



Forum

Stakeholder Dialogue
on the Ewaso Ng'iro
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Resilience

Our partners in Mogo,
Australia, are recovering
from intense wildfires

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Call for support

San Youth Network is
fundraising to enhance
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News

Issue 3
Spring 2020

CENTRE FOR INDIGENOUS CONSERVATION AND DEVELOPMENT ALTERNATIVES

COVID-19 and Indigenous Australians

By Jon Altman, the Australian National University

When the COVID-19 pandemic hit Australia in early 2020 there was grave concern that Aboriginal and Torres Strait Islander Australians would suffer disproportionately. This was especially the case in rural and remote regions where it was feared that extreme over-crowding in housing would limit possibility for social distancing; where deep poverty would make people more vulnerable to food insecurity; and where existing high levels of morbidity from non-communicable diseases would make people extremely vulnerable.

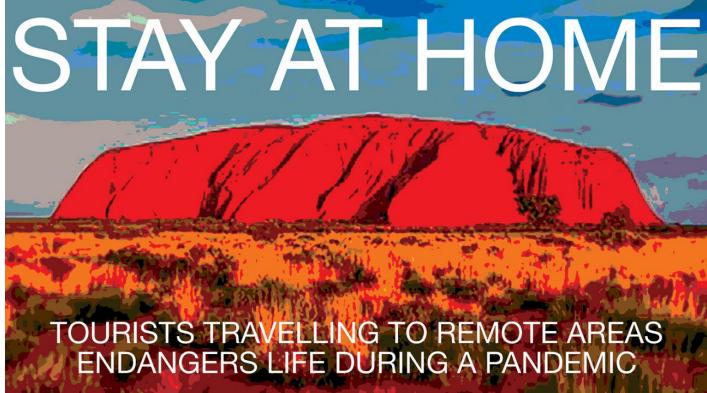
On May 8 the Australian Department of Health released [COVID-19, Australia: Epidemiology Report 14: Reporting week ending 23:59 AEST 3 May 2020](#). This weekly report documented that Aboriginal and Torres Strait Islander Australians accounted for 55 reported COVID cases out of a national total of 6,784. Accounting for about 3.2 per cent of the

national population, Indigenous peoples accounted for just 0.8 per cent of cases, with no Indigenous death from the pandemic recorded to date. What is especially remarkable is that in remote and very remote Australia, that covers more than 80 per cent of the continent and where about 20 per cent of the Indigenous population resides, there were no Indigenous COVID cases.

It is early days in the struggle to eliminate this pandemic and there are fears in Australia, as elsewhere of a second wave and that the virus might mutate and present new dangers. Nevertheless, what has occurred to date has been both extraordinary and counterintuitive.

While what is unfolding will require much more research and analysis, [a recent article by a group of Indigenous and non-Indigenous scholars](#) highlights that self-determination

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Artwork by Chips Mackinolty, Alice Springs, Australia



Translated into Kriol by the Meigim Kriol Strongbala group at Ngukurr, Northern Territory

New research project on implementation of Indigenous negotiated agreements

By Ciaran O'Faircheallaigh, Griffith University

Interactions between Indigenous peoples, extractive industries and the state are increasingly governed by negotiated agreements, often referred to as Impact and Benefit Agreements. The capacity of these agreements to deliver benefits to Indigenous peoples and minimise negative effects of development activities depend crucially on their effective implementation, which is by no means guaranteed.

Professor Thierry Rodon of Laval University in Quebec, Canada, and Professor Ciaran O'Faircheallaigh of Griffith University in Queensland, Australia,

have recently been awarded a grant by the Social Sciences and Humanities Research Council of Canada, through its Knowledge Network on Mining Encounters and Indigenous Sustainable Livelihoods, for a research project on implementation of Indigenous negotiated agreements.

The project, scheduled to be undertaken in 2020-2021, involves close collaboration with a number of First People organisations that are active in negotiating and implementing agreements with the extractive industries. These include the Ely Mine Beneficiaries Trust,

which receives royalties from Rio Tinto's bauxite mining in Western Cape York, Queensland; the Dja Dja Wurrung Clans Aboriginal Corporation, signatory of the first Recognition and Settlement Agreement concluded with the Australian state of Victoria in 2013; and Conseil de la Nation Innu de Matimekush-Lac John, a First Nation located in northern Quebec which has multiple agreements with mining companies. These organizations will provide access to research data and research sites, and will make immediate and practical use of findings from the research. ●

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may be a key explanator. There is evidence summarised [elsewhere](#) that in the past official responses to disease outbreaks have had disastrous outcomes for Indigenous communities. On this occasion, Indigenous peak organisations collaborated to take control with early decisive action to communicate effectively with their constituents and shut-off highly vulnerable communities, mainly located on Indigenous-titled lands in remote regions, whose

populations are generally highly mobile. And in other regions where outcomes have also been superior community-controlled health organisations similarly played important roles.

In Australia there is a natural proclivity in the mainstream media and in policy circles to highlight Indigenous deficits, especially in socioeconomic outcomes. Conversely, there is a reluctance to report and learn from superior Indigenous outcomes. This has been demonstrated in recent times with the disastrous bushfires crisis in south-eastern Australia (currently the subject of a Royal Commission) and the current COVID-19 health and economic crisis. Perhaps it's time for this national myopia to end so lessons can be gleaned from highly effective Indigenous approaches and practices. ●

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Stakeholder Dialogue on the Ewaso Ngi'ro River Ecosystem

By Mali Ole Kaunga, IMPACT Trust and PARAN Alliance, and CICADA

IMPACT Trust, in partnership with PARAN Alliance and in collaboration with Wetlands International, held a Stakeholders forum bringing together Communities Resource User Groups/Associations from Laikipia, Samburu and Nyandarua, Kenya. The Stakeholders Dialogue on the Ewaso Ngi'ro River Ecosystem forum took place from the 2nd to the 4th of November 2019 at the Nanyuki Simbas Lodge in Laikipia County. The Theme of the Dialogue was: Building and Strengthening Community Voices and Rights over Natural Resources in the Ewaso Ngi'ro River Basin. Emphasis was placed on the need of Community Resource User Groups/Associations to understand the linkages and interconnectedness between water, forests, and rangelands, and the complementary roles of the user groups in the sustainable use of natural resources for the protection of the larger landscape of the Ewasio N'giro Basin.

The dialogue forum aimed to inform participants on policy development under the Water Act, the Forest Act, and the Environmental Management and Conservation Act, and to facilitate the sharing of experiences among user



Participants to the Stakeholders Dialogue on the Ewaso Ngi'ro River Ecosystem Forum, Kenya

groups. Ultimately, the objectives of the Dialogue were to strengthen the voice and participation of communities in natural resource governance, to mainstream gender in water and sanitation in order to protect wetlands, to promote community-based alliances and networking, to minimize natural resource conflicts, and to promote public-private partnerships that enhances sustainable management of land and natural resources.

Presentations, including case studies on the successes, challenges, and lessons learned from different Community Resource User Associations, were followed by plenary discussions. Representatives from Water Resource Users

Associations, Community Forestry Associations, and Group Ranch / Rangeland users were also invited to participate in group work. The groups were given guiding questions to discuss the challenges encountered by each user group as well as the opportunities to strengthen the voices of user groups in the sustainable management of natural resources. The groups presented the results of their discussion in plenary.

The two-day dialogue forum came to a close with a number of key recommendations being developed by the user groups. Recommendations included strengthening networks and linkages between upstream and downstream Water Resource Users Associations, ensuring that Community User Groups are involved in policy formulation and implementation, and developing Memorandum of Understandings between different actors and transparent benefit-sharing mechanisms.

To read the whole report of the event and for additional information, contact Mali Ole Kaunga by e-mail at olekaunga@yahoo.com.



Participants present the results of their discussion after the group work

Mobilising Pastoralist Knowledge to Support the Desert Locust Outbreak Response in Northern Kenya

Collaborative Research

By Mali Ole Kaunga, IMPACT Trust and PARAN Alliance

The Horn of Africa is experiencing the worst desert locust outbreak in decades. Since December 2019, locusts have damaged thousands of hectares of cropland and pasture, putting 11.9 million people at risk of food insecurity. In northern Kenya, locust swarms are the worst in 70 years. There, 70,000 hectares have been infested, putting 3.1 million people at risk of food insecurity.

However, appeals for rapid response and coordinated action have been slowed by the coronavirus pandemic, which has grounded flights and disrupted biopesticide and protective equipment supply chains. Collecting data to inform the response to the outbreak has also been hindered by regional security challenges and infrastructure constraints. Closer collaboration with communities directly affected by the desert locust outbreak provides a way of overcoming some of these challenges, while also deepening understanding of the outbreak, improving the response, and supporting recovery.

Aim, objectives, and activities

The aim of this project is to document and evaluate the response to the desert locust outbreak in northern Kenya from the perspective of pastoralists. We also aim to assess the extent to which local and indigenous peoples and their cultural and environmental knowledge have informed the desert locust response to date, recognising that local and indigenous communities are often excluded in shaping responses to national emergencies and disasters.

The project aim will be pursued through the following research objectives and activities:

1. Collect and analyse archival data and oral histories from pastoralists on past desert locust outbreaks and responses in Laikipia, Marsabit, and Samburu Counties;
2. Collect and analyse qualitative data from pastoralists on the current desert locust outbreak and response in Laikipia, Marsabit, and Samburu Counties;
3. Enhance the capacity of civil society researchers to rapidly collect qualitative data during emergencies and

disasters in remote, fragile contexts;

4. Disseminate findings to key policymakers and practitioners in Laikipia, Marsabit, and Samburu Counties, as well as in Nairobi and internationally.

To carry out this project, the research team will conduct qualitative research in partnership with pastoralist organisations in Laikipia, Marsabit, and Samburu Counties. This project will generate data to support and improve the desert locust response in northern Kenya with an emphasis on ensuring that the response pays adequate attention to indigenous peoples and their knowledge. A useful by-product of the project is that it will also provide insights into the challenges of addressing convergent crises, such as the desert locust outbreak and coronavirus pandemic.

Partners and outputs

This project is led by IMPACT (Kenya), University of Birmingham (UK), and University of Manchester (UK). The research will be carried out in collaboration with civil society researchers from PARAN Alliance (Kenya). Before the project begins, research clearance will be obtained from NACOSTI.

Project outputs will include: 1 report, 1 policy brief, 2 peer-reviewed articles and a final dissemination event for policymakers and the humanitarian community in Nairobi. Findings will also be disseminated at the The Joint International Grassland and International Rangeland Congress in Nairobi in October 2021. ●



Species identification, biocultural mapping, and videography by the Majé Emberá Drua, Panama

By Carmen Umaña-Kinitzki

From February to March of this year, our CICADA partners—the Majé Emberá Drua—collaborated with a team of researchers (including: Brenda Thompson, Santiago Ramírez Said, Daniel Schönig, Camilo Gomez Chaparro, and Carmen Umana-Kinitzki). With the guidance of Cacique Lazaro Mecha and Dr. Felipe Perez-Jvostov, this project continues an ongoing biocultural mapping initiative throughout the Majé Watershed in the Bayano region of southern Panama. By documenting traditional plant knowledge to construct a botanical encyclopedia, designing a community-based map to locate sites for future conservation, and designing an upcoming website to showcase these various initiatives, this project supports local efforts for traditional language revitalization and will



Majé Emberá Drua partners and team members recording video-testimony in the local caves

improve public visibility of local issues.

As part of this initiative, Dr. Steven Schnoor trained team members with videography equipment that was used throughout the fieldwork process to document local sites of importance with the objective to embed video-testimony into the upcoming website. The topics recorded included: the impacts

of resource extraction in Majé Emberá Drua territory; local livelihood practices (such as swidden agriculture, and sustainable fishing); local Indigenous-colonial relationships; and, the history of community displacement and settlements. Videography equipment provided by CICADA remains with the community to serve as a tool for residents to document ongoing projects, government negotiations and general council meetings, and to monitor habitat degradation. This aspect of the project will be expanded on with a cross-community training workshop on Indigenous documentary filmmaking that will be coordinated by Dr. Steven Schnoor with the participation of Majé Emberá Drua residents, and visiting Ngäbé Buglé partners. ●

A new Dis-Extractivism Research Workshop

By Etienne Roy Grégoire, Daviken Studnicki-Gizbert and Viviane Weitzner

Since November 2019, CICADA's Dis-Extractivism Research Workshop brings together about twenty participants every month to discuss each other's work or to share views on different texts.

The Dis-Extractivism Workshop is a self-directed, bilingual, and transdisciplinary space animated by a critical perspective. It aims at consolidating an open and reflective epistemic community capable of thinking about issues in relation to the different struggles and resistances brought about by colonialism and extractivism.

Workshop members are graduate students, post-doctoral fellows, and emerging or experienced researchers from McGill University, University of Ottawa,

Université de Montréal, York University, University of Toronto, Université du Québec à Montréal, and Oxford University. The disciplines represented range from law to earth sciences and include geography, anthropology, philosophy, history, environmental sciences, education, sociology, art, and communication. Other members are from solidarity or human rights NGOs.

The Dis-Extractivism Workshop is based in Montreal. Those interested in joining are invited to contact its three coordinators:

Viviane Weitzner (vweitzner@gmail.com), Etienne Roy Grégoire (eroyg046@uottawa.ca) and Daviken Studnicki-Gizbert (daviken.studnicki-gizbert@mcgill.ca).



Long road to recovery

By Annick Thomassin, Australian National University (ANU), Linda Carlson, Mogo Local Aboriginal Land Council and Janet Hunt, ANU

As the world is still caught in the turmoil caused by the coronavirus pandemic, it feels like a long time since the 2019-2020 bushfires crisis in Australia destroyed an estimated 18.6 million hectares of land and resulted in an unprecedented loss of biodiversity and properties. The territories of the Walbunga and broader Yuin Nation, custodians of New South Wales's South Coast region, were severely impacted. Large sections of the small town of Mogo, where many in the Walbunga community resides, were destroyed. This includes the houses of ten Aboriginal families and Mogo Local Aboriginal Land Council's (Mogo LALC) office, art gallery and ranger shed. Mogo

LALC plays an important role for the local Aboriginal community, providing a meeting place for its members and a wide range of services, including important environmental stewardship activities by its ranger team. The Aboriginal community is resilient, but the fires have deeply scarred Country and affected the sacred bond connecting Walbunga with their land, waters, and animals, adding to their trauma. The scale of the devastation and environmental impacts are yet to be fully grasped and the impacts contaminants contained in the ashes may have on their river systems, marine environment and fisheries are still unknown.

Many in the Aboriginal and non-Aboriginal communities directly impacted by the fire events are angry at the Federal and State governments' inaction on climate change, their negligence and mismanagement of Country. For years, concerns voiced by Aboriginal communities, scientists and fire services about increased fire risks have fallen on deaf ears and while cul-



"Fire", artwork by Linda Carlson

tural burning knowledge and practices are valued in northern Australia, Aboriginal communities in the populated Southeast struggle to have a say in managing Country. Walbunga rangers have been working for years to restore the health of Country to increase their resilience. They were hoping to restart cultural burning in mid-2019 but the land was already too dry. The rest is history.

The unfathomable scale of this bushfire crisis awakens many Australians to the importance of revitalising Aboriginal land management practices, and for Aboriginal philosophies, knowledge and practices to be taken ser-



Mogo Local Aboriginal Land Council. Photo by Annick Thomassin



Mogo Bushfire. Photo by Annick Thomassin

in Walbunga Country

iously. But Aboriginal peoples will need to be in the driver's seat and properly resourced. This also needs to translate into work opportunities for the rangers and community. We must continue to hold governments to account.



"Moorindji" (Crazy), artwork by Sherrie Nye McCarron (photo cropped)

In February, the rangers began to return to Country and noted its heal-

ing power despite the sadness. It finally rained. The land was painted in fresh green, bringing some solace and hope of better days to come. Unfortunately, COVID-19 has now halted the ranger work. Some community members have channelled their anger, sadness and trauma into stunning artworks.

Mogo LALC, the broader Mogo community and the fundraising team (Annick, Janet and Karen Soldatic) would like to thank CICADA for circulating the GoFundMe campaign. Thanks also to everyone who contributed. We are now over \$66K, almost halfway to our target. There were also independent donations for which the community is grateful. While things have currently slowed down, there are exciting projects in the pipeline and we will provide updates later in the year. Hopefully the rangers will soon be back on Country. ●



"Minga" (Mother), by Sherrie Nye McCarron

Message to Uapashkush

Jon Altman, Dean Yibarbuk, Hilda Mosby and myself (Annick Thomassin) would like to thank Uapashkush for their message of support during the wildfire crisis that has afflicted Australia from September 2019 to February 2020. Your message really moved us. Please accept our best wishes from Melbourne to Arnhem Lands, from Canberra to Torres Strait. Take good care of yourselves in these difficult times.

Stakeholder Dialogue on Inclusive Conservation in Kenya

By Mali Ole Kaunga, IMPACT Trust and PARAN Alliance, and CICADA

On the 4th and 5th of November 2019, Pastoralist Alliance for Resilience and Adaptation in the Northern Rangelands (PARAN), with Indigenous Movement for Peace Advancement and Conflict Transformation (IMPACT) taking lead, organized a stakeholder dialogue meeting to shape conservation narratives focusing on inclusive decision-making, benefit-sharing, and integrity in wildlife conservation. The workshop aimed to ensure respect, recognition, and protection of community land rights under the Community Land Act (2016) in Kenya. The dialogue was a timely response to the need for conversation between government, conservation organizations, non-governmental organizations, and all players on striking a balance between the different issues that affect conservation and pastoralist landscapes.

The opening keynote presentation, provided by Dr. Liz Alden, set the agenda

and tone of the dialogue by highlighting the policy, legal, and institutional challenges and opportunities for reconciling conservation, development, and Indigenous Peoples' rights to natural resources in Kenya. This keynote presentation paved the way for a day of deliberations aimed at identifying the challenges facing Indigenous Peoples in securing their land and resource rights. A panel of Indigenous Peoples representatives and experts in Law, wildlife management, conservation, research, and women rights provided concise presentations and discussions on the current challenges cutting across conservation governance and practice in evolving social, economic, political, and cultural contexts. For the rest of the first day of the dialogue, participants engaged in robust discussions identifying challenges emanating from the various players, interests, and governance approaches and systems involved in conservation.



The nexus between conservation and community land: two zebras sharing a rangeland with livestock

The second day of the dialogue focused on strategies, approaches and impacts of possible responses to the challenges identified on the previous day. In essence, the discussion shifted to generating ideas and recommendations to deal with the challenges facing Indigenous Peoples in the quest for their land and natural resource rights. To provide perspective to the discussions, the day started with a presentation by Dr. Boniface Kiteme from CETRAD on the status and implications of development interventions in the Ewaso Ng'iro River Basin, including their adverse impacts

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CICADA co-sponsors the Richard F. Salisbury Memorial Lecture

Anthropologist James Ferguson visited McGill University as part of the Richard F. Salisbury Memorial Lecture, to give a talk titled "Rightful shares and the claims of presence: Distributive politics beyond labor and citizenship". Dr. Ferguson, whose work focuses on southern Africa and on the critical examination of the politics of "development" in the global South, argued that labor and citizenship are losing relevance in the context of distributive politics. With the rise of informal livelihoods and unemployment/underemployment, combined with a growing mobile population, basis for claims to social welfare programmes are shifting from labor and citizenship to "ownership" and "presence". In other words, the obligations of the State, rather than being solely toward its citizens, extend toward those 'who are here'.

The Richard F. Salisbury Memorial Lecture was part of the Department of Anthropology Fall 2019 Speaker Series and was co-sponsored by CICADA and the Dean of Arts Development Fund, with the generous support of the Salisbury family. Dean of Arts Antonia Maioni gave a speech at the event, in which she highlighted the contributions of Richard Salisbury to the Department of Anthropology and the Faculty of Arts at McGill University, and thanked the Salisbury family for their ongoing support. Colin Scott was then invited to offer a portrait of Richard Salisbury, with whom he had worked as a graduate student. The lecture was widely attended by students, professors and staff and was followed by a reception in the galleries of the Redpath Museum.

To view the lecture: <https://youtu.be/5GEBrfxPPoc>.

International seminar and public lecture on law and nature/culture relations

By Geneviève Motard, Laval University, and CICADA

The international seminar “Integrated approaches to the protection of cultural and natural resources in national and international law: an assessment” was held on September 14 and 15, 2019. The international seminar aimed to present the state of Canadian and international law on the issue of nature/culture relations. Approximately 20 panellists from France, the United Kingdom, Canada, the United States, New Zealand, Australia, and others

participated in the event. About 50 people attended the seminar, which was open to the public.

The objective of the seminar, organized by the UNESCO Chair on the Diversity of Cultural Expressions at Laval University and co-organized by Geneviève Motard and Caroline Desbiens, was to lay the foundations for an international research project on this issue. In the short term, the seminar will be followed by a collective publication – the

conference proceedings – which are in the process of being edited in collaboration with Caroline Desbiens.

The seminar was followed by a public lecture by tribal judge Pawnee Walter Echo-Hawk, organized by Geneviève Motard. Members from Abenaki and Innu Nations as well as graduate students attended and presented at the event. The seminar and the public lecture took place in Québec and Wendake, Canada. ●

International symposium on Indigenous sovereignties and self-determinations

By Geneviève Motard, Laval University, and CICADA

The international symposium “Indigenous Sovereignties and Self-Determinations: tīayorihō’ten” brought together approximately 20 panelists, including Maori and Atikamekw CICADA members and partners, on 24 and 25 October 2019 in Wendake, Canada. The symposium aimed to present the state of research on the legal assertion of Indigenous forms of sovereignty in the United States, New Zealand, and Canada with respect to constitutionalism and forms of citizenship, justice, and territory. The Wendat term tīayorihō’ten, which means “to have our own customs”, reflects the will of Indigenous peoples to exercise their right to self-deter-

mination and to strengthen their authority and capacity to self-govern, in parallel to state policies and norms.

More than 120 persons attended the international symposium, which was organized by Geneviève Motard, in partnership with the Wendat Nation and in collaboration with the Groupe de recherche sur les sociétés plurinationales (GRSP), le Centre inter-universitaire d'études et de recherches autochtones (CIÉRA), and Laval University Faculty of Law. The symposium has been recorded, was the object of a synthesis-report, and will be followed by a publication.

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on socio-ecological systems and the ability of communities and wildlife to sustainably utilize the landscape. This presentation paved the way for conservation practitioners to share their perspectives on the nexus between conservation and community land, and to discuss the roles and interests of organizations such as Northern Rangelands Trust (NRT), The Nature Conservancy (TNC), community conservancy repre-

sentatives and Kenya Wildlife Conservancies Association in conservation.

A final segment of open discussions brought key questions from participants to the fore, highlighting contested narratives on community-based conservation, the focus, ownership and interests of conservation organizations driving the community conservancy model, and the role of Kenya Wildlife Society in this context.

To read the whole report of the event and for additional information, contact Mali Ole Kaunga by e-mail at olekaunga@yahoo.com. ●



Sand harvesting in Kenya

San Youth Network is soliciting support

By Job Morris

San Youth Network (SYNet), a CICADA Member for several years, is a youth-based organization that promotes a variety of development strategies among the San youth in Botswana. We are soliciting your solidarity in order to overcome the challenges that the current COVID-19 crisis has raised. We urgently need to reach communities and are currently raising funds to afford a vehicle.



SYNet distributes hand sanitizer in a community in response to the COVID-19 pandemic

Please support our effort through the following links:

1. bit.ly/synet-givingway
2. bit.ly/synet-justgiving

In our work, we promote inter-generational exchange to learn from the wisdoms of our elders. For centuries past, San peoples have been custodians of the environment they lived in and

have maintained it for as long as time can remember. Like many Indigenous communities, San peoples have been exposed to a plethora of issues that threaten, to an extent, their very existence. Too often, their lands are forcefully taken from them and they are relocated to areas where they have no spiritual connections and no familiarity with the land. Barely a year ago, scientists who explore genetic marks of peoples have found that the San are the cradle of human existence with the origin of mankind traced to Botswana.

Among other things, SYNet is an advocacy and development organization with a deliberate focus on enforcing measures that support San to make change that matters. In our efforts to support communities through our thematic areas of focus, our lack of mobility has been a serious challenge in reaching many San groups in different geographical locations. With the inability to find interested donors who have a focus on funding organizations for infrastructure and outreach vehicles, we try to explore innovative ways to fundraise. We are appealing to individuals, friends, colleagues, and supporters to help us reach our target through donations that can aid us to purchase

one or two vehicles solely for outreach purposes.

Founders of San Youth Network are themselves San and have experienced hardships of stigma, discrimination, loss of land, and a variety of challenges. The reason that we founded the Organization is to tackle these challenges through the eyes of the youth, who are now experiencing both worlds of their culture and the change they endure and must deal with in this modern world.

We hope that you help us by donating to our cause to help us champion the rights of the Indigenous Peoples of Botswana.

For further information and for future collaboration, please write to Job Morris at sanyouthnetwork@gmail.com and assist in any way possible. ●



SYNet representatives Job Morris (far left) and Xukuri Xukuri (far right) with a group of San youth

Awards won by CICADA partners

- Nicolas Rasiulis, [2020 Salisbury Award](#) - Canadian Anthropology Society (CASCA)
- Justin Raycraft, [2019 Peter K. New Award First Prize](#) - Society for Applied Anthropology (SfAA)
- Etienne Roy Grégoire, 2019 Bora Laskin National Fellowship in Human Rights Research - SSHRC
- Brian Thom, [2019-2020 Outstanding Community Outreach Award](#) - University of Victoria Faculty of Social Sciences

Congratulations!

Pictures from the field

PhD student Justin Raycraft shares his fieldwork experience in images



Conducting fieldwork in Oltukai



Elephants in Randilen Wildlife Management Area

Justin has been carrying out 12 months of ethnographic fieldwork in the Maasai Steppe of Tanzania. He has been examining community attitudes towards Randilen Wildlife Management Area and Manyara Ranch in 12 villages surrounding these conservation areas through qualitative and quantitative means. He is also studying community perceptions of the spatial and temporal dimensions of human-wildlife conflict by species, community tolerance for wildlife, perceived economic impacts of wildlife on agriculture and livestock production, and human dimensions of conflict with spotted hyenas, elephants, and leopards.●



Karisan Saidi herding cattle in Makuyuni

Book Release: “Cinémas autochtones : des représentations en mouvements” (*Indigenous cinemas: representations in motion*)

Co-edited by Sophie Gergaud and Thora Herrmann (2019)

“The first anthology to be published in French on the subject, ‘[Cinéma autochtones: des représentations en mouvements](#)’ is intended as a true overview highlighting the contributions of Indigenous filmmakers, artists, and researchers from around the world with, at their side, those of close non-Indigenous collaborators. An invitation to immerse oneself in a creative and original cinematographic universe, this collective book frees itself from chronological, geographical, and genre boundaries, in order to better celebrate together the power of Indigenous filmmaking creators of yesterday, today, and tomorrow.”

Words from the co-editors: “We would like to take this opportunity to thank again CICADA for the financial support provided for the publication of our book, and we thank all CICADA members who contributed to this new book as authors or co-authors of a chapter.”

The book includes the following contributions from CICADA members:

- “Produire et réaliser des films en Sápmi” Meeting with Odd Levi Paulsen by Thora M. Herrmann
- “« Entre nos mains » : Les mobile-films, voie du changement” by Claudia Mitchell, Naydenne de Lanfe, and Relebohile Moletsane
- “La vidéo participative comme arme de résistance autochtone. Réinvention et décolonisation dans le district d’Urracá, Panama” by Steven Schnoor



Recent publications by CICADA partners

- Burbano, Diana, Thomas C. Meredith, and **Monica E. Mulrennan**. 2020. "[Exclusionary Decision-Making Processes in Marine Governance: The Rezoning Plan for the Protected Areas of the 'Iconic' Galapagos Islands, Ecuador](#)." *Ocean and Coastal Management* 185: 105066.
- Golzadeh, Nasrin, Benjamin Barst, Nilandri Basu, **Janelle Baker, Josie Auger**, and Melissa McKinney. 2020. "[Evaluating the concentrations of total mercury, methylmercury, selenium, and selenite:mercury molar ratios in traditional foods of the Bigstone Cree in Alberta, Canada](#)." *Chemosphere* 250 (126285): 1-10.
- Kamat, Vinay, Phillippe Le Billon, Rose Mwaipopo, and **Justin Raycraft**. 2019. "[Natural Gas Extraction and Community Development in Tanzania: Documenting Gaps between Rhetoric and Reality](#)." *The Extractive Industries and Society* 6 (1): 968-976.
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- Kothari, Ashish**. "[Covid-19 crisis and long-term transformations: alternatives from India](#)." *Open Democracy*, April 3, 2020.
- Kothari, Ashish**. "[Corona can't save the planet, but we can, if we learn from ordinary people](#)." *Interface*, April 17, 2020.
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- Raycraft, Justin**. 2019. "['In Search of a Good Life': Perspectives on Village Out-migration in a Tanzanian Marine Park](#)." *Journal of Rural Studies* 70 (1): 36-48.
- Raycraft, Justin**. 2019. "[Conserving Poverty: Destructive Fishing Gear Use in a Tanzanian Marine Protected Area](#)." *Conservation and Society* 17 (3): 297-309.
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