criminalisation of community resource use poses a formidable obstacle to livelihood gains.** As highlighted above, almost all small-scale forestry which actually supports local people's livelihoods is illegal. There are very few cost-effective forestry projects, as regulatory policies across the world make small-scale forestry unprofitable. Without government subsidies, community forestry and NTFP enterprises all too often become a non-starter. As a result, many communities sustain their livelihoods quite effectively by marketing timber and medicinal plants within the informal economy. However, strict regulatory systems make it hard for external organisations to reproduce these effects with other communities. Attempts by indigenous communities in the Peruvian Amazon to commercialise *palo rosa* essential oil have been repeatedly blocked by the government, because of its status as an endangered species (though whether it should actually be accorded this status in Peru is yet to be established, due to a lack of research).
- **Market imperatives can block attempts to address social and ecological issues.** Sometimes, potential solutions can be disregarded in order to ensure short-term productive gains. For instance, in Mexico, as demand for *amate* (fig) paper increased, indigenous producers substituted the use of lime for caustic soda. Although this cut down the production process from ten hours to just three, saving both time and firewood, it has also brought adverse health impacts for the makers and contaminates the local water supply. A team from the Universidad Autónoma Metropolitana de Iztapalapa discovered an alternative method using entirely natural, local materials: by leaving the fibres in water to ferment with orange peel and coffee husks, they could produce the same effect. However, their alternative approach required a lot longer – between three to five days – and some additional labour, to occasionally stir the fibres. Local people did not adopt the fermentation technique; the longer production time and additional work involved wasn't regarded as viable, given that they sell the paper by volume at a very low price.
- **Securing public sector support at local levels is sometimes vital.** Securing the support of the public sector in the region can make it more straightforward to advance, particularly in trying to bring about changes at the level of a sector, such as coffee, cacao or banana. Accessing state funds

has been essential to the expansive social programmes developed by coffee cooperatives, such as UCIRI in Mexico. In Guyana, securing the contract to provide cassava bread and peanut butter – locally-produced, culturally-valued and nutritious - for the schools hot meals programme has opened significant income streams for local people and prevented those public funds from draining out of Amerindian communities. Similarly, community-leaders have exerted pressure on regional government so that procurement contracts for school furniture are awarded to a local furniture factory, located in Shulinab village, which provides employment for five people.

- **Moving up value chains is important but requires coordination and a business structure.** This in turn will likely require significant external technical assistance (for instance, to facilitate more complex processing of products), over a longer period, i.e. 10-15 years.
- **It is critical to develop an understanding of political relationships within communities.** In supporting the development of community enterprises, it may be important to establish a separation whereby political leaders are not the ones taking business decisions, though they may provide input into decision-making. This delinking of economic initiatives from the territorial political governance structure may prove especially important in the event that these initiatives become successful, as this makes it more likely that they will accumulate power within the territory. Simultaneously, these economic initiatives should remain linked in a limited way to the political structure, so that a percentage of revenues may be directed towards territorial governance issues. A recurrent challenge for community enterprises is to understand how to effectively deliver both social and economic benefits. One possible approach to this issue is demonstrated by the Kapawi Ecolodge run by the Achuar in the Ecuadorian Amazon: they elect a president once every three years who is not involved in the day-to-day administration of the enterprise, but rather is appointed to ensure that the enterprise is managed in accordance with the broader vision outlined by the community.
- **Take care in promoting a community association or enterprise as a first step.** Where such an organisation already exists, try to strengthen it. Otherwise, it may prove worthwhile to consider working at the household level, before trying to support some kind of association to handle marketing efforts. Collective production, such as in the case of large-scale community forest management, has worked in Petén, Guatemala, but not in many other places, which raises doubts as to the replicability of this experience; it has also been very dependent on donor funding. Hence there is good reason to be sceptical of this option.
- **Finding the right buyer/market intermediary is key.** Reaching an agreement takes time, has ups and downs, requires understanding and good communication, but should ultimately allow communities to move up the value chain, i.e. the coffee cooperative UCIRI, in Mexico, was able to establish links with Alternative Trade Organisations and the incipient Fair Trade movement to avoid intermediaries and achieve a much better deal for its members.
- **Accessing finance, especially working capital, is a common obstacle.** Several interviewees stressed the importance of drawing upon successful experiences in leveraging finance, working with banks, credit institutions and other organisations that are willing to finance sustainable livelihoods, (a lot of which currently stems from carbon markets). Cases such as ACOFOP in Petén and the cooperative Salinerito in Ecuador, while extremely successful in their own right, have required huge capital investment, which raises the question of how such approaches can be scaled up/replicated elsewhere. Even where communities have defined their own vision for self-determined development, the system of public investment in many Latin American countries, such as in Peru, fails to take communities' voices into account; one indigenous leaders argued that public funds are geared towards investing in cement when, by contrast, communities' own *Planes de Vida* focus on regenerating forests, soils and rivers.[8]
- **Difficulty of ensuring local capacity to coordinate work.** Communities can be difficult to reach and remote. In terms of project coordination, the difficulty can be finding someone who can work well with indigenous peoples but also bridge effectively with the world of capitalism.
- **Training and capacity-building are essential** and should be sensitive to local needs. For instance, in the case of Corporación Talleres de Gran Valle (a community enterprise producing bathroom and decorative goods in Valle De Manduriacos, Ecuador), the project coordinator (from outside) trained up three young indigenous people, all of whom had different but complementary studies, over a period of two years. By the end of that time, they formed an effective, small team ready to

8 For more on *Plan de Vida (*'Life Plan'), see 3.3.

assume his responsibilities. In the case of the peanut butter project in Guyana, a few teachers, amongst others, were instrumental in managing the project. The fact that they were well-trained and that there was continuous monitoring by passionate, committed, local people – not outsiders from the capital city - meant that issues could be addressed more effectively as they arose.

- **Risk assessment is vital.** Ascertain the risks people are/aren't willing to take. For instance, USAID's BIOREDD+ programme in Colombia, working with indigenous and Afro-Colombian communities has encountered trouble in developing around eight value chains, some more traditional/well-articulated with markets than others, i.e. acai, cacao, annatto and coconut, complemented with subsistence crops. This case demonstrates the difficulties in developing value chains based on unfamiliar products and which require a lot of upfront investment from local people; for many, the requisite starting capital has simply proven prohibitive. The interviewee who highlighted this case suggested that it would have been preferable to secure financing for grant/seed money to help establish these value chains initially, in recognition of the fact that many people are not in a position to invest and assume such considerable risk. Similarly, a practitioner engaged in agricultural projects in the Peruvian Amazon observed that projects which fail to deliver economic benefits swiftly can struggle to sustain people's motivation.

Social Context, Traditional Knowledge, Cultural Practices & Innovation

Customary institutions for managing livelihood programmes may be very weak or non-existent. Loss of traditional knowledge is a key risk for indigenous peoples' livelihoods. Many external initiatives don't succeed for cultural reasons. Build on what is already in place. Systems for technological change based on local people's knowledge tend to be cheaper and more effective. The introduction of technologies tends to be more donor-driven. Find uses for 'waste'. Indigenous and rural communities may privilege external ideas over their own. Indigenous technologies and skills may no longer be viable.

- **Customary institutions for managing livelihood programmes may be very weak or non-existent.** The push to protect indigenous peoples' rights, especially over territory, is often justified in terms of environmental sustainability, good governance etc. A central assumption is that customary law, institutions and cultural practices are still strong and being practised. But if these are/have been weakened, there is no guarantee that this will necessarily be the case. With the young people gone, how will a given community be able to live well in ten or twenty years? This clearly poses a risk for communities. It is important to look at communities' attributes and take time to gain a detailed understanding of relevant laws, from the customary to the international; e.g. in Mexico, *ejidos* exist as a widespread form of communal ownership of land, thus they tend to have more collective mechanisms for decision-making. Simultaneously, some initiatives deliberately or inadvertently undermine the very customary institutions which have underpinned indigenous economies. For instance, in the case of the Pancur Kasih Credit Union, despite its significant gains and monumental expansion, it has been argued that one of its long-term impacts has been to instil an individualistic, materialistic mindset within indigenous communities, to the detriment of customary institutions, such as communal work. Yet, organising work collectively may not always be appropriate and, in the worst cases, can cause tensions and generate conflicts, e.g. when installing rainwater harvesting systems with indigenous communities in the Ecuadorian Amazon, ClearWater learnt that communal systems did not work, resulting in problems with maintenance. Switching to the household level improved the situation. Elsewhere, solidarity organisations have helped to strengthen customary institutions by ensuring that projects are designed and implemented in accordance with customary laws, as is the case with the community-based telecommunications networks installed by Rhizomatica.
- **Loss of traditional knowledge presents a considerable risk for indigenous peoples' livelihoods.** In many regions, the wider cultural context involves an ongoing, dramatic loss of traditional knowledge across generations. If greater efforts aren't made to revitalise them, indigenous knowledge-systems and practices and the livelihoods and biocultural diversity they sustain are at risk of disappearing as elders pass away. In the Ecuadorian Amazon, Kallari's sale of handicraft items has led to a revitalisation of interest among youth in traditional techniques for harvesting, dying, weaving & carving. The Fundación Chankuap is working in the same region with Achuar and Shuar communities to recover traditional crop varieties, which had been neglected with the growing predominance of cattle-ranching. There are many initiatives, i.e. in India and Central

America, to recover local seed varieties at danger of being lost; through the Rede de Sementes do Xingu in Brazil, women and youth from indigenous communities are leading many of the seed collector groups which are supporting reforestation initiatives through the saving and distribution of seeds of native forest species. At the Talaandig School for Living Traditions in Songko, Lantapan Bukidnon, children can play musical instruments, sing songs, listen to the Talaandig stories and learn the Talaandig games and dances from Inay, a Talaandig cultural master. Talaandig provides a haven for children where they can build their foundation on the Talaandig story & self-identity. Other indigenous education initiatives, such as the Pamulaan Center for Indigenous Peoples' Education (also in Philippines) and LifeMosaic's Next Generation Leadership trainings, are motivating young people to return to their villages to learn about and help to revitalise and renew ancestral cultural practices and customary institutions and build deeper connections with elders.

- **Many external initiatives do not succeed for cultural reasons;** the challenge is identifying inputs which resonate with existing cultural practices. One indigenous leader from the Peruvian Amazon expressed his bemusement at repeated attempts by development agencies to promote raising *cuy* (guinea pig) in Amazonian communities, despite the fact that it is not to local people's tastes. On a related note, a USAID alternative development programme with a Cacataibo community in Aguaytía, in the Peruvian Amazon (circa 2003), incentivised rubber-tapping and assured the minimum wage to every adult in the community. They received training, tools, daily wages, start-up funds and support to form community enterprises. Nonetheless, the community-members ultimately chose not to submit themselves to rigid working hours and the disciplined, repetitive style of work, instead preferring to let out their rubber forests to non-indigenous people from a nearby settlement. Moreover, cultural preferences for foods must be accounted for: following attempts to introduce certain seeds to people's vegetable gardens in Nicaragua, the project coordinator realised that vegetables were being fed to pigs because people didn't know how to cook them. This spurred the creation of a recipe book and cookery workshops. In another case, a cultural preference for easily-cultivated, traditional crops, such as plantain, yucca and maize, prevailed over other introduced varieties.
- **Build on what is already in place;** models from elsewhere which are simply imported and applied tend not to work; they fail to build trust and don't value people's histories, unique cultural identity and traditional knowledge, e.g. '*biohuertas*' (organic vegetable gardens) which are constantly being implemented in the Amazon, despite being ill-suited to the local climate and conditions. This is also the risk inherent in programmes to promote non-traditional agricultural exports, which tend to have less success. Programmes where traditional communities derived more benefits involved finding new markets for crops they had already been cultivating for a long time, such as cacao, plantains and sesame. Thus, programmes work best when they enhance things which are already part of the community. This returns to the need for sound baseline research at the outset.
- **Systems for technological change based on local people's knowledge tend to be cheaper and more effective,** but only work well when they concern relatively simple changes; in the past, the introduction of new soil conservation techniques, seed varieties and farmer-to-farmer extension systems have all worked well. Aquaculture projects where Peruvian Amazonian communities raise *paiche* in natural lagoons mainly for local consumption represent an adaptation, in light of increased contamination of their rivers, but one which people have made successfully. Once it becomes more complex, e.g. integrated pest management, complex agroforestry systems and business planning, these same systems tend to become far less effective.
- **Distinct elements/strategies should be incorporated gradually.** Innovations in agriculture, aquaculture can be built in gradually, over the years.
- **The introduction of technologies tends to be more donor-driven**. Only introduce appropriate technologies where communities identify this as a priority to address a problem they are facing, following critical reflection over the possible benefits, risks and consequences for their long-term autonomy and cultural integrity.
- **Find uses for 'waste'.** Keystone Foundation in India has supported traditional honey collectors to find different uses for beeswax, which was previously discarded as a waste product.
- **Indigenous and rural communities may privilege external ideas over their own.** One practitioner working mainly in the Peruvian Amazon noted how often in indigenous communities there, when outsiders arrive, community-members tend to become enthusiastic and say "Yes" to everything

they propose. Even in communities nearer to the city, where there is a greater level of awareness as to the nature of these programmes and people realise that the overall project isn't likely to work, they often consent as they realise they are likely to receive at least some material benefit in the near-term.

- **Indigenous technologies and skills may no longer be viable:** Indigenous peoples, such as the Shipibo-Conibo in the Peruvian Amazon, have historically developed and mastered technologies geared towards the use of expansive territories, reflecting the distribution of resources and characteristics of their environment, as seen in their prowess in fishing, hunting and rotational farming. Now that many Shipibo people live in concentrated settlements with much smaller extensions of territory, these well-honed techniques - which were extremely effective before - no longer suffice. For instance, during the 1990s, in the Philippines, indigenous councils supported by the ILO-INDISCO programme reviewed the viability of traditional practices such as rotational farming in light of current realities, given their increased population sizes and much-diminished land-base.

2.2 What Has Worked

Food Sovereignty, Community Forestry & Non-Timber Forest Products

There are a great breadth of initiatives aimed at reclaiming local food systems and building food sovereignty and security. Successful examples of commercial community forestry and NTFPs generally owe success to high levels of government and donor support, advantageous regulatory frameworks and strong organisation and capacity within communities. Certification and accessing foreign markets can prove costly and communities need to decide whether it is worth the cost and effort. Payments for environmental services are promising in remote areas with few other options for income-generation.

- Often in the face of formidable threats to their territories, such as the expansion of extractive industries and monoculture plantations, indigenous peoples have taken actions to regain control of their local food systems and seeds and celebrate the richness and diversity of their forest harvests. In India, 'food from the forest' has emerged as a powerful metaphor and serves as a banner for indigenous peoples to rally around, while solidarity organisations such as NTFP EP and Living Farms have helped to organise popular food festivals, which not only make visible the important role played by traditional forest foods in terms of well-being, health and nutrition, but also serve as fora where different generations can gather and dialogue about the cultural significance of these foods and reaffirm their importance and the need to protect them.
- There are many successful examples from Mexico of commercial community forestry and NTFPs. However, they all exhibit high levels of external financial support, particularly from government subsidies, and a more favourable regulatory situation than exists in most other countries, i.e. a well-established collective tenure regime and a high degree of decentralisation of decision-making over forests, granting communities considerable local autonomy.[9]
- The model of community forestry on community concessions in Petén, Guatemala, has proven successful. Some communities mix timber with NTFPs, particularly date palm and gum from certain trees. Factors for success include extensive donor support to get projects off the ground and supportive government institutions interested in helping it move forward. The communities in question (some indigenous, some not) already exhibited many of the requisite skills and organisation to make the operation successful; some communities were already harvesting mahogany illegally anyway, so they were familiar with the process. All that was required was a special effort to formalise and legalise their activities.[10]
- In Ecuador, many indigenous communities are engaged in commercial forestry, but there it is based on households, rather than community organisations. Community-members sell one or two trees from their family plot within the collective territory; this is an important source of livelihoods. The small scale of logging suggests that it is sustainable. For twenty years, the Ecuadorian Government has been promoting a legal framework which is friendlier to smallholders, both indigenous and non-indigenous (similarly as in Costa Rica). Nonetheless, the

9 See Herrera (2015).

10 For an analysis of the community forestry concessions in the Maya Biosphere Reserve, see Radachowsky *et al.* (2012).

legal framework is still overly bureaucratic, meaning informality still occurs, and households find that to comply with forestry regulations, they must cut down more trees than they would wish to otherwise. Investment in batana oil production in Mosquitia, Honduras, also occurs at the household level.[11]

- Many really successful forestry projects are actually found in peri-urban areas, where tree cover is in fact increasing, as small plantations are established. Across Central America and in countries such as India, Ethiopia and China, these peri-urban forestry projects meet a significant demand for fuel wood, charcoal, medicinal plants and construction timber.
- Securing government contracts can prove very lucrative. For instance, rubber-tappers in Acre, Brazil, received government support to set up a condom factory, with the Ministry of Health as their main buyer. Similarly, a community forestry and processing enterprise in Mexico has secured a contract to sell school furniture to the Ministry of Education.
- Certification and gaining access to foreign markets can turn out to be very costly and communities themselves find they have to determine whether it is worth the extra expense. One community forestry organisation in Yucatán, Mexico, ended up deciding to forego certification to sell most of its timber nationally, where certification is not an issue. In other cases, such as the Honduran Mosquitia, batana-harvesting communities have achieved Rainforest Alliance certification for large areas of forest, with donor support. Elsewhere, such as in India, producer associations have made use of alternative, locally-embedded and far cheaper certification schemes, known as Participatory Guarantee Systems (PGS). NTFP EP are currently embarking upon a certified rattan programme in Kalimantan, based on a PGS. The Community Agroecology Network, who have worked with Mexican coffee-growers to create AgroEco, an alternative certification model, have encountered a different obstacle: although AgroEco actually adheres to higher socio-environmental standards than Fair Trade, US consumers don't necessarily understand this and demand the better-known Fair Trade Label, which led one stockist to drop AgroEco after a year.
- In some cases, payments for ecosystem services (PES) are reported to have provided some positive benefits, particularly in remote areas with poor market access and thus limited income options, for instance, the *Sociobosques* scheme in Ecuador. Nevertheless, such PES schemes raise numerous legitimate concerns about impacts on rights, freedoms, livelihood security and self-determination: restrictions on forest-use carries risks for food security; breaking the agreement can incur punitive sanctions (this is a concern communities have shared about the *Sociobosques* scheme); the government's requirement for long-term commitment has made communities nervous about making agreements which will impact upon the next generation; most money from such schemes goes to technicians and intermediaries rather than indigenous communities themselves...

Agricultural Production, Processing & Marketing

Producer cooperatives have secured livelihoods gains, particularly through fair trade networks and organic certification schemes. Other effective strategies include new crop varieties, soil conservation schemes, improved irrigation systems, teaching composting techniques and complementary livelihood activities, such as bee-keeping. Producers should always remain alert to opportunities to move up value chains. Relatively simple, well-designed solutions can address deeply-entrenched, recurrent problems, such as seasonal hunger.

- There have been significant successes stemming from agricultural cooperatives producing commodities such as coffee and cacao, where growers able to take advantage of fair trade and organic certification have made some important livelihood gains. A strong example from the Ecuadorian Amazon is the cooperative Kallari.[12]
- Many positive cases involve new crop varieties, which are easy to introduce, can sometimes significantly increase yields and can diminish the threat of disease. Furthermore, these tend to spread by themselves, as farmers imitate their neighbours, as long as they don't require many inputs or complicated technological packages.

11 For more, see the case study of MOPAWI and Moskibatana in Annex 1.

12 See Annex 1 for case study.

- Some soil conservation schemes have been successful, e.g. a farmer-to-farmer scheme led by the Unión Nacional de Agricultores y Ganaderos (UNAG) in Nicaragua. Farmer organisations promoting cocoa production, use of cover crops etc. constitute rather successful, cost-effective interventions.
- In drier areas, in situations where water is the major limiting factor, and where communities otherwise have market access and decent soils, small-scale irrigation pumps and ram pumps have proven very helpful, creating the opportunity to sell surplus vegetables.[13]
- Making the most of local inputs: in various contexts, teaching different composting techniques has lessened dependence on externally-produced and bought fertilisers, building self-reliance.
- Look for complementary strategies. For instance, in Liberia, through outreach and mentoring, women learnt bee-keeping, finding that it was an activity they could combine quite easily with existing household responsibilities. The cooperative Salinerito in Ecuador has, over time, formed a number of cooperatives and community enterprises which are mutually-supportive: for example, they have opened a pizzeria within their territory which purchases the cheese and mushrooms produced by another wing of the co-op.
- Communities should remain alert to any opportunities to add value to products themselves; value addition through drying plants is straightforward and does not require complex machinery. Another case concerns brazil nuts, which are classified and bought by size; the indigenous producers realised they could easily assume this task and were able to capture more value for themselves. Simultaneously, it is important to address the question of where the producers can get to in terms of the value chain, i.e. in Brazil, there is a desire on the part of certain NGOs for indigenous communities to assume the role not only of producers, but also processors, traders etc. This is not necessarily realistic, or desirable.
- New marketing opportunities frequently open up for products people have some experience with already: one example is tilapia in Ivory Coast, where bushmeat is becoming increasingly scarce and there are few other sources of protein. There, relatively simple technology has been able to have a powerful, positive effect.
- Initiatives to combat seasonal hunger, such as the 'grain banks'/*centros de acopio y distribución de alimentos (*'food collection & distribution centres') set up by Nicaraguan and Mexican coffee cooperatives, with support from the Community Agroecology Network. These grain banks also help build up local, food-based economies, keep seeds and grains circulating locally and help producers remain free of debt.[14]

Breaking Through Regulatory Bottlenecks

Solidarity organisations can act as effective allies in supporting partner organisations to overcome common bottle-necks, such as bureaucratic barriers which prevent them from exporting produce to gain higher prices.

- Some successful initiatives have focused specifically on supporting producers to get past the 'bottle-neck' preventing them from exporting their product. In the case of banana producers in Piura, Peru, this meant supporting them to address the issue of organic certification. Solidaridad helped to organise producers in cooperatives and associations, so that for the very first time in Peru, small-producers were able to export containers of organically-grown bananas, cultivated by strongly-organised producers, grouped in their own small company, Grupo Hualtaco.
- In the case of the social enterprise, Runa, which markets guayusa leaf and other herbal teas from the Ecuadorian Amazon in the USA, the challenge was to move a new product past various regulatory hurdles; surmounting US regulations required around $1 million within an 18-month period. Such enterprises need someone on either side, good technical assistance and a reliable partner.

Networks and Marketing

Networks can be effective in supporting communities' aspirations and facilitating for groups to come together, share experiences and learnings, build solidarity and forge beneficial relationships with the business and

13 See Annex 1 for AIDFI case study.
14 See case study of the Community Agroecology Network in Annex 1.

scientific communities.

- The Forest Honey Network in Indonesia brings together groups from across nine islands for trainings, to share experiences and learnings and engage with the scientific community. Sumbawa is an example of a particularly successful group, having successfully forged links with a multilevel marketing group, Amwey. They also sell finished products, such as lip balm, and hope to open a honey museum soon. A key success factor has been strong links with and consistent support from local government. NTFP-EP is also working with honey producers to promote further research into the associated health benefits of their honey. The fees which NTFP-EP raise from their EXCEED trainings help fund this research.
- NTFP-EP also works with the Sunflower Community Weavers, a wild abacá fibre-based weaving enterprise with a natural dye processing facility in the mountains of Malaybalay, Bukidnon. The SCW have been keen to build their business and a deal was struck with the US company, Crate and Barrel, which ordered 9000m of abacá textiles, finished using natural dyes. This proved to be an important learning process both for the community and NTFP-EP's Philippines office, due to the company's exacting standards. Having fulfilled such a large order, the community decided to take a break, as they felt they had become overly focused on their enterprise, leading to further reflection on how to balance production of this kind with the cultural and ritual aspects of their lives. Nonetheless, many families benefited, with additional income available to invest in education etc.

Working with Youth

Indigenous/culture-based education is contributing to stemming youth migration and empowering young people to revitalise their communities.

- A challenge facing many forest communities is that whilst parents and grandparents still hold traditional ecological knowledge of the forest, this knowledge is fast disappearing, as its transmission to the younger generation is disrupted by social pressures and changing aspirations, displacement or migration. The loss of this knowledge represents a huge opportunity cost for this new generation, as in order for youth to sustain their livelihoods in forest-based communities, they must understand forest ecologies and how to derive their livelihoods from them. Hence the significance of grassroots efforts to encouraging intergenerational learning.
- In Mexico, indigenous education initiatives/spaces within local intercultural educational institutions are contributing to stemming the tide of youth migration, as graduates are increasingly likely to return to their communities. This is helping to maintain the strength of traditional productive systems and creating spaces for alternatives over time.
- Another initiative to address the important role of youth concerns the Next Generation Leadership trainings LifeMosaic facilitates in Indonesia, which support young indigenous people to deepen their understanding of the challenges facing indigenous peoples, develop more critical analysis, awaken a calling to protect their territory and enable them to question whether leaving their communities is the only option. Youth can facilitate and bridge between the customary and the new, connect and rebuild bonds with the elders, and come up with exciting new ways of being indigenous, through art, music, poetry, tattooing etc. As a result of these trainings, youth have become even more forceful advocates in defending their elders, with many deciding to remain and work within their communities where they are using the tools and participatory methods they have learned to grow and strengthen grassroots leadership; currently, some twenty alumni are actively organising indigenous youth movements within their territories. Furthermore, during the last couple of years, alumni have independently started at least a dozen autonomous indigenous schools, with no external funding.
- In Philippines, Negrito hunter-gatherer communities are served by a roaming forest school, enabling their children to learn indigenous knowledge and wisdom, as well as literacy and numeracy skills. In Suriname, Rutu Foundation is working with Saramaka communities to develop culturally-embedded models of education and equipping the non-indigenous teachers who work in indigenous communities with the knowledge and skills to deal with the children's multilingual requirements, emphasising political and social empowerment through language.
- In Mexico, researchers associated with the Universidad Veracruzana have been supporting youths

who work on traditional *cafetales* (coffee farms), reservoirs of biodiversity which produce many important materials for handicrafts, including *amate* paper. Through participatory mapping, the youths identified which themes were of most interest to them; from this emerged a focus on embroideries and a revival of interest in local cuisine and recipes which had fallen out of use. These are being popularised again through small, inter-village food fairs organised by the youths in conjunction with schools.

- In Guatemala, when teaching sustainable agricultural practices and the cultivation of certain cash crops via a farmer-to-farmer method, the leadership in the indigenous community ensured that technicians selected from the community were youths, to develop and involve them in a way which meant they were integral to the farmers, with the aim of stemming youth migration. As a result, the youths formed and led their own association. Great value was placed on the collaborative nature of the project, particularly between youth and elders, who were valued for their respective qualities and distinct contributions.

Handicrafts

Handicrafts tend to be sold locally and regionally. There have been some successful collaborations between traditional makers and designers who support them to present their craft in innovative ways.

- Handicrafts tend to be sold through local and regional markets. For instance, the Guna people in Panama have created a market for their traditional *mola* embroideries which has had major success, helped by their proximity to Panama City and a steady flow of tourists.
- There have been some successes where groups have worked with designers to start making new products, albeit based on traditional techniques and materials. For example, the Otavalo community enterprise, Totora Sisa, in Ecuador, has sold its products both nationally and internationally. Another example is that of traditional rattan bags in East Kalimantan – NTFP-EP ran trainings on how to finish bags in different ways to appeal to different markets and sell more of their products locally, regionally, nationally and even internationally, in Santa Fe, at the largest international market of traditional goods.

Ecotourism

Ecotourism initiatives work best where communities already display a strong level of organisation, as a complement to other livelihood activities. At the same time, many ventures have struggled for various reasons: they can be difficult to manage sensitively; poor marketing; too remote and facilities and conditions are too rough; benefits tend to accrue to travel companies; the importance of natural setting and lack of appeal of degraded and deforested areas; the commodification of cultural practices. Nonetheless, ecotourism also offers positive examples of long-term, local capacity-building.

- Tourism has largely only proven a successful option for communities which are *already well-organised* and able to add tourism to a wider mix of livelihood strategies; e.g. in Mexico, this can be seen with the best-organised coffee cooperatives and community forest enterprises, which already had what they needed to make this work.
- Ecotourism provides some good examples of how to build capacity within communities, in terms of language-learning and marketing, over a period of many years. One example of this is Naku, in Ecuador.
- Those rural tourism projects which tend to be more successful are attempts to take advantage of places where tourists are already going, i.e. by setting up food stands by the roadside, taking handicrafts to hotels etc. In the case of Raja Ampat, an area in Papua with a significant pre-existing tourism sector, local people have been successful in capturing part of this market by creating a community association of homestays.

Appropriate Technology and Renewable Energy

Important livelihood improvements have stemmed from the introduction of appropriate technologies which harness abundantly available local resources, can be constructed and maintained locally and managed in a culturally-appropriate way.

- In India and elsewhere, there have been successes relieving pressure on community forests by harnessing biogas for cooking, using locally constructed technology and managed through cooperatives.
- In the Ecuadorian Amazon, solar energy systems are enabling communities impacted by severe oil contamination to move towards energy independence. Constructing concrete, tangible projects (e.g. renewable energy systems and rainwater harvesting) can help to foster trust with communities and in turn create new possibilities for doing the more intangible, but equally important work, of constructing economic alternatives, around which it can be harder to build consensus.[15]

2.3 Suggestions of Approaches and Methodologies

The following comprises a selection of interviewees' suggestions of possible approaches and methodologies for supporting self-determined development and livelihoods initiatives.

- Develop a strong baseline survey, which considers all possible options (including infrastructure to improve local access, if appropriate), based on a thorough understanding of people's current livelihood strategies and how these fit within the larger structures of the local economy and ecology; for example, see the community livelihood appraisal & product scanning (COLAPPS) approach developed by NTFP EP Asia. Identify what the main bottlenecks limiting livelihood improvements are; determine which are potentially resolvable and which are not.
- Take care to map those potential actors who could help the community move things forward, both figures within and without the community, particularly *connectors,* such as teachers and religious leaders (in the case of communities where a single religion dominates).
- Identify potential partners with good experiences and a good track record in these areas, although be wary that this can entail assuming additional reputational risks.
- Start with a very small initiative, using limited funds, i.e. $5,000 - 10,000. Accept that this seed fund is essentially risk capital, and some may be lost. It is generally advisable to go with something which doesn't require constant project funding to sustain itself, even if this means that the results will be much more modest - at least in the short-term - and less visible. For instance, pilot a one-year project, possibly to support an ongoing livelihood activity, e.g. timber-harvesting, cacao, ecotourism. Try to grow slowly. Observe whether there is a positive response, then move forward as appropriate. It should be noted that developing an initiative in this way can prove hard if funding cycles necessitate a quick turn-over.
- As a solidarity organisation, be prepared to offer assistance regarding markets and commercialization, by ascertaining the most relevant, actionable information, identifying trade opportunities and determining how to add value.
- Seek out multi-faceted facilitators, capable of facilitating processes of deep awareness-raising, visioning, allowing the community to decide what their priorities are and supporting them to make them a reality. 'Light-touch facilitation', which enables people to ask the right questions and identify solutions for themselves, providing continuity for just the right amount of time, can prove especially valuable.[16]
- Positive experiences emerging from long-term engagements, such as the Central Himalayan Rural Action Group, demonstrate that solidarity organisations should be prepared to work with partner communities on a long-term basis and build up capacity there. Such complex problems are not likely to be solved in five or seven years. Accompany communities over a long period of time, perhaps less intensively, but with a firm commitment and a willingness to build accountability.
- Live for six months in the community. Learn what people's genuine priorities are. Construct any sort of initiative hand-in-hand with the people. Identify short, medium and long-term priorities together with community members. Plan exactly how money will be used with the community. Be aware that this may throw up difficulties: for instance, at times the community-members may well prefer to use money available for other, more immediate concerns, such as

15 Practitioners interviewed as part of the study generally had limited experience in this area; see the table of case studies contained in Annex 1 for more detailed information.

16 For instance, see the Raja Ampat Homestay Association case study contained in Annex 1.

festivals etc.

- Specific methodologies for supporting indigenous peoples' sustainable livelihoods and self-determined development highlighted by interviewees include:

  - *Community livelihood appraisal & product scanning* (COLAPPS), as developed by NTFP EP Asia and shared through the Expanding Community Enterprise and Economic Development (EXCEED) trainings they facilitate across South Asia.[17]
  - *ValueLinks*, a methodology for promoting value chains, developed by GIZ.[18]
  - *Plan de Vida*, an approach to autonomous, self-determined development pioneered by the Misak people in Cauca, Colombia, which is being used by hundreds of indigenous communities across Latin America, and now Indonesia, to determine their futures (see below).[19]
  - *Training for Transformation*, an approach to empowerment through grassroots community education, developed by Anne Hope and Sally Timmel in Africa.[20]
  - The *Nature, Wealth and Power* Framework, used by USAID.[21]

Additional methodologies which deserve special emphasis include:

- *indigenous action research* to carry out baseline livelihoods assessments.[22]
- *insider research* methods.
- *decolonising methodologies*.[23]
- the various '*ways of learning in endogenous development*' highlighted in the valuable publication *Learning Endogenous Development: Building on Bio-cultural Diversity* (ECT Foundation – Compas, 2007: 41-80).

Uitoto forest farm (swidden) crops and fallow orchard fruits, Colombia
Photo: T Griffiths, FPP

17 EXCEED website available at: http://ntfp.org/exceed/about-us/. (Accessed: 26/02/17). See also NTFP EP Asia case study.
18 International ValueLinks Association e.V. website available at: http://valuelinks.org/manual/. (Accessed: 26/02/17). For examples of where this approach has been used, see case studies of Fundación Chankuap and Kallari in Annex 1.
19 See Marti (forthcoming). See also the LifeMosaic case study.
20 See the Raja Ampat Homestay Association case study.
21 Nature, Wealth & Power manual available at: https://rmportal.net/library/content/nwp-2.0. (Accessed: 26/02/17).
22 See Reason & Bradbury (2008) for a far-ranging treatment of participatory action research approaches.
23 See Tuhiwai Smith (1999).

Plan de Vida: 'Learning from the Past, Being in the Present, Visioning the Future'

"We don't want a development plan, we want a life plan. And what is life for us? It is territory, our languages, our own customs, our oral tradition." Liliana Muelas, Misak, Colombia (LifeMosaic, 2015).

Plan de Vida (Life Plan) is a tool for indigenous communities to define and implement their own visions of self-determined development, first developed in the 1980s by the Misak people, in Colombia. There is no single method or formula for *Plan de Vida;* rather, each *Plan de Vida* is an ongoing, dynamic process which reflects the unique way of being in the world, history, oral traditions, ethics, philosophy, spirituality, culture, territory, practices and vision of the people who develop it. Thus, what follows isn't prescriptive, but rather a description of some of the common features and steps shared by many *Planes de Vida.*

The first step a community should take is to design and decide upon the methodology for their *Plan de Vida* process, i.e. who will be responsible for developing and implementing the methodology? Which steps should be taken first? How will decisions be taken? How to ensure the widest participation possible? etc. Once the methodology has been agreed upon, the *Plan de Vida* process can begin.

Examples of steps adopted from various approaches to *Plan de Vida:*
- The reconstruction and relearning of the ancestral memory;
- Relearning and sharing the community's history;
- Identifying laws, agreements, treaties and conventions which the community has agreed to/is bound by;
- Social analysis, mapping and asset identification;
- Identifying problems and vulnerabilities;
- Collectively visioning the future and developing the plan;
- Analysing learning and education in the community and creating an indigenous education proposal;
- Developing a platform for strengthening governance and demanding and enforcing rights;
- Developing strategies of resistance to displacement and dispossession, cultural destruction, violence and social inequalities;
- Developing a set of indicators and ongoing monitoring to evaluate the impact of the actions and policies developed through the *Plan de Vida* process.

(Adapted from Marti, forthcoming).

2.4 Table of Organisational Models

As is demonstrated throughout the study, multiple organisational models have been deployed in diverse contexts to support communities to self- determine their futures and enhance their livelihoods. The table below provides an overview of some of these models and their key characteristics.

Model	Example	Pros	Cons	Notes
1. **Livelihood add-on**: Mainly rights-based NGO expands its work to include a focus on sustainable livelihoods, initially	Rainforest Foundation UK: cacao production and marketing with the Asháninka Kemito Ene cooperative in Peru.	- Builds on well-established working relationships with people at the centre of the project. - Able to leverage	- Unfamiliar area of work can require a lot of trial and error and ongoing learning by all partners to become established.	- RFUK chose not to recruit new staff but rather provided existing staff with training in new areas such as cooperativism.

Model	Example	Pros	Cons	Notes
working closely with a local CBO.		position as northern NGO to assist with research, coordination, marketing (in case of a global commodity, cacao) and securing and marshalling resources.		- Requires sustained funding stream, often from unconventional sources.
2. **Building technical capacities of local partners:** External NGO provides bilateral support to a CBO, i.e. producer coop or local NGO, enabling it to access relevant training, technical assistance & funds/other resources.	IFAD support for Unión de Cuatro Pinos agricultural co-op; GIZ support for Kallari; INHERE & Misereor support for Inhere Aajivika Utthan Samiti (IAUS) Producer Group etc.	- Builds local organisational capacity. - Supports and strengthens ongoing efforts. - Occasional, strategic interventions can be effective in surmounting particular bottlenecks.	- Tendency to pay insufficient attention to markets and ongoing challenges of commercialisation. - Limited multiplier effects; doesn't build capacity to provide similar assistance to other partners – i.e. requires multiple reinventions of wheel. - Specialist expertise needed may not be available locally.	- Most common model. Also probably the closest to the way in which FPP already works with partners.
3. **Livelihood small grants/loans programme** catalyses grassroots development by making training & a revolving loan fund available to community groups.	ILO-INDISCO Philippines, supported by DANIDA, the Netherlands, UNDP, AGFUND, UNV, CIDA, Rabobank Foundation & International Philippine Association.	- Participatory approach builds local capacity and self-reliance. - Projects, which are designed and implemented by local groups, tend to be more resilient and likely to continue once funding ends.	- Where projects involve commercialisation, marketing remains a key difficulty. In the case of INDISCO, occasionally hiring a marketing consultant wasn't in itself sufficient to overcoming this barrier. Indicates the need for capacity-building sensitive to local needs.	- INDISCO Philippines team observed that in-depth training was necessary in order for communities to derive benefits from this kind of approach.
4. **Targeted/ specialised livelihood NGO programme/social enterprise** with a set of communities, focused on enhancing a particular livelihood priority identified by the community.	Rhizomatica (telecommunications); IBEKA (community hydropower) etc.	- Develop expertise in a particular area – often in addressing a common problem faced by many communities – which can be scaled up to meet the needs of many communities.	- Such solutions are likely to be more effective in generating positive impacts where they strengthen local institutions, i.e. supporting people to establish a community energy coop, and form part of broader strategies for change, rather than acting as stand-alone interventions. They may therefore require long-term commitment to partners and the funding streams that this requires. An exception to this would	- Instances where organisations have developed a more comprehensive series of programmes after beginning by focusing on a single, concrete issue, i.e. Alianza Arkana and ecological sanitation; Ceibo Alliance, a grassroots indigenous organisation, has grown from ClearWater's earlier work installing household rainwater harvesters.

Model	Example	Pros	Cons	Notes
			be project designs which incorporate upfront investment & support communities to establish their own community enterprises, i.e. IBEKA.	
5. Regional social enterprise hub provides technical, organisational & marketing assistance to a number of communities.	NTFP EP Asia.	- This model is effective in counteracting common limitations of indigenous producers, especially in terms of access to markets, enabling them to rise up the value chain & connect with markets. - Economically resilient, once established (initially using donor funds) as it uses a percentage of the funds from selling products to support its costs. - Effective in seeding further similar hubs and expanding the network by disseminating tested approaches through trainings, which also generate revenues to cover organisational costs.	- Location of hubs requires careful thought. - NTFP EP has found it a challenge to balance advocacy, community support work and securing funds, especially as large agencies persistently try to draw them into dialogue over policy issues, leaving less time for grassroots work. - Difficult to find ways to achieve scale, i.e. the entire NTFP EP network caters to around 600 communities in total. - Despite considerable achievements and a lot of struggle, it is still hard to obtain resources, despite NTFP EP having very effective fundraisers.	- Success in carving out new commercial niches, rather than simply 'following the market'. - NTFP EP Asia has been successful in identifying product-specific experts, i.e. resin, rattan, bamboo, to oversee work, and also benefits from staff and board with background in business and management.
6. Indigenous education/skills training programmes equips people with education and training in facilitation methods/technical skills, as well as ongoing support, to catalyse self-determined development processes and livelihoods initiatives within their own territories.	Pamulaan Center for Indigenous Peoples Education; LifeMosaic's Next Generation Leadership trainings; the Raja Ampat Homestay Association; Barefoot College.	- Particularly strong engagement with groups which typical development projects overlook or struggle to involve, i.e. youth, elders, women. - Trains people so that they can return to their territory and train others. - Focus on education for empowerment is effective at strengthening social organisation, often an impediment to livelihood gains.	- Hard to secure funding for this sort of work. - No guarantee that trainees will have opportunities to deploy their new knowledge.	- Education and training initiatives range from established learning centres and colleges, such as Pamulaan, to infrequent but long-term, externally-facilitated trainings. - Many of the successful Latin American coops highlighted elsewhere in this study emerged in contexts where these forms of popular, participatory education were widespread.

PART III: KEY FINDINGS

3. Conclusions

This rapid scoping study on specialist organisations and people working on indigenous peoples' self-determined development and sustainable livelihoods has surveyed the views of close to 30 practitioners within this field, drawing upon their diverse range of experiences, and has profiled over 30 initiatives which demonstrate the multiple ways in which indigenous peoples are self-determining their own autonomous development, in accordance with their own cultures, values and visions.

This study has found that successful initiatives to develop sustainable livelihoods do exist but are patchy rather than widespread and share the following properties:

- are built on foundations of strong social organisation, territorial governance and community vision;
- value holistic, territorial and culture-based participatory approaches, which start with community priorities and aim to bring about the solutions that community-members identify for themselves;
- a strong emphasis upon ongoing culture-based learning, skills training and local capacity-building;
- a recurrent pattern of small-scale solutions, which may be easily integrated with people's existing livelihood strategies, that are most robust when they are built out and consolidated over time.

Furthermore, whilst recognising the considerable challenges confronting indigenous peoples, the intense pressures threatening their territories and, all too frequently, the relatively disadvantaged positions from which they engage with the monetary economy, the study highlights a range of community development initiatives and enterprises which are delivering a wide range of benefits: strengthening or revitalising customary governance institutions and laws, valuing traditional knowledge and practices, creating spaces for intergenerational dialogues and learning, reclaiming and protecting local food systems and seeds, building food and nutrition sovereignty, ensuring clean drinking water and adequate sanitation, generating electricity from renewable sources, making telecommunications available to remote communities and the creation of alternative income streams.

While the strongest examples underscore the effectiveness of holistic, territorial approaches, rather than stand-alone projects, they also point to an important role for visioning exercises, participatory action research on livelihoods and support for community governance initiatives, as well as providing rural indigenous communities with technical assistance and quality training in marketing, business-planning and book-keeping. Nevertheless, where possible, the study has also endeavoured to point out the idiosyncrasies of particularly successful case studies, as a reminder that often this success is intimately linked to a specific set of prevailing circumstances which cannot be repeated.

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ANNEXES

Annex 1: Table of Case Studies of Sustainable Livelihood Initiatives & Self-Determined Development

Introductory Remarks to the Case Studies

- All of the thirty cases considered below have contributed in some way to enhancing indigenous peoples' sustainable livelihoods and self-determined development.
- The initiatives are varied in their approaches, including those focused on supporting and strengthening food and nutrition security and sovereignty, and community health; the production, processing and marketing of agricultural, timber and non-timber forest products; handicrafts and ecotourism enterprises; culture-based education and training, particularly those initiatives which are geared toward self-determined development and constructing alternative livelihoods; community finance and enterprise development; to options for community-controlled infrastructure, including renewable energy systems, appropriate water, sanitation and hygiene (WASH) systems, housing and innovative community-based telecommunications networks.
- The highlighted initiatives have been developed by diverse actors, comprising a mixture of cooperatives, community enterprises and producers associations, community-based organisations, non-governmental organisations and collaborative networks, along with supporting institutions such as financial donors, credit unions and local, regional and national authorities. Although the majority of initiatives identified are situated in indigenous territories across the South, many have made strategic use of transnational networks, working in partnership with organisations based in the North to advance their goals; these instances and the dynamics involved offer especially pertinent lessons for FPP and its partners.
- In attempting to evaluate the impacts of these initiatives (using available data, which is often scarce), a number of aspects have been considered:

(i) community ownership over the initiative;
(ii) positive community feedback on benefits and impacts;
(iii) good governance and sustainability over time – ideally still active and effective;
(iv) positive social and cultural spin-offs, including non-monetary benefits;
(v) positive outcomes for rights, freedoms and land and food security;
(vi) positive multiplier effects;
(vii) significant challenges / obstacles to further development;
(viii) resources, support from NGOs etc., whether it forms part of a particular project.

Initiative / Project	Location	Type	Overview	Community ownership?	Positive community feedback on benefits and impacts?	Governance and sustainability?	Positive social and cultural spin-offs?	Positive outcomes for rights, freedoms, land and food security?	Positive multiplier effects?	Challenges/obstacles to further development?	Resources and Support?	Website / Additional information	Contact	Notes
The Union of Indigenous Communities in the Isthmus Region / Unión de Comunidades Indígenas de la Región del Istmo (UCIRI) – coffee cooperative which has also developed various education, health, infrastructure and livelihood projects.	Mexico	Agricultural Products and Processing / Marketing and Trade / Education and Training / Community Health	UCIRI was formed in the early 1980s by 17 coffee-producing communities in Oaxaca state – including Zapotec, Mixe, Mixtec, Chontal and Chatino IPs - anxious to improve the production conditions, the price for their coffee and their own wellbeing. As of 2017, UCIRI comprises 56 communities and more than 2,000 members, exporting coffee to five European countries and Canada (Chaca, 2017). - UCIRI has engaged in community projects since the beginning, premised on organised communal work and intended to meet people's material needs and raise social consciousness, e.g. construction of collective corn mills, dry toilets, improved wood stoves (Fridell, 2007: 186). - From mid-1980s onwards, UCIRI has been able to establish strong ties with various Alternative Trade Organizations (ATOs), organic and fair trade partners who buy their coffee in the North.	Cooperative ownership structure.	- Improved living standards for members through more direct access to coffee market and revenues, resulting in higher and more stable incomes. Although there is still evidence of poverty, 'extreme misery' has been eliminated (VanderHoff, 2002: 20). - Successful campaign against *coyotes* (local intermediaries who buy coffee at a drastically reduced price) means members can market coffee for themselves: *"In Fair Trade the incomes we receive are favorable, while for direct sales the price is lower and the sale is through intermediaries."* (ibid:19). - Development of an extensive range of community projects: a public transportation system; the *Centro de Educación Campesina* ('Farmer Education Centre' (est. 1986), which as well as teaching organic methods, was the first rural secondary school in the region); formation of community work groups; community stores of basic goods; improvements to housing; medical and dental clinics; job creation in clothing and preserves factories; and an enhanced environment (these programmes have mainly drawn upon federal government funds, as coffee revenues, even with organic and Fair Trade premiums, are too weak). - Members have been able to acquire marketing and other technical skills through partnership with the Fair Trade network.	- UCIRI started in 1982 and is the oldest and best-established coffee cooperative in Oaxaca state. It has exported directly to foreign buyers since 1986, when it received its export license, and received Fair Trade certification in 1989. - Decisions are taken by general assemblies and implemented by the Administrative Council, whose activities are in turn watched over by a Supervisory Council. - At least until the late 2000s, UCIRI was able to sell 100% of its export grade coffee to fair trade partners, an unusually high percentage which resulted in premiums and helped cement its successes. This indicates UCIRI's strong position within the solidarity economy. - Production has been severely compromised by *la roya* coffee blight.	- UCIRI's organisational structure has been partly formed by the traditional political system of *usos y costumbres.* Local values and cultural practices, e.g. songs, dances, art, medicinal plants, infuse UCIRI's activities and development initiatives, such as the celebrations at the General Assembly, education centre and clinic, strengthening collective identity.	- UCIRI generally strengthens members' ability to realise their social, economic and cultural rights, especially the right to self-determination and the right to be actively involved in determining how to develop in areas of economy, social organisation, health and education. - UCIRI members are no longer exploited by intermediaries. - Organic cultivation methods - Creation of community stores stocked with foodstuffs enhances food security.	- Organisational and political capacities developed through UCIRI have enabled members to assume more roles in the public sphere, e.g. numerous members have served as president of their municipality. - Pivotal in shaping more favourable conditions for other small coffee-producers in Mexico by helping create various labelling and certification organisations, e.g. Max Havelaar, CERTIMEX, Comercio Justo México, as well as the *Coordinadora Nacional de Organizaciones Cafetaleras (*National Directorate of Coffee Organizations) and Integradora Agromercados, a small-scale and indigenous producer-owned marketing company to commercialise produce.	- UCIRI was formed in response to major problems including: low coffee prices, lack of access to credit, insufficient income, lack of access to basic needs such as health, education, transportation, clean water, electricity and infrastructure; it has been able to make significant gains in all of these areas. - Initially, a lack of support from local/national authorities and state violence, e.g. army units occupied installations twice and members were killed (FAO). - 'In spite of the increased incomes achieved through the sale of Fair Trade coffee, it cannot be said that these incomes are adequate to secure the survival of the families of producers' (VanderHoff, 20), e.g. even basic minimum price assured by Fair Trade isn't sufficient. - 'The market has imposed strict limitations on the fair trade price, which is relatively low by historical standards and has not saved UCIRI members from experiencing general poverty and the necessity to migrate in search of work. Attempts to broaden UCIRI's project into local textile manufacturing have failed due to fierce market imperatives...In recent years, the saturation of both fair trade and conventional coffee markets have compelled UCIRI to seek out greater ties with conventional TNCs, who do not participate in fair trade out of solidarity but out of the need to protect their public image for the sake of profitability' (Fridell, 223). - UCIRI's production has been severely hit by *la roya* (coffee leaf rust), reducing the amount of coffee delivered to storage facilities from pre-	- UCIRI began with support from the Diocese of Tehuantepec, Oaxaca. - At the outset, UCIRI relied on fair trade financing, as well as a ten-year loan of $500,000 from the Ecumenical Development Cooperative Society (now known as Oikocredit), a church-run, alternative-development investment organisation in the Netherlands. - UCIRI has increasingly turned to private and government funding, inc. credit from Mexican bank, Banamex, which could extend credit on more favourable terms than fair trade partners.	UCIRI website. See also FAO (unknown), Fridell (2007), Hudson and Hudson (2009), VanderHoff (2002) and Chaca (2017).	<cafeuciri@gmail.com>	- ***Doubts as to replicability of UCIRI's successes, given that UCIRI's*** 'particular history as a co-founder of Max Havelaar and the entire FLO [FairTrade Labelling Organizations] system...has allowed UCIRI a solid and stable place within the network and has been at least partially responsible for its ability to sell close to 100 per cent of its export-quality beans on the fair trade market. The result of such a unique history is that UCIRI can hardly be taken as an example of the average fair trade coffee cooperative. Rather, it represents what is likely the most successful fair trade cooperative in the world' (Fridell, 221). - Hudson and Hudson (2009) address the question of whether fair trade coffee lifts producers out of poverty, concluding that 'fair-trade does improve the lives of producers, but does not improve them much' (ibid: 245).

Initiative / Project	Location	Type	Overview	Community ownership?	Positive community feedback on benefits and impacts?	Governance and sustainability?	Positive social and cultural spin-offs?	Positive outcomes for rights, freedoms, land and food security?	Positive multiplier effects?	Challenges/obstacles to further development?	Resources and Support?	Website / Additional information	Contact	Notes
										crisis levels of 800-900 tonnes down to 50 tonnes in 2016.				
Cooperativa Agrícola Integral "Unión de Cuatro Pinos" - a very well-established agricultural coop which groups around 5,000 smallholder producers.	Guatemala	Agricultural Products and Processing	Founded in 1979, CP has since grown to become one of the most significant producers of fresh vegetables nationally, comprising 140 producer groups spread across 16 departments. Some 5,000 producers market more than 20 different products, producing 30 million lbs of vegetables annually, which are sold nationally and exported to foreign markets in the US and Europe. CP has been particularly successful in accessing several large and lucrative markets abroad, including trading with the wholesaler Los Angeles Salad Company and one of their key clients, retailer Costco.	Cooperative ownership structure – co-owned by 562 families. A high percentage of the produce CP commercialises, it buys from non-members (82% of French bean production in 2005-6 season). Non-members receive in-kind funding from CP in the form of seeds and fertilisers (Oxfam, 2009:3).	- Income generation: producers who sell to the cooperative earn, on average, six times higher income than subsistence farmers. In 2006, the average family engaged in French bean production received $1,504, equivalent to 206% of the poverty line and 412% of the extreme poverty line measure. - CP has also created significant off-farm employment, such as packing and sorting activities. - Families used income to invest in health, education and clothing for their children, improving housing, acquiring land and other urgent needs. - Revenues are invested in CP's community nutrition, health, education and housing programmes, including the following: literacy programmes; primary education; a scholarship programme for primary, secondary and university students; IT centres; medical and dental clinics; and nurseries.	- CP is nearly in its 40th year. - CP differs from other cooperatives in that it has a professional management team, which reports to the elected coop board. This style of governance, whilst less democratic, avoids the disruptions caused by frequent leadership elections (Vorley *et al*, 2008: 11).	- Increasing recognition of women's contributions, particularly through the creation of Mujeres 4Pinos.	- By providing producers with some income, CP enables them to access basic goods and services, exercising social and economic rights. - CP addresses food and nutrition security through the community project, 'Integral programme for Food and Nutrition Security'.	- As part of trade deal with LA Salad Company and Costco, a new NGO, *Juan Francisco Garcia Camparini Foundation*, was set up to manage a social development fund, to which all members of the value chain contributed. - With support from IFAD, the women's cooperative *Mujeres 4Pinos* was established in 2010.	- Extending credit to farmers directly has proven problematic in the past, hence CP adopted the practice of providing in-kind funding, e.g. production inputs. - Nearly bankrupted in 1995-6 due to misconduct of admin (Santacoloma *et al*, 2007: 49). - Usual problems associated with fresh produce supply chains, e.g. mismatch between production and sales volumes, poor management of information and logistics.	Both international donor support (IFAD, the Swiss Group, ALCOSA, Latin American Agribusiness Development Corporation, AID) and Guatemalan government support; CP was able to leverage $1.7 million from the latter's Social Investment Fund in order to install irrigation and packing infrastructure at different points around the country (Oxfam, 2009:3).	Cuatro Pinos website. Mujeres 4Pinos website Fundación Juan Fransisco García Camparini website. See also Oxfam (2009), Santacoloma *et al* (2007), Vorley *et al*. (2008) and Serrano (2016).	<cuatropinos@cuatropinos.com.gt> <info@mujerescuatropinos.com>	- Potentially replicable elements: '> Risk-sharing mechanisms for damaged produce; > Integrated social investment alongside farm investment; > Leveraging of government support for infrastructure development; > Advice for producers, affordable inputs, and finance, which have attracted new smallholder suppliers' (Oxfam, 2009: 5).
Unión de Cooperativas Tosepan / Tosepan Union of Cooperatives (UCT) - series of interlinked cooperatives providing livelihoods for Nahua and Tutunaku people.	Mexico	Agricultural Products and Processing / Community Finance / Housing / Ecotourism / Community Forestry and NTFPs / Health and Sanitation	Tosepan Titataniske (TT) started in 1977 to improve the livelihoods of its members, mainly Nahuat and Totonac people, while maintaining their cultural identity and conserving their resources. TT initially formed as a network to ensure the provision of basic goods in rural communities. As other functions have been assumed by other coops, TT has gradually specialised in the production, processing and commercialisation of organic coffee (exported mainly to Europe, US and Japan) and allspice (exported mainly to US). The coop has also promoted the production of Melipona honey. Now configured as the *Unión de Cooperativas Tosepan*, the cooperative groups eight regional coops and three civil associations, and comprises some 34,000 families, organised into 410 local cooperatives in 26 municipalities of the Sierra Norte in Puebla state. Regional coops engage in organic food production, processing and marketing; operating a tree and plant nursery; ecotourism; running a training centre which teaches technical skills, communication, health and education; community financing, through savings, credit and insurance schemes; health services and constructing sustainable housing using local materials. One of the coops, *Tosepan Kali*, runs a tourism business.	Cooperative ownership structure.	- TT initially prioritised establishing cooperatives stores, to confront local monopolies on sales of foodstuffs (e.g. beans, rice, sugar) and basic goods which meant prohibitive costs for local people. These consumer cooperatives have taken root since 1980 and generate employment and income for mainly female staff and have enhanced access to food (Serna and Martínez, 2009:135). - UCT has supported producers to obtain a stronger bargaining position and better prices. Improved incomes have reduced the length of the working day. By improving quality, technology and marketing, UCT have increased their regional market share in agricultural produce from 5% to 90% (ibid). - Beginning in the 1980s, UCT promoted a Regional Development Plan to address community needs such as water and electricity supply, the construction of schools and clinics and new roads. - Between 2006-2013, UCT's housing programme built 3,400 new homes and made improvements to 1,700 more.	- Celebrating its 40th year in 2017. -Highest decision-making power lies with the Assembly. Decisions are taken by local assemblies and relayed to regional assemblies. These are then implemented by an elected administrative council, which is in turn regulated by a supervisory council. - Sosa *et al* (2014:12) suggest that UCT's internal rules, designed to encourage strong and active participation, have over time created an organisational culture which is effective in preventing opportunism and the imposition of personal interests over those of the collective. - Creation of *Tosepantomin*, a type of credit union, has diminished dependence on external funding and UCT is increasingly more self-sustaining, with greater economic autonomy. - Projects stress endogenous development, making use of resources *within* the territory as far as possible, e.g. construction materials, bio-fertilisers.	- Through UCT's training and education centre, *Centro de Formación Kaltaixpentaniloyan ('House Where The Spirit is Opened')*, members do not only acquire learning about productive, social and civil matters, but also gather to celebrate their customs, culture and indigenous language (Serna and Martínez, 2009: 135). - As of 2013, UCT was running six *Kaltapajtiloyan* ('houses of health'), each with a doctor, a health promoter, pharmacy and analysis clinic. Health centres take an intercultural approach, combining biomedical with indigenous medical systems to improve health and wellbeing (Tosepan, 2013).	- UCT has contributed considerably to enabling members to meet their basic needs and bypass exploitation by intermediaries and in doing so realise multiple rights, inc. the right to social and economic self-determination, inc. the development / revitalisation of their own institutions for meeting health, education and housing needs; the right to the improvement of their economic and social conditions; the right to maintain, control, protect and develop their cultural heritage, traditional knowledge and traditional cultural expressions etc. - Promotion of reforestation, soil conservation projects and organic farming. - Housing programme incorporates ecological design elements such as eco-stoves, biodigesters, rainwater harvesting and organic home-gardens.	- UCT began as a single cooperative and has since grown to constitute itself as a mutually-supporting union of cooperatives and NGOs. - UCT's savings bank has supported the development of new initiatives, such as its ecotourism venture and improvements to members' housing. By seeking to build alliances with construction firms also within the social economy, UCT has significantly brought down costs of materials.	- Local political parties and powerful elites have continually tried to dominate / manipulate UCT; that UCT remains democratic and within members' control is attributed to how it has formed smaller cooperatives in participating-communities, building social capital at the grassroots and maintaining bottom-up democratic structures as far as possible (Sosa *et al*, 2014:13). - UCT has faced typical difficulties because of volatility of the international coffee price. e.g. during late 1980s. It responded by diversifying production, improving and intensifying coffee groves, establishing nurseries, improving marketing and maintaining autonomy from governmental programmes and intermediaries (Serna and Martínez, 2009:135).	- Prior to its foundation, the people who would go on to form UCT received support to organise themselves and to build their autonomy as producers from the *Colegio de Postgraduados* ('College of Postgraduates'; Gutiérrez, 2011:7). UCT has continued to enjoy support and advice from academics, researchers and students. - UCT benefits from strong alliances and exchanges with other coffee cooperatives, such as UCIRI (see above), CEPCO, ISMAM and Unión Majomut (Gutiérrez, 2011:19).	Unión de Cooperativas Tosepan website. See also Gutiérrez (2011), Serna and Martínez (2009), Sosa *et al* (2014) and Tosepan (2013).	info@tosepan.com Sociedad Cooperativa Agropecuaria Regional Tosepan Titataniske. Juárez y Galeana S/N. Centro. Cuetzalan, Puebla. Tel: (52) (233) 3310053 / 3310564	- *Author contacted UCT as part of this study but received no reply.* - Sosa *et al* (2014:8-9) emphasise that a key factor in UCT's success has been its strategic engagement with politics, exerting pressure on local politicians to support community development, as well as its involvement with social movements, such as the National Confederation of Coffee Organizations, the 'Countryside Can't Take It Anymore' movement in 2003 and campaigns to block TNCs, such as AMSA and Nestlé, and mining and large-scale hydroelectric schemes, from operating in the territory. - UCT began and has its central base in Cuetzalan, a *pueblo mágico* ('magical village') promoted by Mexico's national tourism industry, which has no doubt created more favourable conditions for UCT's ecotourism initiatives.
Kallari – community enterprise producing organic cocoa powder and chocolate.	Ecuador	Agricultural Products and Processing	Kallari is an organization of 850 Kichwa families in 21 communities in the Napo, who produce fine cacao flavor, cocoa powder, and dark chocolates for gourmet markets, including in US (Whole Foods), Sweden, Japan, Switzerland, Germany, Italy, England, Holland etc.	- Started as a group of 50 families in 3 Kichwa communities, determined to bypass intermediaries and gain better prices for their cacao. Established the Asociación Kallari in 2003.	- Generates a sustainable income for Kichwa producer families, meaning they are able to meet more of their needs without relying upon logging or ecologically-damaging agricultural practices.	- Established in 1997. - Governed by president and directors of administration, commercialisation and finance. - Ability to capture value high up the chain by processing gourmet products lessens need to produce greater volumes of cacao, relieving pressure on the forest. - Apparently, the monthly household income of Kallari's organic partners	- The sale of handicraft items has led to a revitalisation of interest among youth in traditional techniques for harvesting, dying, weaving and carving.	- Kallari is enabling members to exercise their right to self-determination, while improving social and economic conditions. -Most of the proceeds from cacao sales are paid directly to women, who are the principal growers. - Kallari has organised training sessions focused on gender and equity. - Commercialisation of cacao strengthens the	- Successes with cacao have led Kallari to explore possibilities of marketing native vanilla.	- Discrimination during early efforts to market their product. - Achieving consistently high quality to make buyers' expectations. - Making direct connections with markets.	Kallari have solicited support from various NGOs / agencies since 1997, including Fundación Jatun Sacha and GIZ. When Swiss chocolate-maker, Max Felchlin AG, expressed interest in buying cacao from Kallari, GIZ provided training and technical assistance to improve their collection, fermentation and drying skills and facilitated communications with the	Kallari website. Kallari profile on Canopy Bridge. For a detailed case study, see Pérez, S. 2012. For a brief document detailing GIZ support for Kallari, see Biodiversity in Good Company. *Best Practice: Raw Cocoa From*	Netty Cayapa, President: ncayapa@hotmail.com	

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						increased by 60% from 2013 to 2015 even as cacao's market price fell by 25% during the same period.		institution of the 'chacra' or family forest garden.			buyer.	*Ecuador.*		
Asociación de Productores Pecuarios y Agro-silvopastoriles de Pedasí (APASPE) – community-based sustainable cattle ranching and agroforestry association.	Panama	Agricultural Products and Processing	Improving on-farm productivity and increasing the integrity of ecosystem services by restoring forest cover in degraded landscapes by supporting farmers to adopt approaches which combine forestry with cattle ranching.	In 2015, APASPE had 28 active members, mostly older men, due to waning interest in agrarian livelihoods among youth.	- Reforestation and gradual regeneration of severely degraded lands: *"I have a young son and I want him to be able to keep farming on my land in the future, without it all being infertile and degraded." Odielca Solis* (ELTI, 2015). - Proving viability of sustainable silvopastoral systems.: *"I am very proud of the results. My farm's production has increased. The streams don't dry up in the summer. You can see the difference. What's more, our ranching association is recognized as an expert in the region. We have received many visitors interested in replicating what we have achieved"* (ibid). - Increase in milk production.	- Established in 2010. Focus on capacity-building and leadership development. - Long-term sustainability threatened by resource-intensivity.	- APASPE's activities have led to a revival of traditional 'junta' system of community work, to overcome high labour costs.	- Supports right to improve social and economic conditions, as well as the right to a safe, healthy and ecologically-balanced environment. - Demonstrates an alternative approach to land use and restoration of severely degraded landscapes, with an average 50% increase in forage biomass. - Higher production continued through dry season, when pastures dried out.	- Since 2012, APASPE has hosted 700+ visitors and trained hundreds of national/ international professionals and other farmers through ELTI's field-based and online forest restoration training courses.	- Maintaining such silvopastoral systems is resource intensive – especially labour. - Financial constraints and distant markets. - Limited youth involvement.	Support from Environmental Leadership and Training Initiative (ELTI) at Yale University and *Centro para la Investigación en Sistemas Sostenibles de Producción Agropecuaria* (CIPAV).	APASPE blog. Short case study in Slusser *et al* (2015). See also ELTI (2015).		*Fundación Chankuap (see below) also began by supporting Achuar communities to integrate agroforestry with cattle ranching.*
Jupaú Indigenous Producers (Uru-Eu-Wau-Wau) – cassava flour production and marketing.	Brazil	Agricultural Products and Processing	- Jupaú people are achieving food security and increased economic independence through the production of cassava flour, using traditional methods, and essential oils, such as copaiba. - Producers have been receiving support from the Kanindé Association since approx. 2013. - The Jupaú / Uru-Eu-Wau-Wau people were only contacted during the last 40 years; their population was decimated as a result, leaving only 400, mainly young, people alive today.	- Jupaú producers requested Kanindé Association's support for training sessions focused on structuring and improving the production of cassava flour.	- Producers receive a modest income with which to buy goods and medicines, enhancing the quality of life within the territory. - *"Our biggest worry is that the forest not be destroyed, not to make money. We want to get resources to help us to protect the forest."* Purei (USAID, 2013).	- The Jupaú producers hope to be able to establish a cooperative or association in the near future; in the meantime, they sell their cassava on an individual / family basis. - The methodology of the support organisation, Kanindé, is structured around people's priorities and cultural dynamics, so the initiative is proceeding slowly but steadily.	Valorises unique flavour produced by traditional processing techniques and associated traditions.	- The Jupaú producers are exercising their rights over their territory and natural resources and their right to pursue their economic, social and cultural development as they see fit. - Improved production techniques enhance food security. - Land invasions continue to be a problem, with illegal mining and logging ongoing threats. Defending their territory from these threats is a priority for the Jupaú.	No information obtained.	- Lack of a formal business structure means that produce doesn't comply with legal standards and thus attracts a lower price from buyers. - Despite desires to form a cooperative, the Jupaú producers face various barriers: as indigenous people, they require official authorisation from the National Indigenous Agency (FUNAI) and the Ministry of Agrarian Development (MDA) in order to form a legally-recognised organisation. This process is extremely slow (2 yrs+) and bureaucratic. They currently lack the level of formal education needed to handle the commercial aspect. - Logistics and transport remain problematic.	Jupaú producers have received support from Kanindé Association and USAID.	See EDF case study (Meyer, 2016a) and USAID (2013).	Ivaneide Bandeira at Kanindé Association.	
Inhere Aajivika Utthan Samiti (IAUS) Producer Group – social enterprise to market organic food products.	India	Agricultural Products and Processing / Community Business Planning and Enterprise Development	- Organic food products, marketed through own brand (Himalayan Fresh) by non-profit social enterprise, owned and run by farming communities in the Himalayan state of Uttarakhand, northern India. - Markets 29 crops and processes 36 single- and multi-ingredient products. - A team of 20 paid staff — 9 permanent and 11 on a needs-based contract basis - handles day-to-day operations. - Products are marketed throughout India, as well as in France and USA.	- Since its inception in 2002, IAUS has been run and owned by the farming communities it serves.	- As of 2015, extended group organic certification and marketing assistance to 1,935 farmers, with a total land area of 715 ha in 69 villages. - Has been able to generate economic value from small surpluses, creating local employment, maintaining traditional biodiverse polycultures and soil fertility and health. - Ensures conservation of crop genes.	- IAUS started as an informal association in 2002 and was formally registered in 2005. - Comprises a general body, a governing body elected by the general body and a small appointed management group, comprising unit heads and heads of finance and administration. - ***'All the people involved are local villagers and come from farming families.*** They have been trained for their positions and have learned a great deal on the job' (Bisht *et al*, 2015:74). - A total of 107 crops, grains, spices, pulses, beans, oil seeds, vegetables, fruits, herbs and medicinal plants are certified organic, along with 53 single- and multiple-process products.	- Most farmers are women. IAUS coordinates all production with village-based women's self-help groups.	- Through IAUS, producers are realising their right to social and economic development. Enhances food and nutrition security of smallholder farming communities and consumers of IAUS' organic produce. - Demonstrates commercial viability of small-scale polycultures as an alternative to large-scale crop monocultures. - Women farmers received training as organic inspectors between 2005-2007.	No information obtained..	- Limited financial resources, facilities (e.g. internet) and warehousing systems; - Poor transportation infrastructure and lack of market access; - Mounting difficulties and costs of organic certification (previously extended to 3,000 farmers, now down to 500); - Inability to take risks inhibits growth of business.	-Business grew from a women's empowerment programme started in 1997 by local NGO, the Institute of Himalayan Environmental Research and Education (INHERE), with support from Misereor. -Certification provided by Skal International in 2005. -Training of village women as organic inspectors took place between 2005-7 with support from the South Asia Women's Fund in Sri Lanka.	Himalayan Fresh website. See also Bisht *et al* (2015).	Sonali Bisht, INHERE: sonalibisht@yahoo.co.in	
Fundación Chankuap (FC) – NGO which supports processing and commercialisation of biodiverse forest products within the Achuar territory.	Ecuador	Community Forestry and NTFPs / Agricultural Products and Processing / Handicrafts	FC assists around 600 families in 60 predominantly Achuar and Shuar communities with the organic production, processing and marketing of agricultural products, essential oils, spices and teas, cosmetics and herbal medicines and a line of handicrafts. - Forest products harvested include guayusa, dragon's blood, ishpink and ungurahua, while peanuts, cacao, ginger, tumeric and lemongrass are	Producers are organised into '*grupos solidarios de trabajo*' ('solidarity-based work groups') which sell their produce at a fixed, fairtrade price, to community-owned collection centres, from which	- *"Before the Foundation [Chankuap], we didn't commercialise anything anywhere, we only dealt with cattle."* Achuar man (Fundación Chankuap, 2014). - Selling produce through FC has enabled parents to pay for their children's education (Sosa, 2010: 47) and cover other basic living costs: *"We saw the necessity that the*	- FC established in 1996; began marketing communities' produce in 1998. - FC sells to regional, national and international markets, ensuring a diversity of buyers. - Products are certified organic and Fair Trade.	- Emphasis upon recovering traditional crop varieties. - Integration of indigenous and biomedical approaches in healthcare programme.	- FC is contributing to the realisation of multiple rights, inc. the Achuar and Shuar peoples' right to social and economic self-determination; the right to improve economic and social conditions; the right to the conservation and protection of the	- In recent years, FC has consolidated and started working with Shuar and *colono / mestizo* families as well.	- Project first emerged with the aim of developing alternatives to cattle ranching, which was in decline, failing to sustain people's livelihoods and destroying the forest. - Despite remoteness of communities, has had success due in part to strong efforts to add value so that producers aren't simply exporting raw materials.	- FC started 20 years ago as the idea of a Salesian missionary; the religious order maintain a strong involvement into the present day. - Project funding from Fondo Ecuatoriano Canadiense de Desarrollo FECD; UN Small Grants Programme;Fomrena / GTZ; Fundación	Fundación Chankuap website. Fundación Chankuap profile on Canopy Bridge. See video by Fundación Chankuap (2014).	Adriana Sosa: <administracion@chankuap.org.ec> info@chankuap.org tiendamacas@chankuap.org	- *When looking at FC's achievements, highly-developed value chains and extensive catalogue of products, it is important – as Gunter Viteri (FPP Interview, 10.02.17) points out – to bear in mind how many years and how much investment/donor support has been required to get FC to this stage.*

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			also cultivated. - FC operates a processing centre and outlet shop in the town of Macas. FC's fair trade products are also marketed nationally in Quito, Baños, Cuenca, Loja, and Riobamba.	produce is transported to Macas, either for sale or further processing to add value. FC itself is, as the name suggests, a foundation.	*people receive an income which would enable them to satisfy – let's say, not all of their needs – but at least their fundamental needs, in this case, education and health."* Adriana Sosa, General Secretary (ibid). - FC assists people to market a diverse range of products, many with added value, e.g. jewellery made using seeds, cosmetic soaps and creams, meaning producers have reached a high point on the value chain. *"For me, it means a lot because I can sell. I can sell and in that way, I have enough to sustain my household."* Mistica Rosa Kunamp (ibid). - FC's community promoters work to encourage and support families to create and maintain agroecological home-gardens, where cultivation is both for household consumption and commercialisation, with a particular emphasis on traditionally-grown crop varieties which had been neglected, e.g. recuperation of three varieties of peanut used by the Achuar.			environment and the productive capacity of their lands or territories and resources; right to maintain, control, protect and develop their cultural heritage, traditional knowledge and traditional cultural expressions, e.g. seeds and genetic resources; - Strengthening food security by recuperating native seed varieties for cultivation in people's home-gardens. - Certified Fair Trade and organic.			Populorum Progressio; Caritas etc. Details of past projects and financial supporters here. - FC collaborates closely with a number of universities, both nationally and internationally, for research and development and to develop its cosmetic products and other natural products.			
Community Agroecology Network (CAN) – building food and nutrition security and sovereignty and pioneering an alternative trade model for coffee.	Nicaragua / Mexico / USA	Agricultural Products and Processing / Food Sovereignty and Security / Community Business Planning and Enterprise Development	- CAN supports partner communities and organisations to sustain rural livelihoods and environments in the Global South by integrating agroecology-based research, education and trade innovations. - It has worked directly with smallholders to enhance and diversify their production, make their food production more resilient to climate and other shocks, helped set up a cafe and supported the establishment of grain banks or *centros de acopio y distribución de alimentos / CADAs* ('food collection and distribution centres'), to lessen the impact of the 'lean months' on coffee-growing families. - CAN has set up AgroEco, an alternative coffee certification and marketing model. - It also facilitates intra- and inter-national exchanges between partners to share learnings and ideas.	CAN works through a participatory action-research model, emphasising the centrality of learning and producing knowledge together with partners. Projects are implemented through partners, including CBOs and producer coops.	- The *CADAs* / grain banks are enabling coffee-growers to avoid seasonal hunger and debt. They are also rebuilding local, food-based economies, while providing some jobs, particularly for young people, who have returned to run the *CADAs* after completing their studies. - Women cited the vegetable gardens CAN had helped them to establish as crucial sustenance during *la roya* (coffee leaf rust) which swept Central America in 2014. - The AgroEco model is proving very popular, as producers receive a price 30% higher than FairTrade, with a small amount paid towards a sustainable agriculture fund and a women's unpaid labour fund.	- CAN was started in 2001 and works closely with partner organisations, which include producers' coops, small NGOs and occasionally universities. - As a small organisation with few staff, CAN favours a community- led approach to projects.	- Agroecology-based approach values indigenous knowledge and takes this as starting point. - Process of setting up a café has been very positive for building women's organisational strength and empowering them to move the enterprise forward.	- Alternative trade network, AgroEco, enables producers to gain a stronger market position, enabling them to enjoy their right to improve their social and economic conditions. - The CADA system enables people to rebuild the autonomy of their local food systems and regain control over their seeds. - CAN and partners' strategies complement, rather than replace, coffee production, making these systems more resilient and diverse and enhancing community food security.	- Exchanges have helped strengthen organisational capacity; one group in Mexico established their own coffee coop after visiting a strong, well-established coop in Nicaragua.	- Nature of this work – shifting to more nutritious, diverse diets and generating alternative income streams – is slow and a long-term commitment, e.g. three years or more, and is made difficult by restrictive funding cycles. - Have discovered that it is very difficult for small farmers wanting to export their own coffee in small volumes, particularly to the US (Jaffe and Bacon, 2008: 327).	- CAN itself is a small organisation, operating on a budget of around $500,000.	CAN website. See also notes from FPP interview with Rose Cohen (Executive Director, CAN), 6/1/17. See also Jaffe and Bacon (2008).	Rose Cohen: <rose.canunite@gmail.com>	
International Labour Organization - Inter-Regional Programme To Support Self-Reliance Of Indigenous and Tribal Communities Through Cooperatives and Other Self-Help Organizations (ILO-INDISCO) – pioneering programme aimed at developing new approaches to Indigenous Peoples' self-determined development and strengthening individual and communal self-reliance.	Philippines	Agricultural Products and Processing / Handicrafts / Community Business Planning and Enterprise Development / Education and Training	ILO-INDISCO was a multi-bilateral technical cooperation undertaking aimed at strengthening the self-reliance of indigenous and tribal communities and testing innovative approaches to indigenous people's development, launched in 1994. Twelve pilot projects across twelve communities with a combined population of 90,000 focused on six major areas: institution building, capability building, preservation and promotion of indigenous culture, income and employment generation, natural resources conservation and environmental protection and gender awareness.	In line with a participatory and community-driven approach, funds were entrusted to community organisations, which had to implement their own projects through the mechanism of a Revolving Loan Fund.	- Creation of approx. 2,500 jobs in agriculture, traditional handicraft, fishery, weaving and community services. - Income of partner communities increased by 44% on average (as much as 75% in certain communities). - Literacy rate rose by 50% due to intensive functional literacy training in local languages. - Communities were able to strengthen their indigenous institutions and reinforce the foundations of their individual and collective self-reliance. *"With the ILO-INDISCO programme, we have learned to earn a living. We were taught how to fish and we were no longer just given fish."* Paquito Uban (Arquiza, p.19). *"ILO-INDISCO's method is good because it provides direct facilitative assistance. We are the ones who think, plan, and implement the project."* Yolly Abrigo (Arquiza, p.20).	- The ILO-INDISCO programme ran between 1994 – 2007. - Grassroots, community-driven approach strengthened capabilities of local organisations, which were able to continue activities after project support was phased out. Most were still going 3.5 years later, at the time of Arquiza's review (2001). - Reassertion of traditional leadership systems, as INDISCO deliberately sought to identify and work through culturally recognized indigenous leaders and institutions.	- Strengthening and revitalisation of customary institutions, e.g. *tong-tong*, tribal justice system, and cultural practices, e.g. songs and dances through the Basic Cordillera Arts workshop and a children's indigenous art festival held in Sinuda. - Councils identified and addressed issues of concern such as pride in their identity as an indigenous people, respect for ancestors, teaching local language to children, intercropping in farms - rather than monocropping that was introduced to the area - protection of sacred areas by traditional chiefs and wearing of tribal attire during special occasions. Councils also reviewed issues such as polygamy and the appropriateness of swidden farming, given population increases and a diminished land-base.	- The Tagakaolo and B'laan communities strove to achieve food security through the promotion of their indigenous knowledge. - Increased awareness in communities of stewardship role in protecting *muyong* community forests and rivers, and hence greater involvement in territorial governance through reforestation, tree nurseries, delineation of *muyong*, *Bantay Saguday* ('protect your birthright') and erosion control. - On the island of Simunul, community cooperative was successful in replacing dynamite fishing with seaweed farming.	No information obtained.	- Many project partners encountered the same problem: marketing. The assistance of a marketing consultant hired during the first phase of INDISCO failed to resolve this issue. Indigenous producers soon realised they could not compete with factory-produced goods, and decided to focus on improvements to quality, unique designs and a strong story about their craft to add value. - Need to make timely efforts to promote and revitalise indigenous knowledge and skills, e.g. in weaving, before elderly experts pass away. - Slow repayment of loans under the Revolving Loan Fund, resulting in conflict and division. This was caused by reticence of borrowers to repay, weak leadership, natural disasters affecting productive activities, collection problems due to fighting between government and rebels etc. Strategies for building a greater sense of accountability included appeals to traditional and religious values and social pressure. - Whilst INDISCO's approach of offering	- This programme received support from DANIDA, the Netherlands, UNDP, AGFUND,UNV, CIDA, Rabobank Foundation (Netherlands) and International Philippine Association over a period of several years. - *"It is interesting to note that INDISCO Philippines has a tiny programme coordination office and facilitation of project activities at ground level came mostly from a lean team of project managers and extension workers who are themselves members of the partner communities. Training and guidance for the project managers and extension workers came from a national coordinator. The arrangement is a far cry from many foreign-assisted projects where much of the funds are wasted on huge overhead costs and lavish purchase of office equipment."* (Arquiza, 2001: 42).	INDISCO website. See detailed case study by Arquiza (2001).	Domingo Nayahangan, previously Project Manager of ILO-INDISCO.	In Arquiza's overview of the ILO-INDISCO programme, the following learnings are identified: *"- Development assistance is meaningful only if it is enabling – something given to the intended beneficiaries to use as a seed capital or tool for generating sustainable results.* *· A community-driven participatory approach to project implementation is a powerful means for strengthening individual and collective self-reliance* *· It is more beneficial for assisting agencies and organizations to simply serve as facilitators rather than main actors in the project implementation process.* *· Indigenous people's development could be more sustainable if it is anchored in their own culture.* *· Community organizations founded on existing indigenous institutions are the best channels of development assistance to indigenous peoples.* *· Community ownership of development projects, as reflected in their own integrated ancestral domain development and protection*

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							- Increased gender awareness: "Women have found a new voice as a result of their economic power. Husbands no longer complain that their wives are too busy because of the considerable revenues derived from weaving, sewing, and vending goods" (Arquiza, 2001: 70).			facilitation, technical and financial support and leaving communities to plan and carry out their own project was held to be sound, 'the partner communities had to go through a lengthy training process in order to learn and benefit from it' (Arquiza, 2001: 82). e.g. especially with communities which were not as accustomed to such a participatory, community-driven approach, being more used to a 'dole-out' mentality from other projects.				*plans or community development plans, is crucial for purposes of ensuring project sustainability."*
Living Farms (LF) – Forest food sovereignty and security through facilitating community-led forest regeneration and sharing sustainable agricultural practices.	India	Food Security and Sovereignty/ Community Health	LF works with Kondh communities in Odisha to improve food security and nutrition. Engaging with communities as partners in a critical dialogue and reflection process, LF's community-led initiatives aim to deepen and widen people's own fundamental values and philosophies, building upon forest communities' local knowledge and ecologically sustainable practices. - In recent years, LF has supported communities to address pressing food and nutrition issues by helping them to revive organic and multi-cropping practices; organising forest food festivals; facilitating intergenerational dialogues between youths and elders; supporting women to regenerate their forests; and documenting the memory and practices of *Adivasi* communities.	LF is a local NGO working with Kondh villages. The traditional governance structures are still very strong within many of these villages and LF works within their strictures through a process of constant dialogue with communities.	- Over the past eight years, inter-village and regional forest food festivals have provided a space for people of all ages to come together, celebrate the richness of their forests and traditional food systems. Recognising that the main problem facing people and traditional food security wasn't technical but rather cultural, e.g. people had come to demean forest foods, in line with the dominant view held by government, large NGOs etc. LF has been successful in using these festivals as a leverage point to inspire discussion, leading people to renew their efforts to reclaim and defend their food systems. This in turn has led many women to strengthen their efforts to regenerate their forests and in doing so, teach the children about forests and the sustenance they provide. - LF has also been working to promote eco-friendly agricultural practices: more than 1000 small-farmers now practice sustainable agricultural methods; 400 households have ceased using chemicals and have switched to local organic fertilisers and styles of pest management, saving INR 1200-1500 per acre; 27 community seed banks have been set up, benefiting at least 4,500 farmers. *"The project has recognized the need for intergenerational learning and for Adivasi youth to maintain their links to the forest, land and cultural heritage. The participatory process of using people's knowledge in all activities, followed by the project implementation is commendable. It has recognized adivasi people as "subjects" and masters of their own development and treated people as genuine partners and not beneficiaries." Dr. V Rukmini Rao, independent project evaluator (living-farms.org).*	- Living Farms was founded in Odisha in 2005. - Strong focus on strengthening local systems: of traditional governance, food production and consumption etc. e.g. celebrating and revaluing forest foods, setting up community seed banks / tree nurseries and rebuilding local seed diversity, replacing chemical agricultural inputs with locally-produced, organic equivalents.	LF's work forms part of a wider movement contributing to the growing recognition of the value of forest foods, particularly in light of their high nutritional value, the exigencies of climate change and the limitations of agriculture in providing food security.	- LF supports the Kondhs to realise a number of important rights, including the right to self-determination; the right to practise and revitalize their cultural traditions and customs; the right to maintain and develop their political, economic and social systems or institutions, to be secure in the enjoyment of their own means of subsistence and development; the right to maintain and strengthen their distinctive spiritual relationship with their traditional lands/territories etc. - LF also support communities to obtain recognition of rights to their lands. - Forest regeneration continues apace: in 2016, 53,000 trees were planted across villages. In 2017, LF plan to plant 1.5M trees. - Significant enhancements to food and nutrition security.	- Forest food festivals and dialogues about the value of these foods has led to a renewed sense of respect and celebration. In turn, the realisation that such foods cannot be harvested from monoculture tree plantations has redoubled women's actions to regenerate their forests.	- **Effectively addressing the increasingly stark rift which has opened up between youths and elders, particularly in terms of their sense of what makes for wellbeing, e.g. youth are increasingly moving away from the sense of collective wellbeing and internal solidarity which has sustained their communities.** - **LF staff, as development actors, find they must make constant efforts to unlearn and become more aware of their own internal biases and how these impact upon their interactions with communities, in order to respect local people and support them in an appropriate way.** - **Difficulty of communicating communities' conception of the world to other outsiders, e.g. donors, in a way to which they are able to relate.** - **Aspects of this work (and people's lives generally) which are vitally important – happiness, wellbeing, celebration – cannot be measured. And yet this is often what is called for by donors, other NGOs etc.**	Living Farms has received donor support from Misereor, Bread for the World, BMZ, Deutsche Welthungerlife and Azim Premji Philanthropic Initiatives.	Living Farms website. FPP interview with Living Farms Managing Trustee and Founder, Debjeet Sarangi, 21/02/17. See LF study of forest food and nutrition security (Deb *et al:* 2014). See also the following media articles: Sengupta (2016) and The Hans India (2015).	Debjeet Sarangi: <livingfarms@gmail.com>	
Pancur Kasih Credit Union (PK CU) – credit union originally set up by Dayak activists.	Indonesia	Community Finance and Enterprise Development	The Pancur Kasih Credit (est. 1987) grew out of the Pancur Kasih Empowerment Movement (*Gerakan Pemberdayaan Pancur Kasih*) as a community economic empowerment strategy and has come to be known as 'the Longhouse of the [Dayak indigenous] Movement'. From its inception, with 61 members with combined assets of US$16, by 2008 alone it had grown to include around 100,000 members with total assets of over US$6M; and this, in West Kalimantan, one of the most economically marginalised regions of Indonesia.	The PK CU is owned and managed by its membership.	- Has successfully been able to combine Dayak cultural and philosophical values with sophisticated financial management systems. - Members learn to save for the future and are able to take out loans to meet education, health, business and other costs, while using daily savings to pay for food, clothing and housing. - Builds economic resilience within communities for coping with financial hardships and associated health and ritual needs. - Relieves pressure on members' territories, as they no longer need to rely upon their lands as a form of collateral.	- Started in 1987. - Ongoing critical education process has been at the centre of PKCU. - Maintained and watched over by members. - In existence for three decades.	- Adaptation of the credit union model to Dayak philosophy and incorporation of indigenous cultural practices - e.g. ensuring there is food and drink, sowing seeds, solidarity and performing rituals - into PK CU's functioning.	- PK CU has enabled members to exercise right to self-determination and to develop their own means for financing their autonomous functions. Serves people's right to improve their social and economic conditions. - Has released members from debt and socioeconomic exploitation. - Access to loans means members need not sell their land to meet living costs.	- Has supported the growth and financial autonomy of the Indonesian indigenous peoples movement. Has greatly contributed to the expansion of credit unions within Kalimantan and across Indonesia.	- Keeping apace with significant expansion in membership and geographical range. - Inhibitive tax laws which fail to recognise distinctiveness of credit unions as institutions. - Some indigenous activists critique the PK CU on the grounds that it imbues members with an individualistic and materialistic mindset and corrodes communal institutions, replacing reciprocity with increased reliance upon cash exchanges.	Established as a result of critical education work carried out by young Dayak activists from *Yayasan Karya Sosial Pancur Kasih* (YKSPK) or Pancur Kasih Social Work Foundation (est. 1981).	Pancur Kasih Credit Union website. See book-length study by Wahono *et al* (2012).	cupkindo@gmail.com info@cupk.org	

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NTFP EP Asia - supports forest communities to sustainably manage natural resources and develop NTFP enterprises.	Philippines / India / Indonesia / Malaysia / Vietnam / Cambodia	Community Forestry and NTFPs / Community Business Planning and Enterprise Development / Education and Training	The NTFP-EP is a collaborative network of over sixty NGOs and CBOs working with forest-based communities to strengthen their capacity in the sustainable management of natural resources. NTFP-EP supports communities to access strategic information, practical technology and financial support to make viable NTFP enterprises.	Producers sell their products to NTFP-EP's 'Green Intermediaries', which handle the marketing side of operations. These include CM Crafts, Borneo Chic and NatureWild. NTFP-EP works with communities to carry out community livelihood appraisal and product scanning (COLAPPS); communities then decide which products to focus on in light of this assessment.	- Producers gain a valuable source of income, based on the sustainable harvesting of traditional NTFPs, rather than estate-crop commodities such as palm oil, coffee or rubber. Provides an alternative form of livelihood which is both ecologically and economically sustainable. - Provides producers with access to stable market opportunities and support to develop products with greater added value. - Revitalisation and strengthening of traditional handicraft techniques and cultural practices.	- NTFP EP registered as a NGO in 2003. - Philippines and Indonesia hubs are all self-supporting and self-financing, whilst Cambodia still receives some NGO support.	- Enabling indigenous communities to participate in the market economy as far as possible on their own terms. - Demonstrating that it is viable for rural communities to start enterprises which harvest and process NTFPs, as a community-led alternative to large-scale projects, e.g. plantations, which drive land-use change and erode communities' subsistence base.	- As well as improving economic and social conditions in indigenous communities, supports people to exercise their right to traditional lands, territory and resources; right to the conservation and protection of the environment; right to cultural heritage and traditional knowledge; right to self-determined development etc. - Enhances and strengthens territorial governance.	- NTFP-EP has provided a space in which to share learnings about sustainable livelihoods and community-led development at a regional level, e.g. through expansion of the network and EXCEED trainings, in which practitioners from NTFP-EP's network share the approaches they have developed to create sustainable livelihoods and community enterprises.	- Productive projects which didn't depart from a thorough enough survey of the community in question, e.g. paper-making project in Palawan failed due to water scarcity. - NTFP-EP faces a difficult balancing act between its grassroots community work and advocacy work, especially as it struggles to secure resources for the former and continues to be invited into dialogues around policy issues. - Ongoing difficulty of scaling up NTFP-EP's approach.	NTFP EP Asia's partner funding organisations include IUCN, Both ENDS, Cordaid, Swiss Agency for Development and Cooperation SDC, Naturskyddsforeningen, ICCO Cooperation, Hivos, Misereor, Stichting DOEN, EU, UN-REDD, MacArthur Foundation and the Toyota Foundation.	NTFP-EP website. FPP interview with Crissy Guerrero, 21.11.16.	Crissy Guerrero (Senior Adviser for Strategic Programmes, NTFP-EP Asia): <crissy.guerrero@ntfp.org>	*See also entries for Borneo Chic and The Indonesian Forest Honey Network – both NTFP-EP members.*
The Indonesian Forest Honey Network / Jaringan Madu Hutan Indonesia (JMHI) – production and commercialisation of forest honey.	Indonesia	Community Forestry and NTFPs	JMHI was established in 2005 to provide honey collectors with sustainable livelihoods, protect the forest as bee habitat, facilitate the sharing of learning and bee-keeping experiences and defend indigenous knowledge. Constituted by nine partners, JMHI groups over 1000 honey harvesters across eight islands in the Indonesian archipelago.	Many honey-producers are organised as cooperatives.	- Honey collectors may generate an income from the forest without undermining integrity of its ecosystems. - JMHI has been very effective in raising the price which honey collectors may secure for their produce (by a very significant margin – around 90%), freeing them from unfavourable conditions imposed by intermediaries. - The introduction of more sustainable production methods achieves a higher selling price. - Honey is sold both in local and national markets. - Producers have organised themselves, learnt aspects of quality control and marketing, building social capital.	-JMHI was established in 2005. - Generally encourages and facilitates the creation of producer cooperatives and supports producers to adopt more ecological practices. - First organisation to achieve organic certification for wild honey in Indonesia, in 2007.	- Supports continuation of traditional honey collection practices and livelihoods.	- JHMI is supporting forest communities to enjoy their right to develop their livelihoods as they see fit, supporting people's territorial rights and the rights to enjoy their own means of subsistence and development. - As wild honey production depends upon forests, commercialisation of this forest product supports the forest's many other functions in ensuring people's food security etc.	- Creation of the Madhua Dunya international conference, to share experiences with honey-producers from India, Bangladesh, Nepal, Philippine, Cambodia and Vietnam etc.	- According to a member of JMHS, a Sumbawa cooperative which forms part of JHMI: -need for more capacity building at village level; -still relatively few honey groups supported by JMHS; -competition with traders; -honey production impacted by changes in weather and climate; -limited staff to cover work of monitoring, inspecting and expanding membership. In addition: - before JHMI started spreading more ecological methods, honey collectors generally used the traditional harvesting technique where entire nest is cut away. - Collectors initially lacked skills in marketing. - forests continue to be threatened by large-scale plantations and forest fires.	JHMI was set up with support from Riak Bumi Foundation and forms an important part of the NTFP EP Asia.	JHMI official website . NTFP Exchange Programme Indonesia website. See media by World Agroforestry Centre (2014).	Valentinus Heri (Riak Bumi): herivalens@yahoo.com	
Rede de Sementes do Xingu / Xingu Seed Network (RSX) – seed network and reforestation.	Brazil	Community Forestry and NTFPs	A network established in 2007 by an association of NGOs, individuals and representatives of indigenous communities, family farmers and agrarian reform settlers. RSX sells seeds from over 200 native forest species present in the Xingu, Araguaia and Teles Pires River watersheds to reforestation projects in Mato Grosso and Pará states. RSX currently comprises 421 seed collectors and collaborators in 21 municipalities across Mato Grosso and Pará, and is active in 13 indigenous villages, 18 rural settlements, one extractive reserve and two urban centres. Participating indigenous peoples include the Kayabi, Ikpeng, Yudjá, Waura, Xavante and Panará.	RSX is largely based on partnerships between NGOs with experience developing sustainable value chains in Mato Grosso; as such, NGOs are currently integral to RSX functioning, constituting the majority of its executive and steering boards, though one collectors group is represented on the board. Each collector group must work with an 'articulator', an organisation which coordinates collecting activities.	- Strengthening community development and identity. - For Xingu indigenous peoples, RSX has created new spaces of participation for women and youth, who lead many of the seed collector groups. - Local capacity built through ongoing training for seed collectors, to enhance production and seed quality. - Communities living along the Xingu River report increases in water flow and volume of fish, following efforts to reforest some 3,200 hectares in the headwaters. - Seed collecting provides main source of income for some families – some collectors earn as much as BRL 7,000 pcm. Other families earn between BRL 40,000 – 50,000 annually. - For most indigenous communities, income generated is considerable but is not their main economic activity.	- RSX registered legally as an association with commercial and social purposes in 2014. - RSX's commercial operations are well-established; in 2015, it sold 17 tons of seeds, generating BRL 311,000 (approx. US$95,000). Management and administration are increasingly less reliant on project funding to meet costs, using proceeds from sales instead. - However, sales revenues do not yet suffice to cover costs of meetings, trainings and workshops to improve the supply chain. - RSX is currently developing a more solid business model and aims to achieve financial independence within four years.	- Empowerment of indigenous women, as women lead most of the seed collector groups, this has led to their political conscientisation and organisation, e.g. Ikpeng village, where women collectors have formed the Yarang women empowerment movement. - Innovation of mechanised forest planting technique ("muvuca") is now a reference for academics, farmers and technicians nationally.	- Supports people to exercise their right to self-determined development, right to improve social and economic conditions, right to maintain, control, protect and develop their cultural heritage, especially seeds and knowledge of fauna and flora. Particularly positive for social and political rights of women and youth. - Economic diversification lessens dependence upon cattle and soy. - Additional income increases food security and has allowed for the creation of agroforestry plots. - Contributing to the recovery of Brazil's Amazonian forests.	- As largest seed network in Brazil, RSX has inspired similar initiatives, such as the Amazon Portal Seeds Network. - Women's empowerment.	- Transport infrastructure: long distances and high transport costs. Producers are responsible for getting seeds to storage facilities in Amazonian towns, where they are processed before delivery. - Engaging youth – who tend to migrate to urban areas - in RSX. - Changes in forest legislation in 2012 have weakened demand for seeds. - Strict legislation surrounding forestry seed production, which disadvantages indigenous and smallholder communities; RSX has been pivotal in overcoming this hurdle, by gaining authorisation from the Ministry of Agriculture to produce and sell seeds.	The Instituto Socioambiental has played a key role in establishing, running and fundraising for RSX. Main donors are the Amazon Fund, Manos Unidas, Instituto Guapuri and Porticus. RSX's main commercial partners since 2007 have been: Agropecuária Fazenda Brasil; Borges e Prudente Soluções Socioambientais (company that recovered forest areas around hydroelectric dams in Goiás state); partner NGOs promoting environmental recovery projects (ISA, ANSA, OPAN, ATV, etc.); Associação Xingu Sustentável; individuals who order through the RSX website (comprising 5-10% of sales).	RSX website. See EDF case study (Meyer: 2016b).	contato@sementesdoxingu.org.br	
Agencia para el Desarrollo de la Mosquitia / Mosquitia Development Agency / Mosquitia Pawisa Apiska (MOPAWI) and Moskibatana – community forestry and NTFP community enterprise.	Honduras	Community Forestry and NTFPs / Agricultural Products and Processing / Ecotourism / Community Enterprise Development	MOPAWI (est. 1985) started working in the 1990s with producers in the Río Plátano Biosphere Reserve, to improve batana harvesting and processing. It has since assisted over 2,000 producers in forty communities to market batana oil, through their own NTFP enterprise, Moskibatana; trained over 200 farmers to integrate traditional cacao management with agroforestry; and helped achieve security of tenure over extensive territories for indigenous communities. Other alternative livelihood initiatives supported by MOPAWI	Moskibatana, a producer-led enterprise and the first indigenous NTFP enterprise in Honduras, produces, processes and markets batana oil. It comprises 2,007 producers (1,186 = women) from 40 communities, organised into 36 community committees. Members	- Commercialisation of batana oil provides a modest but sustainable income from a locally-abundant natural resource. - Ecoutourism initiative has created 28 full-time jobs and an ecotourism committee ensures a fairer share of benefits; whereas before, 25% of the community benefited from the trade, now the average family income has doubled in communities such as Las Marías. - Programme to support micro-enterprises has enabled more	- Moskibatana gained formal recognition in 2011. - Ultimate decision-making power lies with the General Assembly, composed of all members. Led by seven-member Board of Directors. Oversight Committee ensures compliance with decisions passed by General Assembly. - Moskibatana currently has no paid – only voluntary - staff.	- Importance of establishing linkages with indigenous governance systems and institutions, e.g. MASTA. - Building on and enhancing, rather than replacing, an indigenous management system for batana. - Mapping and documenting these systems can help legitimise and make them visible.	- MOPAWI and associated initiatives, such as Moskibatana, enable people to realise the right to improve their social and economic conditions, develop their lands and natural resources as they desire, maintain the strength of indigenous institutions etc. - MOPAWI has been a powerful and effective advocate for recognition of communal territorial and resource rights;	- Micro-enterprise development programme has been successful in seeding new community businesses and finance institutions.	- Rainforest Alliance financial assessment of Moskibatana identified increasing membership and falling demand as key issues. - Lack of market diversification, shown by reliance on a sole buyer, Ojon, whose demand has fallen since 2007. - Developing a documentation system which producers could use to satisfy FSC standards.	MOPAWI teamed up with Rainforest Alliance to assist over producers across 40 communities to strengthen local sustainable forest management and social organisation for enterprise development. During 2010-12, some 2,752 people participated in more than fifty workshops and trainings, on organisational structure; governance for effectiveness, participation and	MOPAWI website. See case studies Hodgdon and Sandoval (2015) and UNDP (2012).	Osvaldo Munguia, President of MOPAWI: munguiaoe@yahoo.com	- *Equator Prize 2002 Winner.*

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			include ecotourism and supporting the creation of a committee to ensure fairer benefit-sharing; training lobster-divers; a butterfly sanctuary (which exports butterflies to zoos and museums in the US); and a programme to support micro-enterprises.	constitute 8% of the total population across communities, with one member per 2/3 households. It is closely linked to regional indigenous organisations, e.g. MASTA (*Muskitia Asla Takanka*). MOPAWI still handles management and transport and receives a premium from buyer for covering these tasks.	than 260 women to access loans, giving rise to diverse community businesses, such as butchers, libraries, clothes shops, the wholesale of mosquito nets and stimulating an increase in the number of community banks, from eight to thirteen.			extensive mapping of traditional land-use systems and political pressure has led to the creation of several reserves, e.g. the Tawahka Biosphere Reserve (230,000 hectares).			transparency; managing value chains and improving internal control systems. MOPAWI has received technical and economic support from WWF, The Nature Conservancy (TNC), US Department of the Interior, Federación Indígena Miskita, Universidad Nacional de Honduras, Ford Foundation, Tearfund (sustainable livelihoods), Lutheran World Relief, International Union for Conservation of Nature, Ojon Corp / Estee Lauder Company (main buyer for batana oil, as part of CSR), Methodist Church of Ireland, Rainforest Alliance (to gain FSC certification).			
Cooperativa Interestadual das Mulheres Quebradeiras de Coco Babaçu / Cooperative of Women Babassu Nut-Breakers (CIMQCB) – babassu nut collection.	Brazil	Community Forestry and NTFPs	The CIMQCB is a cooperative formed of more than 130 women from 36 producer groups in forest communities situated in Pará, Maranhão, Tocantines and Piauí states, who collect and process babassu nuts. Babassu is a native palm with multiple uses, including the manufacture of edible, medicinal and ornamental products, cosmetics and biofuels.	CIMQCB was formed by women producers and emerged from a thirty year-old social movement - the Interstate Women's Movement of Babassu Nut Breakers (MIQCB) – mobilising to defend the babassu palm from enclosure and protect the livelihoods it sustains. All payments are transferred directly to producer groups. The cooperative has its own brand but lacks a patent as yet.	- CIMQCB has protected main income source for many women who collect babassu. e.g. in Piauí, one nut breaker can have an approx. income of BRL 1,000 – 2,000 per month (US$ 300-600). - CIMQCB and the wider MIQCB movement have been able to preserve babassu palms and surrounding habitat, developing a sustainable extractive economy.	- Founded in 2009 and registered in 2011. - Despite CIMQCB selling to the government through the National Nutrition Programme for Schools and the Food Acquisition Program, such contributions don't suffice to sustain the traditional babassu economy. - Most sales are made locally, at regional fairs (though CIMQCB aspires to be able to export to foreign markets).	- Contributes to strengthening role of women and traditional communities. - Enhances women's economic autonomy and social mobilisation challenges gender inequality.	- Passing of 'free babassu laws' in seventeen municipalities ensures right to collect babassu (even without landowners' permission) and CIMQCB's activities build upon these gains. CIMQCB fundamentally supports people's right to improve their social and economic conditions by harvesting babassu. - Gains for gender equality. Nut breaker groups have mobilised locally against gender violence.	- CIMQCB's investment in training and quality produce enhances other regional NTFP markets. - Some producer groups also sell to other intermediaries in local markets, diversifying pool of buyers.	- Increasing deforestation due to livestock, logging and plantations. - Lack of access to land where babassu grows. Lack of control over free babassu laws passed by local authorities and landowners' refusal to comply. - Competition with other babassu producers and substitutes such as palm and coconut oils. - Struggle to increase market-share, as landowners outside of free babassu law areas undercut CIMQCB's price. - Lack of official registration prevent CIMQCB from exporting, e.g. to potential French buyers. - Logistics, maintaining updated stock for internet shop etc.	MIQCB movement created the CIMQCB to strengthen economic support for babassu nut breakers and has financed CIMQCB through projects with international donors, e.g. European Union, German Development Bank (KFW). As of 2016, support from Instituto Sociedade, População e Natureza (ISPN) through the Program of Small Ecosocial Projects (PPP-ECOS) funded by the Global Environment Facility, the European Commission and the Amazon Fund. This funding has contributed greatly to organisational development.	CIMQCB website. The information presented here is drawn from the EDF case study (Meyer, 2016c). See also video by Handcrafted Films (2014).	Flavia Azeredo, CIMQCB technical assistant: babacuprodutos@miqcb.org.br Helena Gomes da Silva, CIMQCB director: regionalPiauí@miqcb.org.br	
Asosiasi Usaha Homestay Lokal Kabupaten Raja Ampat / Raja Ampat Homestay Association (HSA) – community-owned ecotourism.	West Papua, Indonesia	Ecotourism / Education and Training	HSA is a community organisation whose members have constructed a community-owned ecotourism sector. In just four years, HSA members have established more than sixty family-run homestay businesses, generating an annual turnover of US$1.5 million and creating at least 600 new, local jobs (in homestays, fishing and agriculture), quickly establishing ecotourism as the most dynamic part of the local economy. *HSA's objectives:* *1. Protect assets such as the sea and the land from the accumulation of rubbish, from the use of fish bombs and poisons, and from illegal logging.* *2. Protect and support local homestay business owners.* *3. Convene members around a common vision and mission.* *4. Sustain Raja Ampat's culture.* *5. Strengthen the local economy.* *6. Improve education and skills.*	Raja Ampat's ecotourism sector comprises dozens of small, family-run homestays. Community empowerment and ownership over the initiative has been central to its development, as emphasised by partners and facilitators, Seventythree: "*Local people are rightly proud of the achievements of the sector and feel the homestay sector is a product of their own hard work, not the result of government projects or corporate social responsibility programmes.*" (Elson *et al*, 2016: 12).	As well as generating income and providing more than 600 local jobs, HSA has: - strengthened people's defence of territory: "*Homestays are our way to defend our land… we do not want to be bystanders or someone else's workers*" (ibid:5); - inspired youth (half of HSA's management team are in their 20/30s), addressing drivers of migration by regenerating community and creating opportunities; - empowered women, who are most active protagonists within HSA.	HSA is run by a management team and a secretary. It has been engaged for several years in a process of deep dialogue, as a result of which it articulated its 'Vision for Life in Raja Ampat' (see ibid:6), which imagines how the people of Raja Ampat will live as a sustainable society fifty years into the future. HSA is currently working on how to translate this vision and the themes it highlights into practical action, in the form of community business development, environmental monitoring and advocacy. HSA has already gained recognition from other community institutions, such as the church, and local government.	- HSA members are working to document and revitalise cultural traditions, 'feel[ing] that these traditions "give life" and support everything else the Association is doing to prevent the loss of customary land, to protect the environment and build strong family businesses' (ibid.: 13). - HSA has made great efforts to strengthen social ties within and between villages. - HSA encourages members to take leadership of their own lives and promotes a strong culture of self-reliance. - HSA's 50-year Vision for Life, which is an expression of Raja Ampat people's vision for self-determined, autonomous development.	- HSA members are empowered to exercise their rights to improve their social and economic conditions and determine their own path of development through critical education approaches used by Seventythree facilitators, e.g. Training for Transformation, Rubric of Regeneration. As one woman puts it, "*Physical wealth can be stolen by other people. Knowledge, however, is [different]. Once we get it, however many times we share it, it will never finish. We will never lose it until the day we die.*" (ibid: 17). - People are trying to secure tenure in terms which make sense to them, e.g. by planting gardens. This has also had a positive impact on food security. - Establishment of local community forest patrol units, at request of HSA members, has reduced illegal logging.	- Women have gone on to create home gardens, set up kiosks and a market for local, organic produce to supply homestays. - Elimination of destructive fishing practices near to homestays, due to informal deterrence, and the recovery of previously damaged coral gardens and fish stocks. - Homestays organising frequent rubbish 'clean up days' involving local schoolchildren and shift to more ecological practices at household-level. - Leadership training for HSA management: "*We equipped the Association's most articulate members (its management team) with the skills to listen more than talk, to give and receive feedback, and to communicate in ways that are less violent. In that way, just a small group of people have been able to reach out to a steadily wider set of people, but at a pace they - not us - choose to set*" (ibid: 19).	- Agreeing upon the limits to growth for this rapidly-growing sector. These discussions were due to take place throughout 2016, building upon basic principles for environmental management already outlined by the HSA (ibid: 12). - Areas of concern arising from customer feedback include: health and safety; waste management; hygiene; reliability of booking and transport arrangements; diving and snorkelling. In response, HSA is endeavouring to apply the Global Sustainable Tourism Criteria to the homestay sector and has also developed a Diving Code of Conduct, which sets higher standards than those required by local government. As well as improving the customer experience, observing these criteria are likely to bring greater financial benefits and sustainability for compliant homestays.	HSA has received support in terms of facilitation primarily from Seventythree Ltd., which along with the British Council and IDEP Foundation has delivered skills trainings in areas of importance identified by people from Raja Ampat, such as: business development and administration, English language, permaculture, organisational development, standards and promotion, organic agriculture, solar energy systems, participatory research and advocacy skills.	Stay Raja Ampat official website. See case study by Elson *et al* (2016). See also notes from FPP interview with Maria Latumahina, 09.02.17.	Seventythree: NATURAL.EQUITY@73-LTD.COM Maria Latumahina: <maria.latumahina@gmail.com>	*Other examples of tourism initiatives supporting community development encountered during this study include Sumak Travel (Latin America -wide), Naku (Ecuador) and Green Indonesia (Indonesia)* .
LifeMosaic (LM) – Next Generation Indigenous Leadership	Indonesia / Latin America / Africa	Education and Training	Since 2014, LifeMosaic has been developing long-term leadership training programmes for young people from indigenous territories	Participating communities are invited to nominate the young people	- In 2016, over 100 youth were trained using LM's Next Generation Leadership approach, 24 of whom during a	- LM was founded in 2006. It has developed the Next Generation Leadership trainings	- The youth are motivated to learn about and help to revitalise and renew	- Trainings support, *inter alia*, the right to self-determination and the pursuit of	- Over the last two years, alumni have gone on to create at least eight indigenous	- Trainings have revealed a potentially harmful knowledge gap around land rights. Whilst AMAN	- Past trainings in Sungai Utik have been hosted by Rights and Resources Initiative (RRI) and	LifeMosaic website leadership and popular education project page.	Serge Marti (Executive Director, LifeMosaic): <serge@lifemosaic.net>	

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trainings and citical, culture-based education for self-determined development.			across Indonesia. The trainings support the youth to deepen their understanding of the challenges indigenous peoples face, deepen their critical analysis, awaken their calling to defend their territories, learn skills to facilitate participatory processes grounded in their own cultures and plan what they will do with the new skills they have acquired. This work pays particular emphasis to the revalorisation and revitalisation of customary institutions and the recovery of participatory forms of leadership.	who are to participate in the trainings.	month-long intensive. - The youth have developed a better sense of their purpose in life, demonstrating deepened relationships of respect with their elders and taking bold steps where they are called to lead. e.g. 20 alumni are actively organising indigenous youth movements within their territories. - The youth also emerge from trainings equipped with facilitation techniques and participatory approaches to support processes of community empowerment and self-determined development from within their own communities, having developed individual action plans which span indigenous education, awareness-raising, community organising, tracing the ancestral memory of the people, developing economic alternatives and cultural revitalisation. - Many alumni of these trainings have decided to return to work at growing the youth movement from within their communities, eschewing opportunities to migrate or to work "at a higher level", e.g. NGOs etc.	since 2014, also sharing the same approaches in its work in Africa (particularly Kenya) and Latin America. - LM's focus on catalysing participatory leadership, e.g. encouraging participation by all, creates more resilient governance structures, to deal with threats as they emerge and build communities' confidence to vision and plan their self-determined futures. - LM's approach in the Next Generation Leadership trainings resonates with and reinforces the priorities of the Indonesian indigenous movement, e.g. the Alliance of Indigenous Peoples of the Indonesian Archipelago (AMAN) has invited BPAN and LifeMosaic to host a workshop on indigenous leadership at their quinquennial 2016 congress (as well as two others, on indigenous education and self-determined development).	ancestral cultural practices within their communities, e.g. as a result of the trainings, there has been a revival among youth in a kind of poetry called 'pantun', as well traditional games and tattooing. - Revitalisation of customary institutions and strengthening of debilitated governance structures. - Alumni show increased solidarity with the wider indigenous movement, as seen in their active participation in AMAN, Perempuan AMAN and BPAN (the national Indigenous Peoples' organisation and its women and youth sections) and solidarity actions for other indigenous communities, e.g. the Maasai of Loliondo struggling to recover their territory.	autonomous social, cultural and economic development; right to strengthen and maintain traditional institutions; right to practise and revitalize cultural traditions and customs; right to manifest, practise, develop and teach their spiritual and religious traditions, customs and ceremonies; the right to establish and control their educational systems and institutions etc. with particular attention to rights of youth and elders, and women's rights. - Youth are gaining a critical understanding of land rights issues at a pivotal moment (of land rights recognition) for the Indonesian indigenous movement and organising to defend their territories. e.g. Samsuddin, a Kaili youth from Central Sulawesi, returned home from a month-long training in August 2016 to find a palm oil company was threatening to convert 15,000 hectares of the community's forests to plantation and attempting to divide the community. Samsuddin was successful in mobilising other youths and elders to drive away the bulldozers from the eight hectares which had already been cleared, halting the company's advance and enforcing customary law to prevent opportunistic community-members from selling off parts of the territory.	schools in their own communities (which LM are aware of), with three more education initiatives planned by 2016 alumni and a further eight schools planned. Alumni are actively using the diverse facilitation methods and tools from trainings to create dynamic models of indigenous education rooted in their own territories. This has happened without any funding.	demands collective, indivisible, inalienable rights over territory, many youth and older people are unsure of what kind of land rights recognition they want. Supporting youth to achieve a clear understanding of this vital issue will enable them to better defend their territories. - Difficult to secure donor support for this form of work.	supported by AMAN and the Samdhana Institute.	See also Marti (forthcoming). See also notes from FPP interview with Serge Marti, 25/1/17.		
Pamulaan Center for Indigenous Peoples' Education (PCIPE) – indigenous education and training for social enterprise development.	Philippines	Education and Training / Community Business Planning and Enterprise Development	- Pamulaan is a culture-based educational institute dedicated to the indigenous peoples of the Philippines, based in Davao, Mindanao, at the University of South Eastern Philippines. The first of its kind in the country, its main thrust is to create culturally appropriate and relevant pathways of training and formation for indigenous children, youth, community leaders and development workers. Pamulaan hopes to produce graduates equipped with knowledge and abilities to initiate collaborative actions towards the sustainable development of IP communities. - Education is underpinned by training in the 4 C's: community vision, culture and tradition, current realities and competencies. -The Pamulaan tertiary college offers bachelors degrees in Social Entrepreneurship, Education, Agricultural Technology, Applied Anthropology and Peace Education. - PCIPE also runs a five-month leadership and skills development programme for IP elders, *Indigenous Peoples Leadership on Enterprise and Development* (IP-LED), specially designed to equip them to drive development initiatives in their own communities. In a mix of formal/informal settings, elders learn about enterprise development, organizational development, health and indigenous healing, community service and exposure and knowledge and information management. - Social entrepreneurship students	Pamulaan emerged in 'response to the elders' dream of an educational programme rooted in indigenous peoples' lives, cultures and aspirations' (Marti, forthcoming). To be eligible, students must be nominated by an organisation, come from an economically marginalised family, be at least one quarter indigenous and pass an entrance exam. Families contribute towards food and medical costs, while PCIPE covers all other costs, including tuition, board and lodging.	*"We can be a leader anywhere, in the community, within ourselves. This is our concept of leadership … It's ok to be globally competitive but still rooted in the culture. Here in Pamulaan we are advocates of … sustainable development, promoters of our own cultures,"* Pamulaan students (Marti). - *"We are not ordinary students here...We are not only developed intellectually but also emotionally, socially and spiritually. This is a significant step towards the realization of my dream, my peoples' hopes and aspirations."* Kristine Mae Sumalinab, alumnus (CAPS, 2016:7). Richel Daonlay, alumnus: *"With professionals amongst us, we can confront our problems in the community."* (ibid:7)... *"The key to success, many people told me, was to learn English well. Then work overseas. Build my own house from my earnings. But Pamulaan made me look inward and discover the richness of my own culture and to treasure it. Pamulaan provided continuous reflection on the current realities and challenges of my fellow IPs."*(ibid: 10). - Students are supported to put their learnings into practice	- PCIPE started in 2006, with students from 19 tribes from across Philippines. It continues to grow and is currently embarking upon a strategic phase in its development. - PCIPE's position is fairly secure, as it is located on lands belonging to the government-run University of South Eastern Philippines. - PCIPE has increasingly been able to finance itself through the enterprises run by its students, including the Advocafe Coffee Shops, a bakery and herbal tea production and processing. - In 2016, PCIPE received CA$25,000 in Canadian development funds for the project *'Developing and strengthening capacities of Indigenous youth and farmers to manage a 3-Cs (Coffee, Cacao and Camote) enterprise for sustainable and green economic growth'*.	- Pamulaan hosts the first Living Heritage Centre in the Philippines, which celebrates the rich cultural diversity of the country's 110 indigenous peoples. - Students gather to celebrate at Pamulaan's ritual area, "Panubaran", 'an outdoor cultural space where students excitedly share each other's songs and dances, folklore and myths around the bonfire. In doing so, students learned to appreciate their unique cultural traits alongside others and to respect diversity as an affirmation of one's roots. "I re-learned how to perform my tribe's dance in Pamulaan," said student Melvin Guilleno, who had almost forgotten the dance while growing up away from his community' (CAPS, 2016: 8). - Pamulaan has hosted annual gatherings, "kalindogan", since 2007, where different tribes join together to	- PCIPE exemplifies the right of indigenous peoples to establish and control their educational systems and institutions and their right to the dignity and diversity of their cultures, traditions, histories and aspirations; students are prepared to exercise the right to self-determination and empowered to exercise their right to work for the social, cultural and economic development of their peoples. - PCIPE students are obligated to grow some of their own food while studying at Pamulaan.	- Through education and training programmes, both youths and elders have become mobilised in their own communities, expanding Pamulaan's outreach and spreading its community-based approach to self-determined development. - PCIPE helped establish the Advocafe chain of cafes, which in turn provide financial support for their work. - The Philippines Dept. of Education's IP Education Office is currently partnering with Pamulaan to scale up this experience of community-based indigenous education to other parts of the country. - The NCIP is scaling up the IP-LED training programme to empower more community elders.	- PCIPE started with practically no financial resources. However, founder Abadiano observes, *"Money is not a pre-requisite for innovation. It is actually hard to innovate when partners are focused on the money. It's better to start something first"* (CAPS, 2016: 13).	- PCIPE initially started without any funding, though it received support at the outset from the National Commission for Indigenous Peoples, Assisi Development Foundation, Cartwheel Foundation, the Office of Sen. Ramon Magsaysay Jr. and the Ilawan Center for Volunteer and Leadership. It soon gained support from Misereor and the World Bank-sponsored Panibagong Paraan. - PCIPE has a strong ethos of volunteering; of 35 staff members, 29 – including founder and president Abadiano - work on a voluntary basis.	Pamulaan website. Advocafe website. For a detailed case study, Centre for Asian Philanthropy and Society (2016). See also Marti (forthcoming). See media coverage by Juan (2016), Macairan (2013) and Pates (2017).	Benjamin Abadiano (PCIPE Founder and President): <benjie_abadiano@yahoo.com>	

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			also run Advocafe, a cafe run as a social enterprise. All profits go to partnership and capability building for farmers; sustainable livelihoods; education for children and youth and climate change adaptation.		back in their communities, both during and after their studies (students commit to two years serving their communities following graduation), through the Community Service Learning programme e.g. by documenting their community's cultural beliefs and practices, teaching children or helping develop community enterprises. - By 2016, 78 IP elders had graduated from the IP-LED programme. Though only in its second year, alumni of the IP Leadership Academy have already been approached by the European Union to act as community partners in five areas for its own Maternal, Neonatal and Child Healthcare and Nutrition programme. The EU subsequently awarded a €300,000 grant to Pamulaan and the National Commission on Indigenous Peoples to continue their work.		celebrate and discuss issues of special concern. These congresses are organised by around 300 students, testing their leadership skills, and attended by elders from over 40 tribes from across the country.						
ClearWater/Ceibo Alliance (CW/CA) – providing indigenous communities impacted by hydrocarbons contamination with clean water.	Ecuador	Water and Sanitation / Renewable Energy / Training and Education	- ClearWater has been working with the Cofán, Secoya, Siona and Waorani peoples in the northern Ecuadorian Amazon since 2011, installing rainwater harvesting systems in communities severely impacted by oil contamination. - Ceibo Alliance is an indigenous civil association composed of representatives from the four indigenous nations. CA is currently leading projects to install water systems and renewable energy in the form of solar home systems. It is also working on several other themes: territory; elders and women; cultural revitalisation; story-telling with youth; and income-generating livelihood projects. CA has between 20-25 staff and works with 50 communities.	- From the outset, CW's projects have been *for* the community and *led by* the community, e.g. rainwater harvesters were a priority identified during early consultations and are installed by teams of engineers from the various indigenous nations. - Rainwater harvesters are installed at the household level. - CA has been created as a wholly indigenous-led organisation.	- Clean, safe drinking water. During the last six years, CW and CA have built rainwater catchment systems in around sixty communities, providing water for approx. 1,000 families. - Solar panels provide electricity for lighting and other needs. CA installed 44 home solar systems in 2016 and is due to install a further 150 in 2017.	- CW was founded in 2011 and CA a few years later. Since that time, CW has adapted its mission to that of accompanying the CA. - Presidents and vice-presidents of the indigenous nations are honorary members of CA. CA's statute further requires that its board be representative of the four nations and different genders.	- CA is helping to build clarity across communities and the nations around the possibilities for self-determination and autonomy. e.g. CA helped to organise and facilitate the very first binational Secoya meeting between communities living either side of the Ecuador/Peru border. - CA is coordinating several projects which are contributing toward cultural revitalisation, e.g. story-telling with youth, supporting the transmission of traditional handicraft techniques etc. - By enabling communities to move toward energy independence, CW and CA are supporting communities to move away from dependence on diesel and the oil and gas companies responsible for devastating their territories.	- Right to water, right to self-determination and the pursuit of autonomous social, cultural and economic development in accordance with their own priorities and strategies, right to administer development initiatives through their own institutions; right to practise and revitalize cultural traditions and customs etc. - Project to train local people to be aware of and exercise their rights is helping to strengthen security of tenure.	- CA itself emerged from CW's community-based work installing rainwater systems.	- CW started out by installing rainwater harvesters at the communal level, but this did not work in terms of maintenance. Switching to the household level resolved the issue. - CA formed as an indigenous-run organisation, as indigenous staff at CW felt dissatisfied and disempowered by the fact that leadership roles were held by *mestizos* (non-indigenous people). - Initially, CA's programmes were led by indigenous persons who focused on a single area of work, across the various indigenous nations, which frequently resulted in misunderstandings etc. CA subsequently switched to organising work through work teams drawn from the different nations, which work with their communities to determine particular priorities and decide which areas they will focus on.	- CW's main funders include the Rainforest Fund, Saving an Angel and the Leonardo DiCaprio Foundation. - CW has adapted its role over time to one of accompanying CA. Main partners include Digital Democracy and Engineers Without Borders.	Clearwater website. Ceibo Alliance website currently under construction. See also FPP interview with Mitch Anderson, 26.02.17.	Mitch Anderson: <mitchnanderson@gmail.com>	
Shidhulai Swanirvar Sangstha - fleet of floating schools, libraries, health clinics and adult training centres, serving over 100,000 people in flood-prone areas.	Bangladesh	Education and Training / Renewable Energy / Appropriate Technology / Food Security / Community Health	Operating a fleet of approx. 111 boats, Shidhulai aims to transform waterways into pathways for education, information and technology, while dealing with climate change-induced flooding, protecting the environment and people's rights, installing solar-home-systems and lifting people out of poverty. Shidhulai's solar-powered floating schools, libraries, health clinics and floating training centres with wireless internet access, serve close to 97,000 people in flood-prone areas of northwest Bangladesh. Shidhulai has also developed and disseminated other innovations, such as solar powered early flood warning devices, floating flood shelters, two-storey boats to provide more services and floating gardens.	Shidhulai is an NGO.	- *"I love our school boat. I get excited when it comes to our doorsteps and the teacher asks to get onboard. When I grow up I will be a schoolteacher like her and teach other children in our village."* Kakoli Khatun, 7. - *"When I grew up my parents were reluctant to send me to school as the school was far away. Because of the river crossings and lack of transport it was very difficult to get there so my parents did not allow me to go. We are happy to see our children attending classes. The education is good. The children are also happy."* Razia Khatun - Parents participate in adult education where they receive training on children's and women's rights, nutrition and food security, health and hygiene. They also learn about sustainable farming, how to cultivate flood-resistant crops and integrated floating farming techniques: *"The floating classroom trains us to grow vegetables and raise ducks and fish. We produce enough vegetables, fish and eggs. We*	- Shidhulai was founded by Mohammed Rezwan in 1998, with US$500 of his scholarship funds and savings and an old computer. The NGO has since grown considerably; as of 2009, it employed 200 staff, including 61 locally recruited teachers and 48 boat operators. - More recently, Shidhulai has been testing an alternative financing model, whereby those who can afford to, pay for their adapted solar lanterns, with profits reinvested into Shidhulai's floating community programme. - Boats are mainly constructed using local materials and labour.	- Primary education aimed mainly at five to eight year olds, with priority given to girls who weren't previously able/allowed to receive education. - The Girl Children's Rights Association, a distance learning programme, provides information to girls and young women on topics such as domestic abuse, child trafficking and prostitution. - Has successfully adapted a means of imparting education to an ancient, traditional form of transport in the Bengal Delta.	- Shidhulai supports rural communities to exercise their rights to education, the improvement of their social and economic conditions and to be secure in the enjoyment of their own means of subsistence and development - 4,000 young women participate in the floating school dialogue on public policy-making around women's empowerment. - Focus on sustainable and climate-resilient agriculture in adult education means people enjoy greater food security and even produce some surplus during the rainy season.	- According to Rezwan (2007), as a result of Shidhulai's programmes, approximately 24,000 microbusinesses have been developed, benefitting 168,000 people. - Replacing kerosene with solar lamps has freed up people's money to invest in small businesses, education etc. and enables women to do craftwork and children to study in the evenings. - The 'floating school' model has since been successfully replicated among the Badjao and Sama peoples in Philippines by BRAC Philippines and by the Mokoko floating school in Nigeria, as well as in Cambodia, Vietnam and Zambia.	- Shidhulai is an example of how a problem – the difficulties posed by the floodplain environment – can be turned around to support an innovative solution: *"I used to go to school on a family boat during the flooding. But many of my friends were denied education. I wanted to do something about this. If children couldn't come to school, the school should come to them. I came up with a creative solution to the problem of extreme flooding and introduced 'floating schools' to the students in 2002"* (Rezwan, 2015).	Since starting with seed funds of $500, Shidhulai has come to rely on both income streams (for providing certain services, such as solar lanterns and a telephone service) and donor agency funds. Rapid expansion since 2002 has been aided by considerable donor support from the Global Fund for Children, the Levi's Foundation, Bill and Melinda Gates Foundation and the World Innovation Summit for Education.	Shidhulai website. See Ashden Award case study (2007a). See also Rezwan (2015), Ahmed *et al* (2016), Rezwan (2007) and Mahmud (2006).	<info@shidhulai.org>	

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					eat and then sell them at the market. We can earn during the rainy season. It has increased our income." Shahnaj Begum, 34. *"Before we used a kerosene lamp which cost us T130 (US$2) each week. Now we are using this new [solar] lamp and it's a great benefit. With the money saved I buy thread and needles to sew blankets which I sell in the market. From the sale of the blankets I can pay for the education of my children and also buy cows."* Khalida Khatun. - Solar lamps have improved boat safety and night-time fishing, with surveys suggesting that they have raised the average fisherman's income by US$5 (T300) pcm (typical monthly income is US$20 (T1,200) pcm). - Agricultural productivity has been increased by 30% as a result of education and access to market info.								
Borneo Chic – enhancing the marketing of handicrafts from Kalimantan.	Indonesia	Handicrafts / NTFPs / Marketing	Borneo Chic emerged as the marketing arm of Crafts Kalimantan, a network of indigenous artisans from Kalimantan and their NGO support groups, set up in 2008. Established in the belief that continued and increased sales of traditional craft would revive the Dayak weaving traditions, elevate traditional craft and present important aspects of Indonesian heritage and nature to the urban sector. Borneo Chic's collection of modern hand bags, merging elements of indigenous weaving traditions with contemporary designs, are sold in its shop in Kemang (est. 2011) and stocked by six stores around the country.	One of the five NGO co-founders /owners of Borneo Chic is a Dayak cooperative. Communities have been very closely involved with BC's development from outset: before launching, the team spent two years in the producer communities.	- Currently provides an income for around 500 makers across Kalimantan (**see also NTFP EP Asia above**).	- Governed by five NGOs: Yayasan Dian Tama; Yayasan Riak Bumi; Yayasan Petak Danum; Jasa Menenun Mandiri and NTFP EP Indonesia. - Profits are used to expand the business and reach out to more communities. A certain portion is also set aside as a fund for artisans, for equipment repairs and to expand selection of natural dyes. - Utilises natural materials which were previously undervalued.	- Maintains cultural knowledge and natural resource management practices at risk of otherwise being lost. - Revitalising and raising the profile of weaving and associated craft traditions and locally-available natural materials, providing makers with a viable livelihood alternative to plantation wage labour.	- Borneo Chic supports forest communities to exercise their right to determine their own form of development, supports their security of tenure, means of subsistence and development. - BC has also supported the development of cooperatives, such as that of the Dayak Desa weavers, *Jasa Menenun Mandiri* (JMM). - Demonstrates the possibility of developing community enterprises, harnessing local resources in a sustainable manner to sustain community livelihoods, as a community-led alternative to large-scale projects.	No information obtained.	- Borneo Chic is one of the most recent 'Green Intermediaries' to be supported and developed by NTFP EP Asia and is currently expanding across Indonesia. - To start with, facilitators took time, carried out detailed community livelihood appraisal and product scanning, spending two years in producer communities. *Only when advanced products went to market and sold out did they launch the BC brand properly.*	Borneo Chic grew out of the combined experiences of the Crafts Kalimantan network.	Borneo Chic website. NTFP Exchange Programme website. See also FPP interview with Crissy Guerrero (21.11.16).	Crissy Guerrero, Borneo Chic adviser and NTFP EP Asia Senior Adviser for Strategic Programmes: <crissy.guerrero@ntfp.org>	- *Some Borneo Chic makers certify their products as sustainable through Participatory Guarantee Systems (PGS).* - *Generally, handicraft enterprises tend to be most successful in local and regional markets. A successful case from Latin America is* ***Totora Sisa****, a community enterprise in the Ecuadorian Amazon which commercialises handicrafts and furniture made from totora* natural fibres (Contact: Gisela Carlosama: <guise1590@hotmail.es>).
The Barefoot College – trains rural women to be solar engineers and install solar energy systems in their communities.	South Asia (first established in India); Latin America and Africa	Renewable Energy / Education and Training	The Barefoot College was established over forty years ago in Tilonia, Rajasthan, to support community empowerment by equipping rural people with practical knowledge and skills, emphasising values of equality, collective decision-making, decentralisation, self-reliance and austerity. Since the late 1990s, BC has been training rural women (many of them from indigenous communities) from across Southern Asia, Latin America and Africa as solar engineers, innovators and educators, who then return to their villages to bring light and learning to their community. The BC also addresses issues such as access to safe drinking water, community health, education and marketing handicrafts.	Project may begin once community has formed an Energy and Environment Committee, which oversees installation, maintenance and upgrades of solar home systems.	- *"I now look back at my childhood where I always dreamt of doing something big for my society. My mother laughed at me. Now my family and even the village elders respect me and value my contributions."* Ritma, a Barefoot Solar Engineer (Ashden, 2009). - Electric light raises quality of life, enabling study, relaxation and work after dark. - Reduces reliance upon kerosene for light, cutting costs, improving air quality and reducing CO^2 emissions.	- Barefoot women solar engineers receive three to six months training in Tilonia, where they learn installation, maintenance and repair of home solar lighting, solar water heaters, solar vegetable driers and solar cookers. The BC acquires PV modules, batteries and materials and the women make other system components for themselves. - Use of solar systems is governed by a community committee, which decides upon rates and collects payments for upkeep.	- Women's empowerment and skills training. - Strong emphasis on Ghandian principles – village-based wisdom and solutions, women first, dynamic education and appropriate technology – affirm local cultures and (re)build greater self-sustainability.	- BC supports communities' right to improve their social and economic conditions, through undertaking technical training; the right to determine and develop priorities and strategies for exercising their right to development and the right to be involved in the social programmes affecting them, with a special focus on empowering women to exercise their rights.	- Once trained, women solar engineers frequently go on to install solar systems in neighbouring villages.	- The BC has developed an effective means of teaching electrical engineering skills to illiterate women with minimal formal education, using sign language and colour coding.	- The BC spends around $50,000 to train a woman solar engineer and install 120 home solar systems in a given community. - The BC receives funding from national and local governments, as well as international funders (see website for full list).	The Barefoot College website. See media coverage (Desai, 2014).	sue@barefootcollege.org	- *Community-managed, solar-powered mini-grids have proven successes in improving rural communities' livelihoods and creating new income streams. See the work of The Energy and Resources Institute with forest communities in Dhenkanal, India* (TERI, 2015) *and Energy4Impact's work which focuses on improving decentralised energy access to strengthen livelihoods.* - *Other innovative approaches to solar energy for rural communities include women's solar cooperatives in Bangladesh (started with support from Prokaushali Sangsad Ltd); the kind of community distribution models pioneered by the likes of d.light and SolarAid; and SteamaCo's 'investable', cloud- managed solar micro-grids.* - *Researchers from the University of Engineering and Technology in Lima, Peru, recently developed 'plant-lamps', harnessing the electrochemical charge caused by living plants to power electric lights in the Shipibo community of Nuevo Saposoa.*
Biogas Sector Partnership (BSP) – constructing	Nepal	Renewable Energy / Appropriate Technology	The BSP coordinates the installation of domestic biogas plants, which run on cattle manure, to provide energy	Users pay a subsidised (by BSP) cost for	- Saves time (according to BPS research, on average 3 hours per day) – particularly for	- Biogas plants have been installed at both domestic and institutional level.	- Removing need to gather fuelwood frees up time for other	- BPS' biogas plants have had positive implications particularly	- Integrating toilets into system design brings improved hygiene /	- Only suitable in areas with a considerable supply of cattle dung (a minimum of two	Extensive funding for biogas subsidies and programme management	BSP website. See Ashden Award		- Other initiatives to harness biogas at household-level encountered during the study

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domestic biogas plants to replace use of fuelwood.			for cooking and lighting. In this way, BSP supports communities to lessen their dependence upon fuelwood and kerosene, saving on costs, reversing forest degradation and damage to watersheds.	installation, around $240. A third of this is paid in kind, through labour and materials. Loans are available from many banks and micro-finance institutions, which regard biogas plants as a 'safe investment'; most people pay these back within 18 months.	women and girls – as preparing cow-dung is far quicker than gathering firewood. People often dedicate this extra time to study or income generation. - Obviates need to burn polluting fuels, such as wood and cattle dung, indoors, with related health and safety benefits. Other health benefits arise from linking toilets with biogas plants. - A fifth of homes use biogas for lighting, eliminating need for polluting kerosene lamps. - Plants produce on average 1.75 tonnes of organic compost each year, which is used to build soil, as fish food or for sale.	- It is unclear to what extent people can maintain and repair their own biogas plants.	activities.	for people's right to improve their social and economic conditions, as well as their right to protect the environment and resource-base. - Environmental benefits: A survey found savings (per biogas plant) of 2 tonnes wood per year and 3 tonnes per year of CO^2 equivalent. - Alternative energy source relieves deforestation pressures. - Biogas residue is a valuable organic compost.	health benefits. - Expansion of biogas technology has created an important new sector, providing thousands of long-term jobs throughout the region.	cattle per household are needed). - Design relies upon materials which cannot be produced locally, e.g. gasholder is made from concrete. - Some mixed experiences with biogas in India and elsewhere – some negative.	from Dutch, German and Nepali governments. Further funding from the World Bank.	case study (2005).		include: biogas digesters for smallholders implemented by the Vietnamese Ministry of Agriculture and Rural Development (MARD) and Dutch development agency SNV (info here and here); SkyLink Innovators in Kenya; and VK-NARDEP, BIOTECH and SKG Sangha, all in India. - Alternative approaches have utilised biomass on a larger scale and for distinct purposes, e.g. Husk Power Systems' use of rice husks to generate electricity; Sustainable Green Fuel Enterprise's clean-burning briquettes, made from waste coconut shells rather than wood charcoal.
Institut Bisnis dan Ekonomi Kerakyatan / People-Centered Business and Economic Institute (IBEKA) – providing communities with hydroelectricity and clean water.	Indonesia	Renewable Energy / Appropriate Technology	IBEKA works in partnership with rural communities to build micro hydro-schemes (both off and on-grid), ensuring that community-members receive adequate training and support to manage and maintain their micro powerplants over time. Community ownership and support for CBOs enable communities to generate a sustainable income from surplus electricity which is sold to the grid. Between 1992 - 2012, IBEKA installed 2,260 kW of hydro capacity in 57 off-grid and four grid-connected plants. As of 2012, about 54,000 people benefited (47,000 off-grid and 7,000 grid-connected).	IBEKA sustains that hydro-schemes should be developed ***with*** the community's participation; maintained ***by*** the community once set up; and ***benefit the community***. Off-grid schemes are managed and legally owned by community organisations, e.g. energy coops, which collect fees, pay staff and supervise maintenance funds. Social enterprises tend to form to manage grid-connected schemes.	"*I myself had to study using kerosene lamps, so I wanted the children to have good light to study. I want our people to have more knowledge and communications and opportunities to earn more while still living in the villages.*" Abah (King) Ugi of the Kasepuhan. - Replaces kerosene lamps for electric light, reducing smoke and making substantial savings; electric light makes housework and study easier. - Outdoor lighting reduces feeling of isolation at night. - Hydro-schemes provide temporary employment during construction and more long-term, permanent employment for their operation, maintenance and fee collection.	- IBEKA was established in 1992. - In 2011, it had an income of US$1.5m and 38 staff-members. - Strong emphasis on development of human – as well as physical – resources, hence support given to ensure effective community management of technical, financial and organisational aspects of hydro-schemes, and building up local expertise through training of operators and construction workers and running courses for local institutions such as universities. - IBEKA's cross-flow hydro turbines are designed for ease of local manufacture and repair and last around 20 years. Generators tend to be made locally, whilst control gear is imported. - Significantly, IBEKA has been successful in pushing for a law obliging the state power company, PLN, to buy electricity from community microhydro plants, generating additional revenues for community enterprises.	- IBEKA requires that some of the income from electricity sales be set aside for a community fund. e.g. In Cinta Mekar, this fund: - enabled all households to afford to connect to the grid; - improved prenatal and infant healthcare; - repaired village roads; - provided homes with drinking water; - made low-interest loans for buying agricultural inputs and small business development. - Shared decision-making and sharing the benefits which flow from these schemes builds community unity. - IBEKA also provides communities with additional education on protection of water-courses, including tree-planting in watersheds and water management.	- IBEKA supports communities to realise the right to improve their social and economic conditions and the right to play a role in shaping the social programmes affecting them, by implementing hydro schemes and equipping people with the training and organisational capacity-building to maintain them for themselves. - Training in water management has positive impacts on agriculture and food security.	Electricity availability increases local job opportunities. Hydro is powerful enough to run electric tools, increasing productivity of carpentry and metal workshops, tailors and agricultural processing. Enhanced water management has positive effects on irrigation and fishponds.	- Only suitable for areas with an adequate water source.	IBEKA's hydro-schemes have been financed through grant-funding, including from central and local governments in Indonesia, the Japanese Embassy, UN-ESCAP and GIZ.	IBEKA website. See Ashden Award case study (2012).	Mrs Trim Mumpuni, Executive Director, IBEKA: <tri.mumpuni@gmail.com>	- Other illustrative experiences installing micro-hydro systems with indigenous communities include the work of Practical Action in Peru (see also Rodríguez and Sánchez, 2011) and the Philippine Rural Reconstruction Movement and SITMo in Philippines.
Rhizomatica – community-owned telecommunications infrastructure.	Mexico (with incipient projects in Nicaragua / Brazil / Somalia)	Telecommunications / Appropriate Technology	From Rhizomatica's website: 'Rhizomatica supports communities who need or want to build and maintain self-governed and owned telecommunications infrastructure. We create and promote technologies that reinforce community values like cooperation, trust and shared commitment. In many instances, technology is a vehicle for introducing market logic and atomization in the developing world. We are aware of the role mobile communications play in this process, generally privileging one-to one communication and so we strive to put incipient technology at the service of rural and indigenous communities, in ways that reinforce their values and ways of association.' - Rhizomatica's ommunity cellular networks are running in 16 villages in Oaxaca. - Rhizomatica helped create the first ever fully-licensed, community-owned and operated GSM network, run by *Telecomunicaciones Indígenas Comunitarias*, a regional indigenous telecommunications cooperative.	The micro-telecommuncations enterprises and autonomous GSM (cellular) networks which Rhizomatica has helped set up in Oaxaca are all community-owned / operated and run on free and open-source software. Rhizomatica provides training and maintenance.	- Communities which have been completely bypassed by major telecommunications companies are now able to access cellular networks at very low-cost for family communication (including cheap calls abroad to relatives in US, routed via internet), enterprise and emergencies etc. - *"We want to preserve our culture and tradition but the pueblo can now develop, we can connect with the world, at last...We need to communicate with our families; this is as important to us as good transport and health services."* Fortino Rojas, village education councillor, Nuyóo. *"The charges are really low...I called family members in the United States and for a five-minute call, I only spent around $0.30 (£0.18). That's about ten times cheaper than using a land line."* Wilfrido Martinez, Talea de Castro. - *"Sometimes there might be an accident in the fields and, before, people couldn't let anyone know. They'd be cut off if the river was high or if they'd been bitten by a snake and couldn't make it back to the village. Now they can call their families and they'll come and help them."* - *"In Mexico we have a saying:*	- Pilot project took place in spring 2013, in Talea de Castro, a village of 2,000 people. The network has some 750 users and hosts 3000+ calls per day. - GSM networks are set up in accordance with indigenous customary law. Community-members provide input on design, prices, access and uses. - Rhizomatica have demonstrated how community cellular networks can function as a sustainable community enterprise, factoring in upfront investment to get the network up and running and ongoing maintenance costs.	- Villagers are able to keep in touch with family who work abroad. - Reaffirmation of indigenous customary institutions in how networks are implemented and managed.	- Community-owned telecommunications networks exemplify, amongst others, the right of indigenous peoples to determine and develop their own priorities and strategies for exercising their right to development, and the right to administer development initiatives through their own institutions. - Impacts on security of tenure and food security are as yet unknown.	- In July 2016, Telecomunicaciones Indígenas Comunitarias won a significant legal victory, becoming the first ever non-profit organisation to be granted a mobile phone concession. TIC is now licensed to install and operate mobile phone networks in 356 marginalised municipalities in five of Mexico's poorest states: Chiapas, Guerrero, Oaxaca, Puebla and Veracruz.	- Energy security can affect reliability of the network, e.g. adverse weather means solar panels cannot generate sufficient energy to power the network. - Network signal limited by topography in mountainous areas. - Regulatory and legal frameworks which favour major telephone operators.	- Communities pay around 120,000 pesos (US$8,000) upfront for equipment and installation (approx. one-sixth of what commercial provider Movistar charges for a similar rural installation). - Community network subscribers pay 30 pesos (about $2) per month for all local calls and texts. Any profit left over after paying for electricity and maintenance stays with the village.	Rhizomatica website and wiki with detailed technical information about network systems. Extensive media coverage, including BBC (2013), Wired (Wade, 2015), The Economist (2015), The Guardian (Lakhani, 2016) and Rising Voices (Salazar, 2016).	Rhizomatica's contact form. rhizomaticomms@gmail.com	- *Rhizomatica founder, Peter Bloom, previously developed mobile mesh networks, which connect mobile phone users without the need to route calls through base stations or commercial networks, while working with environmental defenders in the Niger Delta.* - Video (Jan. 2017) about work to establish community telecommunications infrastructure in the Quilombo community of Kalunga in Brazil.

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					'don't ask to be breastfed!'...We have the satisfaction of no longer having to ask [the major telecoms companies]: 'Please, come and install a service for which we're going to pay you.' This equipment belongs to the whole community. Now we can be autonomous, self-sufficient and self-reliant without having to ask to be breastfed by anyone!" Keyla Ramirez, Talea de Castro.									
Village Base Station (VBTS) – local, sustainable, small-scale cellular networks.	Indonesia / Philippines	Telecommunications/Appropriate Technology	Kurtis Heimerl (University of Washington) and colleagues have designed and implemented the Village Base Station (VBTS), a low-power, community-owned and operated cellular system, designed for areas without existing cellular coverage. Where possible, VBTS uses local infrastructure, which helps ensure its low cost (approx. $10,000), making it financeable by small entrepreneurs or NGOs. Heimerl and co. have set up Endaga to commercialise the VBTS.	This varies depending on the operator, to whom subscribers pay a monthly fee; this may be a CBO, a local entrepreneur, a coop or a franchisee. Heimerl et al. stress the importance of local ownership, partly to incentivise its care. e.g. in Desa, rural Papua, VBTS is jointly owned and operated by both a local education-focused NGO and a for-profit wireless Internet service provider, providing both a base of operations and the technical knowledge required for sustainable deployment. - NB: the Desa VBTS isn't actually run by indigenous people – although the tower is located in the community and is community-operated, both operator organisations are composed of non-Papuans.	- Enhanced connectivity enables people to communicate with family and reduces information asymmetries. *"People have been coming and saying "Desa has a special network." So we are proud. This is one of the things that can bring us to be... advanced. Not like others, others use Telkomsel, we have a different network. This is what I was thinking. I felt very happy. So I was thinking, 'I don't have to go to Wamena anymore to send SMS, to phone in Wamena, I can relax here in Desa, sitting in the forest, roasting cassava."* Garet (Heimerl *et al*, 2013: 58). *"So generally people are happiest because now they know that Desa already has a network [that works]. So they can SMS to family in Desa, from there they can SMS to Jakarta, to anywhere, because Desa kids, many of them are taking studies in Jakarta, in Sentani here, in Manado, in Jogja, so parents are happy, because, right away, if one needs anything one simply contacts one's parents by SMS. So they are happy..."* Paulus (ibid). - Community resellers of cellular credit are able to generate a valuable income source. - Popularity demonstrated by considerable uptake during 6-month pilot in Desa, with 187 customers.	- Pricing etc. is engineered to avoid losses on any part of the system, make some profit for the operator and provide as much as coverage as possible to the community. The VBTS model is more financially sustainable than more conventional approaches, e.g. small-scale extensions to traditional networks, as profits from the network stay in the community. - Networks can be set up more cheaply where it is possible to share infrastructure, e.g. already existing renewable energy sources, such as hydropower in Desa.	- Increased family communication with relatives working / studying / doing military service elsewhere in Indonesia.	- Community-owned telecommunications networks exemplify, amongst others, the right of indigenous peoples to determine and develop their own priorities and strategies for exercising their right to development, and the right to administer development initiatives through their own institutions. - Impacts on security of tenure and food security are as yet unclear.	No information obtained.	Particular issues which arose in Desa include: - Some adult interviewees expressed concerns about the cellular network facilitating youth dating. - Network uses Swedish numbers, which could sometimes be mistaken for spam by users outside of the network. More general issues facing VBTS model include: - licensing and negotiating regulations, particularly where the legal framework doesn't encourage / prohibits decentralized mobile telephony networks; - enabling out-of-network connectivity through interconnection; - theft (although local ownership can act as a deterrent).	- The costs of establishing a VBTS depend on conditions in the target location and opportunities for sharing existing infrastructure. The approx. capital cost for this shared model is US$9,000; the non-shared model is $15,250 (the latter factors in the cost of purchasing a VSAT and solar system with sufficient battery capacity to power the VSAT and BTS for two days without sunlight).	Kurtis Heimerl's website. Endaga website. For more detailed technical information see Heimerl *et al* (2013).	Kurtis Heimerl: <kheimerl@cs.washington.edu>	
Alianza Arkana (AA) – integrated sanitation and waste management / community food forest.	Peru	Water and Sanitation / Food Sovereignty and Security / Community Health	- AA work in several different areas, including regenerative solutions (focused on sanitation, waste management, community health and ecological agriculture), intercultural education and ecosocial justice. Since its inception in 2011, AA has worked with Shipibo communities to construct double-vault, dry composting toilets, which are specially adapted for the lowland floodplain environment. These *eco-baños* (ecological toilets) are constructed using locally-available materials and include rainwater collectors and wash/bathing platforms, which incorporate 'banana circle' gardens to recycle greywater. The toilets are straightforward to construct, durable, low-cost and easily replicable. - In Santa Clara de Yarinacocha, since 2014 AA staff have used permaculture principles to design and implement – in partnership with the village school - a food forest, where fruit, vegetables and medicinal plants are grown. The project aims to bring about reforestation, food security and cultural revitalisation.	- Toilets are built using project funding for materials and community-members contribute labour. - The forest garden is growing on several hectares of community land beside the school, as agreed upon by the community assembly. The project is coordinated by an AA staff member with support from an assistant from the community and AA volunteers. Management of the forest garden is integrated into the primary school activities.	- During 2015, AA built 106 composting toilets, with 20 more under construction at the year's end. AA also worked with the Municipality of Indiana to train carpentry teams to build 152 elevated / floating, flood-resistant toilets in 18 rural communities. - Toilets enhance hygiene, diminish the incidence of water-borne diseases and convert human waste into compost to fertilise agroforestry systems. - In Santa Clara, the slow but vital recovery of lands heavily-degraded by inappropriate forms of agriculture. Currently, one hectare has been reforested, with three more hectares in process. - The young forest garden currently provides one nutritious meal a week for all of the school-children, who participate in planting and land care. *"I would like to thank Alianza Arkana for their work with us in the community of Santa Clara. Really the work is very good in helping us create orchards, a hen house and cultivating foods like yuca and bananas, which all provide healthy food for the children in the community."* Donaldo Roque Cumapa, community leader, Santa Clara.	- AA's innovative sanitation and waste management systems have attracted support from UNICEF and regional government, which have supported their expansion. - Once constructed, the composting toilets and banana circles require minimal maintenance and produce zero waste; all elements are recycled as useful inputs elsewhere in the system, e.g. greywater irrigates banana/papaya trees. - As of early 2017, the new forest project at Santa Clara remains dependent upon project funding and the labour of volunteers. It remains to be seen whether the community will assume fuller responsibility over this project in the long-term. The formation of a youth association is a positive indicator of greater community involvement.	- Medicinal plant walkway incorporates 75 types of plants traditionally used in Shipibo medicine. Plants were chosen in consultation with elders and traditional healers and provide an opportunity for revitalising knowledge of these plants and their varied uses. - Visits and exchanges from foreign universities have led youth to take a more active interest in their cultural memory, resulting in the formation of a cultural association.	- AA's projects support people to enjoy their right to the improvement of their economic and social conditions, particularly in the areas of sanitation and health; the right to their traditional medicines and to maintain their health practices, including the conservation of their vital medicinal plants etc; the right to own, use, develop and control their lands, territories and resources, as well as the right to the conservation and protection of the environment and the productive capacity of their territories and resources. - AA is supporting Santa Clara to strengthen their food and nutrition security by producing culturally appropriate food in the community, for consumption by school children, and by inspiring community-members to create their own home food gardens. - Children are learning about traditional agricultural methods	- A group of youths have decided to form an association. As well as learning traditional dances and songs, they plan to reforest eight hectares of community land during the coming years, with the intention of eventually selling some natural and medicinal products from this forest. - Community-members have started to replicate features of the forest garden, creating their own home food gardens where they grow coriander and peppers.	- Whilst relatively straightforward to replicate, AA's dry compost toilets do require upfront investment in materials and labour. - In Santa Clara, key challenges include rebuilding soils and reforesting a severely-degraded ecosystem, a lack of community participation and dependency on AA staff to move project forward – this started changing in 2016 with the creation of a youth association.	- An AA member of staff is based most of the week in the community of Santa Clara to oversee the forest garden project there. - AA has received donor support from 11.11.11, New England Biolabs Foundation, UNICEF, Ford Foundation, Social and Environmental Entrepreneurs and the Sixteenth Wagon Arts Group, amongst others.	Alianza Arkana website and 2015 Annual Report. See video about the food project at Santa Clara (Alianza Arkana, 2016).	Brian Best (Specialist, Regenerative Solutions): brian@alianzaarkana.org	

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								and ancestral medicinal plants through direct experience.						
Alternative Indigenous Development Foundation Inc (AIDFI) – specially-adapted ram pumps provide communities with a reliable water system.	Philippines / Indonesia / Malaysia / Cambodia / Nepal / Peru / Colombia / Costa Rica / Cameroon	Water and Sanitation	AIDFI's hydraulic ram pump provides upland and waterless communities with a sustainable and reliable water system. Additionally, the pump ensures a low carbon footprint as it does not require any motor (powered by electricity or fuel).	Training ensures that the community themselves know how to operate and maintain the pump. *"The people of the communities have pride and a sense of ownership of the pump"* (Ashden, 2007:6).	- Safe, adequate drinking water. - Water available for personal hygiene and sanitation. - Improved irrigation means higher crop yields and improved cash incomes (on average: 30 -40%), which can be used for improving nutrition, transport to school, healthcare and clothing.	- AIDFI started in 1990. - Two/three local people are chosen to be trained as technicians to provide ongoing maintenance. - Durable ram pump design, with cheap and locally-available options for those moving parts which require regular replacement.	- Saves time and energy, especially for women, which can instead be spent with children, tending to livestock or tending vegetable gardens.	- AIDFI's ram pumps can support people in exercising their right to improve their social and economic conditions and their right to participate in developing the social programmes which affect them. - Enhances food production and security during dry season.	- Some communities have established ram pump associations to look at how best to use additional income. Some communities actually sell water to neighbouring communities yet to install their own ram pump. - Acquisition of new skills through maintenance work.	- Ram pumps themselves create significant noise pollution. - Water will only be suitable for human consumption where there is already access to a clean water source. If people do not have access to a clean water source, it will be necessary to couple pumps with additional purification technology, e.g. sand filters. - Ram pumps are only suitable for upland environments.	- Once installed, trained community-members can maintain the pump for themselves.	AIDFI website. See Ashden Award Case Study (2007b). See also Technology Exchange Lab (Accessed: 23/02/17).	Auke Idzenga: auke_idzenga@yahoo.com contactus@aidfi.org	*- There exist a variety of effective, low-tech approaches to water purification, e.g. at the household level, see Clearwater's work with indigenous communities in the Ecuadorian Amazon, impacted by decades of oil contamination, providing safe, clear water using rainwater catchment systems with sand filters; another approach is to use ceramic water filters, which have the advantage of being low-cost and relatively straightforward to produce using locally-available materials. Potters for Peace supports rural communities across Latin America, Africa and Southern Asia to construct filter factories to make this simple technology more widely available.* *- Kreamer (2016) raises a number of important considerations to take into account when designing and implementing WASH initiatives.*