

Negotiation and mediation techniques for natural resource management

By Antonia Engel and Benedikt Korf,
FAO (Rome), 2005. 219 pp.

Short review by Steve Collins

Negotiation and mediation techniques for natural resource management



This guide, while developed mostly in the forestry context, is a timely response to one of the critical issues facing all practitioners dealing with natural resources, protected areas and rural development. Many problems are exacerbated by a lack of good conflict management processes leading to crisis and ongoing disputes. A recent cover of National Geographic proclaimed "People versus Parks", clearly showing that for many parts of the world over-population, poverty and development are in conflict with the conservation agenda.

This guide was produced by the FOA's Livelihood Support Program and attempts to do the following:

- 1) Integrate conflict management into the broad framework of collaborative natural resource management
- 2) Show how to establish and mediate a process of consensual negotiations which emphasises stakeholder buy-in and choice
- 3) Acknowledge the cultural and social dimensions of the different contexts faced around the world.

The guide is set out in a user-friendly way with a section explaining the terms used in natural resource and conflict management, useful pictures and diagrams and, importantly, at the end of each section a summary that pulls together the lessons. These valuable summaries could be pasted on the wall of natural resource workers as useful reminders.

In my view the guide succeeds in its three aims. It begins with an introduction into

the kinds of conflicts that could occur, and explains how practically conflict can be managed in the natural resource context through consensual negotiations. It then moves on to a step-by-step process of how to gain entry, analyse the conflict, broaden stakeholder engagement, build agreements and lastly how to exit the process.

The guide also includes a short section on collaborative management, several tools on how to analysis conflict, and two case studies.

The guide is available in English, Spanish and French and can be accessed at <http://www.fao.org/docrep/008/a0032e/a0032e00.htm>

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Les conventions locales de gestion des ressources naturelles et de l'environnement. Légalité et cohérence en droit sénégalais

par Laurent Granier,
IUCN (Gland, Suisse et Cambridge, Royaume-Uni), 2006. 44pp.

Revue brève par Aboubakry Kane

L'étude sur la cohérence et la légalité des conventions locales de gestion des ressources naturelles et de l'environnement (CLGRN) par rapport aux lois sénégalaises vient à son heure. En ratissant large, elle a permis de voir les avancées mais aussi les limites de la décentralisation de la gestion des ressources naturelles (RN) et de l'environnement à travers l'analyse de la genèse, de l'utilisation et des problèmes vécus par le développement de l'outil « convention locale ».

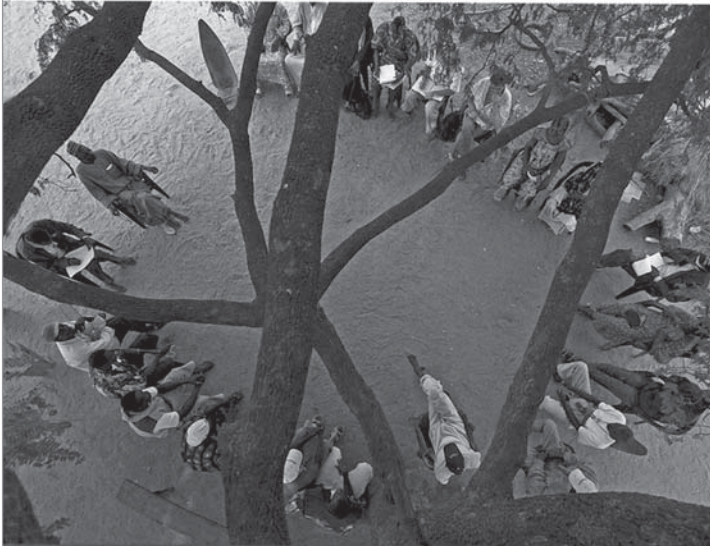
Tout d'abord le premier mérite de l'étude est d'avoir clos le débat sur la cohérence et la légalité des CLGRN, ou au moins identifié et éclairci les bases juridiques de cette cohérence et légalité. L'étude a aussi prouvé le caractère légitime de ces outils, facteur important pour leur appropriation et mis en œuvre. Les conventions locales sont donc un instrument pertinent et efficace pour une meilleure réalisation de la régionalisation, opérée au Sénégal dès 1996 avec l'avènement des lois portant sur le transfert de plusieurs compétences dont l'environnement. Ce travail ressort dans l'analyse approfondie

UICN
Union mondiale pour la nature

Les conventions locales de gestion des
ressources naturelles et de l'environnement

Légalité et cohérence en droit sénégalais

Laurent Granier



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faite par Laurent Granier tant au niveau de la constitution que des codes concernés (Codes des collectivités locales, des Eaux et Forêts, de l'Environnement) que du statut des différents acteurs (signataires et ou engagés) vis-à-vis des CLGRN. Ainsi, les CLGRN apparaissent comme des formes de contrats administratifs conclus entre collectivités locales, les populations et représentants de l'état, dont les bénéficiaires directs sont les communautés locales et l'environnement. Ces contrats sont le plus souvent établis et mis en œuvre au Sénégal grâce à l'appui de partenaires (ONG, services techniques locaux et projets), dont la collaboration est nécessaire à cause des difficultés des services de l'Etat à s'approprier des orientations politiques nationales et à les traduire en processus pertinents, adaptés aux problématiques et aux contextes régionaux et locaux.

Malgré leur large développement depuis près d'une quinzaine d'années et leur contribution appréciable à la gestion locale et participative des RN, les CLGRN continuaient de susciter des doutes sur leur légalité. L'étude se bonifie d'analyses pertinentes et de recommandations, elle dévoile la profusion des concepts qui

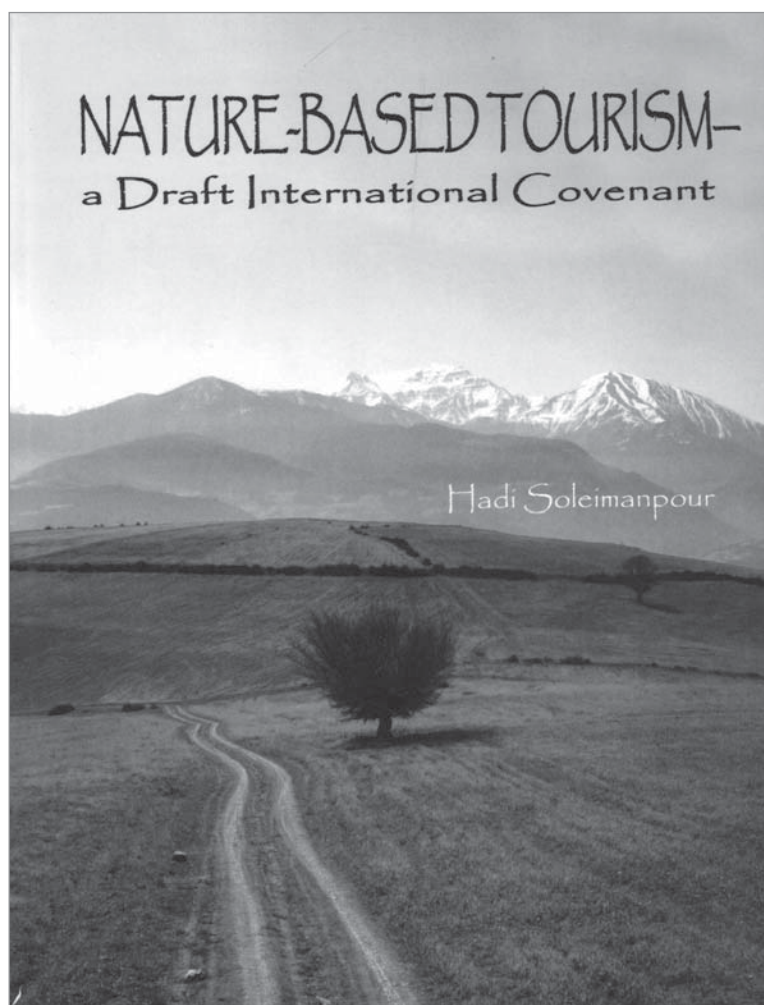
ajoutent à la confusion, les acteurs oubliés— tel que la commune qui est pourtant gestionnaire de ressources, la nécessité de disposer de moyens financiers et techniques pour élaborer les CLGRN (alors que l'Etat n'a pas délégué ces moyens), l'implication massive des ONGs et des projets qui a été à la base du grand développement des CLGRN, la réticente de certains services de l'Etat à collaborer considérant qu'il est de leur prérogative unilatérale de gérer. L'étude permet ainsi de percevoir le vide juridique existant pour que le droit sénégalais reconnaisse formellement les CLGRN.

Le travail de Laurent Granier, exhaustif sur le plan documentaire, mérite d'être complété par un travail d'enquête sur le vécu des CLGRN par tous les acteurs, depuis leur élaboration jusqu'à leur mis en œuvre. Cette enquête devrait analyser les méthodes, les outils et les processus de validations populaires et fournir des propositions en mesure de garantir la participation et la prise en compte des préoccupations de tous les acteurs, et en particulier des acteurs marginalisés.

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Nature Based Tourism— A Draft International Covenant

by Hadi Soleimanpour,
CENESTA for IUCN/CEESP, Tehran 2006



Short review by Sylvie Blangy

Hadi Soleimanpour has been researching existing international development and environmental agreements that address Nature-Based Tourism (NBT) and assessing the contributions of recent major international conferences. On the basis of his analysis, he has written a book about a Draft Covenant to regulate tourism within environmentally and culturally sensitive areas. The book proposes an international common language and code of conduct for responsible nature-based and community-based tourism. The Covenant he outlined is based on 47 principles previously agreed by many world countries, and is intended to fill a gap in international agreements. The book is dedicated to the indigenous peoples and local traditional communities of the world.

The first chapter of the book lists the most commonly used definitions of ecotourism and sustainable tourism and offers a new interpretation of the term "nature-based tourism" that incorporates the precautionary principle in relation to possible impacts on biodiversity, ecosystem integrity and local communities. In the second chapter, the international development instruments are revisited with NBT in mind, in particular regarding the roles played by the Commission on Sustainable Development and the UN Conference on Trade and Development after the Rio Summit. The third chapter focuses on the work of the UN Environ-

ment Program (UNEP) on tourism. It discusses basic principles, voluntary initiatives, an environmental code of conduct, ecolabels, and guidelines for planning tourism in protected areas. It also addresses the role of UNEP in the World Summit on Sustainable Development and the achievements of the Convention on Biological Diversity in particular regarding the ecosystem approach. Part of the UNEP initiatives have been conducted in conjunction with the UN World Tourism Organization, but the point is hardly mentioned in the text under review.

In chapter five, Soleimanpour has carefully chosen forty-seven principles based on his review and analysis of existing proposals and broadly accepted principles (e.g., sovereignty, polluter pays, human rights, poverty alleviation...). Some of the most notable innovations of the Covenant he outlines in chapter 6 are the establishment of a national system of Nature-Based Tourism Areas (NBTAs) identified on specific criteria such as the ecosystem approach, and a national and international multi-stakeholder body (NMB) to serve as a participatory planning forum. Soleimanpour also stresses the importance of facilitating and enhancing the participation of indigenous people in all NBT processes and encourages a greater and more meaningful involvement and responsibility on the part of the tourism industry. He sets out a series of EIA procedures for the NBT developments, which should begin by a pre-assessment process. He suggests establishing NBT Awards and a Committee of Experts to facilitate the implementation of the Covenant.

The Draft Covenant on NBT proposed by Hadi Soleimanpour is very detailed and well illustrated by existing declarations and recommendations. And yet, one can wonder whether this agreement and new sets of guidelines will ever be implemented. Previous attempts at developing similar Covenants proved to be of limited interest to the different parties. Academics and students in the pursuit of their research program do mention them in their publications, but the tourism industry and indigenous people are hardly aware of these attempts. Possibly, if the tourism industry has shown little interest and public authorities have provided limited support so far it is, at least in part, because they were not actively involved in their preparation process. Hopefully, this comprehensive attempt will receive better attention.

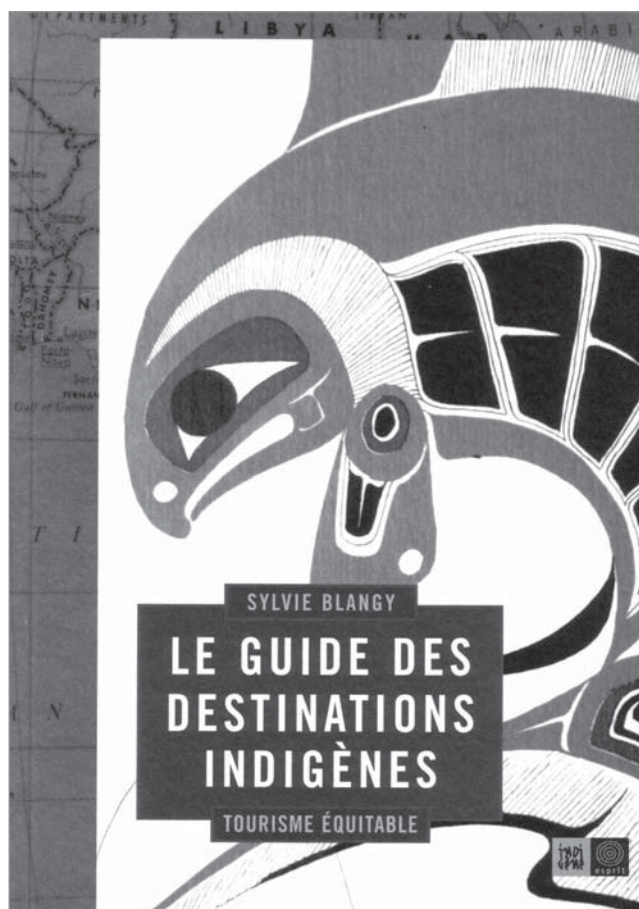
Soleimanpour's Draft Covenant should be of great interest to the IUCN Business and Biodiversity Unit and, in general, to all the members of CEESP and other Commissions interested in governance of natural resources, alternative livelihoods, pro-poor conservation, protected areas and the accountability of the private and public sectors.

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Le Guide des destinations indigènes

Edited by Sylvie Blangy

Indigènes éditions (1, Impasse Jules Guesde, 34080 Montpellier, France), 2006. 383 pp



Short review by Alain A. Grenier

Travel initiatives proposing to mix the values of fair tourism with those of ecological travel in natural settings are on the rise, with indigenous tourism initiatives receiving more attention. Yet, few (if any) attempt to list and describe the possible destinations and travel products offered in relation to indigenous people.

Le Guide des destinations indigènes (published in French) answers that specific need. Its author, Sylvie Blangy, has cumulated extensive experience of indigenous people and their home environments, over years of travel. Her guide is the product of her passion for both these people and their environments.

With the assistance of people she met over her travels, Blangy has compiled a list of 183 indigenous tourism initiatives spread over 60 countries, from nearly every region and climate. The guide illustrates the diversity of

travel products currently offered by native people. They cover different motivations, degrees of comfort and types of activities. These range from fishing or wildlife viewing to staying within a remote community, sharing the villagers' activities. Some of the products listed involve the hunting and killing of wild animals to feed participants, which some potential travelers may find challenging, according to their concept and perception of indigenous and ecological tourism.

The initiatives are small scale tourism, with many operators practicing environmental management, opting among other practices for a restricted number of participants. Some locations are more accessible than others. Most are little known on the international scale.

The destinations listed in the guide were selected according to many criteria, includ-

ing the originality of the destination, the authenticity of the contact provided by the community members and their capacity to use tourism to further development and to sustain their culture. At least half of the initiatives presented in the guide aim at financing different conservation projects including ecological restoration, the reintroduction of native species that have disappeared or the protection of endangered ones.

The book is organised in 180 sections (of countries and sub-regions), providing a general but remarkably good overview of the situation of indigenous people and tourism in each country listed. Each section is then supplemented by a tour of the initiatives and travel products offered by (or in relation with) indigenous people. The information provided in the book includes the localisation of the product, local cultural features, the type of excursions offered and contact people (including phone numbers and e-mail addresses). Some sections are more detailed than others, providing information about the recommended seasons to travel, clothing, weather conditions and prices to expect. A list of organisations working for the indigenous people discussed is also provided. In addition, every destination is illustrated by black and white photographs (1 to 3 per destination), which work as teasers for each destination and product proposed.

Some may see a contradiction in a book that makes "destinations" out of indigenous people, their localities, cultures and natural environments. Yet, all the tours presented in this book occur in communities which *have chosen* to host visitors. In addition to providing practical information about indigenous travel products, the book helps illustrate how indigenous tourism is not only about environmental and social duties but also about the pleasures of discovering another pace of life.

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Visionaries of the 20th century. A Resurgence anthology

Edited by Satish Kumar and Freddie Whitefield,
Green Books, Foxhole, Dartington, Totnes, Devon, (United Kingdom), 2006. 224pp.

Short review by David Pitt

"Visionaries of the 20th Century" is an anthology which provides an excel-

lent, indispensable, introduction to the conservation— human rights interface, particularly the primordial right for

peace, including 100 of the key contemporary thinkers and activists from the last century. We are all familiar with *Resurgence* magazine which, from 1966, drew on seminal ideas of those like E. F. Scumacher who argued that "small is beautiful". *Resurgence* has provided a thoughtful forum for those who believe, as the editors put it, that "all wars on humans and on nature are ultimately futile" and has become the spiritual and artistic flagship of the green movement. *Resurgence* has consistently advocated a different peaceful world of mutuality, reciprocity and solidarity based on sustainability, spirituality and frugality in stark contrast to the world of consumerism, materialism and militarism, a world in which nature is no longer an enemy. Many of the visionaries were ignored at the time they wrote or worse, persecuted, imprisoned and tortured. But today there is a wide recognition of the need for sustainability and for global social and "earth" justice in a holistic world. Each of the articles is well written (with excellent photo portraits) often by those who will undoubtedly become the new generation of visionaries.

The biographies are divided into three groups of visionaries - ecological, social and spiritual. To give an idea of the diversity of approaches those included amongst the ecologists are Arne Naess, Vandana Shiva, Julia Butterfly Hill, Petra Kelly, Edward Goldsmith, Aldo Leopold, Masanobu Fukuoka, Wangari Maathai. The social visionaries start with Gandhi and Martin Luther King but also include Anita Roddick, Aung San Suu Kyi, Muhammad Yunus, John Maynard Keynes, Arundhati Roy, Rianne Eisler, Ivan Illich, Alber Schweitzer, Oscar Arias Sanchez. The spiritual visionaries come from most of the great faiths and feature such iconic figures as the Dalai Lama, Desmond Tutu, Tagore, Starhawk, etc., but also lesser known but very interesting figures such as Thomas Merton, Seyyed Hoosein Nasr and Kahlil Gibran.

The lives and works of 100 inspiring ecological, social and spiritual visionaries, from D.H. Lawrence to Gandhi, from Rachel Carson to Wangari Maathai

Visionaries of the 20th Century

A Resurgence Anthology



Edited by Satish Kumar and Freddie Whitefield

Of course there are other visionaries that could and should have been included. As the editors recognize, any list is subjective, and those associated with *Resurgence* are only a sample, even if the cutting edge. Starting to compile a list of visionaries for the 21st century, there might be much more "from below", from many more cultures, both traditional and newly emerging, as well as the multitudes of communities, not least thanks to the miracle of the Internet and the rage of blogging. Much more will come from women (only about one in four of the visionaries in this book are women) and from increasingly vocal young people.

Although looking back, the collection is very relevant for the future too. The 20th century was a time of ubiquitous war and violence not least against nature, a situation which continues today, indeed intensifies as the arms race again escalates, national, regional

and religious rivalries re-emerge demonizing each other, and multinationals dictate through branding and marketing, obliterating cultural and natural diversity as more and more rural ecosystems are exploited and destroyed by the megalopolis. Nature in the context of global warming is becoming a new apocalyptic devil. International bodies seem only to look on, weak and ineffective, and the scene seems more a reversion to the gun diplomacy and jingoism of 19th century than the sunlit uplands of peace promised after World War II. If this century, (which has not started well and is indeed for many a real disaster), is to do any better, the "ordinary" person certainly needs to be better informed, inspired, and more active. I think it was Einstein who said that if a small number (2 or 3%) were conscientious objectors (or refused to pay taxes), nations could not go to war. If consumers used their enormous purchasing power there could not be Coca-colonization. If citizens protested, especially now through the telecommunications revolution, abuses of conservation and human rights could not continue. But the lesson of this collection is not for confrontation, certainly not violence, but the need for a middle, conciliatory, soft, dialogical approach building bridges (or re-erecting them) even as Jonathon Porritt argues with big business. The bottom line is for an ecological as well as a more general pacifism. This book should be in every school and library lest we forget and repeat the mistakes of the past and so that we have the inspiration and ideas to build on, so as not to reinvent the wheel.

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Sharing power—
learning by doing in co-management of
natural resources throughout the world

By Borrini-Feyerabend, G., M. Pimbert, M. T. Farvar, A. Kothari and Y. Renard,
IIED and IUCN/CEESP/CCMWG, Cenesta, Tehran, 2004. 461 pp.

Short review by Jacques Pollini

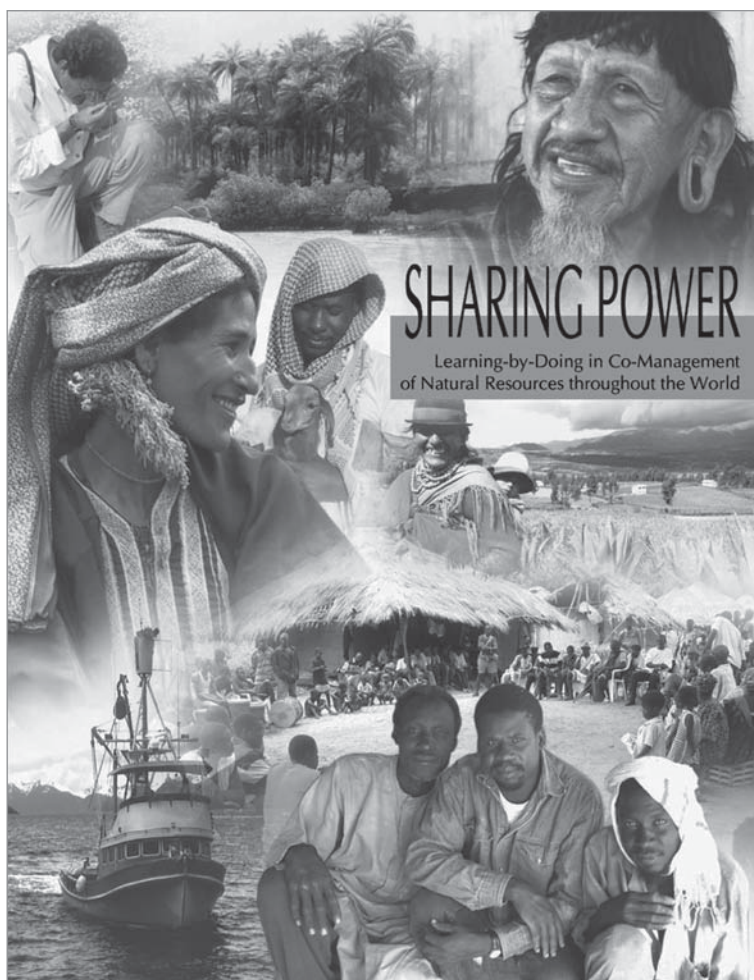
This book provides excellent guidelines for the implementation of co-management approaches for natural resources conservation and sustainable use. It proposes a toolkit for the identification of management issues and for the design, implementation and evaluation of co-management approaches from within

communities. It shows that centrally designed management policies often have adverse effects on local communities' livelihood, favor unequal resources appropriation, and sometimes lead to human rights violation. More than a guide for efficient resources management, this book is a strong advocate for the empowerment of local communities. It draws on political economy of natural resources management and raises essential issues such as the relationships between the local and the global, the legal and the legitimate, nature and culture, science and politics, and tradition and modernity.

This review aims to identify, beyond these qualities, the limits of this book in order to envision a possible next step for the improvement of natural resources management approaches while respecting communities' livelihoods. In order to achieve this, I propose to set the problematic of natural resources management in its largest possible frame, by envisioning two distinct levels.

The first level concerns the issue of unequal resource appropriation. Globalization and the development of markets favor the appropriation of resources by the most powerful actors and the marginalization of the powerless. Powerful actors often come from outside the areas where resources are found, while the powerless are often indigenous groups living in close proximity to, and directly dependent upon, localized natural resources. I call this dynamic colonization, in the

sense (not restricted to the case of relations between developed and developing countries) that a group of people settles or appropriates resources to the detriment of another group that settled before and was already using these resources.



The second level concerns resources utilization, independently of inequity aspects. Groups of people utilize the resources of their environment to satisfy their needs, while population growth forces these groups to create new modes of resource use. I call this dynamic development. Inquiry over long time periods is necessary to understand its impacts. Development and colonization are, however, not independent. Colonization can be seen as a development strategy adopted by a group in the detriment of another, when its resources become insufficient.

There are increasing evidences that colonization, or the appro-

priation of resources by the most powerful groups, is a more important cause of natural resources degradation than the development of local societies. The transmigration programs in Indonesia and the colonization of the Amazonian basin provide good examples. For this reason the empowerment of indigenous groups, which can help them to resist to colonization by other groups, must be a central concern in all conservation programs. This book has the capacity to address the issue of empowerment in depth, which is not an easy task because conservation programs themselves are often a form of colonization.

However, even if these 'colonization issues' are solved, empowerment of local people will not necessarily solve the trade-off that could exist between satisfaction of conservation and development objectives. There is still no consensus about what constitutes sustainable development. At global level, it has been decided that biodiversity conservation is one of the conditions for sustainability. This objective is rarely regarded as essential by agricultural societies, which focus on resource use and see primary ecosystems as areas to be converted into agricultural land. The second level (local agricultural development) is hence not addressed in a satisfying manner by this book.

The book asserts for example that there are cases where "environmental sustainability and livelihood security need to be pursued together if they are pursued at all" (p.130). Many questions arise from this assertion and it is doubtful whether it is applicable in a wide range of situations. Livelihood securitization can lead to the appearance of new needs and the increase of investment capacity, resulting in the conversion of more forest land to agriculture. Environmental sustainability, on the other hand, usually requires restricting access to resources, with a cost at the level of livelihoods. Local communities can benefit from improved management in a context of colonization by outsiders, because the new rules are the only way to stop the appropriation of resources by these colonists. But in absence of colonization, unsustainable use can be a strategy for maintaining livelihoods. When a resource is depleted, another one can often be found or other strategies can be developed. The economic logic of local communities is often to adopt a succession of strategies, rather than to put in place a sustainable one. Resources are then sacrificed one by one in the name of development. In the context of agricultural frontiers, which are the areas where natural resources are put under higher pressures, the tradeoff between environmental sustainability and economical sustainability is obviously acute. Solving livelihood issues may not often solve natural resources management issues in such cases. The reasons why the two issues have to be solved together may be more ethical than technical.

The book further asserts, page 155, that "the most important result sought by a genuine co-management initiative is not for people to behave in tune with what some experts [...] believe is right for them, but for people to think, find agreement and act together on their own accord". In a context of generalized top-down approaches, still prevalent in conservation and development projects and programs, it is necessary to make this assertion. There are however essential issues, such as mass extinction and global warning, that cannot be perceived by local stakeholders, though the solution to these issues depends in part on the decisions of such stakeholders, which renders external expertise necessary.

