3

DIVERSE TENURE SYSTEMS TOOLKIT
## CONTENTS

4  WELCOME TO THE DIVERSE TENURE SYSTEMS TOOLKIT!
6  COMMUNITY-BASED NATURAL RESOURCE MANAGEMENT OF PASTURELANDS
10 LEGAL AND PSYCHO-LEGAL COUNSELLING
16 STRATEGIES FOR COMMUNITY-LED RETURN OF LAND
20 CAMPAIGN TO TACKLE ILLEGAL OCCUPATION OF COMMONS
24 COMMUNITY MANAGEMENT OF COMMON LAND
28 PARTICIPATORY LAND REGULARISATION
32 HARMONISATION OF LAND MAPPING METHODOLOGIES
36 COMMUNITY-GOVERNMENT ENGAGEMENT STRATEGIES FOR THE RECOGNITION OF CUSTOMARY LAND TENURE SYSTEMS
Welcome to the Diverse Tenure Systems Toolkit!

This toolkit gathers together information on ten tools that have been successfully used by members of the International Land Coalition (ILC) to promote, protect and strengthen indigenous peoples’ and local communities’ land rights. It is intended to facilitate mutual learning based on the good practices of specific ILC members.

The opportunity to share knowledge is one of the main benefits of being part of a network like the ILC. Use these tools, adapt them to your specific context, share them with your partner organisations and share with us your achievements and successes!

What is this toolkit for?

This toolkit aims to provide information on a range of tools intended to be effective at global, national, and community levels, depending on their features. One of the main characteristics of the tools is their adaptability to different contexts and areas of work. We have aimed for these tools to be clear, replicable and, above all, useful in protecting diverse tenure and production systems.

What’s the story behind this toolkit?

The tools presented in this toolkit have been either developed or implemented by ILC members. The Database of Good Practices gathers the good practices shared by ILC members and partners around the 10 ILC commitments for people-centred land governance. It also includes good practices developed and implemented to recognise and protect the diverse tenure and production systems upon which people’s livelihoods depend. This toolkit is the result of an analysis of these good practices to extract information about eight tools, selected for inclusion in this toolkit by using replicability as the key criterion. The selected tools represent four regions: Asia; Africa and Latin America and the Caribbean.

How to use the toolkit?

Each section describes the characteristics of the tool: its goal, actors involved, the ILC members that have used it, the expected outcomes of the tool’s use, and a step-by-step practical guide to implementation. The stories at the end of each section summarise aspects of good practice connected with the tool’s use by one or more ILC members and partners. Tools can be adapted to different contexts or needs. By using the available links, it is possible to access more information about each tool and to get in touch with ILC members that have used it.
Community-based natural resource management of pasturelands is an emerging statute-based model which allows the formation of Pasture Users’ Unions (PUUs) for natural resource management. It supports environmental protection, social justice, and rural economic development.

**Its Goals**
- Establishment of clearly defined boundaries of pasturelands
- Implementation of national statutes
- Establishment of Pasture Users’ Unions with legal personality
- Development of local rules for pastoralist communities
- Planned pasture usage
- Establishment of land use monitoring systems
- Adoption of best practices in pastureland management

ACTORS INVOLVED
Civil society organisations (CSOs), local non-governmental organisations (NGOs), local indigenous communities, Regional Associations of Pasture Users (RAPP), government departments and ministries, local research institutions, local councils.

**Already Tested By**
Kyrgyz Jayity (Kyrgyzstan)

**Further Information**
“Community-based natural resource management in Kyrgyzstan”

**Expected Outcomes**
- Restoration of degraded pasturelands.
- Formation of Pasture Users’ Unions
- Environmentally friendly management of pastureland
- Strengthened traditional livelihoods and increased income for families dependent on land-based livelihoods
- Strengthened traditional land management practices for climate change mitigation and adaptation
- Science-based approaches to management of pasturelands based on the land’s carrying capacity

**How it Works**
Community-based natural resource management is a statute-based tool for the management of natural resources, which allows for the formation of Pasture Users’ Unions (PUUs) consisting of local herder communities. PUUs assist community herders to enter into agreements for seasonal use and management of pasturelands. Through the tool, pasture users and communities participate and directly manage local areas, learn new approaches, and adopt best practices in rotational, effective, and planned pasture usage.

**Community-based Natural Resource Management Step-by-Step**

1. **Assessment of Enabling Legislation**
   All possible synergies between the work of executive bodies of pasture users, local government, farmers, veterinarians, and other experts must be exploited fully in order to successfully set up PUUs. This includes identifying all enabling and supporting legislation, frameworks, and policies. Attention is given to provisions of the law that seek to promote eco-friendly traditional management approaches and to protect land tenure security and access to natural resources for all community members. The promotion and protection of traditional tenure systems influence local communities to support the project.

2. **Community Mobilisation and Formation of PUUs**
   The process for drawing up pastureland resource management plans should be led by the community, which strengthens local support and ownership of the process. This simplifies the process of creating functional PUUs that work efficiently, both on their own and with government agencies. The management plans must have short-term, medium-term, and long-term goals. Furthermore, women and youth should be involved in the planning process and their priorities should be recognised in the plans.

3. **Preparing Pasture Usage Plans**
   Both formal and informal channels should be used to mobilise pasture users into communities that can be registered as PUUs. These PUUs are registered as legal persons in accordance with the law. Legal personality enables the PUUs to participate in resource management, resource use planning, and the implementation of plans.

   Generally, the plans must include the following:
   - maps marking boundaries, pasture conditions and quality, areas excluded from use, protected areas, cattle pasturelands, watering places, and other significant infrastructural facilities;

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- Science-based approaches to management of pasturelands based on the land’s carrying capacity
• optimum animal load;
• plans for the development and reconstruction of pasture infrastructure;
• annually updated management plans for pastureland use;
• plans for management and use of pasturelands for other purposes.

4. CAPACITY BUILDING

Through the planning phase, the PUUs are trained on best practices in rotational, effective, and planned pasture usage. These capacities are applied to the planning phase, and then reflected in the pastureland use and management plans. Likewise, government agencies are given capacity to meet priority needs voiced by communities in a timely and transparent manner. Tools that can be used include trainings and experiential exchange visits.

5. IMPLEMENTING ACTIVITIES

All activities contained in the plans must be implemented at the local level. Through their implementation, the livelihoods of community members are strengthened, pasturelands are rehabilitated, and animal health is improved. Pasture users have increased capacity to adapt to climate change and there is increased income for livestock producers.

Community-based natural resource management of pasturelands is a statute-based tool that was implemented by Kyrgyz Jayity in Kyrgyzstan to reduce the degradation of pasturelands and to improve the livelihoods of pastoralists. Kyrgyz Jayity's experience demonstrated that the lack of a coordinated community-led natural resources management plan results in natural resource degradation, reduced productivity, low pastureland capacity, and weakened community livelihoods.

After analysing all enabling and supporting legislation, and with community consensus, Kyrgyz Jayity collaborated with both local communities and local government to implement the Law on Pastures. This new law authorises the formation of PUUs for community-led natural resource use planning and management. Through the tool, Kyrgyz Jayity has facilitated the formation of 454 PUUs, each with an executive body, and a Jayit (Pasture) Committee in every region of Kyrgyzstan.

Improvements to and effective implementation of the Law on Pastures have resulted in better public administration of pasturelands. Kyrgyz Jayity has worked with the Coordination Council on sustainable pasture management issues.

The Council consists of representatives of state structures, independent experts, representatives of international organisations, local NGOs, the Regional Associations of Pasture Users (RAPP), and chairpersons of active pasture committees. After establishing the PUUs, Kyrgyz Jayity and the community-based PUU members and committees, with the support of government and other stakeholders, began planning how to manage the pasturelands in an effective and eco-friendly manner that would increase equitable access for all members of the community. Kyrgyz Jayity worked with local communities to improve the condition of pasturelands and to repair livestock driveways, bridges, and other infrastructure.

All activities at local and national levels aimed to provide sustainable livelihoods for pastoral communities and to promote more effective use and management of pastureland and improved animal health. Pasture users have benefited directly through increased capacity to adapt to climate change and increased income for livestock producers.
LEGAL AND PSYCHO-LEGAL COUNSELLING

THE TOOL
Legal and psycho-legal counselling, as part of a broader Access to Justice Programme, assists pastoralist communities to enforce their constitutional rights as minorities and indigenous peoples. It also enables pastoralist communities to enforce their rights to cultural and traditional land tenure systems, combining this with psychological counselling.

ITS GOALS
- Enforcing constitutional rights
- Enforcing national laws that protect the traditional and customary tenure systems of indigenous peoples
- Enforcing pastoralists’ rights to grazing commons
- Strengthening the capacity of public institutions
- Strengthening community resilience to land exploitation by the private sector, with complicity from government

ACTORS INVOLVED
CSOs, NGOs, local indigenous pastoralist communities, paralegals, legal officers, psychologists.

ALREADY TESTED BY
MBOSCUDA (Cameroon)
http://www.landcoalition.org/en/regions/africa/member/mboscuda

EXPECTED OUTCOMES
- Use of court system to exert grazing rights over commons
- Reversion of land to pastoralist community members
- Communal use of commons
- Strengthening of livelihoods and increased family income
- Strengthening cooperation between community-based organisations (CBOs) and NGOs in reclaiming community land

FURTHER INFORMATION
Legal and psycho-legal counselling to defend land rights

HOW IT WORKS
Pyscho-legal intervention includes counselling victims of human rights abuses and physical assault during land dispossession, and their reintegration into local communities. It is used to increase victims’ awareness of their land rights (proactive component) and to enable them to defend their rights in the face of unlawful claims (reactive component). The legal counselling empowers local communities to use the judicial system to assert their land rights.

LEGAL AND PSYCHO-LEGAL COUNSELLING STEP-BY-STEP

1. ASSESSMENT OF LAWS
The first step is the assessment of all legislation that recognises diverse tenure systems and protects the rights of indigenous communities, including the constitution of the country and international instruments. The assessment must also identify all statutory channels, including tribunals or commissions, available for the protection of the rights of pastoral communities. All the constitutional and legislative rights and protections

2. ASSESSMENT OF DIVERSE TENURE SYSTEMS
It is essential to assess the situation on the ground, including the diverse tenure systems that are recognised and preferred by pastoral communities and relevant stakeholders. Sedentary agro-communities may prefer individual land parcels, while pastoralists prefer recognition and protection of the commons. It is essential to balance these conflicting interests, without compromising the protected land rights of pastoralists.

3. COMMUNITY MOBILISATION
Community mobilisation is essential for creating a common goal of protecting the land rights of pastoralists. It also strengthens the community’s ownership of the project. It is possible to use different tools to reach out to the community. Regenerated Freirean Literacy through Empowering Community (REFLECT)¹ can be used to acquire knowledge about the community and to design community-led interventions. REFLECT uses functional literacy to assist local community members to apply their own knowledge to enforce their land rights.

1 REFLECT is an innovative approach to adult learning and social change, which fuses the theories of Brazilian educator Paulo Freire with participatory methodologies. The participants choose the topics themselves, according to their own priorities and supported by a local facilitator. They also decide where and when to meet. Drama, storytelling, and songs are used to identify and analyse social, economic, cultural, and political issues (REFLECT, 2017). https://e-reflect.wixsite.com/e-reflect

CONT.
4. FORMATION OF COMMUNITY INITIATIVE GROUPS
Community Initiative Groups (CIGs) are formed, and are led by a local facilitator. These CIGs work with local communities to raise awareness about the land rights of pastoralists. Facilitators identify the circumstances that exacerbate the loss of commons for pastoralists and the reasons why pastoralist communities fail to enforce their land rights. These can include a lack of knowledge in local communities, failure of public institutions to perform their functions and responsibilities in terms of the law, and the lack of decentralised formal platforms for addressing such challenges. The CIGs can be used as a platform for group counselling and participatory planning.

5. PSYCHO-LEGAL COUNSELLING
Psycho-legal counselling is premised on the recognition that justice plays a part in community healing and rehabilitation of community members who have been subjected to injustice. Psycho-legal counselling processes include working with a psychologist to reach out to survivors, showing empathy, empowering them through legal education, offering mediation, and assisting them to seek justice. During the consultation sessions, the actions, behaviours, and attitudes of the survivors are noted and appropriate techniques used to reinforce the idea that justice is linked to their land rights.

Depending on personal experiences, some individuals may need one-on-one counselling. Some community members may have suffered physical harm or psychological harm through the loss of all their property, leading to trauma. A specialist psycho-legal counsellor engages with the pastoralists in a bid to make them understand that their land rights are important and should be protected.

6. DIALOGUE PLATFORMS
Dialogue platforms between pastoralists and crop farmers are essential for mediation. Through dialogue, the groups are enabled to formulate their concerns and to plan possible interventions together. Resources such as crop land, grazing land, pathways for livestock, and access to water bodies are essential to both crop farmers and pastoralists, who must therefore be encouraged to engage in dialogue on common resources. The traditional practices of pastoralists and statutory recognition of their cultural land rights as minorities must be asserted in a non-confrontational manner, and used as a basis for dialogue.

7. LEGAL ACTION
Depending on the constitutional rights of citizens, the state has an obligation to protect the diverse tenure systems of minorities, including the communal and customary tenure systems of smallholders, indigenous peoples, pastoralists, fisher folks, and holders of overlapping, shifting, and periodic rights to land and other natural resources. In this light, the communities concerned must use their constitutional rights and the corresponding duties of the state as bases for legal action. Indigenous peoples, local communities, and their partners can approach lawyers and, if possible, establish a class action lawsuit on behalf of the communities concerned. Paralegals also play an important role in guaranteeing access to justice for local communities. They are able to work closely with communities for lower fees than lawyers would charge. They are also able to direct and assist community members to contact relevant government offices or lawyers.
Cameroon has a dual legal system based both on English and French common and civil law and on customary law. The constitution recognises and protects the customary and traditional rights of minorities and indigenous peoples, including their land rights. The law also provides for the establishment of an Agro-Pastoralist Commission, which is responsible for the distribution of rural land for various purposes and uses, with the aim of ensuring respect for boundaries in communal areas.

Although the constitution recognises the rights of indigenous peoples and minorities, the Mbororo people have remained vulnerable to displacement by farmers and non-Mbororo community members. As a result of land loss, they had lost some of their grazing commons and routes to the commons, and were paying to access some areas that legally belonged to them. With the use of legal and psycho-legal counselling, MBOSCUDA was able to enforce and protect pastoral tenure systems in Cameroon.

First, MBOSCUDA assessed all the relevant laws, identified the diverse land tenure systems in the area, the constitutional rights of the Mbororo community, and the corresponding responsibilities of the government. It also worked with community members, ensuring that both Mbororo community members, who identify as an indigenous people, and the non-Mbororo community understood their land rights. From the assessment, MBOSCUDA realised that the Mbororo community had suffered trauma through the loss of their land, the process of land dispossession, and the continued difficulties and stigma attached to their traditional and cultural practices. Lack of knowledge of their land rights and lack of access to administrative authorities further compounded their lack of access to justice.

To ensure redress, MBOSCUDA worked with psychologists, paralegals, and lawyers to implement psycho-legal counselling, using law and justice as a means of rehabilitation and community healing. Through the formation of Community Initiative Groups (CIGs), MBOSCUDA and the psychologists managed to teach community members about their pastoral land rights as a minority and an indigenous people using adult learning tools. Psycho-legal counselling assisted the pastoralists to better comprehend their land rights and the justice system and to formulate strategies to enforce their land rights.

To this end, MBOSCUDA worked with lawyers and paralegals to launch cases in the High Court to protect the rights of the pastoralists. The paralegals assisted in writing letters of demand and complaints to the government about corrupt administrators, and held human rights workshops. They also facilitated community-led dialogue forums for the resolution of land conflicts. The lawyers assisted in launching legal cases for the return of pastoralists’ land and the payment of compensation to the Mbororo for the loss of their land and livestock. MBOSCUDA’s intervention assisted the Mbororo community to enforce their pastoral land tenure system and to recognise themselves as a minority whose constitutional rights are protected and enforceable.
STRATEGIES FOR COMMUNITY-LED RETURN OF LAND

THE TOOL
A strategy for resolving land ownership conflict between previously disadvantaged local communities and settler communities, in a bid to recognise the land rights of local communities based on their traditional land use and tenure systems.

ITS GOALS
- Fair recognition of customary land tenure systems of local communities
- Implementation of national constitutional rights and national laws
- Strengthening community livelihoods
- Community-led restitution of land

ACTORS INVOLVED
CSOs, local NGOs, local communities, government officials, the judicial system.

ALREADY TESTED BY
NKUZI (South Africa)
http://www.landcoalition.org/en/regions/africa/member/nkuzi

EXPECTED OUTCOMES
- Fair access to fertile land and water
- Formation of Community Property Associations to hold returned land in trust, pending redistribution to local communities and indigenous peoples
- Preservation and formalisation of traditional land use systems of local communities
- Use of courts to enforce the land rights of local communities

FURTHER INFORMATION
Community association succeeds in securing land thirty years after dispossession

HOW IT WORKS
This tool supports local NGOs in enforcing the land rights and diverse tenure systems of local communities against systematised unfair land dispossession. It gives NGOs and local communities strategies to claim land lost during colonialism, and to manage it for the benefit of the entire community.

STRATEGIES FOR COMMUNITY-LED RETURN OF LAND STEP-BY-STEP

1. BACKGROUND RESEARCH
Conducting some background research on the community is an important preliminary step. This includes taking note of the colonial history of the country, the manner in which local communities lost their land rights, the laws that dispossessed them of their lands, the tenure systems that the settlers sought to impose, and the tenure systems recognised by local communities, e.g. sharecropping, rental tenancy, or collective land title.

2. IDENTIFICATION OF CONSTITUTIONAL AND STATUTORY RIGHTS
All the constitutional and legislative rights that protect local communities and their customary land tenure systems should be taken into consideration. If the country has undergone a new constitutional process, it is useful to take note of the new constitutional and legislative rights that local communities have. Where the law permits restitution of land and the registration of land rights in line with the customary practices of local communities and indigenous peoples, these laws should be used as the basis to claim, enforce, and protect the land rights of such communities.

3. COMMUNITY MOBILISATION AND CLASS ACTION LAWSUITS
If individuals within local communities have already instituted a land claim, it is possible to consolidate the case into a class action lawsuit. One of the characteristics of a lawsuit of this kind is that it obliges the government to intervene at the national level by recognising labour tenants as a particular class of people who share common rights and interests. This immediately elevates the status of the case and enables broad measures to be put in place at a national level. This is a key legal tool that can be used to expedite the claim and a remedy, thus enforcing and protecting the diverse land rights and tenure systems of local communities.

At the same time, it is essential that the claimants have the land rights as stated and fall under the stated class of claimants. This means therefore that there must be a certification and verification process for claimants and witnesses. This process is very important, as some claimants and witnesses may be senior citizens, illiterate, or unable to attend the relevant offices. Oral information from local communities is essential, and this information must be collected. Some community members need assistance to write affidavits that can be used in support of the court case. Furthermore, an on-the-ground inspection of the disputed land is essential in order to verify its boundaries.

CONT.
4. COMMUNITY WORKSHOPS

Community consultation meetings and workshops are held in order to allow the community to make informed decisions concerning land distribution processes. The community can either sub-divide the land into smaller holdings or establish a trust or entity (a Communal Property Association (CPA)) that will hold and administer the land on behalf of the entire community. Whichever legal holding regime is chosen by the people, the community must be assisted with the registration process, the drafting of a constitution, registration and proper documentation of the CPA or trust, and the election of a committee. The leadership of the entity must be selected in a democratic manner, through an all-inclusive community assembly.

5. FORMATION AND PARTNERSHIP WITH CPAs

When the class action lawsuit is lodged, the local communities work with the entity that is tasked with the land redistribution process. If possible the communities, through their lawyers, must ask the court for permission to form a CPA or trust that will hold the returned land through the redistribution process. If the court agrees to this, and in order to represent the collective interests of the community, members of the CPA must be trained on community land governance matters and the local environment.

The CPA uses the community assembly as a platform for discussing possible settlement options, such as restoration of land rights, the provision of alternative land, or financial compensation. Based on this community engagement, it must design a report that includes implications of the proposed settlement, including financial ones. This information is essential for supporting the class action lawsuit.

6. POST-SETTLEMENT ACTIVITIES

After settlement of the court case the CPA, in line with its constitution, must begin allocating the land to local communities. It should keep proper records of its land redistribution activities. Annual general meetings must be held in line with the constitution, and the CPA must account to the local community on its land redistribution activities. These reports can be used to report to the government office tasked with rural land administration.

Under the apartheid system in South Africa, local communities were uprooted from their ancestral lands, often without compensation and often with cruelty. The land dispossessions under the Natives Land Act No 27 of 1913 excluded the black majority from land ownership, outlawing the land tenure systems of black farmers. As a result, sharecropping and rental tenancy as practised by the black communities were rendered illegal.

Under the country's new constitutional dispensation, the rights of local communities are being protected, including land rights. Previously disadvantaged and dispossessed local communities now have a right to claim restitution of their land under the Restitution of Land Rights Act of 1994. In this context, NKUZI Development Association has worked with the Marobala-O-Itsoše community to claim their land rights and enforce fair recognition of their diverse land tenure systems.

First, NKUZI conducted research on the new constitutional rights and the extent to which the land rights of local communities could be protected. Based on its findings, it assisted the local community to lodge cases, including formulating a class action lawsuit, within the prescribed statutory deadlines.

To facilitate the process, NKUZI also worked with local communities to collect all the required affidavits and supporting documentation. Within the community, NKUZI held workshops, community meetings, and dialogues focusing on the need to prioritise the land claims, explaining the rights that the community held, and planning how local communities would benefit from the land once the redistribution was in progress.

Following sustained legal action, the Marobala-O-Itsoše community saw the restitution of 7,147.7 hectares of land. This initiated a new era of recognition of the land tenure systems of local communities, collective land governance, and participatory decision-making on community development initiatives. Based on community engagement and the ruling of the court, NKUZI assisted the local communities to form CPAs that administered the community land. The CPAs were instrumental in allocating land to communities, regularly updating beneficiaries and verifying claimants in consultation with a panel of elders. Furthermore, it wrote reports on the progress of land allocations and submitted these to the national Department of Rural Development and Land Reform.
CAMPAIGN TO TACKLE ILLEGAL OCCUPATION OF COMMONS

**THE TOOL**
A campaign to tackle illegal occupation of commons by raising government awareness about this issue. The campaign seeks to establish the fact that the commons belong to those who depend on them for their livelihoods, thus securing their land rights by providing pastoralist families with registered land title.

**ITS GOALS**
- Raise awareness about illegal occupation of the commons
- Influence government to protect pastoralists' land rights
- Obtain land titles for pastoralists
- Strengthen traditional forest-based livelihoods
- Strengthen rural livelihoods and rural economic activities
- Strengthen cooperation between the local government and the local community

**EXPECTED OUTCOMES**
- Access to grazing commons by local communities
- Communities practise traditional land-based livelihoods
- Increased income for pastoralist families
- Protection of collective land ownership

**ACTORS INVOLVED**
NGOs, local pastoralists, local government departments and ministries.

**ALREADY TESTED BY**
Marag (India)
https://www.landcoalition.org/en/regions/asia/member/marag

**FURTHER INFORMATION**
'Wheels of Hope' motorbike campaign tackles unlawful occupation of common land in India

**HOW IT WORKS**
Local communities mobilise themselves to raise awareness about illegal occupation of grazing commons. The ultimate purpose is to influence governments and private land owners to respect and protect the collective land rights of pastoralists, and for the government to intervene and issue land titles to local pastoralist communities.

**CAMPAIGN TO TACKLE ILLEGAL OCCUPATION OF COMMONS STEP BY STEP**

1. **PREPARATION AND PLANNING**
For a campaign to have impact, it must resonate with the public and, as such, community members must be involved. This ensures community ownership. Youth engagement is also imperative because they are vital stakeholders; including youth in the campaign strengthens the common vision of all participants.

Knowledge of the local context and issues is a crucial part of the planning phase. It is essential to have a clear understanding of the local context and the challenges that are being addressed through the campaign. Stakeholders have varying challenges; therefore it is important to be clear about those that will be addressed. A failure to clearly articulate the aims of the project will exclude other stakeholders.

2. **CLEAR ROADMAP AND STRATEGIES**
Successful campaign planning requires that all the complexities of the project are carefully planned out in a strategy or roadmap. These include details about costs, the most appropriate technologies, the route to be used, considering different geographical terrains, and a plan for managing a large crowd of people. A roadmap also serves as a guide for the team during their journey, allowing them to recognise potential challenges and to address them along the way.

3. **USE OF SLOGANS, CATCHPHRASES AND SOCIAL MEDIA**
Simple catchphrases that are clear and that deliver the core message on why the campaign is necessary are essential for popularising it and making it memorable. Catchy slogans can be used on banners and in social media and other communications to enhance the online visibility of the campaign.

A campaign is a valuable instrument for CSOs to mobilise the political will needed to bring about policy change and practices. Campaigns help to increase awareness and community support by bypassing traditional channels for policy change. They also allow for the pooling of resources for a campaign that has greater impact.
4. NON-CONFRONTATIONAL ENGAGEMENT WITH THE STATE
The state is a major stakeholder and has the power to put policies in place to protect the land rights of local communities. As such, it is essential to engage with state departments in the most efficient manner possible. This also entails knowing how policy processes work, and capitalising on other opportunities to influence policy.

At this stage, it is essential to conduct rigorous contextual assessments that enable a better understanding of how to engage with the government and how policy processes work, and to identify opportunities for influencing policy.

5. FOLLOW-UP
Follow-up with the community and with state and other stakeholders, to ensure that all interested parties are satisfied with the results of the campaign, is indispensable. Other local communities who were not part of the campaign may be interested in its benefits, and so it is essential to have a follow-up plan. The success and magnitude of the campaign may raise community expectations and lead other communities to also engage in seeking assistance to secure their land rights. It is equally important to have strategies for addressing new community challenges as they arise.

These may involve disputes between local pastoralists themselves.

As part of the campaign follow-up, community leadership skills should be strengthened. Strong local leadership within the community must be promoted, giving local communities the capacity to protect their land rights and to hold the government and other land owners in their communities to account.

In India, large-scale acquisitions of common grazing land in the Gujarat area affected local land users and pastoralists, who are dependent on the commons for their livelihoods. Up to 78% of grazing commons were privately owned, leaving local communities with meagre portions of land. According to the government of Gujarat, 78% of land in the state has either been grabbed or acquired by individuals, corporations, or government.

Historically, commons belonged to every pastoralist living in the area, and they were never claimed and registered under private title. Over time, however, rapid industrialisation and privatisation in Gujarat have resulted in common land being acquired at a rapid pace. This has had a big impact on pastoralists as they have been increasingly unable to maintain their livestock, thus discouraging youth from engaging in pastoralism.

The Maldhari Rural Action Group (MARAG) worked with local communities to launch the “Wheels of Hope” motorbike campaign, which covered a distance of 1,200 km across nine districts and 25 blocks in eight days, focusing on blocks with the highest rates of common land encroachment and acquisition. To commence its work, MARAG first undertook background research by engaging with pastoralists with wider political and religious affiliations, community members and youth to gather information about the challenges they faced in accessing the commons.

Running under the slogans “Protecting cows and pasturelands” and “Communities that depend on commons have rights over them”, the campaign sought to raise awareness at community and government levels about the high rates of encroachment and acquisition of common land belonging to the pastoral community. As a result of this successful campaign, the government passed a resolution to protect common grazing lands and also issued a notification that community members who use pasturelands, particularly pastoralists and women, would receive land titles. Subsequently, MARAG has made 7,000 applications on behalf of community members.
COMMUNITY MANAGEMENT OF COMMON LAND

THE TOOL
Community management of common land is an integrated system of pasture resource management, based on the traditional knowledge and livelihoods of the pastoralist community. The tool supports environmental protection, social justice, and rural economic development by integrating the needs and interests of the local community into pasturelands management.

ITS GOALS
- Enhancing the production of fodder for animals and wood for shelter, and fuel
- Regenerating public pasturelands for increased fodder production
- Developing new farming skills and technologies to increase farming productivity
- Community-led management of pasturelands
- Developing rules for the use and management of pastures and watersheds
- Ensuring equal and equitable access to pasturelands and fodder

ACTORS INVOLVED
NGOs, local pastoralist communities, local government departments and ministries.

ALREADY TESTED BY
Prayatna Samiti (India) https://www.landcoalition.org/en/regions/asia/member/prayatna-samiti

FURTHER INFORMATION

EXPECTED OUTCOMES
- Strengthened traditional livelihoods and increased income for families dependent on land-based livelihoods
- Strengthened traditional land management practices for climate change mitigation and adaptation
- Systematic fodder harvesting and timber felling
- Participatory community management of common pasturelands
- Restoration and sustainable management of commons

HOW IT WORKS
Community management of common land is initiated through the formation of a pastureland management committee, consisting of all village households, whose task is to facilitate the restoration of the commons. This includes the development of land and watersheds and community management of pasturelands. The committee also facilitates the development of rules for access, use, and management of the pastures and of security measures ensuring equitable and equal access to water and fodder.

COMMUNITY MANAGEMENT OF COMMON LAND STEP BY STEP

1. ANALYSIS OF THE AREA
The successful design of a community management project requires an understanding of the local community and their relationship to the natural features and resources of the land. In order to understand the local ecology, it is essential to begin each project with an analysis of the state of the land and its natural cover. The presence of water on-site is critical for both vegetation and for animals, and so the identification of water bodies is essential. Technologies such as the geographic information systems QGIS and ArcGIS can be used to facilitate the development of watersheds.

The study area is identified based on the need for conservation of the commons. The commons are an important community asset because they sustain the livelihoods of community members and maintain various natural resources that are vital for socio-economic development. It is therefore essential to understand all the vegetative cover of the area. Indigenous grasses that are good for fodder should be identified and nurtured in order to enhance the nutritive value of fodder for the animals.

2. STAKEHOLDER ANALYSIS
Community-based management of the commons is an emerging approach through which communities have a full and generally autonomous responsibility for the protection and use of natural resources. Since it is modelled on the traditional knowledge of local communities, it is essential to understand the priorities of the communities involved in order to utilise their cooperation and capabilities in the management of the pasturelands.

Where community members’ priorities are not considered, there is a risk of “the tragedy of the commons”, a phenomenon in which, over time, individual users deplete the collective resource by acting independently and in their own self-interest, contrary to the common good of all users.

As such, all relevant stakeholders, including community members and relevant government ministries, are consulted and mobilised around the idea of community-based management of pasturelands. This includes highlighting the importance of improving the viability of rural, land-, and forest-based economies and livelihoods as a means of sustainable development.

CONT.
3. FORMATION OF LOCAL INSTITUTIONS
After an assessment of the community and its members, it is possible to immediately get an idea of the institutions that are necessary for managing the community’s resources. Working with the local community to co-develop the profile of a future institution will ensure that the institution understands the community’s household priorities. Once local people accept the idea of community-based pastureland management, a Pastureland Management Committee (PMC) consisting of family representatives of local households is formed and is tasked with the management of the commons for the benefit of the local community.

4. DIALOGUE BETWEEN COMMUNITY INSTITUTIONS AND THE GOVERNMENT
In order to enhance and reinforce a culture of consultation and dialogue, it is essential to establish and promote systematic dialogue between the PMC and the local or national government. The government can be sensitised about the importance of commons for the local pastoralists who depend on them for their livelihoods. The buy-in of the local government is important because it guarantees its support when the need arises.

5. ENHANCEMENT OF FODDER FOR INCREASING MILK PRODUCTION
The PMC should be at the forefront of developing a plan to rehabilitate the commons. It works with the wider community to develop a detailed picture of the area that will be managed under the community plan, and it identifies the indigenous plants that it will nurture to increase the amount of fodder available and its quality. To ensure equal access to fodder during the collection time after the monsoon, it develops rules and regulations for the management of the pasturelands, along with penalties for community members who breach common use rules, and organises village security guards who protect the property against theft. The committee can also preside over disputes over use of the common land.

6. SOIL AND WATER CONSERVATION MEASURES
The community, under the leadership of the PMC, must implement soil and water conservation measures. These include the digging of continuous contour trenches to enhance water harvesting. Land development takes the form of watershed development and the planting of indigenous grasses to enhance fodder quality and quantity.

In Sagatadi village in Udaipur district of Rajasthan state, India, local pastoralist community members and their livestock were affected by an acute reduction in the amount of fodder available, which was caused by the degradation of the commons and the expansion of private ownership of pasturelands. This pastoralist community dependent on agriculture was affected by the degradation of pasturelands caused by unplanned access to pastures and the lack of new farming skills and technologies, and other external challenges including weather conditions and rough terrain.

Although the commons had been protected by residents of the village panchayat (council), who were responsible for securing and managing the pastures for the sustainable growth of fodder, as well as the proper use of natural resources, the pastures were succumbing to degradation. To tackle this challenge, Prayatna Samiti, a local NGO based in Udaipur, worked with the community to develop a plan for the management of the commons, regeneration of the pasturelands, and re-vegetating the commons.

Through community discussions, the NGO helped to set up a community-led Pastureland Management Committee consisting of all the village households, whose task is to facilitate the restoration of the commons. With the support of the government’s Forest Department, the PMC has delineated 40 hectares of common land, constructed a boundary wall, and re-vegetated the area with indigenous grasses. It has also developed a waterbody within the commons, and is working to improve the quality and quantity of fodder for the benefit of the local community. The committee, in collaboration with the community, has also developed rules for the use of the commons, including access to fodder for two months during the collection time after the monsoon. The shared pastures have been divided nominally into plots for 85 families. The pasturelands provide fodder for animals and wood for shelter, fuel, and household items’ for the people of Sagatadi.

As a result of Prayatna Samiti’s work, the local community are involved in the management of the commons and are autonomously managing the shared resource. This has given them a sense of ownership of the project, and for the past 25 years they have managed to maintain their commons using this tool.
PARTICIPATORY LAND REGULARISATION

THE TOOL
This tool facilitates the development of a community-led land regularisation process, based on commercial community projects that are mutually beneficial to communities who were previously in conflict with one another. Community members use dialogue and agree to work together to enhance the productive quality of their common land resources, resulting in a participatory land regularisation process based on the customs and traditions of both communities.

ITS GOALS

- Participatory land conflict resolution
- Promoting diverse traditional land-based livelihood systems
- Encouraging dialogue between indigenous peoples and local communities to reconcile the traditional tenure systems of indigenous peoples with the sedentary tenure systems of the other communities
- Facilitating trade between indigenous peoples and local communities where there is a history of conflict
- Mutual enrichment of natural forage resources to improve the productive quality of pasturelands
- Creation of land ownership and land use contracts based on customary land tenure systems

EXPECTED OUTCOMES

- Strengthened diverse traditional livelihoods and increased income for families dependent on land-based livelihoods
- Participatory and community-led commercial activity
- Balancing the land rights and interests of diverse communities
- Restoration and sustainable management of common land

ACTORS INVOLVED
CSOs, local NGOs, local communities, government departments.

ALREADY TESTED BY
FUNDAPAZ (Argentina)
https://www.landcoalition.org/enregions/latin-america-caribbean/member/fundapaz

FURTHER INFORMATION
Methodology of Chain Transfer for Creole and indigenous families

HOW IT WORKS

A participatory land regularisation process starting with community-led, mutually beneficial commercial activities assists previously conflicting communities to work together to resolve their land conflicts. The communities engage in dialogue and agree to work together to enhance the productive quality of their common land resources in order to increase mutual benefits from the land. Through agreement, the conflicting communities agree to regularise their land rights for their mutual benefit.

PARTICIPATORY LAND REGULARISATION STEP-BY-STEP

1. PLANNING
The success of any project hinges on proper planning. This includes assessing the local community, their priorities, and their willingness to collaborate and work together in a project and encouraging community-led, bottom-up solutions. When conducting a baseline assessment, it is essential to keep in mind the history of the conflicting communities, including their cultural, ethnic, religious, and settler histories. It is also essential to identify national and international laws that protect the conflicting local tenure systems of the communities.

Other international organisations such as Heifer International have developed methodologies such as the pase en cadena or the “chain of solidarity” to assist previously conflicting farmers to work together.

2. IDENTIFY DIVERSE AND CONFLICTING TENURE SYSTEMS
It is critical to identify the diverse systems of the communities that are in conflict, and the resources that are sources of conflict. Indigenous peoples’ livelihood activities may include hunting, gathering, fishing, etc., based on the availability and diversity of natural resources in their communities. This may require common land ownership and use systems, while the livelihoods of incoming communities may be based on sedentary crop and animal farming, which often encourages private ownership of land. Conflicts will often include issues involving indigenous peoples’ territorial rights and their access to, and use and ownership of, resources.

It is also imperative to identify the natural resources that have brought the communities into conflict: these may include land, water, forestlands, pasturelands, or access to timber and non-timber forest products.
3. ENCOURAGING DIALOGUE AND INCLUSIVE PLANNING

The administrative and judicial processes for resolving land conflicts are invariably long and tedious, and often cause unnecessary waiting time before a conflict is resolved. Therefore, communities are encouraged to engage in building mutually beneficial trade networks. Farmers are encouraged to build a network based on mutual respect, fairness, sustainability, cooperation, and solidarity.

All the resources that are important to the communities are used in common for the benefit of all community members. These can include domestic animals, fruit trees, bees, seeds, land, access to pasturelands for foraging, water, infrastructure, and knowledge sharing.

Community members are encouraged to design mutually beneficial rotation systems. For example, pastoralists are given access to pastures, increasing the productivity of their livestock. In exchange, they deliver animals to a beneficiary family. The logic is that an animal is given in exchange for the right to access fodder.

4. LAND REGULARISATION

As the communities begin to trust each other, the possibility of discussing issues relating to the occupation and regularisation of land is introduced. If the communities agree on a model of land occupation, use, and access, the agreement is documented in a binding contract. The local government is also engaged in the process of registering the land rights.

5. CREATION OF COMMUNITY RESOURCE MANAGEMENT INSTITUTIONS

As community projects take shape, local institutions are set up for the management of common resources. For instance, if the communities have livestock, a fodder fund may be set up to facilitate the collection of fodder bales for the benefit of community members.

In the province of Salta, Argentina, indigenous peoples and the peasant Criollo population had been living in conflict over land and their different tenure systems for over 100 years. The indigenous communities wanted to maintain their traditional economy based on hunter-gathering and fishing, while the Criollo peasants sought to promote more sedentary agricultural practices and tenure systems. As a result, the Criollos and indigenous peoples came into conflict over access to land, water, pastures, and forests.

Argentina has recognised the land rights of indigenous peoples in various ways, including in its 1986 Constitution, by approving Law 26160 of 2006 that facilitates land regularisation and prohibits the eviction of indigenous peoples, and by acceding to the United Nations Declaration on the Rights of indigenous peoples (UNDRIP) in 2007. However, enforcing the rights of indigenous peoples often involves prolonged administrative and judicial processes, making it very difficult for them to enjoy their rights.

In order to put the natural resources of the area to good use, the indigenous communities of Wichi La Purísima, Ñandutí, Las Muses, and Barrio initiated a pase en cadena (chain of solidarity) between Criollos and indigenous peoples, allowing communities and their families to breed domestic livestock for subsistence.

Through the pase en cadena, the farmers managed to build a solidarity network based on mutual respect and sustainable cooperation.

Productive activities included cooperation in rearing domestic animals, access to non-timber forest products, bee-keeping, knowledge sharing, sharing of seeds, use of land, access to pasturelands, water infrastructure, and coordinated construction of common assets such as community dams. The success of the collaboration served as a good basis to introduce negotiations around land regularisation. Through dialogue and joint work, FUNDAPAZ and its partner Heifer International were able to facilitate discussions related to the occupation and use of lands. The communities reached consensus on their land tenure systems. The agreement was documented and signed, and is a legally binding document.

On 4 December 2008, the Criollo peasant families and indigenous peoples signed a contract relating to Fiscal Lot 26, and the newly established Asociación de Pequeños Productores del Lote 26 has created a rotating fodder fund that assists families with bales of alfalfa for fodder, with about 300 beneficiaries. The mutually beneficial collaboration between Criollos and indigenous peoples has seen membership expand by a further 100 families.
HARMONISATION OF LAND MAPPING METHODOLOGIES

THE TOOL
A process to reach consensus on a common and locally acceptable land mapping methodology to be used within a country by land users with diverse land tenure systems. The tool facilitates the harmonisation of different land mapping methodologies used by local communities or institutions, interacting with them to demarcate their land and thus protecting their customary land tenure systems.

ITS GOALS
- Participatory land conflict prevention and resolution
- Development of a harmonised land mapping methodology, endorsed by the state
- Demarcation of indigenous peoples’ land
- Protection of collective property rights of local and indigenous peoples

ACTORS INVOLVED
CSOs, local NGOs, indigenous peoples and local communities, INGOs, government departments, the private sector, consulting firms, parliamentarians, research institutions.

ALREADY TESTED BY
CED (Cameroon)
https://www.landcoalition.org/en/regions/africa/member/ced

HOW IT WORKS
The tool aims to create a harmonised participatory land mapping methodology that is generally accepted and is used to map lands belonging to communities with diverse, conflicting, and often traditional land tenure systems. The maps are then used by communities to claim their land rights.

HARMONISATION OF LAND MAPPING METHODOLOGIES STEP BY STEP

1. ASSESSMENT OF LAND MAPPING METHODOLOGIES WITHIN THE COMMUNITY
The first stage should include a study to gather and analyse all participatory maps produced in the community over a determined period of time in order to understand their strengths and weaknesses, the methods used, methodology authors and users, and disparities that have resulted from the use of different methodologies. The methodology authors and active method users are invited to technical meetings to prepare the common community mapping protocol.

2. DEVELOPING A COMMON METHODOLOGY
The technical committee of methodology authors and users is engaged in discussions about the development of a common community land mapping protocol. The technical committee assesses the similarities and differences between their methodologies, and decides on alterations that are necessary for the development of a harmonised mapping methodology.

3. FORMING A STRATEGIC ADVISORY GROUP
A Strategic Advisory Group (SAG) comprising relevant government representatives, members of parliament, traditional leaders, and indigenous peoples’ representatives is established to provide inputs on the mapping protocol. Their inputs include highlighting what needs to appear on maps and techniques to be used to conduct a participatory mapping exercise. The inputs of the SAG are used to guide the work of the technicians who will prepare the common community mapping protocol.

4. PILOT TESTING AND REVISION OF METHODOLOGY
The first draft of the methodology is tested at pilot sites selected for their representativeness of issues that require participatory mapping as a means of settling community disputes. Selected sites may include areas where internally displaced populations, pastoralists, or indigenous peoples claim their land rights. Based on the results of the pilots the methodology is revised, and the final results are discussed with the national agency in charge of cartography, to ensure compliance with technical standards.

EXPECTED OUTCOMES
- Protection of community land rights
- Community consensus on land mapping methodology
- Development of a harmonised and common community land mapping protocol

FURTHER INFORMATION
Development and harmonisation of land mapping methodologies
https://thetenurefacility.org/country/cameroon/

FROM THEORY TO PRACTICE
Although Cameroon has a dual land tenure system, customary land rights are often not fully protected under state law, while registered land rights receive better protection. This has resulted in the exploitation of lands held under customary title. The law allows the use of participatory mapping as a means of identifying and protecting community land rights. Although NGOs have supported local community members to conduct participatory mapping of their community lands, there is no set methodology. As a result, different NGOs have designed and implemented different, and often conflicting, participatory mapping methodologies. This has resulted in different actors designing different and irreconcilable maps of the same pieces of land, leading to the disqualification of participatory mapping as a reliable tool for identifying community land rights and resources.

To remedy this, the Centre pour l’Environnement et le Développement (CED) partnered with Rainbow Environment (a private consultancy firm), government representatives, the Rainforest Foundation UK (RFUK), the Forest Peoples Programme (FPP), community leaders and local and indigenous community members to develop a harmonised and generally accepted land mapping methodology. The project was funded by the International Land and Forest Tenure Facility.

Actors involved in community mapping in the past and “owning” or using a mapping methodology were approached and invited to collaborate in the design of the common methodology. Community representatives, government officials, and private sector actors were involved in this discussion, as a way to build consensus on the need for a common community mapping methodology and on the need to recognise and protect communities’ land rights.

The harmonised land mapping methodology was endorsed by all the actors involved, including the state. It can be used for a number of processes, including environmental impact assessments (EIAs), the prevention and management conflicts over land and resources, the designation of effective land use planning processes, and the development of natural resources management plans. It can also be used for dialogue with local societies, and has informed the ongoing reform of the land law. The National Institute of Cartography has been mandated to act as the repository for all community maps prepared according to the methodology.

As a result of the use of the new and harmonised mapping process, Mbororo pastoralists and other customary land owners have managed to legitimise their claims for use and ownership of their customary land, highlighting the relevance of participatory mapping as a key tool for land use planning and local development. Organisations such as the World Bank, Agence Française de Développement (ADF) and Cameroon’s Programme National de Développement Participatif (PNDP) have expressed their interest in using the new methodology in their development projects.
COMMUNITY–GOVERNMENT ENGAGEMENT STRATEGIES FOR THE RECOGNITION OF CUSTOMARY LAND TENURE SYSTEMS

THE TOOL
A process for engaging government on the recognition of indigenous peoples’ land tenure systems through the co-management of archaeological heritage sites with indigenous communities.

ITS GOALS
- Fair recognition of customary land tenure systems of indigenous peoples
- Protection of natural ecosystems and sacred lands of indigenous peoples
- Promotion of free, prior, and informed consent of indigenous peoples before establishing heritage sites on their lands
- Promotion of co-management of heritage sites with indigenous peoples

ACTORS INVOLVED
CSOs, local NGOs, local communities, government ministries.

ALREADY TESTED BY
Fundación Tierra (Bolivia)
http://www.landcoalition.org/en-regions/latin-america-caribbean/member/ftierra

FURTHER INFORMATION
Participatory decision-making processes to manage the archaeological heritage of indigenous communities

EXPECTED OUTCOMES
- A defined community–government engagement strategy
- Recognition of the land rights of indigenous peoples for participatory and long-term community land use planning
- Enforcement of free, prior, and informed consent of indigenous peoples in the establishment of archaeological heritage sites on their lands
- Protection of the culture, religion, and sacred lands of indigenous peoples
- Co-management of heritage sites

HOW IT WORKS
Community–government engagement strategies aim to create the necessary capacity within communities for the protection of indigenous peoples’ community land rights.

COMMUNITY–GOVERNMENT ENGAGEMENT STRATEGIES FOR THE RECOGNITION OF CUSTOMARY LAND TENURE SYSTEMS STEP-BY-STEP

1. COMMUNITY MOBILISATION AND SENSITISATION
Engagement with local communities is essential because it gives community members a platform to identify their land use priorities. Community meetings are used to sensitise communities of any violations of their land rights and their right to free, prior, and informed consent (FPIC) before any alterations are made to their community lands.

Community meetings present an opportunity to elaborate municipal laws that authorise developments on the lands of indigenous peoples. Furthermore, through these meetings, community members are able to express their concerns about developments that are planned to take place on their historical and cultural territories.

2. COLLECTIVE COMMUNITY ACTION
The community is empowered to engage in dialogue and agree on a collective action plan and proposal for the co-management of their cultural heritage sites. The proposal is the result of an internal dialogue and negotiations, and so it contains all the concerns of the local community. Important considerations include the FPIC of indigenous communities and the introduction of rights and obligations for communities and the government.

3. GOVERNMENT ENGAGEMENT
Any state initiative that seeks to regulate ownership and use of indigenous peoples’ heritage territories must consider local perceptions about cultural heritage. Given the importance of the cultural rights of indigenous peoples, the government is approached on the basis of intercultural dialogue. This type of approach allows the government to consider the concerns of the community while it carries out its duties within the territories of indigenous peoples. The government is a major stakeholder in land governance, and this approach allows it to reconcile municipal and state administration with the vision of local communities.

EXPECTED OUTCOMES
- A defined community–government engagement strategy
- Recognition of the land rights of indigenous peoples for participatory and long-term community land use planning
- Enforcement of free, prior, and informed consent of indigenous peoples in the establishment of archaeological heritage sites on their lands
- Protection of the culture, religion, and sacred lands of indigenous peoples
- Co-management of heritage sites
4. CO-MANAGEMENT OF INDIGENOUS HERITAGE SITES

A collective action plan is presented as an opportunity for the state to include indigenous peoples and local communities in the management of heritage sites. Although the government has the mandate to manage archaeological cultural heritage sites, the inclusion of peasant and indigenous communities in their co-management strengthens relations between the government and civil society.

Furthermore, co-management of cultural heritage sites promotes continuous, informed and intercultural dialogue, generating alliances between government and civil society. A horizontal relationship is formed between government decision-makers and farmers by strengthening informed and intercultural dialogue.

The Lake Titicaca basin of Bolivia is an area inhabited by Aymara indigenous peoples and peasant communities, who are often excluded from land-related decision-making processes. Distrust between local communities and government authorities, advisors, technicians and other professionals is caused by a top-down, "solution"-oriented governance model, which disregards the FPIC of the local community when any construction project is undertaken on their ancestral lands.

The local municipal government sought to protect archaeological sites that existed within the territories of indigenous peoples. The indigenous community had not been consulted about the preservation and management of these sites, resulting in mistrust between them and the local government. The sites are part of the indigenous culture and heritage; for this reason, linking the management of archaeological resources with peasant organisations is fundamental, as it assures indigenous and other local communities that they are playing a part in the preservation of their own history and culture.

To remedy the situation, Fundación Tierra worked with the municipality and the local community to encourage intercultural dialogue, a process that has allowed the local government to combine its duties and functions with its obligations to consult with the community on issues affecting their ancestral territories. Fundación Tierra successfully reconciled two approaches that often come into conflict, municipal administration and community vision.

As a result, the Aymara indigenous and peasant communities have been empowered to participate in decisions relating to their land, and the municipality’s legitimacy as an organ of the state and public administrator has been confirmed. Based on intercultural dialogue, 15 rural municipalities that host 117 rural communities have been improved. Furthermore, municipal laws for the protection of archaeological resources have been reviewed to include intercultural exchanges as a prerequisite for establishing and managing archaeological sites in the territories of indigenous peoples.
International Land Coalition (ILC)

ILC is a global alliance of civil society and intergovernmental organisations working together to put people at the centre of land governance. The shared goal of ILC's over 250 members is to realise land governance for and with people at country level, responding to the needs and protecting the rights of women, men and communities who live on and from the land.

ILC’s Database of Good Practices

We've created a space where land rights practitioners can look for and find inspiration and solutions to the challenges they face on a daily basis. ILC's Database of Good Practices is where you can learn from ILC members and adapt methodologies and tools that we know work!

Visit the Database to learn, share and be inspired!

www.landcoalition.org/good-practices