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# News

Issue 2

Fall 2019

## CENTRE FOR INDIGENOUS CONSERVATION AND DEVELOPMENT ALTERNATIVES

Welcome to CICADA's second edition of our newsletter! The purpose of the newsletter is to communicate the activities of CICADA researchers and Indigenous partner organizations. To that end, we welcome submissions from all researchers and partners. News items and images can be sent to us at: [cicada.news@mcgill.ca](mailto:cicada.news@mcgill.ca).

Good news! Since the spring, CICADA has moved into a new office space to better accommodate our work. Feel free to visit us at Peterson Hall Room 206 on McGill's downtown campus.



Participants of the 2019 North American Dialogue on Biocultural Diversity (see page 2)

## Canada, the USA, Australia and New Zealand Regional Conference in Montreal

CICADA holds the third of a series of regional joint conferences

From May 1st to 4th in Montreal, we held our third regional conference, jointly with the Indigenous Peoples' and Local Community Conserved Areas and Territories (ICCA) Consortium, for CICADA members from Canada, the USA, Australia and New Zealand ('settler state' contexts). This conference followed a first joint regional conference focusing on Latin America in October 2018 in Fusagasugá, Colombia, and a second regional conference focusing on Africa in November 2018 in Bishoftu, Ethiopia (detailed in our Spring 2019 Newsletter).

CICADA researchers and partners as well as ICCA Consortium members presented their work along with case studies on the following themes: conservation and territories of life; indigenous livelihoods and well-being; indigenous rights and inter-legalities; territorial defense in extractive contexts; and audiovisual and mapping technologies and methodol-

ogies. Each thematic panel was followed by breakout group discussions in which we explored the theme further and discussed possible actions and policy implications.

The last day of the conference was devoted to the ICCA Consortium Canada/USA Regional Assembly Meeting. ICCA Consortium members and honorary members, including CICADA, as well as observers participated in discussions on how best to activate and mobilise the ICCA Consortium network in the Canada/USA region. The regional conference in Montreal was truly inspiring and fostered connections and exchanges between and among researchers, community members, and practitioners who share similar challenges, goals and aspirations. You can find videos of the presentations made at the Montreal conference, along with those of the Ethiopia and Colombia meetings, on our website, [cicada.world](http://cicada.world), under the "Events" tab. ●

# The first North American Dialogue on Biocultural Diversity

CICADA gathers a range of actors in Montreal to discuss and debate the restoration and protection of biocultural diversity

The previously mentioned CICADA-ICCA Consortium regional conference was immediately followed by the first North American Dialogue on Biocultural Diversity, from May 5th to 8th. The conference was co-sponsored with the Secretariat of the Convention on Biological Diversity, the Canadian Commission for UNESCO, the Center for Biodiversity and Conservation at the American Museum of Natural History, the Assembly of First Nations, the Quebec Centre for Biodiversity Science, Parks Canada, and the Ministère des Relations Internationales et de la Francophonie du Québec.

The North American Dialogue brought together more than 120 representatives from indigenous communities, governments, international and non-governmental organizations, and academia to explore the linkages between biological and cultural diversity at the regional level, their implications for natural resources management and decision making, and the main challenges and opportunities in preserving biocultural diversity.

The Dialogue opened, on the evening of May 5th, with a reception at the Redpath Museum, on McGill University campus.

On May 6th, the conference began with keynote addresses, welcoming remarks and an interactive panel on restoration, revitalization, maintenance and transmission of indigenous languages and traditional forms of knowledge and culture, and the integration of knowledge systems. We then embarked on a field trip to the Kanien'kehá:ka community of Kahnawá:ke. After the traditional opening ceremony and lunch, we visited the Longhouse, the Language and Cultural Centre, and Kahnawá:ke Survival School, to learn about initiatives taken by the community to revitalize, maintain and transmit its culture and language.

On the second day of the conference, the participants had an opportunity to choose among three morning and afternoon thematic streams, in which short presentations kick-started round-table discussions. The streams explored: the

nexus of nature, culture, and well-being; livelihoods, health and well-being, and food sovereignty and security; culturally-specific applications of communications technologies to promote biological and cultural diversity; inter-legalities and indigenous rights; and Indigenous peoples' stewardship (governance, management and conservation) of their collective territories and areas.

On the final day of the Dialogue, the chairpersons and rapporteurs of each stream summarized the main points and actions recommended for each theme, which fed into the development of a Declaration. The North American Regional Declaration on Biocultural Diversity, available at our CICADA website under the "Events" tab, recommends actions to foster resilient communities and strengthen the links between biological and cultural diversity in North America. Likewise, the CICADA team worked on a series of policy briefs regarding the themes discussed, which will be available soon on our website. ●

## Visit us online



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## Keep in touch...

### Send us your news!

Members and partners: please send us your news items for future newsletters, to share your developments with the wider CICADA community. Text and images can be sent to:

[cicada.news@mcgill.ca](mailto:cicada.news@mcgill.ca)

To subscribe to this newsletter, in print or digital format, visit: [cicada.world/news](http://cicada.world/news)

This past August, Atikamekw representative Christian Coocoo travelled to Panama to partake in a knowledge and cultural exchange with CICADA's Ngäbe and Buglé partners in the Urracá district. See a short video of his trip at our YouTube page!





# Indigenous territoriality and cartography project

First research visit and meetings between the Atikamekw Nehirowisiwok (Québec) and the Hul'q'umi'num (British Columbia)

By Benoit Éthier, Université du Québec en Abitibi-Témiscamingue

As part of the Indigenous Territoriality and Cartography project (SSHRC, Insight Development 2018-2020), members of CICADA conducted their first visit to and workshop in the Hul'q'umi'num communities (British Columbia, June 2019). This visit allowed members of the Atikamekw Nehirowisiw (Québec) and Hul'q'umi'num (British Columbia) Nations to share their experiences regarding the transmission of territorial knowledge, affirmation, and self-determination.

During their stay, the team members had the opportunity to meet Robert Morales, who is the chief negotiator for the Hul'q'umi'num Nations, and Al Anderson, Executive Director of the Hul'q'umi'num Treaty Group. Like the Atikamekw Nehirowisiwok, the Hul'q'umi'num are involved in land claims negotiations with the federal and provincial governments. These negotiations are governed by the Comprehensive land claims policy. This meeting allowed the team members, among other things, to discuss the challenges encountered in these negotiations and the various innovative strategies developed by the First Nations to affirm their existential principles and practices.

The members of the team were the guests of chief John Elliot of the Stz'uminus Nation (one of the six Hul'q'umi'num Nations). They had the chance to share a meal with the elders of this community and to participate in the celebration of

the Hul'q'umi'num language organized by the members of the ShXiXnu-tun Lelum Primary School.

A cartography workshop was organized by Brian Thom, founder and director of the Ethnographic Mapping Lab (UVic). The workshop allowed the team members to reflect on the modelling of interactive maps that would better represent indigenous territorial relationships and land-tenure systems, particularly in the context of comprehensive land claims and overlapping claims.



Members of the Indigenous Territoriality and Cartography team (from left to right in the photo): Brian Thom (UVic), Sylvie Poirier (ULaval), Benoit Éthier (UQAT), Gérald Ottawa (Council of the Atikamekw Nation), Charles Coocoo (elder, member of the Atikamekw community of Wemotaci), and Christian Coocoo (Council of the Atikamekw Nation). Photo taken by Justine Gagnon.



Team meeting with Robert Morales (standing), chief negotiator for the Hul'q'umi'num Treaty Group.

The first research visit and meetings of the Indigenous Territoriality and Cartography project has opened the door to the building of bridges between Canada's Eastern and Western First Nations who are in the same process of cultural and identity affirmation and who are confronted with similar challenges in terms of having their territorial rights acknowledged. The next research visit and meetings that will bring together the two indigenous Nations will take place in autumn of 2020 in the Nitaskinan, the ancestral territory claimed by the Atikamekw Nehirowisiw Nation.

For more information about the Indigenous Territoriality and Cartography project, please contact Benoit Éthier (School of Indigenous Studies, UQAT): [benoit.ethier@uqat.ca](mailto:benoit.ethier@uqat.ca). ●

# Google features the Hul'q'umi'num' language in latest Google Earth Voyager story

By Brian Thom, University of Victoria

On August 9th, the International Day of the World's Indigenous Peoples was observed under the theme "Indigenous Languages". On that day, Google launched the "Celebrating Indigenous Languages" Google Earth Voyager story. yutustanaat Mandy Jones (Snuneymuxw First Nation) partnered with UVic Anthropologist Brian Thom to feature the Hul'q'umi'num' language as one of 55 Indigenous languages featured in this high-profile Google Earth Voyager story. Hul'q'umi'num' is spoken on Vancouver Island from Nanoose Bay to Mill Bay, and the Gulf Islands. Dr. Thom has partnered with Hul'q'umi'num' communities since the early 1990s.

The Hul'q'umi'num' contribution to the Google Earth Voyager story centres on yutustanaat Mandy Jones' love

for the language, and her passion in teaching it to the youth in School District 68 (Nanaimo-Ladysmith). To create the Voyager story, Dr. Thom worked with students from Ladysmith Secondary School to make audio recordings of

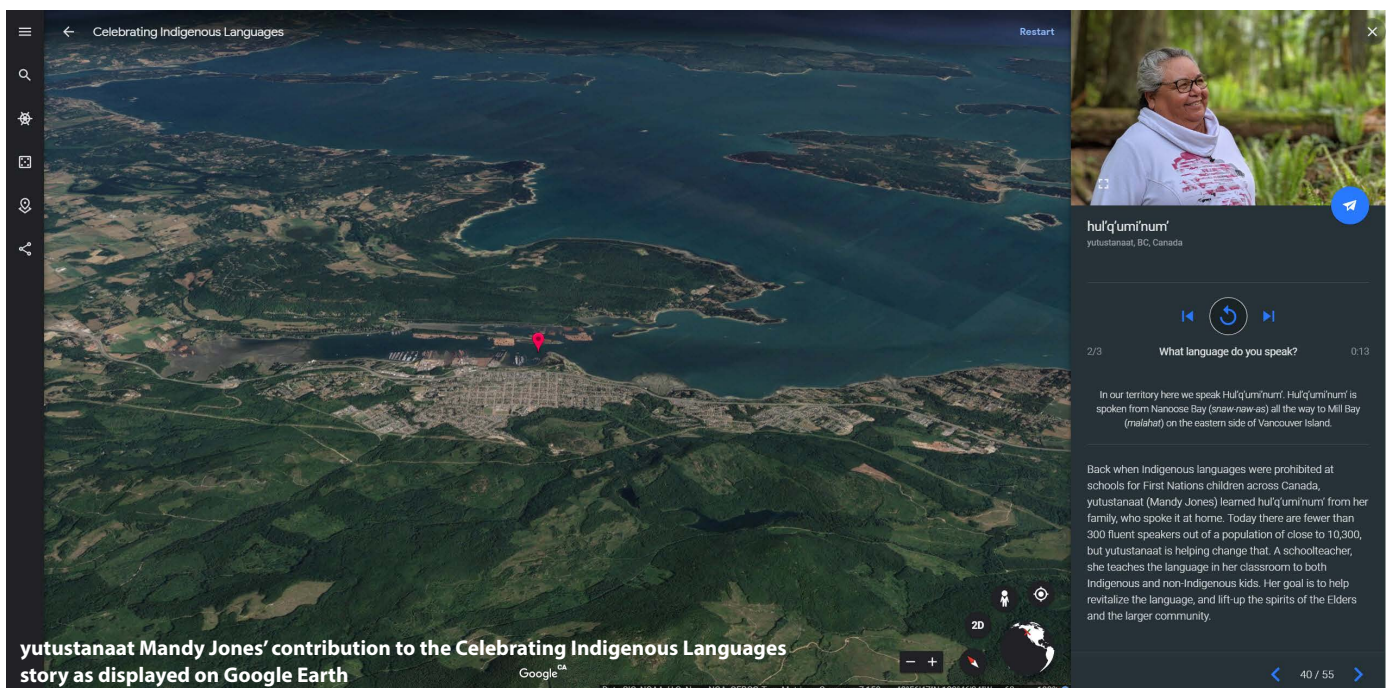
**"In our land-based learning class here in Ladysmith, we start every class with a phrase. Our phrase is 'uy' ye' thut ch 'u' suw ts'its'uwatul' ch. Be kind and help one another. It is a phrase we really need to bring back into our lives. We want our students to learn how to be kind. We want them to learn to help one another, and to carry this phrase on to their family, their friends, their fellow students, so in turn it goes out into our communities and into our world"**

- yutustanaat

yutustanaat sharing words, phrases, a proverb, and songs in her language.

Dr. Brian Thom founded UVic's Ethnographic Mapping Lab in 2010 as a space to facilitate collaborative partnerships between researchers and Indigenous communities working to map Indigenous territories in support of land rights, resources management, intergenerational knowledge sharing, and public education. Many of their projects over the years have used Google Earth and related tools to facilitate documenting Indigenous place-based knowledge, and effectively share compelling maps with communities and the general public.

The "Celebrating Indigenous Languages" Google Earth Voyager story is [available](#) on Google Earth in 10 languages. ●





# MappingBack: Indigenous Cartographies of Extractive Industries

By the MappingBack collective

For indigenous peoples across the Americas, the industrial extraction of natural resources is an urgent threat. Because of the centrality of territory to both industrial resource extraction and indigenous peoples, maps are the main critical representational technology of the resulting struggles over resources.

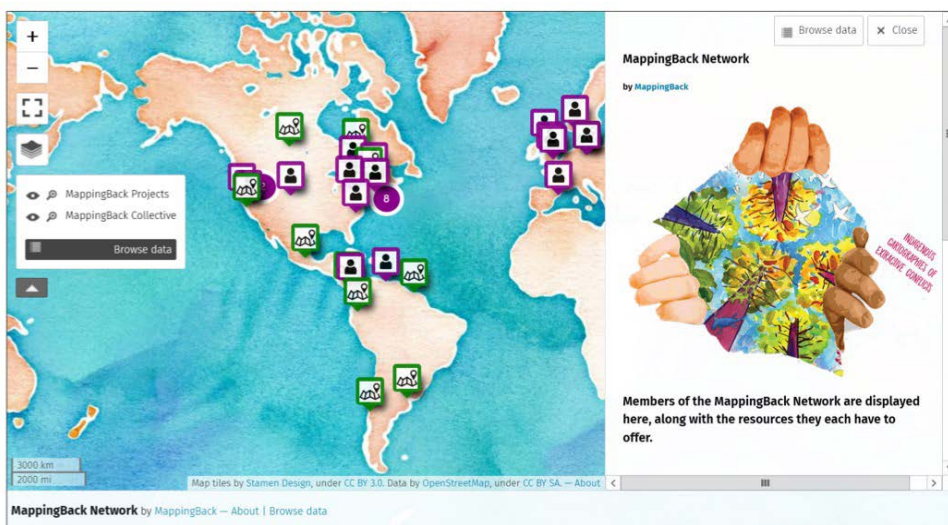
The MappingBack project is inspired by work being done by critical cartog-

raphers, indigenous artists and activists who have been utilizing mapping for resisting extractivism, while experimenting with spatial expressions and thinking critically about representational rhetoric, spatial aesthetics and conventions.

This project aims to explore other ways of indigenous mapping beyond Google Earth, GIS and participatory mapping

**The MappingBack platform helps in mobilizing a broad range of alternative forms of spatial expression to be used by communities for public education and advocacy in defense of their territories.**

- The MappingBack collective



Source: [http://mappingback.org/home\\_en/resources/](http://mappingback.org/home_en/resources/)

projects. It started in October 2017 in Montreal with a three-day workshop that was structured around collective mapping exercises addressing issues raised by indigenous partners. Some of the outcomes of this workshop are presented on the MappingBack website, which also includes a list of projects supported by MappingBack as well as a list of individuals with a range of expertise (e.g. GIS, legal, social or financial support) willing to contribute to future mapping projects.

To learn more about this project and to join this collective, please visit the website: <http://mappingback.org/>. ●

## Launch of the Global Tapestry of Alternatives

By Ashish Kothari, Kalpavriksh

In the context of growing global ecological and social crises, movements towards radical alternatives need to come together. The Global Tapestry of Alternatives ([www.globaltapestryofalternatives.org](http://www.globaltapestryofalternatives.org)) aims to provide a platform for this. It will foster spaces of exchange, mutual learning, collaboration and collective visioning amongst existing alternatives challenging the dominant patriarchal, capitalist, statist, racist and anthropocentric system. In other words, initiatives demonstrating that it is possible to live with norms and conditions that

promote justice, equity, and ecological wisdom. It aims to do this by further identifying, documenting and encouraging the self-articulation of these initiatives. It also seeks to inspire others to follow such paths. Through all this, it can perhaps help to forge a critical mass of people and organizations, capable of replacing the dominant system with alternative ones, at local, regional and global levels. It proposes to do this in association with other movements that have related objectives.





[1] First layer of the map

# Participatory Bio-Cultural Mapping by the Embera Drua in the Majé Hydrological Reserve, Panama

By Carmen Umaña-Kinitzki, McGill University

Last April, our Embera Drua partners in the Majé Watershed of southern Panama documented biological and cultural conditions within their territory through participatory mapping. With the support of Cacique Lázaro Mecha and guidance from elder Juana Apochito, residents completed two superimposed bio-cultural maps of the Majé Watershed's past and present to track the effects of hydro-electric dam development and deforestation on biodiversity.

[1] The map's first layer retraces the historical ecology of the Majé Watershed, and what was once the Bayano River, during the first half of the 20th century. Every illustration represents a component: waterway, cave, settlement, spiritual location, or unique species of flora or fauna once found within the territory that elders recalled by name and once used. The traditional names of prior species were documented in Embera and Spanish within the map and were compiled in a species-list to pro-

mote the revitalization of traditional ecological knowledge among community youth.

[2] The map's second layer displays the rapid loss of biodiversity due to the combined pressures of dam development and frontier expansion. The construction of the Bayano Dam complex (from 1972 to 1976) radically altered the Majé Watershed, after the dam's 300 km<sup>2</sup> reservoir inundated and formed the nation's second largest lake, Lago



Embera-Drua partners present the fruit of their work for the mapping project.





Bayano. This artificial lake submerged low-elevation forests and community settlements, thereby displacing Embera Drua families to the upper banks of the Majé River. Throughout the following decades, road development and a national push for economic growth initiated a trend of land grabbing, slash and burn deforestation, and the expansion of pasture. In 1996, the Majé Watershed—including settler-inhabited areas and the resettled communities of the Embera Drua—became enclosed within the Majé Hydrological Reserve.

This national reserve was established without community knowledge or consultations and made the territory off

limits to collective land titling as an Indigenous ‘comarca’. Under the protection of the Ministry of Environment, the Majé Hydrological Reserve made local forests and waterways legally off limits to farming; however, settler colonization in the reserve continues unabated. With the rapid loss of forest cover, the Majé Embera Drua are now facing soil infertility, erosion, and the depletion of the Majé aquifer, compounded by the effects of climate change. Forest fires are especially prevalent during the dry season and put at risk the Majé Watershed’s last remaining forest fragments.

The process of documenting these bio-cultural transformations revived

earlier traumas of displacement; however, it was a necessary and empowering project according to participants. These two maps (each measuring 1 x 2.5 meters) provide the first visual representations of community resettlement and changes in bio-cultural knowledge. The community intends to generate a third map layer to illustrate plans for future reforestation initiatives and local community-based tourism projects. Moreover, the community aims to use these and future maps within their ongoing effort to gain collective legal title to the cleared pastures and remaining forests of the Majé Watershed. ●



The Majé Hydrological Reserve



# Discussing public accountability of Canadian economic diplomacy in Mexico and Guatemala

These human rights cases represent a legal premiere in Canadian court of law

By Charis Kamphuis, Thompson Rivers University (TRU)

This summer, Charis Kamphuis (TRU Faculty of Law) and Shin Imai (Osgoode Hall Law School), both founding members of the Justice & Corporate Accountability Project (JCAP), led important advances in two Canadian Federal Court cases that raise concerns about the actions of Canadian officials at diplomatic missions in Mexico and Guatemala. In both cases, JCAP alleges that, while providing support for Canadian mining companies' operations abroad, public officials failed to follow Canada's international law obligations and domestic policies on human rights defenders and corporate social responsibility. These cases represent the first time that public accountability for the human rights impacts of Canada's "economic diplomacy" is being discussed in a Canadian court of law.

In the first case, *Gordillo v Canada*, the family and supporters of murdered Mexican activist Mariano Abarca allege that between 2008 and 2009, Canadian officials failed to follow applicable policies, and that their actions and omissions increased the risk of harm for Abarca, a local leader and vocal critique of Canadian mining company Blackfire's operations in Chiapas, Mexico. In August 2019, Abarca's supporters filed an appeal to the Federal Court of Appeal requesting that the Court order the Public Service Integrity Commissioner

to investigate their claims.

The second case, *Imai v Canada*, relates to precautionary measures issued by the Inter-American Commission for Human Rights (IACHR) in 2010 in favor of Maya Indigenous communities affected by Goldcorp's Marlin Mine in Guatemala. Among other things, the IACHR requested Guatemala to suspend Goldcorp's operations and properly investigate water quality and communities' health concerns. JCAP is asking the Federal Court to order Global Affairs Canada to release information pertaining to the responses of Canadian public officials to the precautionary measures. On the basis of documents obtained through access to information laws, JCAP believes that high-ranking Canadian officials pressured Guatemalan officials not to implement the precautionary measures and tried to influence the IACHR proceedings in favor of Goldcorp. CICADA has provided support for translations that will ensure that communities in Guatemala are informed about the case and that their voices and perspectives are brought into the court proceedings.

For more information about either of these cases, or Canadian economic diplomacy more generally, contact Charis Kamphuis at [ckamphuis@tru.ca](mailto:ckamphuis@tru.ca). ●

## CICADA Collaborator Contributes to Legal Victory for Aboriginal Art

By Jon Altman, Australian National University and Charles Darwin University

In a landmark court case in the Federal Court of Australia, the Australian Competition and Consumer Commission v Birubi Art Pty Ltd [2019] FCA 996, a manufacturer of inauthentic Aboriginal art was found guilty of misleading and deceptive conduct and fined AUD \$2.3 million.

Professor Jon Altman was retained by the Australian Government Solicitor as an expert witness in this case. His affidavit documented the benefits for Aboriginal and Torres Strait Islander artists and their communities

from producing and selling art and artefacts, and from licencing agreements. He provided expert opinion that the misleading and deceptive conduct as defined under Australian Consumer Law and engaged in by Birubi Art would reduce financial benefits to Aboriginal and Torres Strait Islander artists and their communities and damage emerging Indigenous 'brand equity' in the visual arts. A link to the judgment is [available](#) on the CICADA website under the "Resources - Documents" tab.



# Feedback research on the transfer of eenou local knowledge in Waswanipi

By Paul Wattez, University of Montreal and Laval University

To complete his Ph.D. research, Paul Wattez organised feedback focus groups to present his ethnographic primary analysis regarding the transfer of eenou local knowledge in Waswanipi, one of the ten communities of the Eeyouch (Cree of Quebec), where he did his doctoral fieldwork between 2014 and 2016. Roughly ten Eenouch participated during the three days of the focus groups, which took place at the Jackie u shiibiiuu-gamukw (the Jackie's River House) located on the cultural site of the community.

Wattez identified three research goals: (1) to report back on his primary analysis to the community; (2) to complete his analysis by verifying if these results presented any mis-

understanding or misinterpretation; (3) to gather new information with the Eenouch willing to participate, focusing on the positive aspects of the particularities of being a Waswanipi Eenouch both today and in the past. The feedback focus groups covered five themes: the hunting breaks (the goose break and the moose break); the Jackie Gull Memorial Pipun Eeeyou Eetouwin workshop; the annual land-based expeditions (the canoe brigades and the winter journeys); Chiiwetaw, the traditional gathering; and the 40th anniversary project. Each theme was discussed in relation to the transfer of three types of local knowledge: hunting-trapping-fishing, bush skills, and local history. The conversations with participants were powerful and rich in information.

"I am very thankful to the Eenouch who participated in this feedback research and/or in my Ph.D. research by sharing information with me, welcoming me in their houses and/or on their hunting grounds and camps, and guiding me in the eenou world. I would like to extend special thanks to the Grant family who welcomed me during my stay in Waswanipi this summer. I'm also thankful to Sylvie Poirier, my co-supervisor, who provided funding for this activity through CICADA. Tchi meegwetch!", Paul Wattez concludes. ●



## CICADA speaks out against renewed discrimination, violence facing Resguardo Indígena Cañamomo Lomaprieta

By Viviane Weitzner, partner of CICADA

The situation of violence and discrimination against CICADA's partner The Resguardo Indígena Cañamomo Lomaprieta, homeland of 32 Embera Chami Indigenous communities in the Department of Caldas, Colombia, has taken a drastic turn for the worse.

With commanders of the Revolutionary Armed Forces of Colombia (FARC) threatening to take up arms again in light of the Colombian government's failure to implement the 2016 peace accords, municipal elections slated for Octo-

ber, and proposed Law 354 that erodes Constitutional Court gains made by the Embera Chami in securing their territorial rights, the 24,000 members of the Resguardo Cañamomo Lomaprieta are bracing for a spike in violence.

Indeed, former Chief Héctor Jaime Vinasco, who coordinated a delegation of 30 CICADA members to his homeland in October 2018, was forced to temporarily leave the Resguardo on account of mounting death threats—despite his bodyguards and bullet-proof car.

Continued on page 10

His case underscores the evidence provided in a 2019 Front Line Defenders report highlighting that in 2018, Colombia was the most dangerous country globally in which to be a land and human rights defender—with Indigenous and Afro-Descendant leaders most at-risk.

It is at times like this that Indigenous partners need all the solidarity they can get. In addition to developing research that will further the Resguardo's territorial security, in August CICADA submitted a letter to the Colombian Congress outlining the problematic nature of proposed Law 354. This

law undermines the territorial delimitation process of Resguardo Cañamomo ordered by the Constitutional Court in its Decision T 530/2016—and was drafted without the consultation or consent of the Resguardo and other affected Resguardos. We hope our voice will lend weight to the growing opposition.

We are watching the situation in Colombia closely, and extend our solidarity to the Resguardo and to all of Colombia's Indigenous, Afro-Descendant and social leaders. ●

## Visits between Maasai from Tanzania and Canadian First Nations and students

*By Philip Dearden (University of Victoria) and Bruce Downie (Kesho Trust founder)*

Last May, Professor Phil Dearden and Bruce Downie led a team of Maasai from Tanzania to connect with First Nations on Vancouver Island and in the Yukon. The visit, funded by a SSHRC Connections grant, was designed to provide opportunities for these indigenous communities to learn from each other's experiences with conservation and livelihoods within their particular geographical contexts. The participants shared many rich moments celebrating their similarities and differences and are now working on future linkage possibilities.

In August, Dearden and Downie organised a field course in the Enguserosambu Forest Trust in Loliondo, Tanzania, for nineteen geography students. The focus of the visit was "Conservation in a Crowded World" and involved outstanding wildlife viewing in Serengeti and Saadani national parks

and Ngorongoro Wildlife Conservation Area as well as extensive interactions with local communities around Saadani and in Loliondo. The Kesho Trust is working with local communities around both Saadani and Serengeti national parks and has facilitated the establishment of community-based ecotourism/learning centres to enhance diversification of local livelihoods. Students prepared business plans, conservation plans, community mapping initiatives and applied the sustainable livelihoods framework to gain greater understanding and help with future developments. Students got firsthand insights into some of the challenges facing remote communities in these areas and the challenges facing both conservation and livelihoods in the face of biodiversity declines, poverty, cultural erosion, governance challenges, political uncertainties and global climate change. ●



(Left to right) Mark Leshao Talash, Samwel Nangiria Taresero and Nalaimuta Oletutayo Makeseni at Tagish-Carcross Community Centre, Yukon.



# Accelerating research impact in Bolivia

Building bridges with policy makers to support the demand for political autonomy of the Monkoxi Indigenous Peoples from Lomerío

By Iokiñe Rodríguez, University of East Anglia (UEA)

Since 2016, CICADA members Iokiñe Rodríguez (UEA, UK) and Mirna Inturias (Universidad NUR, Bolivia), have been receiving research impact accelerator funds from the Economic and Social Research Council (ESRC) from the UK to support the claim for political autonomy of the Monkoxi Peoples from Lomerío, Bolivia. The main objective of their activities has been to influence both national and local level decision-making related to Monkoxi claim to territorial autonomy under the understanding that political autonomy is key for a just and sustainable management of indigenous territories.

Some of the activities have included, in 2016: (a) the co-production with Nur University, the Indigenous Union of Lomerío (CICOL), and the Bolivian Ministry of Autonomy of a book on Environmental Justice and Indigenous Territorial Autonomy in Bolivia; (b) its presentation at the UN Permanent Forum on Indigenous Issues in New York, and (c) its launch in Bolivia. In 2017, an additional activity was to support CICOL in developing a communication strategy to give public visibility to the Monkoxi claim for political autonomy.

In December 2018, they helped to organize an additional three-day workshop in Santa Cruz de la Sierra to facilitate a dialogue between different indigenous nations and the Bolivian government on the state of the different demands for political autonomy in the



Participants of the workshop in Santa Cruz de la Sierra, 2018

country. Representatives from six indigenous territories participated in this event: Raqaypampa (Cochabamba), Lomerío, Charagua, Territorio Indígena multiétnico (Beni), Corque Marca and Uru Chipaya (Oruro). During these three days, they had the opportunity to carry out a self-assessment of their autonomous governments and their political autonomy claims. They also met with representatives from the Pluri-national Constitutional Tribunal, the Supreme Electoral Tribunal, the Ministry of the Presidency and the Vice-Ministry of Autonomies to put forward a series of requests to accelerate their autonomy claims. The results of this activity will shortly be published in a book entitled “Territories, Justices and Autonomies: a dialogue between the Bolivian Autonomous Indigenous nations and the State”, which is hoped to be presented in the 2020 UN Permanent Forum on Indigenous Issues.

These impact activities have made a significant contribution to advancing the autonomy claim of the Monkoxi. In May 2018, the Constitutional Court of Bolivia sanctioned in favour of the Autonomy Statutes of the Monkoxi Peoples. The dialogue and joint evaluation of the demands for political autonomy of the different indigenous nations in Bolivia led, in 2019, to national legislative change facilitating the legal route for indigenous autonomy claims. As requested in the 2018 dialogue, there is no longer a need for two referendums in the indigenous territories to approve a transition to autonomous governments. Although the Monkoxi indigenous peoples still need to undergo some additional administrative procedures to secure their political autonomy, the conditions look much more promising now that in 2016, when UEA and NUR started supporting their claim. ●

## Recent publications by CICADA partners

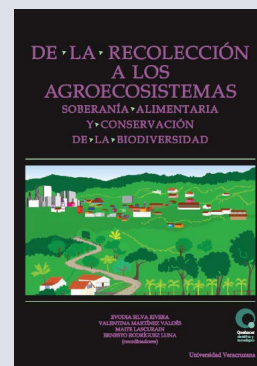
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- Temper, Leah, Dylan McGarry, and Lena Weber. 2019. "[From academic to political rigour: Insights from the 'Tarot' of transgressive research.](#)" *Ecological Economics* 164: 106379.

## Open Access Book in Spanish

Title: "*De la recolección a los agroecosistemas: Soberanía alimentaria y conservación de la biodiversidad*"

Editors: Evodia Silva Rivera, Valentina Martínez Valdés, Maite Lascrain, and Ernesto Rodríguez Luna (2018)

Through case studies and theoretical reflections, this volume goes back to key elements of the relationship between humans and their territories. It offers unmistakable signs of Mexico's Mesoamerican past. Specifically, we refer to knowledge and experiences on natural resources' management that have survived in the collective memory for centuries, subjugated by political and economic interests, where the premise has been the extraction and capitalization of biological and cultural heritage. The book is organized into four sections: 1) Food sovereignty and sustainable production; 2) Agrobiodiversity and its role in the economy; 3) Ecosystem restoration and management for sustainable production; and 4) Toward the future of agrobiodiversity in cities. This order responds to a systemic analytical logic of each phenomena discussed, and essentially progresses from the local to the regional scale.



The book is available at <http://libros.uv.mx/index.php/UV/catalog/book/QC018>