

*A Synthesis Report on*

# The Fourth National Gathering of Indigenous and Community Conserved Areas (ICCAs) in Nepal

17 - 18 December, 2012

Kathmandu, Nepal

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**ORGANIZED BY:**



ICCA  
Network  
Nepal

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## 1. INTRODUCTION

The public dialogues and discussions on Indigenous and Community Conserved Areas (ICCAs) in Nepal started from the first national gathering of leaders and representatives of the community conserved areas held in 2009 in Kathmandu. This national gathering was a milestone where an Ad Hoc ICCA National Committee was formed. The second national gathering, held in 2010, with the representation from different eco-regions of the country, then formed an ICCA Network Nepal. In this national gathering, six members were nominated as secretariat members with ForestAction Nepal as the secretariat office. This gathering also gave mandate to the secretariat members to proceed to obtain its national legal status. The secretariat members also decided to put their efforts for the National Federation. This committee then finalized its constitution and proceeded for the registration of the national federation. In December 2011, the 3<sup>rd</sup> National gathering of ICCAs was organized and the participants again decided to put their efforts for registering a national federation. Nevertheless, the national federation could not be registered until date due to some official requirements and objections.

The national gathering is used as a platform for the ICCA members to introduce each other and discuss on their agenda and future actions for their policy advocacy and lobbying. In this background context, the 4<sup>th</sup> ICCA National Gathering was held on 17-18 December, 2012 with an aim to update on individual activities and to discuss the future directions.

The program was jointly organized by the ICCA Network Nepal and ForestAction Nepal. The agenda of the two days national gathering program was as follows (See annex 1 for details of the program schedule):

**Day 1:** Sharing updates of ICCA Network Nepal and discussion among participants of how they are conserving biodiversity.

**Day 2:** Understand and listen the responses of other stakeholders on the relevance of ICCAs in Nepal and discussion on networking and developing future actions and strategies for their recognition in Nepal.

Total of 51 individuals participated in the first day gathering. Similarly, 70 individuals participated in the first half of the second day. On the first day, the program was chaired by Mr. Man Bahadur Gurung, secretary of ICCA Network Nepal. Following the welcome speech, Dr. Naya Sharma Paudel from ForestAction Nepal and Mr. Somat Ghimire from Community Development Organization (CDO) shared

their opinions on the context of protected areas (PAs) in Nepal (See annex 2 and 3 for list of participants).

## **2. DISCUSSION ABOUT THE CONTEXT AND UPDATES ON THE ICCA NETWORK NEPAL**

On the first day, four individuals shared about some specific issues of PAs and updates of ICCA Network Nepal. The summary of the opinions is discussed in detail below:

### **DR. NAYA SHARMA PAUDEL, FORESTACTION NEPAL**

Dr. Paudel shared his experiences on “*brief history of PAs*”. The summary of his speech:

*“It is fact that biodiversity conservation in different forms and nature have not been identified and recognized by the modern conservation practices. PAs in Nepal also have the same history. The establishment and declaration of PAs in different forms did not consider the issues and concerns of locals including the indigenous people in Nepal. The formal conservation practices also did not consider the cultural diversity of the people that are significant to biodiversity conservation.*

*The formal biodiversity conservation concept and practice developed in the west principally and practically tried to separate the nature with the culture which gradually created contestations and conflicts. As a result of the conflict and problems created by the modern conservation system, the relevance of the cultural diversity in conserving biodiversity was felt necessary and has gradually gained attention of the concerned stakeholders, including the state. Eventually, several international events, laws, policies, decisions and declarations were made in this regard.*

*The government officials of Nepal and delegates have been participating and listening about ICCA issues in the international and national events. Many of them are also becoming aware of the international laws and policies that respect, recognize and provision the relevance of supporting customary laws and practices of indigenous peoples and local communities. As a result of these participations, the government officials and policy makers have started recognizing the importance of ICCAs in biodiversity conservation. Therefore, it is a right time to forge solidarity and put concerted efforts to gain recognitions of such community initiatives in biodiversity conservation. So, ICCA Network Nepal has this space for furthering the community solidarity and to gain recognition in Nepal.”*

## SOMAT GHIMIRE, COMMUNITY DEVELOPMENT ORGANIZATION

Mr. Somat Ghimire shared on how formal PAs have negatively impacted the people, particularly the indigenous people, dependent on the natural resources in and around the PAs. The summary of his presentation is discussed below:

*“The diversity of the conservation practices and experiences has been deliberately neglected by the state. But now, with the changing social and political context and scenarios of the country, local people and indigenous communities started resisting states exclusionary laws and policies. In a democratic state, cultural diversity should be respected, where people will have the rights to make their own decisions. In the present changing socio-political context, biodiversity conservation will be possible when democratic practices is ensured and entrusted. In this practice, local people have rights to decide on their issues and concerns themselves. So, recognizing cultural diversity will be a better way to establish democratic practices in biodiversity conservation. It will help to ensure justice in the society, conservation of the existing biodiversity, democratic norms, vales and practices, and livelihood rights of the indigenous people.*

*So, we should raise the question of who (businessman, political leaders, government officials, or others) will conserve the biodiversity. Recognizing local conservation practices develops the environment of better access of local people in the dialogue and discussion of conservation because local leaders automatically become accountable towards the people rather than towards the state or government. The diverse cultures do have diverse forms of cultural values and practices related with biodiversity. But states always tried to separate these relations in the name of environment and biodiversity conservation. There is also a contradiction in the understanding and practice of democracy because the democratic principles and practice has been at odds in the country where the state has been trying to centralize all the decision making power related with the biodiversity conservation and natural resources.*

*The indigenous people and local communities have been arguing that they can ensure democracy, ensure conservation of biodiversity and social justice themselves and therefore want to reduce state’s burden on biodiversity conservation. Whereas state is not accepting people's proposal rather, the state wants to centralize all the decisive powers blaming that local people are the exploiters of biodiversity and the environment.*

*The government has somehow initiated some progressive policies in the biodiversity conservation arena however; almost all of the decisive powers are still centered with the state. State is just dramatizing the participatory conservation in the last couple of years but without decentralizing the rights to the local people.”*

## **JAILAB RAI, FORESTACTION NEPAL**

Mr. Jailab Rai delivered a presentation on the concepts of ICCAs and the emergence of this concept in international and national context of the biodiversity conservation discourses (See annexes 3 for presentation slides). Summary of his presentation is discussed below:

*“Although the concept of ICCAs is new however, its practices are as old as the human history. Conceptually, ICCAs are the areas or territories conserved, managed and utilized by the indigenous people and local communities. They conserve, manage and utilize these territories through their customary laws and practices.*

*The concept of ICCA originated in the biodiversity conservation discourses as a result of the critiques and inadequacy of the modern protected area systems, whereas the introduction of formal PAs is a result of states understanding of local people as exploiters of nature and biodiversity. Talking about PAs and biodiversity conservation in Nepal, hundreds of sites and areas have been conserved, managed and utilized by the local communities and indigenous people through their customary laws and practices. They exist both inside the formal PAs and outside of it.*

*The rapidly increasing size and numbers of PAs in different forms have been creating lots of questions in Nepal. It is because these PAs have lots of negative impacts upon local communities and indigenous peoples including impacts upon their traditional livelihood of indigenous people and local communities dependent on the local resources. So, recognition of ICCAs in the states laws and legislations is our issue of discussion in this gathering. The government is not ready to initiate policies and laws that recognize ICCAs although they accept the term ICCA in the public interaction and media.”*

## **ANG BAHADUR LAMA, ICCA NETWORK NEPAL**

Mr. Ang Bahadur Lama shared about how ICCA Network was formed in Nepal (See Annex 4 for his presentation slides). The summary of his presentation is discussed below:

*“Recently, more than 30 communities representing diverse eco-regions are the members of the ICCA Network Nepal. The members of the network have been conserving biodiversity in different ways through local customary laws and practices. Still this network has to identify lots of communities and invite them for its membership.*

*The formation of this network and the increasing number of its members is the outcome of more than four years long effort through discussions, interaction and studies. It was initially conceptualized during the first national level interaction in 2009. It was through this gathering, the ICCAs Ad Hoc Committee was formed. And then some of the preliminary studies (by ForestAction Nepal) were conducted subsequently.*

*At least one national gathering is organized every year to discuss on the strategies for future actions. For example, in 2010, the second national gathering was organized which formed the ICCAs Network Nepal. The gathering also decided to put forth efforts to acquire the legal status of ICCAs in Nepal. As a result, the ICCAs Network Nepal secretariat members finalized their constitution for ICCAs National Federation.*

*Along with some preliminary studies, the third national gathering held in December 2012 also re-enforced for the efforts to register ICCAs national federation. Now we are here in our fourth national gathering. We have been constantly engaged in the policy debates and dialogues including delegations to the related government offices and departments for our recognition. We are also constantly trying our best for registering ICCA National Federation. However, the promotion and advancements of the ICCAs have lots of challenges ahead.”*

### **3. SHARING ABOUT THE STATUS OF CONSERVATION ACTIVITIES BY ICCA MEMBERS**

At the end of the first day and second half of the second day, all of the ICCA representatives present briefly shared about their conservation activities in their communities. The summary of the ICCAs and the respective conservation activities is presented in the matrix below.

<b>SN</b>	<b>Name of the ICCA</b>	<b>Conservation Activity</b>
1.	Pungmo Community Conservation Areas	It is a rangeland conserved by Bompo religious communities. The conservation of the rangeland is based on the customary rules, religious beliefs and practices. Yulchim is the customary practice of

	(Dolpa)	<p>the people in this area. Youl in the local language means "village" and Chim means "representatives" or "leaders". So, all the decisions about the resources and areas are done according to this system. The establishment of She-Phoksundo National Park and its interventions has been gradually discouraging these customary practices. Similarly, the belief of non-sacrificing and non-violation culture is encouraging local people to conserve biodiversity in the area.</p>
2.	Khumbu Sherpa Conserved Areas (Solukhumbu)	<p>Khumbu ICCA is composed of grazing lands, religious forests and sacred landscapes conserved by the Sherpa indigenous community. The conservation of the area is based on the customary rules and practices developed through their religious norms and values.</p>
3.	Namuna Buffer Zone Community Forest (Nawalparasi)	<p>This Buffer Zone Community Forest originally is the settlement of Tharu indigenous people. Currently, due to increasing migration, there is a presence of heterogeneous community. It is managed by local user committee according to the national park act and buffer zone regulations. The conservation of vulture is one of the important initiatives undertaken in this area.</p>
4.	Choyatar Community Forest (Ilam)	<p>This is a community forest managed by women community forest user group. All of the executive members of this community forest are women. In this area, one of the vulnerable wild animal "red panda" is conserved through the community initiatives. Because of these initiatives, now hundreds of domestic and international tourists pay visit in this area and they are earning from the entrance fee from these tourists.</p>
5.	Mabutham Community Forest (Ilam)	<p>This is traditionally a Limbu territory bordering Nepal and India. Recently Mabutham Community Forest is established to conserve forest of the area but the establishment of national park in India (near this CF) has displaced the Indian herders. Consequently they</p>

		started to penetrate into the Nepal's territory and exploit this community forest areas.
6.	Maipokhari Conservation Area (Illam)	This is one of enlisted Ramsar site in Nepal. It is covered with forest areas and a small lake (pond) in the middle part of it. This beautiful lake provides shelter for innumerable plant species. Local people have been managing and conserving this area through a management committee since a decade. This area is conserved and managed as religious site.
7.	Mal Pokhari Conservation Area (Illam)	This is a small pond situated in the middle part of Soyang village of Illam district covering about 5/6 Ropani of its land area. This is managed through a village conservation committee by collecting funds from among the villagers. The water of this pond provides shelters to several plant species and fishes. However, the villagers do not eat the fishes and any plants of this pond because of the belief that one will get misfortune if he/she use or eat anything from this pond. There is a saying that, once when a villager caught a fish from this pond and brought to home then immediately all of his family died before consuming it. So with this belief, villagers never harvest anything from this pond.
8.	Godawarikunda Community Forest (Lalitpur)	This community forest is conserved by the local communities through a user committee. There is a religious temple on the foot of the community forest. The forest area above this temple is conserved through the religious beliefs of the villagers.
9.	Kanchanjungha Conservation Area (Taplejung)	Established in 1997, Kanchenjunga Conservation Area is a protected area in the eastern Himalayan region of Nepal. It covers an area of 2,035 km <sup>2</sup> In the north, it adjoins to Qomolangma Feng National Nature Reserve in Tibet, and in the east the Kanchanjunga Biosphere Reserve in Sikkim. The landscape of the area comprises cultivated lands, forests, pastures, rivers, high altitude lakes, glaciers

		and two peaks of Kanchenjunga. The local community users groups have created their own fund for the conservation and management of this area. The management committee of this area has good coordination and collaboration with the neighboring countries and protected area management committees.
10.	Ganjedital Conservation Area (Rupandehi)	This pond is situated in Rupandehi district, in the southern plains of the mid western Nepal. This is a natural pond that covers about 55 hectares of area. This pond is managed by the local management committee.
11.	Kalika Community Forest User's Group (Dang)	This is a community forest managed by the community user's group for more than three decades. Formally, it has been handed over to the community in 1994 by the government.
12.	Gaurisankar Conservation Area (Dolakha)	This is a Conservation area declared in 2010. There are many sites and areas that have been managed and conserved by the indigenous peoples and local communities. Many of the sites are religious sites and religious forest managed and conserved through religious beliefs. However, the declaration of this larger area into a conservation area and officially handing over all management responsibility to a semi-government institution NTNC (National Trust for Nature Conservation) has been questioned on how the conservation roles and contribution of local communities would be recognized and acknowledged.
13.	Tsum Valley Conservation Area (Gorkha)	This is gorge of the Kaligandaki river in North-West Nepal. It falls within the Manaslu Conservation Area. It shares border with Tibet. People in this area are Buddhists by religion who believe on non-sacrificing and non-violence culture. They have declared this area as non-violent area where people do not practice sacrifice of animals.
14.	Santaneswor Mahadevsthan Religious	This is a religious pilgrimage situated in the Southern aspect of Kathmandu valley. It is conserved and managed by the local

	Conservation Area (Lalitpur)	management committee voluntarily devoted to the management and development of this area as a one of the most famous religious pilgrims for Hindu's. It covers around 150 Ropani of land area covering community forest areas just beneath to this religious site.
15.	Taudaha Conservation Area (Kathmandu)	This is small but very beautiful pond situated in the South-West corner of Kathmandu valley. It covers around 94 Ropani's of area. It is believed that this pond was created by god when Kathmandu valley was drained out for human settlement and this pond was created for the settlement of serpent god. So, the local people believe that if one takes anything out of this pond, he/she suffers misfortune in his/her family. Similarly, local people also believe that the serpent god provides rain in the time of need and save them from other misfortunes. The local people have their management committee to manage this pond. They earn some funds for management through tourist entry fees.
16.	Bajrbarahi Religious Forest (Lalitpur)	This is a religious forest, officially handed over to the local community. The local management committee has been taking overall responsibility of managing this religious forest area. The local community people have a belief that if one takes anything from this forest area, he/she suffers from family misfortunes. So with this belief, the local people never take any of the forest products from this area.
17.	Akaladevi Chepang Community Forest (Chitwan)	This community forest is managed and conserved by local Chepang indigenous people. Although local people have been demanding for legal hand over of the forest to the community for a long time, the state has not done it yet. The Chepang communities are conserving this forest with their spiritual beliefs associated with the forest. According to their belief, the forest is a shelter for different gods and deities. They worship forest gods in different names and at occasions and believe that destroying or cutting trees in this forest

		result in misfortune among the family and the village.
18.	Rupa Tal Conservation Committee (Kaski)	This lake is conserved by local community groups. Community people have formed a savings and credit and through this institution, local people have been managing the lake. Moreover, the communities have been conserving and generating incomes from this lake. The community people are playing proactive role for conservation of the Rupa lake watershed area. Households (more than 700) in the watershed area are now member of this saving and credit.
19.	Khata Corridor (Bardia)	Khata Corridor acts as landscape connectivity for biodiversity conservation. Local communities are active in conservation related activities through conservation committees.
20.	Adheri Charchare Community Forest (Palpa)	This community forest is conserved by the local people through the formation of a user committee. It was also once selected as the best CF in the district. Local community is mobilized for the conservation and management of this area through their user's committee.
21.	Langtang National Park (Rasuwa)	Langtang National Park is a national park in Nepal and was established in 1976 as the first Himalayan national park. This PA covers an area of 1,710 km <sup>2</sup> and encompasses Nuwakot, Rasuwa and Sindhupalchok districts of the central Himalayan region including 26 Village Development Committees. Number of sites of this national park is still conserved and managed by the indigenous communities through their tradition and customary laws and practices. However, their practices and contribution have not been recognized so far by the state.
22.	Basuling Devdharma Samiti (Baitadi)	This is a religious forest managed and conserved by local community. The conservation of the area is done because of their religious beliefs, norms and values.

23.	Bahraiya Tal (Bardiya)	It is a small pond situated in Bardiya district, in the South-West plains of Nepal. It is conserved and managed by Tharu indigenous community. The Tharu's of this area have cultural and religious beliefs associated with this pond. However, when the local government (district chapter) started permitting businessmen for fishing (from around mid 1980s to mid 2000s) the condition of this pond deteriorated. But finally, it is now under the management control of local indigenous communities since last 5-6 years and the conservation of this pond is gradually improving.
24.	Suketel Conservation area (Solukhumbu)	This is a small pond situated in the South-East of Solukhumbu district in eastern Nepal. This pond is surrounded by patches of forest (pine forest) and small bushes. The local people have religious and mythical belief on this lake. It is situated in the top most part of the Jubu village, one of the village development committees of Solukhumbu district. The people of this area worship this pond and consider the temple near the pond as shelter of the village deity.
25.	Kirat Ban Conservation area (Lalitpur)	This is religious forest conserved and managed by Limbu and Rai (commonly called Kirant) people in Nepal. It is situated in the Southern aspect of Kathmandu valley. This forest area is conserved by a management committee.
26.	Jalthal Community Forest (Jhapa)	This is a community forest in Jhapa district in the South Eastern plain of Nepal and is rich in terms of biodiversity. This forest is conserved by the local communities living around the area. Earlier, the area used to be a national forest and was prone to timber smuggling and was massively degraded. But now, the local communities are conserving this area voluntarily and effectively.
27.	Panchase Forest Area (Parbat, Kaski and Shyanja)	This forest area is conserved and managed by the local communities for a long time. This forest area is rich in biodiversity and has been providing shelter to hundreds of animal species including many of

		the endangered species. There are a number of temples and religious places inside the forest area. The local communities have religious and cultural faiths and beliefs associated with the forest areas and the temple. With these religious beliefs, the local communities have been conserving these forest areas. The forest is also providing livelihoods to the local people. But now, they are in a dilemma when the government declared this forest area as Protected Forest in 2011.
28.	Sikless as Indigenous and community conserved area (Kaski)	It is a part of Buffer Zone area of Annapurna Conservation Area (ACA). This area is covered with traditional grazing land, religious forest and other conserved forest areas. The local communities are conserving and managing these resources through their own customary laws and practices. Chiwa is their traditional village head and he serves the leadership role in every issues related to their villages and resources. However, the state's interventions through local government and management interventions of ACA have gradually affected their practices.
29.	Botes Conserved Territory (Nawalparasi)	Botes are indigenous people residing in their specific locations along the riverside. By traditional occupation, they are fisherman and boatman. Narayani river is one of their homelands. However, the establishment of Chitwan National park and restrictive policies imposed by the park authority excluded them from their traditional occupation. They have been struggling for their traditional rights to practice their occupation and access upon their traditional territories.

#### 4. BAN CHAUTARI: MULTI-STAKEHOLDERS INTERACTION ON ICCA

A total of 70 individuals (representing different ICCAs, departments, organizations, journalists etc) participated during the interaction. Mr. Jailab Rai from ForestAction Nepal presented a paper entitled ***“Role of Indigenous and Community Conserved Areas (ICCAs) in biodiversity conservation in Nepal”***. Moreover, five panelists (namely Hari Roka as political analyst, Apsara Chapagain as Community rights

activists, Professor Ram Prasad Chaudhari as Academician, Bishwonath Oli as government official and Man Bahadur Gurung as an ICCA leader) were invited to respond upon the presentation and share their personal opinions and responses about the relevance of ICCAs in biodiversity conservation in Nepal.

Subsequently during the plenary session, all other participants have shared their personal opinions and responses about the issues and the presentation as well. In conclusion, all panelists and participants have appreciated the concept of ICCAs. However, there remained some controversies and contradictions about the relevance of promoting and advancing ICCAs with clear legal and policy provisions. The government delegates appreciated the concept; however they responded that the new policies and laws is not required for the recognition of ICCAs. They said that the existing policies and laws are sufficient to recognize the ICCAs in Nepal. Similarly, the activists and representatives from the Community Forest Users Group also appreciated the concept but they showed their skepticism over promoting ICCAs as overlaps of the Community Forest Concept and practices. They responded that practices like ICCAs are already there in many of the CFs and such practices are legally recognized in the forest act. However, academics, political leaders and some community rights activists and ICCA leaders have argued for the needs of new policy and legislative measures to recognize ICCAs and similar practices in Nepal (See Ban Chautari report for details of this interaction).

## **5. DISCUSSION ON FUTURE ACTIONS AND STRATEGIES**

The participants of the ICCA national gathering finally discussed about the future actions for promoting and advancing their movements for the legal recognition and policy advocacy. The discussion mainly focused on two issues: one is legal recognition of ICCAs in the form of ICCA National Federation; and sustainability of ICCA campaigns for future actions.

### **5.1 DISCUSSION ON ICCA NATIONAL FEDERATION**

The members of the ICCA Network Nepal, in support of ForestAction Nepal and other national and international organizations, have been constantly engaging in the registration of their national federation. Mr. Jailab Rai from ForestAction Nepal briefly shared about how the concept of registering national federation emerged and what kinds of efforts have been in place. Following this, a lawyer by profession, Mr. Deependra Rai, briefly shared about the reason on why the ICCA Federation has not been registered yet and what should be done for further processes.

The lawyer said that the ICCA federation could not be registered because of the varying names of the ICCA members applying for the federation. He also said that *“the proposed name of the federation has*

*words ‘indigenous’ and “conserved”, but many of the member organizations have excluded these words. So, there must be at least seven members with similar names in order to register a national federation. And three of the members have similar names and now at least other four members must have similar names for this process”.*

Finally, the participants have decided to register other four members at the district level within other five months (by 15 Baisakh of Nepali calendar) and then process for the registration of national federation. For coordinating this process, four members (namely Ang Bahadur Lama, Khagendra Limbu, Man Bahadur Gurung, and Badri Deshar) of the ICCA network have been nominated. It is decided that this coordination committee will coordinate all the processes of the local registration and national federation building processes. And Jailab Rai representing ForestAction Nepal, will facilitate and support the coordination committee technically.

## **5.2 DISCUSSION AND DECISION FOR FUND GENERATION**

The participants were urged to discuss about the sustainability of the network and ownership upon their actions and campaigns. All of the participants were made aware about the lack of financial resource after January 2013 for conducting further activities on ICCAs. The participants discussed about generating voluntary funds. Finally, all participants decided to generate funds through membership fees.

To initiate funds for future action, they have finally decided to collect at least NRs 200 of monthly levies from its members. To collect these funds, four members of the Network (namely Ang Bahadur Lama, Khagendra Limbu, Badri Deshar and Gopimaya Gurung) have been nominated to coordinate and initiate the process. In this process, they have decided to open a separate bank account for fund collection. As a result, the coordination committee finally opened a three member joint bank account (by three members, namely Badri Deshar, Gopimaya Gurung and Khagendra Limbu).

## **6. CONCLUSION**

The numbers of ICCA Network member is gradually increasing. A total 35 communities were invited to be its members and participate in this gathering. Out of them, 29 were present in the gathering. Almost all of the members are energetic and enthusiastic in their networking and advocacy. However, the ICCA members who are also the member of Federation of Community Forest Users Nepal (FECOFUN) is questioned by the FECOFUN leaders. It is also questioned by some of the ICCA members themselves of whether they can become members of the ICCA Network Nepal. Therefore, who would be the members

of ICCA Network and how they can become its members will be one of the issues to be discussed among themselves and other stakeholders. Similarly, identifying other ICCAs is very important for them.

It is fact that the issue and concept of ICCAs is increasingly gaining attention among the stakeholders. However, the constant debates and dialogues among all stakeholders, including ICCA members, are most essential for the future of the ICCA and its policy lobbying and advocacy. The reason for the need of constant debate and dialogues are: firstly, almost all of the government officials are still reluctant about the need of separate policy and legal provisions for the recognition of ICCAs; secondly, even some of the community right activists (including FECOFUN) is also very skeptic about the need and relevance of promoting and advancing ICCAs in Nepal which need to be conceptually cleared so that collaboration and networking with them will be made possible; thirdly, the ICCA members themselves are also not confident of what ICCA is and the way forward for its advocacy; finally, the ICCA network has no national legal status to bind all its members so that their networking and policy lobby remains alive.

The commitments of ICCA members indicate that they can lead their movement and campaigns independently in the future but currently they need constant technical and financial supports to reach in this step. The further supports (financial and technical both) and facilitation (lobby and networking with other community organizations including identifying and bringing into the membership of other ICCAs) in future will make them competent to institutionalize their networks.

## **ACKNOWLEDGEMENT**

We are grateful towards GEF/SGP/UNDP for providing financial support to organize this program. Similarly, we acknowledge all the delegate speakers for their time and candid opinion on the issue. We would like to thank all participants for their active engagements in the program. We also thank Dr. Naya Sharma Paudel and Somat Ghimire for their suggestions and feedbacks. Last but not least, thanks go to Rahul Karki for language edit of this report and Deepak BK, Kamal Bhandari, Manita Chaudhari, Amrit Adhikari, Anju Khand, Arjun Gynwali, Lalit Thapa and Sanjeeb Bir Bajracharya for their special support.

## ANNEXES

### Annex 1: Program Schedule

Time	Activity	Facilitator
<b>Day-1: ICCA Network Nepal's 4<sup>th</sup> National Gathering</b>		
8:30-9:30	Tea, Breakfast, registration,	all
9:30-9:50	Introduction of the participants	all
9:50-10:00	Introduction of the program	Jailab Rai (ForestAction Nepal)
10:00-10:10	Chair and Welcome to the Participants	Man Bahadur Gurung (ICCA Network Nepal)
10:10-10:35	Protected Areas and its brief history	Dr. Naya Sharma Paudel (ForestAction Nepal)
10:35-11:10	Protected Areas and its impacts in Nepal	Somat Ghimire (PA Activists and Analyst)
<b>11:10-11:30</b>	<b>Tea</b>	
<b>11:30-12:00</b>	What is ICCA (with question and answer)	Jailab Rai (ForestAction Nepal)
12:00-12:20	Brief about the ICCA network Nepal	And Bahadur Lama (ICCA Network Nepal)
12:20-1:00	Introducing own community, status of biodiversity, conservation practices, and challenges (with questions and answers)	Three ICCA members (one by one)
<b>1:00-2:00</b>	<b>Lunch</b>	
2:00-6:00	Introducing own community, status of biodiversity, conservation practices, and challenges (with questions and answers)	17 ICCA members (one by one)
6:00-6:10	Closing	Man Bahadur Gurung (ICCA Network Nepal)
<b>Day 2 (first half session): Ban Chautari (Multi-stakeholders Interaction) on "Role of ICCA in Biodiversity Conservation in Nepal"</b>		
Time	Details/Activity	Facilitator
8:00-9:00	Tea + Registration	all
9:00-9:15	Welcome and Program Introduction	Dr. Naya Sharma Paudel (ForestAction Nepal)
9:15-9:45	Role of ICCAs in Biodiversity Conservation in Nepal	Jailab Rai and Somat Ghimire
9:45-11:05	Panelists	Dr. Ram Prasad Chaudhary (Professor, TU)
		Man Bdr Gurung (ICCA Network Nepal)
		Bishwo Nath Oli (MoFSC)
		Apsara Chapagain (FECOFUN)
		Hari Roka (Economic Analyst and Political Leader)
<b>11:05-11:30</b>	<b>Tea Break</b>	
11:30-12:55	Open Discussion	All participants
12:55-1:10	Response by panel speakers	Panel Speakers
1:10-1:15	Summarizing the interaction and closing	Dr. Naya Sharma Paudel (ForestAction)

		Nepal)
<b>1:15-2:15</b>	<b>Lunch</b>	
<b>Day 2 (second half session): ICCA Network Nepal's 4<sup>th</sup> National Gathering</b>		
<b>Time</b>	<b>Details/Activity</b>	<b>Facilitator</b>
2:15-3:30	Introducing own community, status of biodiversity, conservation practices, and challenges (with questions and answers)	6 ICCA members (one by one)
3:30-3:45	Introduction about Federation building Processes in Nepal	Jailab Kumar Rai
3:45-4:00	Updates about legal and administrative requirements and hurdles	Deependra Rai (Lawyer consultant)
4:00-4:45	Discussion about registering federation	All ICCA members
4:45-5:35	Discussion about Way forward and strategies for future actions and federation building	All ICCA members
5:35-6:00	Closing and Group photo session	

### Annex 2: List of Participants (first day-ICCA National Gathering)

S.N.	Name	Organization	Contact No.	Email:
1.	Badri Deshar	Jyotidaya Sangh	9841268174	desharb@yahoo.com
2.	Anita Deshar	Jyotidaya Sangh	9808324846	
3.	Champa Karki	Santaneshwor mahadev	9841944840	
4.	Binod Khadia	Santaneshwor mahadev	9851034605	santanesormahadev@yahoo.com
5.	Ghana Shyam basnet	Jalathala Charkose Jhapa	9842676896	
6.	Surendra Kumar Bhattarai	Samudayak Ban Palpa	9857060765	
7.	Naresh Kumar Tharu	UNYC Nepal bardiya	9841597617	nareshlalkushmiya@yahoo.com
8.	Bali Ram Chaudhary	Khata CTCC Bardiya	9848145068	
9.	Gopal Gurung	Pauchase Areas	9846044754	
10.	Man Bahadur Gurung	Pokhara	9856021424	
11.	Sonam Baijal	Phoksundo		
12.	Khamsum Lama	Phoksundo	9849651681	
13.	Nyima Gyaltzen Bajjee	Pugmo ICCA	9843153373	nimabajj33@gmail.com
14.		Kaski	9856031081	
15.	Migma Sherpa	Dolakha	9741075950	
16.	Makardhoj pakhrin	Kalinchowk, Dolakha	9754201729	
17.	Budhi Prasad Bhattarai	Dang	9847801712	
18.	Lila bahadur darmali	Danpur, Rupandekhi	9847086890	
19.	Khagendra phemba	KCAM Teplejung	9852674167	
20.	Kumar Limbu	KCAM Teplejung	9843088787	
21.	Gopal Paudel	Fulchowki	9849671598	
22.	Ram Prasad Boral	Godawari	9841889865	boralramprasad7@yahoo.com
23.	Shyangen Rai	Maiti POKhari	9852680960	

		Sanrachyan, Illam		
24.	Samita Gurung	Illam		
25.	ramesh rai	Illam	9844615441	
26.	Gopika Gurung	jamana Ratpanda	9844658332	
27.	Chhiring Sherpa	Khumbu Sherpa CCS	9841697372	
28.	Bhoj Bahadur Gural	namuna B.G. Pithauli	9847074884	
29.	Ang Bahadur lama	CCDC Pungm Dolpa	9841772357	angblama@gmail.com
30.	Naya Sharma Paudel	FA	9851015388	
31.	Soman Sherpa		9842799742	
32.	Pancha bahadur p.	Chitwan	984175660	
33.	Inaru	Chitwa	9800265612	
34.	Anju Lama	Rasuwa	9841083602	
35.	Nirmal Ghale	Rasuwa	9841893249	
36.	Suresh Limnu	hattiban	9808502995	suresh.hang@yahoo.com
37.	T.B.	hattiban	985106552	
38.	Bala Bahadur rai	Chhapchhyupe	9743050998	
39.	Muga Rai	Student	9741047545	mugarai161@yahoo.com
40.	Manyyal Ngudup Lama	Tsum Welfare	9818032649	namgyahgod@yahoo.com
41.	Rizzin Norbu Lama		9841331587	media.vinzind@ymail.com
42.	Bimala Karki	Karkotika	9841959976	
43.	Sarala Nepal	Karkota Rajaa rami Sami, Tauda	9841115795	
44.	Dharmananda Bhatt	BJJS Baitadi	9848712323	
45.	Radhe Shyam Bhatte	BJJS Baitadi	9848716285	
46.	Nima Lama	TWC	9841205387	
47.	Dipak B.K.	FA	9841577884	
48.	Gyan Bdr. Bote	NBS	9847095988	botegyan@hotmail.com
49.	Somat Ghimire	CDO		
50.	Jailab Rai	FA		
51.	Jitendra Chepang	Nepal Chepang Sangh	9851048591	

### Annex 3: List of Participants (second day: Ban Chautari)

S. N.	Name	Organization	Designation	Contact No.	Email:
1.	Thakur Bhandari	FECOFUN	Member	9841516209	thakurbo@yahoo.com
2.	Judda Gurung	NTNC	Member Secretary	9851056611	juddhagurung@ntcn.org
3.	Bharati Pathak	FECOFUN	Treasure	9851113829	bharatipathak.2000@yahoo.com
4.	Rama Ale Magar	Himawanti Nepal	President	98510032808	nhimawanti@gmail.com
5.	Shanti Bhandari	Asmita Nepal	Member	9845028074	shantisharma@yahoo.com
6.	Nirmala Shrestha	Himawanti Nepal	Member	9741049541	nhimawanti@gmail.com
7.	Jitendra Chepang	NCA	Member	9851048591	
8.	Nyima Gyaltsen Baija	Pugmo ICCA	Member	9843153373	nimabajee@gmail.com
9.	Khamsum Lama	Pugmo ICCA	Member	9845651581	Khamsumlama1@yahoo.com
10.	Bandana Shakya	ICIMOD	Bio Diver. Analyst	9841572586	bshakya@icimod.org
11.	Bhawani S. Dangol	WWF Nepal	Sr. Project Officer	9801094926	blawani.dangol@wwfnepal.org
12.	Yam bahadur Thapa	Department of Forest	Deputy Director General	9851010997	ybthapa46@hotmail.com

13.	Pasupatinath Koirala	DOF	Forest Mgmt Officer	9841247722	koirala@gmail.com
14.	Prasana Yonjon	WCN	Chief Executive Officer		wcn@ntc.nt.np
15.	Top Bdr Khatri	CSUWR	NPM		tbkhatri@wetlands.org.np
16.	Gokarana Tiwari	Rupa Taal, Kaski		9856031081	
17.	Dharmananda Bhatta	BJJS Baitade	Baitadi	9848712323	
18.	Radhe Shyam Bhatta			9848716285	
19.	Badri Desher	Jyotidaya Sangh	treasurer	9841268174	desharb@yahoo.com
20.	Anita Desher	Jyotidaya Sangh		9818324846	
21.	Suresh Kumar Bhattarai	A.C.S.B.U.S. Palpa	Secotany	9851060765	
22.	Namgyal Ngodup Lama	Tam Valley Committee		9818032144	namghalngodu@yahoo.com
23.	Bimala Karki	Taudaha		9841959976	
24.	Sarala Nepal	Taudaha	member	9841115795	
25.	Tanka Pd. Gurung	Siklies		9846484547	tp_gug2000@yahoo.com
26.	Gopal Gurung	Pauchase	chairman	9846044754	
27.	Baliram Chaudhary	Khata C.F.C.C. Bardiya	member	9848145068	
28.	Makar Dhoj Pakhrim	kalinchowk		9854201729	
29.	Naresh Kumar Tharu	UNYC Nepal	member	9841597617	
30.	Indira Jimee	NEFIN	VC	9841567112	indirajimee@yahoo.com
31.	Gyan Bdr. Bote	NBS		9847095988	botegyan@hotmail.com
32.	Bhoj Bahadur Gurung	Namuna BF		9841074884	
33.	Nirmala Ghale	Rasuwa		9841893249	
34.	Anuj Lama	Rasuwa		9841083602	
35.	Apsara Chapgain	FECOFUN	Chair Person	9851086510	chapagainap@yahoo.com
36.	Ram Prasad Chaudhary	TU	Professor	9841283652	ram@cdbtu.wlink.com.np
37.	Bishwanath Oli	Ministry of Forest	Joint Secretary	9841217761	bn)oli@yahoo.com
38.	Khagendra Limbu	KCAMC	Chairman	9852674167	phmbuk@yahoo.com
39.	Krishna Murari	Journalist	Free lance	9841277596	bhandarykm@yahoo.com
40.	Bhola Khatiwada	COFSUN	Chair Person	9841347450	bholachatiwada@yahoo.com
41.	Somat Ghimire	CDO		9851089829	ghimiresomat@gmail.com
42.	Khadnanda Paudel	BCN	Vulture Conservation Officer	9857030499	knpaudel@gmail.com
43.	Dhan Keshar Basnet	ICCA-Jalthal	member	9842676896	
44.	Ram Prasad Baral	Godawari		984188	
45.	Mingma Sherpa	MCF		9818566225	Mingmash2008@gmail.com
46.	Sangam Rai	Maipokhari		9852680960	
47.	Sonam Sherpa	Mayrakhari		984279972	
48.	Buddhi Bhattarai	Kalika Sa Ba	Secretary	9847801912	
49.	Lil bahadur Darlami	Sa Ba Rupandehi	Chairman	9847086890	
50.	Pancha bahadur Chepang	ICCA-Kaule Chitwan		9811175660	
51.	Indra bahadur Chepang	ICCA-Kaule Chitwan		9804265611	
52.	Chhiring Sherpa	KSCCS	Secretary	9841697372	
53.	Deependra Paudel	Community Devt. Organization		9841650539	
54.	Kumar Limbu	KCAMC		9843088787	
55.	Samrita				
56.	Ganesh Sangden	Kirant Ban	student	9843101087	
57.	Suresh Limbu	Kirant Ban	student	9808502995	suresh_hang@yahoo.com
58.	Muga rai	Suketel	student	9741047545	mugarai161@yahoo.com
59.	Rinzin Norbu Lama	TSUM Welfare Committee	Executive Member	9841331582	media.rinzin@gmail.com

60.	Nima lama	TSUM Welfare Committee		9841204316	
61.	Man Bahadur gurgung	Sikles		9836021424	
62.	Hari Roka	Khotang		9851101991	hariroka@gmail.com
63.	Aang bahadur Lama	Dolpa		9841772357	angblama@gmail.com
64.	Lalit Babadur Thapa	FA			
65.	Manita Chaudhary	FA			
66.	Bala Bahadur Rai	Suketal and Chhap Ban Upabhokta Samiti-Solu		9843050998	
67.	Dipendra Kumar Rai	Lawyer	Advocate	9841322053	dipendra88@yahoo.com
68.	Kamal Bhandari	FA	Facilitator	9841395810	kamalars@gmail.com
69.	Jailab rai	FA	Researcher	9841407486	jailabrai@gmail.com
70.	Naya S. Paudel	FA	Coordinator	9851015388	naya@forestaction.org

## Annex 4: Presentation Slides of Jailab Rai

### Slide 1



### Slide 2

**आइसिसिए भनेको के हो?**

- आदिवासी जनजाति तथा स्थानीय समुदायहरूले संरक्षण, व्यवस्थापन तथा उपभोग गर्दै आएका ठाउँ वा क्षेत्रहरू (जस्तै, वन जंगल, धार्मिक स्थान, चरण क्षेत्रहरू, ताल, पोखरी आदि) हुन् (आइसिसिएन २००८)।
- जहाँ संरक्षण तथा व्यवस्थापनको तर्फका चाहिँ परम्परागत ज्ञान, सिप, मुद्दय, मान्यता, तथा अभ्यासहरूका आधारमा हुन्छ (आइसिसिएन २००८)।
- आइसिसिएका तीन वटा आधारभूत विशेषताहरू हुन्छन्:
  - निर्णय प्रक्रियामा समुदायको प्राथमिक एवं प्रमुख भूमिका रहने,
  - जैविक विविधता संरक्षणका लागि स्थापित भैसकेको र क्रियाशील परम्परागत संस्थागत संरचनाहरूको अस्तित्व भएको,
  - ती क्रियाकलापहरूले जैविक विविधता संरक्षणमा प्रत्यक्ष तथा अप्रत्यक्ष योगदान पुऱ्याउने।

### Slide 3

**आइसिसिए अवधारणाको उत्पत्ति किन भयो?**

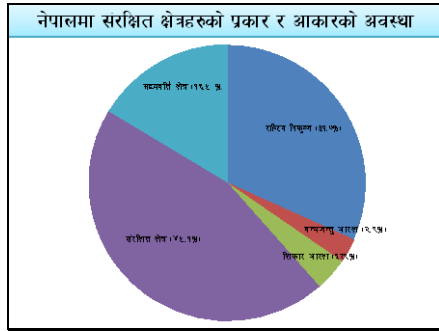
- संरक्षित क्षेत्र वरिपरि रहेका आदिवासी जनजाति तथा स्थानीय समुदायहरूको परम्परागत जिविकोपार्जनको अधिकार समस्यामा परेको कारण,
- आधुनिक संरक्षण क्षेत्रहरूको व्यवस्थापन महगो तथा खर्चिलो भएको,
- आधुनिक संरक्षण क्षेत्रको व्यवस्थापनका पद्धतिहरूले आदिवासी जनजाति तथा स्थानीय समुदायहरूको संरक्षणका परम्परागत मुद्दय, मान्यता, ज्ञान, सिप तथा अभ्यासहरूलाई कानुनी तथा व्यवहारिक मान्यता प्रदान नगरेको,
- संस्कृति र जैविक विविधता विच अन्यायानुसार सम्बन्ध भएको कुरा स्विकार गर्न थालिएको।

### Slide 4

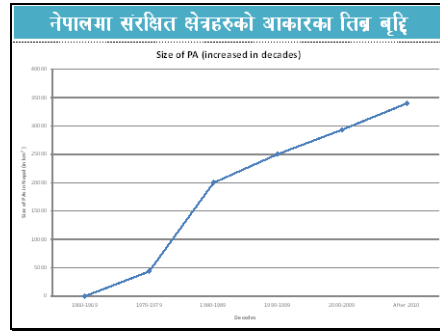
**आधुनिक संरक्षित क्षेत्रको विकास किन भयो?**

- प्रकृतिको विनास आदिवासी तथा स्थानीय समुदायले नै गर्दछन् भन्ने मान्यताको हारी हुँदै गएको कारण,
- जैविक विविधता भएका महत्वपूर्ण ठाउँहरूलाई सरकारले संरक्षण क्षेत्र घोषणा गरी स्थानीय मानव समुदायको पहुँचबाट टाढा राख्नु पर्ने अवधारणा हारी हुँदै गएको,
- यस्ता क्षेत्रहरूको संरक्षण तथा व्यवस्थापन राज्यले मात्रै गर्न सक्छ भन्ने अवधारणा हारी हुँदै गएको,
- राज्यका शासक तथा उच्च आहाराका व्यक्तिहरूको व्यक्तिगत तथा पारिवारिक आकांक्षा तथा मनोरञ्जनका आवश्यकताहरू परिपुर्ति गर्नका लागि।

Slide 5



Slide 6



Slide 7



Slide 8

- नेपालका सरक्षित क्षेत्रहरूले आदिवासी जनजाति तथा स्थानीय समुदायमा पारेको प्रभावसँग सम्बन्धित केही प्रश्नहरू
- परम्परागत जैविकोपार्जनको अधिकार तिव्रभर गरेको छ कि गरेको छैन ?
  - संरक्षणका परम्परागत ज्ञान, शिप, अनुभव, मूल्य, मान्यता तथा अभ्यासहरूको सम्मान गरेको छ कि छैन ?
  - उल्लेखित पित्रहरूको कानुनी मान्यता छ कि छैन ?
  - सरक्षित क्षेत्रहरू प्रति बहिर्पार्जन आदिवासी जनजाति तथा स्थानीय समुदायहरूमा अपनत्वको विकास भएको छ कि छैन ?
  - के जैविक विविधताको संरक्षण राज्यले मात्रै गरेको हो वा गर्न सक्छ ?
  - के जैविक विविधताको संरक्षण राज्यद्वारा घोषित स्थान वा भूभागहरूमा मात्रै भएको छ त ?
  - के सरक्षित क्षेत्रहरूको व्यवस्थापनका पद्धतिहरूमा सुधार तथा परिमार्जन गरिन आवश्यक छ ?
  - के आईसिएको अवधारणाले यसका लागि उपयुक्त हुन सक्छ ?

Slide 9



# Annex 4: Presentation Slides of Ang Bahadur Lama and Jailab Rai

Slide 1



Slide 2



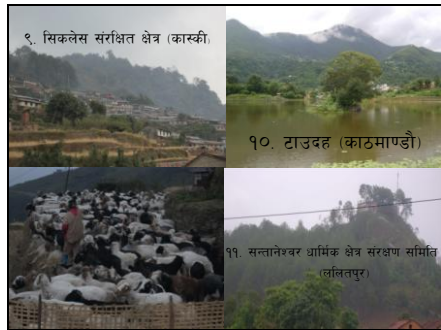
Slide 3



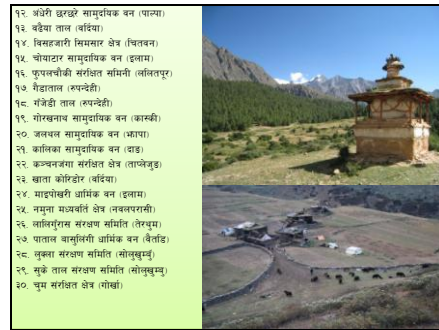
Slide 4



Slide 5



Slide 6



Slide 7

**हाल सम्म गरिएका पहलहरू**

- **२०६६ मा:**
  - केही अध्यनहरू,
  - प्रथम राष्ट्रिय भेला तथा छलफल,
  - एक तदर्थ समितिको गठन,
- **२०६७ मा:**
  - केही क्षेत्रिय गोष्ठ तथा अन्तर क्याहरु,
  - दोस्रो राष्ट्रिय भेला,
  - छ सदसिय राष्ट्रिय नेटवर्कको गठन,



Slide 8

**Cont.....**

- **२०६८:**
  - तेस्रो राष्ट्रिय भेलाको आयोजना,
  - राष्ट्रिय महासंघको निर्माण गर्ने निर्णय,
  - सम्बन्धित निकायहरुमा प्राथमपत्र (राष्ट्रिय निस्कृज, वन मन्त्रालय, वन विभाग)
- **२०६९ मा:**
  - स्थानीय तथा क्षेत्रिय छलफलहरु,
  - महासंघ निर्माण गर्ने पहल,



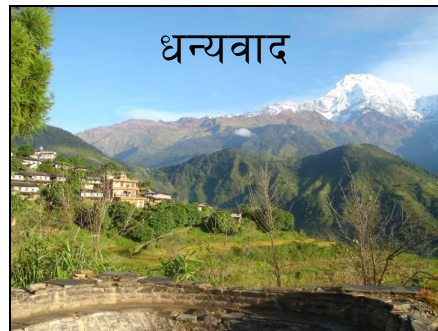
Slide 9

**अवका चर्नौतिहरु**

- राबर्नैतिक अवस्था (आदिवासी सव्दको प्रयोग र यसको विभिन्न व्याख्या तथा बुझाइहरु)
- आर्धमिसिएका वारेमा न्युन बुझाइ,
- स्पष्ट निति नियमको अभाव,
- बृहत अध्यनको अभाव,
- निति नियम तथा कामुन बन्ने जटिल प्रकृया



Slide 10



### Annex 5: Some selected photos of the program



*Participants introducing in the opening session of the national gathering on 17<sup>th</sup> December*



***Participants introducing in the opening session of the national gathering on 17<sup>th</sup> December***



***Participants introducing in the opening session of the national gathering on 17<sup>th</sup> December***



***Dr. Naya Sharma Paudel Delivering his speech on opening session (17<sup>th</sup>) of gathering***



*Participants listening to Dr. Naya Sharma Paudel on his opening speech on 17<sup>th</sup>*



*Participants listening to Dr. Naya Sharma Paudel on his opening speech on 17<sup>th</sup>*



*Jailab Rai presenting about the concept ICCA and its relevance in Nepal on 17<sup>th</sup>*



***Ang Bahadur presenting about the history ICCA Network Nepal on first day of the gathering***



***Neema Lama from Tsum Valley sharing about how Tsum Valley is conserved by indigenous people***



***Richchin Lama showing and describing photos from Tsum valley on the first day of this gathering***



***Pancha Bahadur Chepang sharing about how his community is conserving forest***



***Chair of Chepang Sangh talking about how Chepand community has been marginalized***



***Man Bahadur Gurung (chair of the first day program) closing first day gathering***



***Participants in the second day interaction (Ban Chautari)***



***Dr. Naya Sharma Paudel delivering welcome speech and introducing about Ban Chautari program***



***Panel speakers of Ban Chautari Program***



***Dr. Naya Sharma Paudel facilitating plenary session of Ban Chautari program***



***Naresh Tharu from Bardiya sharing about Badhaiya Tal***



***Dhanakeshar Basnet Jhapa sahring about Jalthal CF***



***Deependra Rai, lawyer consultant for ICCAs in Nepal sharing about Federation building processes***



***Participants listening to Deependra Rai***



*Participants taking group photo at the end of the gathering*



*Participants taking group photo at the end of the gathering*



*Gopal Gurung from Panchase delivering closing speech of the 4<sup>th</sup> ICCA national gathering*

चौथो राष्ट्रिय भेला (Fourth National Gathering)

नेपालका आदिवासी जनजाति तथा स्थानीय समुदायद्वारा संरक्षित क्षेत्र (आइसिसिए)  
(Indigenous and Community Conserved Areas (ICCA) in Nepal)

२०६५ साल पौष २ र ३ गते (December 17 and 18, 2012)  
Kathmandu

आयोजक (Organized by)

आइसिसिए नेटवर्क नेपाल र फरेष्टएक्सन नेपाल  
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