



The Sahel

The Sahel Peace Dialogues were held from March 1-6

Page 5



Kenya

Decolonising human-wildlife conflict prevention

Page 8



Taiwan

The Paiwan of Kapanan make a bold statement of self-determination

Page 10



News

Issue 4

Fall 2020

CENTRE FOR INDIGENOUS CONSERVATION AND DEVELOPMENT ALTERNATIVES

CICADA launches four policy briefs on biocultural diversity

Throughout August, CICADA launched the first four policy briefs of its series on biocultural diversity in settler state contexts. The policy briefs identify challenges, explore opportunities, and provide recommendations on the following topics:

1. Measuring Biocultural Diversity: Biocultural Indicators and the Nexus of Nature, Culture, and Well-being
2. Nurturing Biocultural Diversity: Livelihoods, Food Sovereignty, Health, and Well-being
3. Supporting Biocultural Diversity: Information and Communications Technologies
4. Safeguarding Biocultural Diversity: Territorial Defense in Extractive Contexts

The policy briefs are the outputs of two conferences held in May 2019 in Montreal, Canada, and organized in partnership with the ICCA Consortium. The first conference, held from May 1-4, was a joint CICADA and ICCA Consortium meeting for members from Canada, the United States of America, Australia, and Aotearoa New Zealand ('settler state' contexts).

The second was the North American Dialogue on Biocultural Diversity, held from May 5-8 and co-sponsored with various partners. You can find out more about these events in the Fall 2019 edition of our newsletter, available on the CICADA website under the ['News'](#) tab.



The policy briefs draw on the presentations and discussions held during these meetings and the [Atateken Declaration](#) recommendations, adopted by the participants of the North American Dialogue. The policy briefs build a case for recognizing Indigenous rights to self-determination, supporting Indigenous management and governance of natural resources, and fostering the revitalisation of Indigenous languages and cultures. In other words, this series of policy briefs argues that supporting territories of life is the way forward to promote healthy ecosystems and communities and to ensure a fair and sustainable future for all.

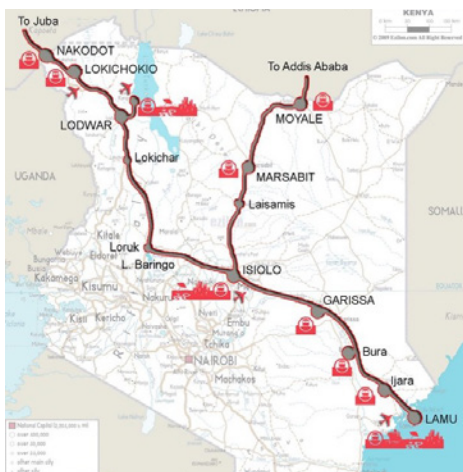
The policy briefs are available in English and French on the CICADA website (cicada.world) under the ['Resources'](#) tab. We hope that they will be useful tools and that you will enjoy the reading! ●

Enhancing the inclusiveness of East Africa's new development corridors

Summary by CICADA of a policy brief by Charis Enns (University of Sheffield), Brock Bersaglio (University of Sheffield), Ramson Karmushu (IMPACT), Masalu Luhula (Tanzania Natural Resource Forum), Alex Awiti (Aga Khan University Kenya).

East Africa is experiencing an infrastructure boom with multiple new development corridors under construction across the region. Development corridors are large-scale spatial development initiatives and transport infrastructure networks built to improve connectivity between sites of rural production, economic hubs, and international markets. Development authorities promote corridors as pathways to inclusive development. Yet, there is limited evidence to support claims that new development corridors include rather than exclude marginalised groups – including rural producers and their communities.

In response, research was conducted between 2017 and 2018 to assess the inclusiveness of East Africa's new development corridors. This article focuses on the case of the Lamu Port–South Sudan–Ethiopia Transport (LAPSSET) Corridor in Kenya. It highlights where the corridor is failing to include pastoralists in development processes and proposes policy recommendations.



Research focused on LAPSSET's new Isiolo–Moyale Highway, which includes a 500m wide transport corridor overlaid by a 50km wide investment corridor.

The LAPSSET Corridor

LAPSSET is a flagship project of Kenya's Vision 2030, with an investment budget of nearly half of Kenya's GDP. The corridor aims to improve connectivity between potential oil-producing regions in Ethiopia, Kenya, and South Sudan and the Port of Lamu through the construction of railways, roads, pipelines, and other infrastructure across northern Kenya—a vast arid region where

pastoralism is the dominant livelihood.

It is purported that LAPSSET will open northern Kenya for investment, enhancing pastoralists' livelihoods and well-being by incorporating them into the national economy and international value chains. Although LAPSSET is delivering some development benefits, LAPSSET is also creating new challenges for pastoralists:

Inception phase: Pastoralist communities were excluded from consultation and planning processes – especially women; there is evidence of inadequate, inconsistent, or no compensation for pastoralists during land acquisition.

Implementation phase: During construction, only low-paying, short-term, and unskilled employment opportunities were available to pastoralist communities, with very few accessible to women; construction also damaged water infrastructure and ecosystem services, such as grazing land, without compensation.

Continued on page 3

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CICADA holds second Leadership Meeting

Researchers and representatives meet virtually to advance the work of the centre

On May 20th and 21st, CICADA convened its second Leadership Meeting, held virtually due to the COVID-19 pandemic.

CICADA thematic axis co-leaders, project leaders, programme directors and regional representatives assembled online to share updates on their current projects and discuss avenues for future collaboration, including joint publications.

The meeting was also an opportunity to think about the year ahead, in light of the current COVID-19 pandemic. The planning of our Global Conference, envisioned as the culmination of our ser-



Participants during one of the sessions of the 2020 CICADA virtual Leadership Meeting

ies of joint regional conferences with the ICCA Consortium, has been put on hold in view of the changing circumstances. Participants also considered

how to best support our partners, including Indigenous territory defenders, facing threats compounded by the global health emergency. ●

Continued from page 2



Satellite photos show an increase in fenced plots along the Isiolo-Moyale Highway after construction.

Operation phase: Operational components like the highway create new risks for pastoralists and livestock; further waves of land acquisition are tak-

ing place along the corridor, often with inadequate, inconsistent, or no planning, consultation and compensation; ongoing land acquisition contributes to conflict over increasingly fragmented rangelands.

Policy Recommendations

The following recommendations could help enhance the inclusiveness of new corridors.

Inception phase: Free, prior, and informed consent should be afforded to all members of pastoralist communities along corridor routes, as should participation in feasibility studies, master planning exercises, and impact assessments; in line with the Community Land Act of 2016, pastoralists should be assisted in securing registration for land prior to construction and compensated for lost land and resources.

Implementation phase: Training on labour laws and environmental regula-

tions is needed for leaders of impacted communities, contractors, and local government; anonymised mechanisms for reporting human rights, labour, and environmental violations should be implemented; effective monitoring bodies are needed to ensure compliance with standards along corridor routes.

Operation phase: 'Last mile' and safety infrastructure is needed to ensure pastoralists benefit from the corridor – including fly-overs or underpasses, speed humps, and signage to facilitate the movement of people and livestock; investors should be held to community-investor agreements that enable communities to benefit from and maintain autonomy over land and resources.

To read the full policy brief or for additional information, contact Mali Ole Kaunga, from IMPACT, at olekaunga@yahoo.com. ●

Community awareness raising across Ogiek territory via radio

By Justin Kenrick (Forest Peoples Programme) and Peter Kitelo (Chepkitale Indigenous People Development Project)

Radio is the primary means of communication for the Ogiek indigenous community given the size, remoteness and rural location of their territory and the dispersed nature of the community households. As such, almost all households have a radio.

However, currently, there is a lot of misinformation regarding the virus transmitted via radio, such as being told convincingly that this is not a serious disease or that certain prescriptions will work. Furthermore, the information shared by the Kenyan government and health officials has not been made available in their indigenous language or in a way that is culturally appropriate. This has led to a lot of confusion

and lack of awareness of the risks faced by the community.

The community is setting up a community radio programme to transmit information across its territory. However, the radio mast sits outside of Ogiek territory in Kapsokwoyn, which means that community members are unable to access it due to Kenya's strict no-travel rule.

As the broadcasts have the ability to disseminate essential information regarding the virus to the community, it became clear that bringing broadcasting facilities within their territory is essential, both to minimise contact with people outside their territory and to raise awareness of the virus and combat



Ogiek hut and children at Chepkitale.

misinformation. They had also noted a great need to produce a public information campaign that was available in their own indigenous language and was culturally appropriate. Storytelling and songs have a track record of influencing behaviour change and transmitting knowledge. ●

Seminar at Mushuau-nipi

By Thierry Rodon (Laval University)

From September 10th to 15th, 2020, the Research Chair on Northern Sustainable Development, in partnership with the Mushuau-nipi Corporation, held a seminar at Mushuau-nipi, an ancestral territory located on the George River north of Schefferville, on the implementation of Impact and Benefit Agreements (IBAs). The workshop was held in accordance with public health guidelines. It brought together seventeen people, including members of the Innu and Naskapi communities, representatives of Indigenous and mining organizations, as well as researchers and students in political science and law.

The seminar provided an opportunity to openly discuss important issues related to IBA implementation: 1) the capacity of both communities and companies to implement IBAs; 2) environmental monitoring; 3) difficulties in meeting Indigenous employment and training targets; 4) social acceptability and community consent on both the mining project itself and the negotiation and implementation of IBAs; 5) the use of royalties; 6) issues related to subcontracting; and 7)

issues related to community consultations. These discussions took place over five days and were interspersed with workshops and traditional land-based activities conducted by the Mushuau-nipi Corporation.

This seminar was made possible thanks to the financial support of the MinErAL network (SSHRC partnership 2016-2023), CICADA and the SSHRC partnership Modern Treaty Implementation Project. ●



Discussions at Mushuau-nipi. Photo by Aude Therrien.

Sahel Peace Dialogues

By Sarah Federman (University of Baltimore) and Ronald Niezen (McGill University)

Throughout the Central Sahara and Western African Sahel region, the Tuareg, Fulani, Dogon, and Songhay tribes have long struggled over territory and resources, but increasing radicalization supported by Al-Qaeda and other Salafist groups has swept across their respective lands, taking numerous lives and undermining states.

States, along with international peacekeepers and local leaders and supporting NGOs, work to resist the pillaging of their people and resources by extremist movements, yet the violence continues. These efforts tend to be state or tribe-centric, whereas the jihadist groups operate in well-organized networks that transcend national and tribal lands.



The participants and organizers of the Sahel Peace Dialogues.

The event sought to connect peacebuilding efforts transnationally (Niger, Mali, Burkina Faso) and across tribes during our Sahel Peace Dialogues, held March 1-6, 2020 at McGill University's Centre for Human Rights and Legal Pluralism in Montreal, Canada.

Professors Ronald Niezen and Sarah Federman invited seven leaders from across the region for a week of dialogue and strategic exercises designed to augment their individual and collective efforts.

Based broadly on Herbert Kelman's Problem Solving Workshops, participants also engaged in conflict mapping, scenario planning, and simulations that allowed them to explore narratives about self and other. Drawing from his book [#HumanRights](#), Niezen led a session on social media and new technologies as tools of resistance and accountability. Participants then designed social media campaigns aimed at deterring young people from radicalizing. Federman discussed conflict approaches based on her co-authored book [Introduction to Conflict Resolution](#). The meeting was conducted in French.

Participants said the sessions offered them the opportunity to think differently about the conflict and strategies for intervention as well as to better coordinate their actions across the Sahel region. Relationships between the participants were strengthened and they are eager to return. The organizers are now in the process of planning the next dialogue. They will continue to ensure inclusion of local women leaders and emerging youth leaders across the region.

Funding was generously provided by the Katherine A. Pearson Chair at McGill University and CICADA.

For more information, please contact the organizers, Dr. Sarah Federman at sfederman@ubalt.edu and Ronald Niezen at ronald.niezen@mcgill.ca. ●

Researchers and allies raise funds for the Majé Emberá Drüa

A team of environmental researchers and allies have organized a fundraising campaign for CICADA partner the Majé Emberá Drüa.

Due to COVID-19 and lockdown measures, the territory's 87 families face critical shortages in food, medical supplies, and clean drinking water, among others. This poses immediate health and economic threats in addition to jeopardizing the community's long-term conservation and food sustainability projects.

To contribute to the fundraising campaign, please visit this [link](#).



Lomerío Monkox carry out research to

By Iokiñe Rodríguez (University of East Anglia), Mirna Inturias (University NUR), Elmar Masay (CICOL), Reina García (CICOL) and Ignacio Soquere (CICOL)

In 2019, Bolivia experienced one of the greatest environmental crises caused by forest fires in the last two decades. While extreme drought and severe frost conditions are partly to blame for this, studies show that there is a strong connection between the extent and damage of the fires and recent government land use policies and projects that seek to encourage agricultural expansion.

The production of biofuels through soybean plantations and the expansion of livestock grazing for export are the main priorities of the new 2030 Economic Agenda. This is generating expectations for the opening up of new lands through the use of fire for agriculture, both on private land (especially agro-industrial properties) and in adjacent areas on the agricultural frontier.

In addition to this, since 2013, the government sanctioned several regulations that allowed the burning and logging of forests up to 20 hectares. The result was an acceleration of land grabbing and trafficking in the lowlands, in particular in protected areas and titled indigenous territories. A significant



Ignacio Soquere and Reina García conducting the fire interviews in Lomerío.

proportion of the 2019 fires occurred in these areas.

The fires reported in indigenous territories were related to colonization processes, to fires that spread from adjacent lands or to land reconversion to make agricultural and livestock production possible. If this pattern of land conversion continues, indigenous peoples' lands will be under increasing pressure in the future.

In addition, the health crisis caused by COVID-19 puts indigenous peoples in a situation of greater vulnerability in relation to the use of their forests. This year the fires have been as devastating as last year's and have spread to other ecological regions of Bolivia. As a result of this new crisis, the Bolivian Forest Management Agency recently issued a new resolution prohibiting the authorization of burning for agricultural use in the Chaco Region.

recover traditional knowledge on fire use

The total prohibition of the use of fire in indigenous territories threatens the cultural and physical survival of its inhabitants. In order to ensure their food sovereignty in times of COVID-19, it is essential that indigenous peoples who depend on forests for their subsistence activities, such as agriculture, hunting and fishing, are able to ensure the adequate use and management of fire in their territories.

Fire Management in the Territory of Lomerío, Bolivia

The Territory of Lomerío was heavily affected by the 2019 fires due to a combination of fires that penetrated the territory from outside and others that spread from farming areas. Therefore, since 2020 and with the support of several institutions (APCOP, Global Forest Watch-CEJIS, IBIF and the University

of East Anglia of the United Kingdom), the Central of Indigenous Communities of Lomerío (CICOL) has initiated a series of activities to ensure good control and management of fire use in the territory. These include the establishment of community forest firefighters, the drafting of a burning protocol, and a participatory research conducted by indigenous researchers to recover ancestral knowledge about the use of fire. The research, carried out in conjunction with NUR University and the University of East Anglia in the UK as part of the [INDIS project](#), seeks to recover local knowledge about the cultural significance of fire for the Monkoj, its different uses, standards for the appropriate use of fire in agriculture and their current application, perceptions of the impact of the 2019 fires and visions of appropriate fire use in the territory.

It is hoped that with this research the CICOL and the Monkoj will be in a better position to dialogue with national authorities on appropriate regulations for the use of fire in their territory and to agree on protocols together. ●



Reina García participating in a demonstration of the good use of fire.

Decolonising human-wildlife conflict prevention in northern Kenya

Summary by CICADA of a report by Ramson Karmushu (IMPACT), Charis Enns (University of Sheffield) and Brock Bersaglio (University of Sheffield)

With human-wildlife conflict (HWC) on the rise in northern Kenya, finding ways to prevent and mitigate HWC has been placed at the top of the biodiversity conservation agenda. Despite significant financial investment, technical strategies for preventing HWC, such as electric fences or acoustic deterrents, are often ineffective or only temporarily effective. Common consequences of ineffective HWC prevention measures include injury and death among humans, livestock and wildlife, as well as damages to farming and pastoral livelihoods.

In response to this problem, IMPACT designed and carried out research on human-wildlife interaction and co-existence in northern Kenya with researchers from the University of Manchester and the University of Birmingham. Through oral histories and walking interviews with elders from Il Ng'wesi communities, this research aimed to understand why technical solutions to HWC often fail and to document pastoralists' strategies and approaches to human-wildlife coexistence.

Key findings

1. **The fragmentation of indigenous territories contributes to HWC.** Due to changing settlement patterns and new infrastructure and agricultural investments within the traditional territories of indigenous pastoralist communities, pastoralists, livestock and wildlife are increasingly confined to smaller areas of land. Fence installation to protect agricultural investments and private land further contributes to this problem. Elders described how, in the past, open landscapes allowed wildlife to avoid human settlements, reducing encounters.

"There are too many fences that people are putting up. These fences are blocking these wild animals from leaving the community so we stay with them in a very small area. If there are no fences, we would stay very well with [the wildlife] because [they] come to the community where people live during the night and go far during the day. Fences have changed this behaviour." - Elder

2. **Increasing wildlife numbers in fragmented landscapes results in more HWC.** As a result of habitat fragmentation and recent conservation successes, the population of some wildlife species is growing on pastoralists'

land. High wildlife density results in more frequent interaction between humans, livestock and wildlife, which can also incite behavioural change among wild animals, heightening the chance of conflict.



Charging elephant in herd near Ngarendare-Sang'a Road. By Ryan Andertona.

3. **Increasing wildlife numbers in small areas is unsustainable for humans, livestock and wildlife.** As some wildlife populations increase, the health and diversity of ecosystems in small, fragmented habitats decrease. For example, elders pointed to forested areas that had been transformed into grassland savannah as a result of high elephant density, leaving pastoralists, livestock, and wildlife to compete over vegetation and water.

4. **Wildlife behaviour is changing as a result of the expanding biodiversity conservation sector.** Northern Kenya's expanding ecotourism sector is dominated by international conservation organisations, white settlers and elite tourism operators. Elders explained how tourist lodges, by providing wild animals with salts and foods, are changing wildlife behaviour. Wild animals, particularly elephants, then go to human settlements and expect to find salts and foods, going as far as inserting their trunks into people's houses in their search for salts. Because of this changing behaviour, close interaction between humans and wildlife has become more common, which heightened conflict risk.

Ways forward

Despite elders' knowledge about the drivers of increased HWC, none had been consulted by biodiversity conservation

Continued on page 9

The UCINY completes first phase of participatory research project

By Andrés Ozuna (*Unión de las Comunidades Indígenas de la Nación Yshir - UCINY*)

The UCINY, the representative organization of the Yshir communities in Paraguay, has completed the first phase of a CICADA-funded participatory research project, which focused on Yshir identity, traditional knowledge and land use. The objectives of the project's first phase were:

1. To contextualize the historical relationship of endo-genesis of the Yshir people and their territory.
2. To collect, present and analyze activities, practices and knowledge of the Yshir people with respect to their territory and their environment, in order to reflect the socio-economic conditions of sustainability and positive eco-systemic functions, such as Yshir sustainable use and techniques, and relevant negative ones (e.g., deforestation).
3. To highlight the uses of strategic and/or specific natural resources such as fauna, flora, water, integrated areas (e.g., marshlands, Paraguay River, forests of various types) of the Yshir people, mainly within their communities and current territorial claims.
4. To highlight the relevance of other aspects related to such use and knowledge, such as division of labor and subsistence activities by type, gender, age; mode of occupation and use of titled, claimed or contiguous lands and specific habitats (exclusive, shared or extensive of titled or untitled lands); labor or commercial relations (e.g., informal jobs



Conducting research in Yshir territory.

and commercial exchange with third parties: cattle ranchers, tourists, and others); and relations of coexistence (e.g., between humans and non-human owners of the forest/animals/fruits).

5. Based on the previous surveys, to elaborate recommendations for the legalization and recognition of territorial rights, use and management of the Yshir people over their territory.

The UCINY is currently planning the second phase of this project, which will focus on organizational strengthening, community participation in environmental management and territorial defense within the six communities that comprise the Yshir Nation. ●

New Chair for a project on Indigenizing universities' curriculum

Congratulations to Karine Vanthuyne for her nomination as University of Ottawa Chair in University Teaching (2020-2023) for a project focused on Indigenizing universities' curriculum.

The project Indigenizing Post-Secondary Curricula with Indigenous Curriculum Specialists aims at identifying

how Indigenous Curriculum specialists can best support faculty in "infusing Indigenous contents, pedagogies, and philosophies throughout their curricula"

You can learn more about the project and Karine Vanthuyne's work [here](#). ●

Continued from page 8

actors about HWC prevention measures on their land. The biodiversity conservation sector has an obligation to ensure that local knowledge about HWC is reflected and fully integrated in biodiversity conservation policy and practice. In addition to being an international legal obligation (e.g. UN-DRIP; Aichi Biodiversity Target 18), the inclusion of pastor-

alists in efforts to prevent HWC promises to lower cases of injury, death and other grievances, and improve biodiversity outcomes.

For more information on this research-in-progress, contact Mali Ole Kaunga, IMPACT, at olekaunga@yahoo.com. ●

The Paiwan of Kapanan make a bold statement of self-determination

By Scott Simon (uOttawa) and Cudjuy Isumalji (Kapanan Community Development Association)

On May 22, the Paiwan of Kapanan on southern Taiwan's Hengchun Peninsula made a bold statement of self-determination. Every year, township officials commemorate the "Mudan Incident" with speeches and dances. This year, the Kapanan Community Development Association (KCDA) offered a new vision of their history and future. Chairperson Cudjuy Isumalji explained that *sevalitan* means ancestor, ancestral spirit, or descendant, but its deeper meaning is a transition from one state to another. Among other goals, they propose changing the township name from Mudan (Chinese for "peony") to something that reflects the reality of the Paiwan nation.

Until the late 19th century, Austro-nesian-speaking Indigenous peoples, called *shengfan* ("raw savages") by recently-arrived Chinese settlers, controlled more than half of Taiwan. In March 1867, after the American ship the *Rover* sank and the crew fled to shore, they were murdered by Koalut warriors (a Paiwan sub-group). The US sent a punitive expedition and was defeated. General Charles Le Gendre concluded a treaty with Chief Tokitok, who promised to protect future Western castaways.

In 1871, a vessel belonging to Ryūkyū (now Okinawa) crashed and 54 crew members were murdered by Botan warriors. When China refused to intervene on the grounds that *shengfan* lay outside their jurisdiction, Japan sent troops on May 22, 1874. Faced with military stalemate and malaria, Japan withdrew after China agreed to pay compensation. This turn-of-events, the first time that a Chinese govern-



Youth performance.

ment claimed all of Taiwan and Japan began representing Okinawa, denied the sovereignty of the smaller polities. The Paiwan, however, still recall their victory over American troops and subsequent treaty with the USA as an expression of their unceded sovereignty.

In 1895, China ceded Formosa to Japan. The Republic of China (ROC) took over after Japan's defeat in WWII, created 30 "mountain townships" on Indigenous territory, and imposed assimilationist policies. Naming Botan territory "Peony Township" was an erasure of Indigenous sovereignty. Since the 1980s, however, Taiwan's Indigenous peoples convinced the government to include Indigenous political rights in the Constitution and other laws.



Smoke signal ritual.

Indigenous peoples have neither forgotten history nor abandoned sover-

eignty. This is why the KCDA organized *Sevalitan*. The morning began with shamanic prayer, a pig sacrifice, shooting of rifles to memorialize historical turning points, and smoke signals (a pan-Indigenous symbol of Indigenous sovereignty). The youth performed a re-enactment of the 1874 Battle, showing their perspective on resisting invasion.

Kapanan was able to hold a public event because Taiwan prevented community spread of COVID-19. Taiwan's Indigenous peoples may demand recognition of their sovereignty because Taiwan guarantees freedom of speech. In China, by contrast, Uyghurs of Xinjiang are incarcerated for their insistence on speaking Uyghur and practicing Islam. China's military has been conducting exercises in the waters near Taiwan, as a sign that they have not renounced the possibility of a forced annexation of the island. The Paiwan have resisted colonialism since 1867, but the challenges have never been greater.

The KCDA, with Cudjuy Isumalji as the main researcher, is a partner in CICADA's most recent SSHRC Territories of Life partnership application. ●

Food sovereignty for remote Indigenous communities in Australia

By Jon Altman (The Australian National University)

On Thursday, 21 May 2020, the Minister for Indigenous Australians, Ken Wyatt, asked the House of Representatives Standing Committee on Indigenous Affairs to inquire into and report on food pricing and food security in remote Indigenous communities. Called during the COVID-19 pandemic following shortages of essential items in parts of Australia, the inquiry was additionally tasked to examine if there was any evidence of price gouging—excessive pricing to profiteer from consumer stockpiling and shortages—in remote Indigenous Australia; and if so what should be done about this.

The issue of high prices for store-purchased food in remote Australia is not new and arguably structural. In 2009, an earlier parliamentary inquiry was undertaken into this complex issue. Its report [“Everybody’s Business: Remote Aboriginal and Torres Strait Community Stores”](#) made 33 sound recommendations, few of which were implemented. And so recent ‘market basket’ surveys and academic research shows that prices at remote stores, especially for healthy food, is at least 50% higher than in urban supermarkets. In addition, income support payments have not been adjusted to compensate for price levels.

Delivering supplies at a reasonable price at the 200 stores that are in remote and very remote Australia, which covers 86% of the continent, is always going to be challenging. Transport costs to remote places aside, problems of small community size and monopoly power loom large. Cognisant of this, in the past decade government policy has mainly focused on ensuring that the poorest Indigenous people on welfare spend their income at stores. Since 2007, this goal has been imposed through the introduction of mandatory electronic income management of welfare at a cost of over A\$1 billion. Such measures have increased store dependence on expensive foods and encouraged centralisation at places with stores, but have done nothing to address the UN Sustainable Development Goals 1 (“no poverty”) and 2 (“zero hunger”); 2016 census data indicated that over 50% of Indigenous people in very remote Australia live under the poverty line and, in a recent survey, 43% of households reported running out of food.

In my written submission to the Inquiry, I (and some others) highlighted that the issue of ‘food security’ is directly linked

to the potential for Indigenous people to self-provision, what is increasingly referred to as ‘food sovereignty’ (as in [CICADA Axis 3: Livelihoods, food sovereignty and coping with neoliberal growth](#)). This is especially pertinent in remote Australia where Indigenous people enjoy legally-recognised native title rights and interests, including the right to harvest wildlife for domestic use, over 3.8 million km². In giving verbal evidence to the Inquiry on 23 September 2020, it was clear that Committee members were very aware of the potential significance of self-provisioning for wellbeing, especially in situations where there are few mainstream jobs. Members were keen to hear about any research on the economic and dietary contributions of hunting, fishing and gathering activities today; and about barriers resulting from government interventions and regulations that Indigenous landowners faced in exercising their rights to utilise plentiful endemic and introduced species for livelihood. There has been anecdotal evidence that since the onset of the COVID 19 pandemic, such self-provisioning has increased mainly because onerous mutual obligation requirements to work for welfare have temporarily eased.

The 122 submissions to the Inquiry and additional evidence provided in public hearings opened a Pandora’s Box of insights to the many development challenges that remote Indigenous Australians face daily. This highlighted that the two issues of food pricing and food security cannot be neatly compartmentalised from the dire economic and social circumstances of remote Indigenous communities.

The Committee is due to present its final report by 30 October 2020. Hopefully, it will include policy recommendations to enhance food sovereignty that the Australian government will implement. Find more [here](#). ●



Australian Outback.

Recent publications by CICADA partners

Capitaine, Brieg, and **Karine Vanthuyne**. 2020. "Témoignages autochtones des pensionnats : entre trauma culturel et autonomie renouvelée." In [*Devoir de mémoire. Perspectives sociales et théoriques sur la vérité, la justice et la réconciliation dans les Amériques*](#), edited by L. Celis and M. Hébert, 69-90. Québec : Presses de l'Université Laval.

Doyon, Sabrina, ed. 2020. [*D'espoir et d'environnement ? Nouvelles ruralités et mise en valeur de la nature au Bas-Saint-Laurent*](#). Québec : Presses de l'Université Laval.

Mulrennan, Monica E. and **Véronique Bussi  res**. 2020. "Indigenous Environmental Stewardship: Do mechanisms of biodiversity protection align with or undermine it?" In [*Plants, People and Places: the Roles of Ethnobotany and Ethnoecology in Indigenous Peoples' Land Rights in Canada and Beyond*](#), edited by N.J. Turner, 282-312. Montreal: McGill-Queens Press.

Pe  a, Anacleto, Pedro Tubari, Lidia Chuve, Maria Chore, and Cecilia Ipi. 2020. [*The History of Lomerio: On the Road to Freedom*](#). English Translation. CICOL, NUR University and University of East Anglia. *This publication comes with a participatory video, also made by CICOL, which can be found in this [link](#).*

Rodriguez, Iokine, and **Mirna Inturias**. 2020. "[Challenges to intercultural democracy in the Plurinational State of Bolivia: Case study of the Monkoxi peoples of Lomer  o](#)." *Beyonddevelopment.net*.

Simon, Scott. 2020. "[Yearning for Recognition: Indigenous Formosans and the Limits of Indigeneity](#)." *International Journal of Taiwan Studies* 3 (2): 191-216.

———. 2020. "[A Little Bird Told Me: Changing Human-Bird Relations on a Formosan Indigenous Territory](#)." *Anthropologica* 62: 70-84.

———. 2020. "History of the Con quered: Rethinking Historiography with Indigenous Peoples on Formosa." In [*Connaiss  ons-nous la Chine?*](#), edited by P. Servais, 183-199. Louvain-la-Neuve : Academia-L'Harmattan    Louvain-la-Neuve.

Special issue on rethinking nature conservation (in French)

Edited by Sabrina Doyon and Ismael Vaccaro (2019)

Sabrina Doyon and Ismael Vaccaro edited a special issue of *Anthropologie et soci  t  s* titled "[Repenser la conservation de la nature](#)" (*Rethinking nature conservation*). The issue, accessible [here](#), examines alternative forms of environmental conservation that contrast with the conventional model, based on the ontological separation of humans and nature. The special issue contains five articles by CICADA members:

- Sabrina Doyon and Ismael Vaccaro : « Pr  sentation. Repenser la conservation de la nature. Vers une anthropologie de l'engagement environnemental ? »
- Oriol Beltran and Ismael Vaccaro : «   levage et   cotourisme dans les Pyr  n  es. La conservation du patrimoine naturel    la suite de la crise   conomique de 2008 »
- Sabrina Doyon : « Conservation environnementale et production alimentaire « alternative » au Bas-Saint-Laurent, Qu  bec »
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