

VOICES

from the forest

EDITION NO.

18

APR 2010

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NON-TIMBER FOREST PRODUCTS EXCHANGE PROGRAMME FOR SOUTH & SOUTHEASTASIA

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A Penan musician plays the keloreh
at the cultural festival.

PHOTO BY PUAH SZE NING

MALAYSIA

A DAY TO CELEBRATE PENAN

The importance of *Adat*, or culture,
and the need to be guardians
of your own land and forest.

It was a sunny day despite being the start of the rainy season, a good sign for the Penan community and their guests that had gathered. The rhythmic drumming on both ends of an elevated tree trunk signalled the start of the celebration. In the past, *Metit atui* was practised to welcome the catch of a clouded leopard. When word came to a village that a clouded leopard is caught, the whole village hurriedly prepares the tree trunk and drums along in anticipation of its arrival. It is seen as a way to appease the spirit of the cat that was defeated by the hunter.

Blowpipes are synonymous to the Penan and

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A DAY TO CELEBRATE PENAN

The importance of *Adat*, or culture, and the need to be guardians of your own land and forest.

naturally a blowpipe competition was up next. The beauty of this was both young and old participated and showed the skills of the Penan amidst cheers and jeers. It was far from a daunting challenge for the Penans as they are more used to shooting small moving objects with their blowpipe. However, in the end, there was a winner!

It was then a short walk to their forest and herbal gardens to hear the sharing of a few key plants, such as the *ipoh* tree (*Antiaris toxicaria*), the sap of which is used for making dart poison, from among the abundance of food and medicinal plants the Penans depend on in the forest. There was also a demonstration of how they hunt in the forest with traps made from branches, vines and leaves and, most spectacularly, how they communicate in the forest with each other. *Moroo* are signs laid out in the forest to communicate to other Penans and is unique to the tribe. Through leaves and branches, the Penans are able to tell where an earlier group is heading, the length of their journey, if there is a shortage of food and hence, those following with food need to hurry up to their destination, or they have plenty food and drink so those following are welcome to join in, and much more. Another legendary sign is the blockade or "no trespassing" sign

which is a crucial action practised by the Penans to protect their forest from logging and plantation companies.

The rest of the day was celebrated with Penan music, song and dance with talents displayed from various villages present at the festival. *Keloreh*, a Penan musical instrument made from a rare bamboo species and the shell of a gourd, makes a sound not unlike a harmonica by both blowing and sucking the air simultaneously from the instrument. *Oreng* or Jew's harp is a mouth instrument that gives a higher pitched, vibrating sound. After Yapun Jeluman, his younger brother Lusin Jeluman and his son Noh Yapun's music performances and dance, they shared how playing these tunes brought them back to a time

when the forest was good, pigs were plenty and easy to hunt and fish were abundant in clean, clear rivers. It was a time they played music and danced and lived a happy life that they are missing now.

The Penan women were not to be upstaged by the men, playing the *keringot* or nose flute and the *sape* lute. Both musical instruments were played beautifully by Pok Keping and Limin Seng, as they described it, "to the tune that is lead by their hearts."

The afternoon ended with the long dance or *sayau kebit* that shows the influence of other ethnic tribes on Penan culture. A procession of dancers and musicians arrived from a distance to the Penan dwelling where they were greeted by a row of headmen, leaders and the community, continuing to sing and dance until everyone settled down.



After dinner, the night was filled with more song and dance. An exceptional game was also played. *Mukat layuk* or "climbing the bee tree," two men locked hands and formed a bridge while a third man climbed over and then under them, then through

their feet - all without touching the ground - and back to where he began. This brought much laughter and cheers from the crowd. The game was once played by the Penan men for entertainment after a hunt but it is rarely practised in these times where the hunt takes longer than it used to. The laughter continued as the women danced a traditional dance called *sayau ngitiu* accompanied by the *pagang*, a traditional bamboo string instrument. It is a fast moving dance that the younger generation love to watch and when exaggerated with more vigorous hip movements, brings much laughter to the crowd. At times, the dancer pulled others to join in and the crowd of dancing and laughing women grew.

The pace slowed down as the participants were entranced by the song and spontaneous poetic words of Paya Seng singing the *ngejajan*. She sang of how happy she was to see Penans from near and far present and how singing brought her back to when she was a young girl roaming a beautiful forest, happy and contented. She also sang of her concern of forest loss in recent times and raised a plea to those who may help the Penans protect their land and forest from further destruction. *Ngejajan* is sung as a lullaby to comfort and put children to sleep, to tell epic stories such as when a clouded leopard is caught and to bid a safe and successful journey to husbands before a hunt. The final presentation of the festival was by the host village church choir. They sung and danced a hymn which showed that apart from the tradition of other ethnic tribes, there is also the influence of Christianity on Penan culture. The presentations ended but the celebrations continued with more music and dance throughout the night.

The next morning a discussion on the importance of *adat* or culture and the need to protect their land rights and forest from impending destructive development ensued. Leaders spoke adamantly that they would never leave their native customary land and will struggle against any efforts to move them from their land. They also affirmed that *adat* needs to be upheld as it is who they are, the Penan, guardians of their land and forest.

Joanna de Rozario
PHOTOS BY PUAH SZE NING

The Voice from Western Ghats, India

Usually, when the Minister is the chief guest in any meeting, he gets priority over others to speak. However, in a recent meeting of Save Western Ghats Movement (SWGGM) in Kotagiri, in Keystone campus it was a different scene. The Minister had to listen to different voices from the Western Ghats and at the end he was asked to respond to these voices.

Instead of being offended, the Minister for Environment Jairam Ramesh took it in a sporting spirit and responded to the questions raised on the policy level issues.

Instantly he declared that the Government would form the Western Ghats Conservation Authority with the objective of holistic understanding of the 1,600 km hill range of Western Ghats, halting destructive mega projects, and moratorium on new mining leases in Goa. The pro-active stand of the Minister was evident, as he was impressed by the work on NTFPs and livelihood issues by the Keystone group. As a politician he was more concerned about generating employment and meeting the basic needs of the population. The meeting in Keystone in Ooty made a long lasting impression on the Minister that the twin goals of conservation and livelihood can be addressed successfully through propagation of NTFPs.

The SWGM is a network of people from different walks of life who are keen to conserve the fragile mountain range of Western Ghats in south India. Though launched two decades earlier, it has been dormant. It was revived by the efforts of EP Indian partners by organising the meeting in Goa in February 2009. Keystone took the initiative to organise the follow up meeting in February 2010. Keith Vigro, a development consultant from the United Kingdom who specially came to attend this meeting said, "It is amazing that 200 participants from different backgrounds as activists, indigenous people, lawyers, scientists, wildlife enthusiasts, musicians and youngsters are part of this movement and are keen to work towards a common goal to conserve Western Ghats."

The three-day meeting was unique because there were no Power Point presentations! People who were making presentations had to speak from their head and hearts, many times extempore. And there were bidding sessions, in which those who wanted to be heard of their concerns had to bid for participants. It was participatory in approach, with opportunities for personal interaction, rather than formal presentations. Maybe this is the reason for its success?

The most interesting part of the meeting was that it was very informal, with a lot of fun and enjoyment. The bamboo music group from Kerala, Bamboo Symphony played specially the sound of nature through the instruments from bamboo. In the evenings, there were indigenous songs and dance around campfire. The field visits to Kodanad, the confluence point of Western and Eastern Ghats was a treat for nature lovers as it was better than the Grand Canyon!

The meeting concluded under the shade of Long Wood Shola, an ancient forest, in which participants reaffirmed their commitment with concrete plans for a similar meet in 2011 in Karnataka and for 2012 in Maharashtra.

Pandurang Hegde, APPIKO/Prakruti

EP president Sneha with minister for environment
Jairam Ramesh
PHOTO CREDIT: KEYSTONE FOUNDATION



Sign Language: Three sticks indicated that there are three of us; a wrapped up leaf indicated we are hungry; a long stem indicated that we are fishing up ahead; and a sharp stick at the end asks you to hurry, as if you have this stick up your butt.

PESTA PENAN

MUSIC, DANCE AND LEGENDS FROM THE HUNTER-GATHERERS OF SARAWAK



The modest longhouse in Long Iman is usually a side visit on the tourist map, as tourists from across the world make their eco-adventure trip to the Mulu Caves in Mulu National Park in Sarawak. Today, however, is Pesta Penan (Penan festival) and the longhouse comes alive as it is the sole destination for Penans coming from villagers near and far, travelling for hours by boat and car.

I and eight others were the only outsiders to Pesta Penan. It was also my first time in "Penan country," and I was there with mixed feelings of awe and sadness.



As a city dweller, much of what I know of the Penan people is from the news. Since the 1990s, there have been many heroic stories of these traditional hunter-gatherers' attempt to resist logging in their traditional land through the setting up of makeshift blockades on logging roads. Alongside those stories are photographs of men and women dressed in their traditional clothes and holding a spear or blowpipe symbolically, guarding the blockades.

More recently is the media coverage on the Penan girls being raped by workers in the logging camps; these girls are dependant on hitching a ride on logging trucks to get to and back from school. Coupled with news of poverty in the resettlement camps, it seems like bad news is the only news coming from the Penan people. A group of Penan set up a committee to change that by organizing the Pesta Penan, backed by the Non-Timber Forest Products Exchange Programme (NTFP-EP).

During the festival which fell on 3-5 December 2009, the Penans organised many activities. The first were the blowpipe competitions, followed by demonstrations of "jungle sign language" where branches and leaves were arranged to leave messages to one another. There was also a visit to



A visit to the herbal garden.



a herbal garden in the compound of Long Iman. The elders and leaders explained to the group the many traditional medicinal uses of plants found in the jungle.

Between activities, the veranda of the longhouse was filled with crafts for display and sale. Avid craft collectors would have a tough time deciding how many rattan mats and bags they can haul out without sinking the boat, while visitors would be able to buy little trinkets such as bamboo bangles and keychains.

As night fell, everyone gathered to share musical performances and dances. Sketches were performed and well-received, especially one which required some acrobatic skills to depict how the Penan collect honey.

The activities brought out some nostalgia amongst the elders, but they were new to the younger Penans who were raised in settlements. "This event is really good. We are very happy to be a part of this, and happy that this knowledge can be passed down to the younger generation," said Eteng Liyan, an elderly women from Btu Bunyan.

The material culture of the Penan seemed modest compared to their fellow neighbours such as the Kayan and Kelabit groups – whose traditional costumes boast many striking



"Climbing the tree to collect honey"

colors and their hats proudly wearing feathers of rare birds. Instead, it was a subtle affair with Penans dressed in loin cloth or other costumes influenced by different groups in Sarawak.

Nor did their musical instruments include gongs which can be heard from miles away. Instead they played softer instruments such as the nose flute.

The *Atui*, a giant musical instrument made from a carved log and adorned with a beautiful piece of clouded leopard skin, took center stage.



Preparing the atui.



Rattan mats that will get craft enthusiasts drooling.

"We (Penan) believe that the clouded leopard is very powerful. We greatly respect it because it is the epitome of perfection." Isarai Weng explained to me. "The clouded leopard strives for perfection in everything. For example, if it got a wound or broke a tooth, it would want to die because it is not perfect anymore. An 'imperfect' leopard would follow a human hoping to get caught and killed. This is why it is a very special and good creature."

As a show of respect, the Penans would beat on the *Atui* whenever a clouded leopard is caught and brought back to camp. The same treatment would also be given to leaders of high ranks if they visited; and only those leaders are given the honor of wearing the skin of the clouded leopard.

Clearly, the Pesta Penan clarified whatever misconceptions people have about the Penan people not having "culture," just because they are traditionally hunter-gatherers. On the contrary, the Penan people share many similarities in music, dance, traditional knowledge, oral history and pride for their culture as other indigenous groups in Borneo.

It may take many years to work through the complexities of finding an arrangement where the state development plans can happen while respecting the indigenous peoples as rightful forest stewards. For now, let's hope that we read more stories such as on the Pesta Penan, which celebrates its culture and people, instead of being highlighted as victims of development.

► Puah Sze Ning, Ekevyn, Malaysia

PHOTOS BY PUAH SZE NING

Of Satellites and Spirits

PROMOTING PRO-COMMUNITY REDD+ IN THE PHILIPPINES

From March 17-19, the Forest Management Bureau of the Department of Environment and Natural Resources (DENR), in cooperation with the CoDe REDD network¹, conducted the second set of workshops on the development of the Philippine National REDD Plus Strategy (NRPS). 55 participants attended the write-shop from different offices of the DENR (including Protected Areas Wildlife Bureau and the National Mapping Resource Information Agency, etc) as well as agencies like the National Commission on Indigenous Peoples (NCIP), research organizations based at the research center of University of the Philippines at Los Banos, international NGOs like Greenpeace and Conservation International and local government representatives as well as civil society organizations (CSOs), Peoples Organizations from Bukidnon, Southern Leyte, Palawan and Zamboanga provinces.

The group struggled to prepare a document that would meet the objective of reducing emissions from deforestation and degradation, but at the same time tried to stay true to principles of community empowerment, social justice, and biodiversity conservation using a participatory, multi-stakeholder approach.

The group discussed such difficult issues as carbon ownership, the cost and accuracy of satellite imagery and field measurements needed to monitor forest change, capacity building for communities to monitor forest carbon, research needs for forest degradation, policies to address drivers of deforestation, effective institutional and forest governance mechanisms to halt deforestation, coordinated restoration of forests using indigenous species and sustainable financing among other concerns.

The group was also reminded by colleagues about the holistic view of the indigenous communities of forests as sources of water, medicine, food and spiritual strength and the importance to recognize such values in the national REDD plus strategy.

Through the process the group identified certain thrusts that differentiate it from other National REDD Plus strategy processes developing around the world.

- In terms of **scale**, as full national REDD plus will take technical upgrading and capacity development, the proposal is to undertake REDD plus at a **sub-national level** in the early phase and upscale to national level once capacities have been strengthened and data generated.
- In terms of **REDD+ action areas**, the NRPS will focus its attention on **tenured areas** (such as ancestral domain areas, community-based forest management areas) as well as areas of key biodiversity
- In terms of governance and implementation, the NRPS promotes a **decentralized** approach where much of assessment and endorsement of REDD+ actions are approved at the local level. This is in line with the approach of the Philippines National Framework Strategy on Climate Change (NFSCC).
- In terms of actors, the NRPS would like to **empower** and increase the involvement of **community-based organizations**, especially indigenous groups in monitoring, carbon accounting, REDD+ institutions and possibly community fund management
- The NRPS also focuses on strong **inter-sectoral** communication and coordination so as to address drivers of deforestation outside the forestry sector

With the guidance of the satellites and spirits, lots of hard work and team effort, the process is moving with great promise.

The stakeholders of the NRPS are expected to present a draft of the said strategy to the Climate Change Commission for adoption and subsequent implementation by the middle of April 2010.

Finally, all involved, would like to thank the Swiss Agency for Development Cooperation and IUCN-NL NatureandPoverty.net for their financial support to this process.

► Maria Cristina S. Guerrero, NTFP-EP

¹ CoDe REDD is a loose network of civil society organizations promoting pro-community and pro-conservation REDD+. CoDe REDD includes organizations such as NTFP-EP, WISE Inc., GOM, Anthrowatch, PFEC, ULAN, KEF, ELAC, FFI, IDIS



OUR ECOLOGY, YOUR SCHOOL

The Pamulaan Center Experience

Introduction to TEK: Students were asked to share indigenous knowledge on wind directions. An indigenous student was frustrated upon realizing that he could not remember what their elders said about wind directions. All he could share was that the wind blew in four directions—North, South, East and West. Other students fared better.

On food from the forest: Students came up with local recipes with ingredients from the forest such as snakes, wild yams and mollusks.

On TEK and health: Students collected and documented herbal plants around the Pamulaan premises and were amazed that there were many herbal plants that they could still recognize and use, even if they were away from home.

On climate change: Students shared indigenous references or symbols that signal changes in weather patterns. They were sad to realize that many of these signs no longer occurred as in the past and thus, for once, the youth tended to doubt the wisdom of the elders.

On laws and policies affecting indigenous land: This session started with a discussion on the conflicting worldviews on land as the crux of why laws and policies impinge on the rights of indigenous peoples to their land and natural resources, and practice of TEK.

A case study on TEK: This started with role playing so that students can demonstrate how they gather data on TEK.

Building a TEK dictionary: A workshop to build a TEK dictionary on the various ecosystems generated hundreds of terms. Later, students shared that they valued the exercise because it compelled them to remember the different parts of their homelands, and to complement each other's stock knowledge.



The practice of traditional ecological knowledge (TEK) is one arena of actions that indigenous peoples, particularly the elders, have been asserting for within their communities. This is because many indigenous peoples, especially the youth, have succumbed to the pressures of mainstream culture which regards TEK as an inferior set of knowledge relative to Western knowledge. Yet indigenous peoples can boast of their biologically-diverse territories as living proof of the success of their TEK practices.

At the Pamulaan Center for Indigenous Peoples' Education in Davao City, the Philippines, a bold attempt to give prominence to TEK and contribute to its revival among the youth is being undertaken—piloting of TEK as a college course. The course studies the environment or ecology from the perspectives of indigenous peoples' rights and TEK. TEK is "a cumulative body of knowledge, practices and beliefs about the relationship between people and the environment evolving by adaptive process and passed on between generations through cultural mechanisms" (Fikret Berkes, 1999).

Pamulaan, an educational institution founded in 2005, aims "to create culturally appropriate and relevant pathways of training and formation of indigenous children, youth, community leaders and development workers."

There are 92 indigenous scholars of TEK, representing 31 indigenous groups/sub-groups around the country. They are taking up undergraduate courses in applied anthropology, indigenous education, applied agriculture and peace education at the University of Southeastern Philippines, the host university. The sessions cover key topics aimed at preparing students to become future community workers and leaders who will help protect and nurture their ancestral domains and promote TEK. Invited resource speakers complement their lectures with culturally-sensitive and experience-based methods, as well as home assignments.

Entitled "Enhancing Traditional Ecological Knowledge in Indigenous Youth Towards the Sustainable Forest Management of Ancestral Domains: Developing and Testing a College Course for Pamulaan Students of the University of Southeastern Philippines," the 20-month project is being implemented in partnership with the Non-Timber Forest Products Exchange Programme and the International Union for the Conservation of Nature-Netherlands.

The project would not have taken shape and implemented without the spade work, inspiration, and contribution of many international and local TEK/IKSP advocates, practitioners, professors and scholars, and indigenous support organizations. They have been instrumental in the development of the syllabus, collection of references, handling of the TEK sessions and writing of lecture notes. It would not have been as substantive and relevant without the wisdom and blessings of some Philippine indigenous elders who were consulted during project commencement and curriculum development, and invited as a resource speaker.

With the project ending in May 2010, Pamulaan students are challenged to share and research TEK in their respective communities, as well as learn from other tribes. It is their hope that the course will be continued with the succeeding batches of Pamulaan scholars because believe that the practice of TEK is an essential weapon for the very survival of their tribes. The USEP and its faculty are enjoined to meet the challenge of promoting pluralism in knowledges, particularly in valuing TEK and indigenous knowledge systems, and practices in co-existence with mainstream knowledge in an academic setting.

► Maria Teresa C. Dominguez, Pamulaan Center, the Philippines
PHOTOS: PAMULAN

Of Snails and Crocodiles

Workshop on Food from the Forest by the Pamulaan Students

Last September, I was invited to facilitate two workshops at the Pamulaan Center in Mindanao. It was a thrill to work with the enthusiastic and knowledgeable group of students I found there. One workshop had as theme 'food from the forest'. After examples were given of FFF recipes from elsewhere (see Voices 17), the students were challenged to write down their own recipes with background information on the ingredients used. The groups went off with much gusto and in no time some wonderful stuff was produced. Judge for yourself!

► Jenne de Beer

BUKIDNON

Kezut He Sinandag

Tribes: Menuvu and Matigsalog

Kezut He Sinandag can be eaten anytime. However, it is more commonly a survival food especially during the hot season because it does not spoil easily. A word of caution: improper preparation can cause poisoning!

Ingredients

- Kezut (a tuber, most likely Dioscorea hispida)
- Salt
- Coconut oil



Instructions

1. How to Prepare
 - Slice the kezut into thin pieces
 - Put the sliced kezut into a can and put salt on it for one day
 - Transfer the sliced kezut into a sack and soak in flowing water for three days
 - Dry kezut under the sun
2. How to Cook
 - Put the frying pan on the fire
 - Add coconut oil into the pan
 - When the coconut oil gets hot, put the kezut, add salt to taste and stir
 - When the kezut starts to turn yellow and you can smell the aroma, it means it is cooked
 - Serve



Balagen Ha Pinabukalan

Tribes: Talaandig/Kalatunganon

Commonly prepared and eaten at home, Balagen Ha Pinabukalan is a versatile dish for any meal of the day.

1. Ingredients

- Rattan shoots

2. How to Prepare

- Cut into 7-inch lengths so that the rattan shoots will fit inside the kettle
- Put it in the kettle and boil until soft
- Chop up and and get the soft part of the rattan shoots
- Prepare the sawsawan or sauce or just salt will do. For the sauce, mix together onion rings, soy sauce and chilli

MAGUINDANAO and JOLO, SULU

Mushroom with Grated Coconut

Tribes: Teduray and Badjao

This is a versatile dish for many occasions including birthdays, gathering, rituals and thanksgiving. It is commonly served during the cold season. It is believed to be taboo for pregnant women or anyone ill to eat this dish.



Ingredients

- Mushroom: netum didif (Lentinus exilus) or rēferas (Volvaria esculenta)
- Grated coconut
- Wild red ginger (Possibly Vanoverbergia sepulchrei)
- Onion leaf (wild)
- Native tomato
- Salt

How to Prepare

- Wash the mushrooms
- Slice the spices, and combine with the mushrooms
- Wrap the mixture in a banana leaf
- Put the banana leaf in the fire
- Cook for 15 minutes. Serve.

During a 2nd workshop, students were invited to map the relation between water, forest and people in their ancestral domain.



Food from the Forest

Lake Sebu, South Cotabato

Ginataang Gabi with Snail

Tribe: T'boli

This dish is commonly cooked for meals, and at times even sold. Make sure to wash the gabi before peeling off the skin!

1. Ingredients

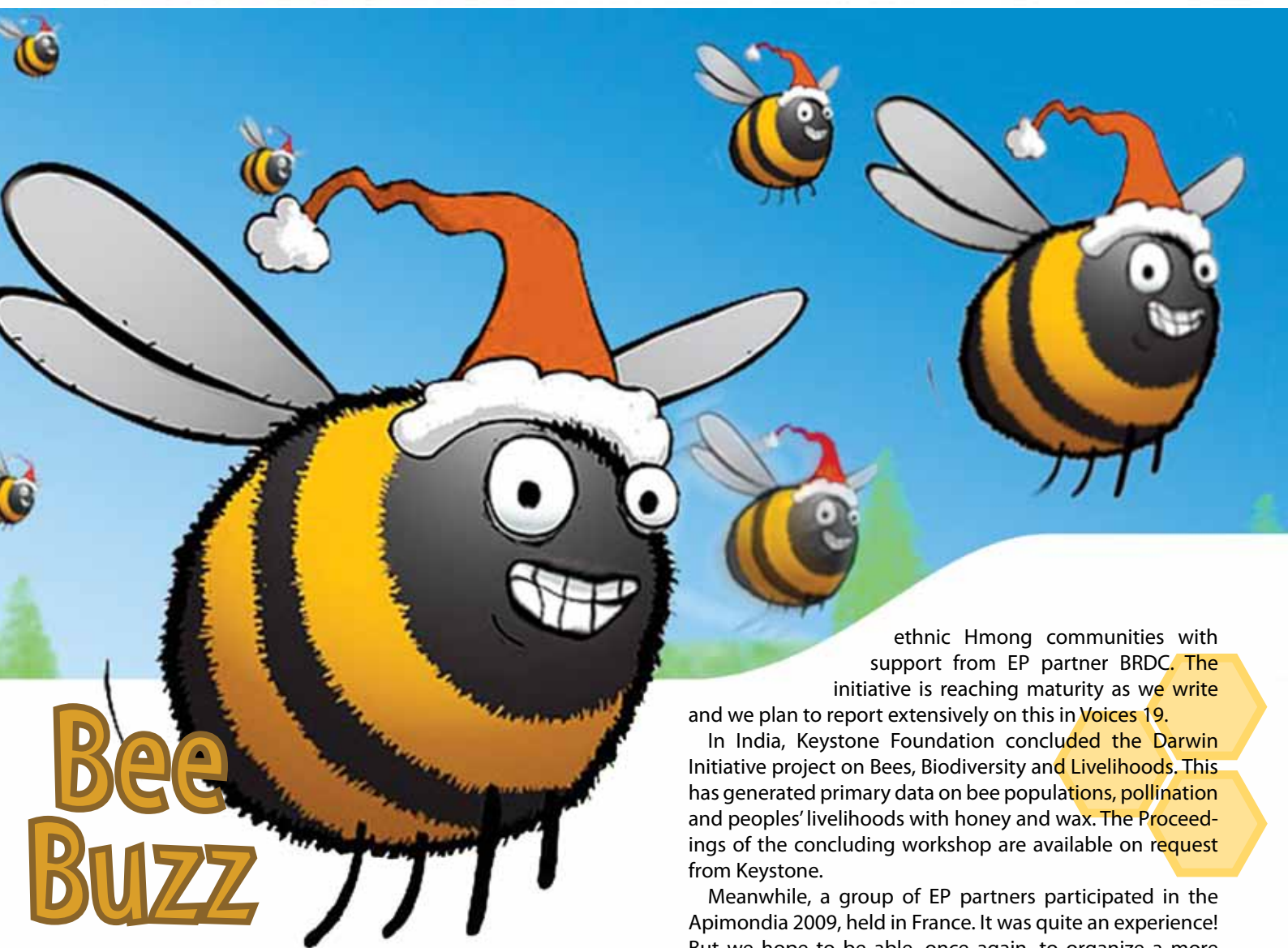
- | | |
|-----------------|-----------|
| • Gabi leaves | • Ginger |
| • Gabi stem | • Garlic |
| • Gabi roots | • Onion |
| • Coconut milk | • Saluyot |
| • Lemon grass | • Snail |
| • Yellow ginger | • Salt |



2. Procedure

- Wash and prepare all ingredients
- Remove the skin of the gabi roots, gabi stem, yellow ginger, garlic, onion
- Slice the gabi roots, garlic, onion, yellow ginger, ginger and lemon grass
- Boil the gabi roots in water
- Put coconut milk and snail in the pan and let boil
- Put the spices (onion, ginger, garlic, lemon grass, yellow ginger)
- After 3-5 minutes, add salt to taste.
- Add the gabi leaves and stems
- Lastly, add the "saluyot" a minute before it will be served





Bee Buzz

The regional 'forest honey and bee conservation movement' or Madhu Duniya, is recently getting real good traction with, for example, spectacular results in Bangladesh of BARCIK's collaboration with Mawali honey collectors in the vast mangrove forests of the Sunderbans (see 'Partner profile' on page 11).

Furthermore, in both Cambodia and the Philippines, newly established forest honey networks are getting off the ground – taking a page or two from the Indonesian JMHI example.

In the Philippines, the dynamics, right now, are especially energetic among the Agta-Dumagat hunter gatherers of General Nakar in the Sierra Madre mountains. With their PO SAGIBIN in the lead and within less than a year from start, over 30 settlements are ready to go full out this year. Last December, the Agta owned honey brand was launched during the Manila International Fair and with the E.U. booth as a platform, sales went swimmingly. Soon, all could see that honey (and also wax!) returns were much better than ever before. The tribe is also eager to move their ABC (Agta Bee Conservation) plan forward. The plan would cover about 150,000 ha of ancestral domain, for which full title is expected to be awarded soon.

And unique is an *Apis laboriosa* conservation initiative in the far north of Vietnam. The activities are implemented by



Tribal leaders discuss ABC (Agta Bee Conservation) Plan with friends.

ethnic Hmong communities with support from EP partner BRDC. The initiative is reaching maturity as we write and we plan to report extensively on this in Voices 19.

In India, Keystone Foundation concluded the Darwin Initiative project on Bees, Biodiversity and Livelihoods. This has generated primary data on bee populations, pollination and peoples' livelihoods with honey and wax. The Proceedings of the concluding workshop are available on request from Keystone.

Meanwhile, a group of EP partners participated in the Apimondia 2009, held in France. It was quite an experience! But we hope to be able, once again, to organize a more focused (on forest bees of course!) Madhu Duniya conference soonest.

While MD-I, to great acclaim took place in Andhra Pradesh two years ago, the next one (2011) most likely will be held in Ujung Kulon, Indonesia.

Pioneer Awards Go Indonesia

Last year, two JMHI 'heavy weights' both received prestigious awards for their outstanding work with forest honey collecting communities in the Indonesian archipelago.

Heri Valentinus of Riak Bumi, as 'a change maker with innovative solutions', was the first to bag the well-known Ashoka Indonesia Award for leading social entrepreneurs.

Soon after, Johnny Utama of Dian Niaga, while in France for the Apimondia, received the Madhu Duniya Award 2009. This, in recognition of his pioneering role in developing a successful guerilla marketing strategy and in establishing the top-end Dorsata brand (the pride of Indonesia!) for and together with the community members of JMHI.

Huge thanks for the support

Finally, now that we are showering praise, we should also mention IUCN Netherlands and in particular its EGP arm, on this page. Although it is now folding down, EGP support, together with that of EP's core donors, has contributed tremendously to the flowering of a large spread of forest bee related initiatives throughout the region and therewith has helped to lay the basis for where we are today.

➡ Jenne de Beer

Cooperation Not Competition in Cambodia's Honey Network

Last December, community honey collectors and entrepreneurs from Mondulkiri, Ratanakiri, Koh Kong, Kratie and Preah Vihear provinces attended a two-day meeting in Phnom Penh organized by NTFP-EP and WWF. The purpose was to explore the benefits and opportunities for establishing a national level network of honey collectors and their NGO partners. Mr. Bebek, a networking expert from Dian Niaga Jakarta, was the main resource person at the event.

Femy Pinto, Cambodia Facilitator of NTFP-EP, says that the idea of establishing a Cambodian wild honey network was proposed as a mechanism to help strengthen the bargaining power of the honey collectors groups, particularly in the national market.

"I am really happy to be here, because I can share a lot of experiences with other participants," says Mr. Pich Phony, Head of Prey Rodang Community Honey Group of Mondulkiri province. "I much like the idea of setting up a network, because it will help explore sales opportunities in Phnom Penh and elsewhere for our honey" he adds.

Currently, community-based honey enterprise initiatives are emerging in many places. However, honey collectors have been

voicing their fear of competition among community honey brands. Instead, it was concluded, it would be better to have collaboration among those who share the same vision.

"Becoming connected with each other will provide them with the ability to seek assistance from among themselves or from external parties. They can also seek legal recognition and protection for the forest areas from which they collect wild honey," Femy says.

Mr. It Bun, head of Community Honey Enterprise in Preah Vihear, asked for help with starting up the network, as the communities have little experience with this.

Finally, CEDAC, a long-standing sustainable agriculture NGO and an important distributor of honey, also welcomes the setting up of a wild honey network because it will help standardise the quality of Cambodian honey.

The meeting achieved a boost to the effort to engage in more enterprising honey activities and all agreed to meet soon again to further discuss procedures of network establishment. They also anticipate coming to a consensus about quality standards.

➡ Tep Asnarith & Kim Thidakalliang

A Sweet Exchange between Palawan and Montpellier

I was lucky to attend the 41st Apimondia International Conference, in Montpellier, France, last September 2009. After 19 hours of traveling, I arrived early morning in Paris on September 15th. There, I was surprised to see two Indonesian colleagues in the waiting area and our group proceeded straight to Montpellier per TGV – an ultra fast train.

Our group of representatives from the NTFP-EP network was a diverse one: Pratim Roy of Keystone (India), Amy Maling of WWF Mondulkiri (Cambodia), Heri Valentinus, Bebek and Johnny Utama from JMHI (Indonesia), myself and Jenne de Beer of NTFP-EP (Philippines). Majority of the other 13,000 participants hailed from Europe.

The theme of this year's Apimondia was "The Bee, Sentinel of the Environment," with focus on the importance of bees and bee products, especially the *Apis mellifera* or European bees. Meanwhile, the Asian indigenous bees such as *Apis dorsata* (pukyutan) and *Apis cerana* (laywan), which are very important for our indigenous communities, only got marginal attention in the event.

In this conference, I learned a lot to improve our enterprises, sustainable harvesting, and the various honey and bee products including wax, candles, honey wine and vaporubs. Many of the new products could be made from our indigenous raw materials. From the other Asian participants, I learned that

demand for pure wild honey is strong in their respective countries; Johnny pointed out that it is not necessary to export to Europe, as the price is very low there. It was further a bit strange to find out that Asian forest honey is not allowed to be sold in the E.U. as honey. Even the Apimondia did not allow our honey to enter the quality competition for the same reason. We were puzzled about what then to call it ... 'liquid insect product?' JMHI made a postcard pondering this.



The postcard that shows bees wondering what to call their produce.



For one day, we had a well laid out exhibit at the main venue and I was able to sell all the Palawan honey that I had brought with me. That same evening, we celebrated Pak Johnny receiving the Madhu Duniya award. It was another highlight and well deserved indeed!

And, as I had the opportunity to visit Keystone in India a long time ago, it was exciting to hear from Pratim how their Green Shops, which all carry forest honey as flagship product, have now expanded to as far as Mysore.

Although participation in the event was very motivating for me personally, our group felt that there could have been more interest and support for our Asian forest bee-related effort from the side of the Apimondia. Therefore, Pratim sent a letter to the organizers, sharing our common concern. But a conclusion could be that we should set up an alternative event to put focus entirely on Asian wild bees and its ecology and development.

Lastly, these activities would not have come through without the financial support of the Philippine Tropical Forest Conservation Foundation and the practical help from NTFP staff. Thanks also to Christiaan van der Hoeven of IUCN-NL for his moral support and who enthusiastically joined our team during the whole event.

➡ Loreta N. Alsa, NATRIPAL



The Two Awardees in France

BARCIK Bangladesh Resource Center for Indigenous Knowledge In Solidarity with Sundarban Honey Wisdom

The Sundarbans is the largest single block of tidal halophytic mangrove forest in the world. Local people call this forest *badaban*. It spans 10,000 km², about 6,000 km² of which are in Bangladesh.

The Sundarbans were inscribed as a UNESCO World Heritage Site in 1997 and were declared as the first Ramsar site of Bangladesh in 21 May 1992. In fact, the Sundarbans consist of two ecoregions: freshwater swamp forests and mangrove forests. Very rich in floral diversity with about 334 plant species, it is also known for faunal diversity (375 animals, of which 35 reptiles, 41 mammals, 210 fish, 14 crab and 43 molluska species). The *Bengal tiger* (*Panthera tigris*) and the *Sundari tree* (*Heritiera fomes*) are among the significant species here.

Meanwhile, about a million people are dependent on the Sundarbans' resources. The forest people include *mawali* (honey collectors), *bawali* (leaf collectors), *jeley* (fishers), and crab collectors, as well as the indigenous Munda, Mahato and Bagdi people.

Ecological steps

The Bangladesh Resource Centre for Indigenous Knowledge (BARCIK) started to work in the area in 2001. From its inception, BARCIK has strived to understand the biodiversity situation, local knowledge and practices, as well as how local people cope with natural calamities or developmental destruction by their own methods and resources. One key area here is that of livelihood rights.

BARCIK has taken an important step through a new project "Advocacy on sustainable resource management and livelihood improvement of Mawalis in Sundarbans". The project started in September 2008. Funded by IUCN-NL, it considers the local context and the project aims at a comprehensive community-led programme, focusing on:

1. Ecology and biodiversity conservation,
2. NTFP-dependent livelihoods, and
3. Ecological markets in the Sundarbans region.

Nine mawali groups in the same boat

Traditionally a *Mawali* group, composed of 7 to 9 persons, is formed during the honey collection season. The group leader, called *sajuni*, coordinates and operates the whole process. After the harvest, they no longer work together in the same group or in any activities requiring teamwork. However, through BARCIK, NTFP collectors formed 9 groups from 81 families. *Mawali* named their groups with the nine significant mangrove trees, namely: Sundari, Pashur, Khalisha, Goran, Golgach, Bain, Kakra, Kewra and Dhalchaka.



in the forest and to stop illegal poaching. Finally the students have organised school debates, art and essay competitions, and street drama.

Make honey garlands with different flowers

The long process has brought together many people: forest dwellers, the Forest Department, local government, school teachers, youth, journalists, market committee members, small entrepreneurs, ecologists, local NGOs, and policy makers. Together, they have been promoting ecological development approaches in this sensitive region. BARCIK also publishes a bulletin on Sundarbans' cultural rights, is compiling a Sundarbans' resource profile, and undertakes research at the grassroots.

BARCIK has become active in various networks. It is already associated with Keystone, an NGO based in Tamil Nadu, India which looks at NTFP rights and is co-organiser of *Madhu Duniya*. Mr. Leo and Mr. Chandran from Keystone have visited the Sundarbans and have conducted honey workshops, helping the *mawali* to harvest pure honey in a hygienic manner. Mr. Jenne de Beer of NTFP-EP has also visited the area and attended several meetings and workshops with various stakeholders. Sundarbans' people expect to undertake an activity similar to *Madhu Duniya* which could help them fight for forest resource rights and gain access to fair trade of NTFPs.

The greater involvement of people is slowly improving the life and livelihood of the *mawali* [and other NTFP-dependent peoples.] This is truly a step towards saving biodiversity and ensuring the ecological harmony of the Sundarbans.

► Pavel Partha & Rumaisa Samad, BARCIK
Photo credit: Pavel Partha

Bonded soil, bonded honey

In the early 1980s, the rich and influential started commercial, large-scale shrimp culture, affecting the agrarian rhythm of livelihoods in the Sunderbans. The shrimp farms uprooted biological resources, displaced rural people from their cultivable land, and impacted negatively on the heritage of the area. Moreover, national and international development and financial institutions supported the shrimp culture in Southwestern Bangladesh. The agrarian rural population, hoping to gain a livelihood, migrated to towns and cities to become a day labourers or, worse, ended up as jobless outsiders. Simultaneously, a large number of the displaced people started to move into the forest legally or illegally in order to survive. The situation created incredible conflict between traditional forest resource users, new collectors and the Forest Department with regards NTFP collection.

The people of the Sundarbans, traditionally involved in forest resource collection with legal permits from the Forest Department, are suffering in various ways. Not only has their once easy access to forest resources been hampered, but their very lives and livelihoods are now under threat.

Mawali honey collectors are the main victims. While tourists and buyers visit the Sundarbans and have a unique affection for Sundarbans honey, they are unaware of the unjust honey collection system and the inhuman struggle of the *mawali* in this livelihood. They lost their forest rights due to unjust forest rules, while most of the poor and resource-marginal *mawali* used to take out loans from *mahajan* (traditional money lenders) and micro-credit based NGOs and would give most of their collection without question. *Mawali* also were not able to sell their honey in the market at anything near to fair prices. And this has been the practice for the past 150 years or so. *Mawali* are also bound to sell their wax at a very low price compared to national market rates. They sell their raw honey in big plastic containers and wax just as raw material. There used to be no value addition activity at all with forest honey, wax or any other NTFP resources.

Surprisingly these groups continue to work together and even formed the *Sundarban sustainable co-management committee*, which functions as a co-management system. This committee involves not only *mawali* but forest dwellers, women, members of local government, teachers, journalists, members of the local market committee and the Forest Department. The committee functions not only during the honey season but during bargaining in the market, assessment of the honey market, and ecological education activities in schools. Even family and social problems are being managed and solved jointly. This process has mobilized and empowered the people to claim access to permitted forest resources.

Nine mawali groups break the silence

The nine *mawali* groups have collected about 5,600 kg of honey and 280 kg of wax in an ecologically friendly process. Women are involved in forest honey processing in a hygienic manner. Both women and men forest dwellers assess the honey market from local to national levels and sell their own collection at a fair price that they had decided for themselves for the first time.

A decade ago, no one would believe that *mawali* would have their own bank account and savings. Forest people used to depend on loans from the *mahajan* (traditional money lender) and micro-credit based NGOs, today, the group members have their own bank account and have saved a total of more than one lac taka (US\$ 1,500). Though as yet at a small scale, it is proof that the previously marginalized *mawali* have been able to break the unjust social power structure for their independent survival.

Suppressed women's voices, now united

In the Sundarbans, women collect various forest resources for their family's daily needs. Women also face many threats every day: wild animals like the tiger, crocodile, and snake; robbers; unjust forest rules; and the male-dominant system. Until today, women's forest resource rights in the Sundarban areas remain largely unrecognised. Through BARCIK, the women have organized themselves and formed a group named *Sundarban Mahila Samiti*. Women are now trying to develop NTFP-based cottage industries including pickled Kewra fruit, golpata handicrafts, as well as, soap and candles made of wax.

Bees and mawali kids - now friends

BARCIK has started an ecological education program in different colourful and interesting ways among school students and grassroots youths. Students, both boys and girls, have formed a strong volunteer team known as the *Sundarban biodiversity savers group*. They organise various ecological activities in their schools and villages, sharing and disseminating ecological knowledge. They have started a campaign: 'do not kill the bee kids during the collection of honey from the forest'. And they have motivated the locals to save all wildlife

Bangladesh Resource Centre for Indigenous Knowledge (BARCIK)
H.N-50, R.N-16 (new), Dhanmondi, Dhaka, 1209, Bangladesh
Phone: 088-02-9132372
Email: sukanta88@yahoo.com
animistbangla@gmail.com
Website : www.barcik-bd.org



A Malaysian's First Time Visit to the Philippines

After spending three weeks zipping around all over the Philippines, we've collected some fond memories and wild stories to boast of to our friends back home. From Lake Sebu near the troubled area of Mindanao, to the beautiful 'last frontier' of Palawan, through the bustling streets of Quezon City in Manila, and up the dizzy, winding roads to the Cordillera range, the Philippines is anything but ordinary.

"You two are very brave to be travelling around. Even I wouldn't travel around Philippines without a guide!" said a Pinoy that we met while visiting the rice terraces in Banaue. "Don't trust anyone!" advised our cab driver in Baguio city.

Such dire warnings, from the locals no less, may have put off many a tourist travelling in the Philippines. Thankfully for us, our concerns were minimal as our working trip was well organized and carefully watched over by the team of NTFP-EP, our network partner.

Late last year, Elevyn and NTFP-EP decided to start working closely by getting CustomMade Crafts Center (CMCC) to set up their shop on www.elevyn.com.

Elevyn is a social enterprise that works with marginalized and indigenous communities to provide market access for their handmade crafts through the Internet.

Our trip to the Philippines was initially scheduled for October 2009 but it was postponed due to the passing of three typhoons and massive floodings in Manila. Coming from Malaysia, where typhoons and volcano threats were something we only read in the papers and watch on TV, it made us think twice if we were really welcome there!

When we arrived, the answer was clear. Everyone spoke Filipino to us, thinking we were locals, and the hospitality of our hosts overshadowed any perceived dangers that were there before.

Lake Sebu and Palawan

In the first week of our trip, CMCC's Nancy Javier accompanied us to Lake Sebu in Mindanao to meet the T'boli indigenous artisans, where we had a chance to find out more about the KENHULUNG Federation and the Lake Sebu Indigenous Women Weavers Association (LASIWWAI).

Nadeth Ofong, the President of KENHULUNG brought us to sitio Lamdalag. Access is possible only via dirt bikes. It took awhile before our bones and other vital organs got used to the bumpy grind of the roads, but we enjoyed the little adventure. The brassware makers in the village left a lasting impression as it was the first time we've seen how brass is recycled to be re-molded.

The process is a lot longer and harder than we've ever imagined, from spending hours keeping the fire alive to heat up the brass,

to molding each mold with wax and later, coating it with a black mixture. When put in fire, the wax will melt leaving the black mold to hold the liquid brass. The black coat would later be easily broken once it is cooled - leaving a shiny new molded figure.

Next we met up with LASIWWAI in Barangay Klubi, led by its charismatic founder Jenita Eko showed us how they produce the smooth T'nalak, a traditional cloth made from abaca fiber. We were really impressed with the organization and quality of work that the LASIWWAI artisans are producing - testament to the hard work and co-operation of the entire team.

Our journey then brought us down south to Palawan. Right off the plane, we were picked up by Norlita Colili and whisked off to an introductory meeting with NATRIPAL, where we learnt about its work on wild honey and indigenous crafts. Although we stayed in Palawan for only two nights, the trip was extremely productive as we managed to get Natripal's online store set up on elevyn.com!

The Cordilleras

Next, we returned to Luzon and, while wearing a tan that Hollywood starlets would die for, headed to Ifugao land in Banaue, famed for its rice terraces. The place was a lot cooler, and we were glad for Manang Lily's cosy Banaue View Inn.

Manang Lily's group of weavers are in the early stages of setting up their group and we got the pleasure of visiting their workshop in town. Manang Lily's group later gave us a ride to the scenic town of Sagada, where they were going to purchase a loom.

We then made our way back to Manila, before flying home to K.L..

If you asked us before our trip, what we thought of Filipino crafts, our answer would've been 'cheap' and 'mass produced' as that was typically what we would find in the markets at home. But after meeting the artisan groups of CMCC, we realized that there is plenty of high quality and unique crafts coming from the Philippines which have never trickled into Malaysia.

At Elevyn, we strongly identify with NTFP's philosophy in reviving indigenous crafts and introducing sustainability through community empowerment. We hope the partnership will go a long way towards our goal of bringing South East Asian crafts to the world.

➡ Mike Tee and Puah Sze Ning, Evelyn, Malaysia

PHOTO CREDITS: PUAH SZE NING



Donor



The Toyota Foundation

The Toyota Foundation is a Japan-based grant-making foundation established by the Toyota Motor Corporation. It was established to "contribute to the realization of a human-oriented society for the sake of greater human happiness." Since its inception in October 1974, it has been engaged in activities guided by the principles of "foresight, citizen participation, and internationality."

To realize its founding philosophy into practical action, the Foundation has "realizing a sustainable society" and "community revitalization and coexistence" as common goals of its three publicly solicited grant programs: (a) the Grant Program for Community Activities that support local projects in Japan to create frameworks leading to concrete solutions to issues their communities face in the course of revitalization and advancement; (b) the Asian Neighbors Program (formerly Asian Neighbors Network Program) that supports practical projects aiming to resolve issues faced by Asian communities from the perspectives of "relationships with nature" and "relationships with people"; and lastly, (c) the Research Grants Program, its flagship program, which has provided grants for over 2,000 publicly solicited

projects since 1975 with special focus on research initiatives that harness the dynamism of communities.

In recent years, the Toyota Foundation, together with Cordaid, has supported the EP network through the revitalization of the Crafts Kalimantan Network in Indonesia. It has been involved in the organizing of women weavers in Kutai Barat, East Kalimantan and Danau Sentarum, West Kalimantan where collective production and marketing has been started, there is improved quality and timeliness, as well as the implementation of sustainable forest management interventions. Currently, Toyota Foundation supports the further strengthening and expansion of the indigenous artisan network of the Dayak of Kalimantan, Indonesia as it exemplifies Asian Neighbors Program's support to practical, problem-solving projects premised on the importance of networks. (See also insert on Crafts Kalimantan Indonesia.)

In the long run, the Foundation views events from a global perspective as it works to support activities that bring broad, long-term benefits to society. It will continue to identify issues in a wide range of areas in line with the needs of the times, including human and natural environments, social welfare, and education and culture, and provide grants for research and projects that address these issues.

➡ Vince Docta

For more information about Toyota Foundation, please visit their website: <http://www.toyotafound.or.jp/english/>

Avatar Madness!

The Na'vi tribe in Cameron's game-changing visual spectacle Avatar, is desperately trying to stop humans from mining "unobtainium" under their sacred home tree on the planet of Pandora.

Back on Earth

... In the Philippines, nickel rather than unobtainium is locally of concern. In November of last year, the Mangyans of Mindoro launched a hunger strike at the Central Office of the Department of Environment and Natural Resources (DENR) to express their strong denunciation of the DENR's fast-track issuance of an Environmental Compliance Certificate (ECC) for a large nickel mine to be operated by Norway-based Intex Resources.

The alert was endorsed by local government, including the two governors of Mindoro, as well as, by broad sections of civil society.

The 10-day hunger strike itself got ample media attention and included 25 Mangyan leaders, clergymen and members of the Alyansa Tigil Mina.

A statement was made and very well noticed - in the Philippines and Norway alike, which resulted in the revocation of the ECC by the DENR Secretary, while in Oslo, Intex stocks got a hit at the bōrs.

Mining on the planets Pandora and Earth

... In India, the Dongria Kondh tribe from Orissa, appeals to film director James Cameron to help them stop controversial mining

company Vedanta from opening a bauxite mine on their sacred land, as they believe that his movie indicates that he will understand their plight better than most. Like in Avatar, the Dongria Kondh are opposing Vedanta's projected open-cast mine on Niyamgiri mountain and surrounding forests, which they worship as a sacred place.

It is also feared that the project will destroy the area's ecosystem and threaten the future of the 8000-strong tribe. (Source: Kathryn Hopkins in The Cambodia Daily, 10/02/10)

➡ Vince Docta / Jenne de Beer

My Goodness!

Some reactions from inside the mining industry on the film Avatar, which is set in the year 2154: (Source: Reuters)

"Let me put it this way, my kids saw the movie, and my kids know I'm a miner, and they didn't say anything to me. They didn't say a thing and they loved the film. They saw it twice." - Peter Kukielski, head of mining operations for ArcelorMittal

Dennis Wheeler, CEO of Coeur d'Alene Mines Corp said he was keen to see it. When informed the film's mining company was portrayed as damaging the environment with no regard for local communities, Wheeler laughed: **"Well, that's not futuristic!"**



EP Partners Come Together in Vietnam

CBD Hosts NTFP-EP Regional Meeting



Edot from Bukidnon with newly discovered velvet tamarind



On the way to a Raglay community in Nui Chua NP



Vietnamese goats love basking on seaside cliffs. A drop of unadulterated honey retains its consistency when it reaches the bottom of a glass of water. Velvet tamarind tastes good, and even better when soaked.

These are among the many things I learned from the NTFP-EP Regional Meeting held last September 2 to 4 at the Den Gion Resort in Phan Rang, in the south of Vietnam. Six countries, fifty-six participants, all speaking a different kind of English. Or not at all.

Being very new to the Exchange Programme, the Regional Meeting was a blur of faces, projects, and of course, food. I met the country facilitators and representatives from partner organizations across the region and got to hear about their activities firsthand. In between logistics and documentation, I caught the highlights of EP's work; I would say my attendance to the regional meeting was the best orientation one could ask for.

"The regional meeting is a forum to share knowledge and experiences in conservation on the basis of nature-derived enterprise development," says Khou Eang Hourt, Vice Director of the Department of Environment, Forestry and Water, National Authority for Preah Vihear in Cambodia. "This is a strategy to address livelihood issues while encouraging sustainable use of natural resources. In addition to the remarkable presentations, I was impressed by the display of a range of natural-based products such as clothes, aromatic seeds of amomum, honey, bracelets and many others."

Indeed, the meeting was not only a sharing of experiences, but also a sharing of products, as each country set up its own display. I learned that even if neighboring nations have the same

or similar basic NTFPs, different cultures create them into different products, weave them into different designs, and each one has its story.

Cao Van Den, a Raglai tribal NTFP collector,

comments: "I now understand what the term NTFP includes. I am happy that I am able to participate in the workshop and to raise my ideas."

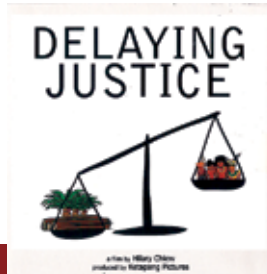
A day trip to the Nui Chua National Park refreshed the Powerpoint-weary participants and validated their discussions in the meeting. They visited Cao Gai, a village within the park, and interacted with rangers at a park station. Eang Hourt says, "The visit to the mountainous community and seeing their lifestyle dependent on the park through NTFP collection and eco-tourism activities made me aware of the value of nature and conservation." For his part, Tran Van Tiep, from the Technical Department of the park, comments, "The Regional Meeting not only helped me get to know many EP members, but it is also a good opportunity to introduce our National Park and its NTFPs and their local uses, and to voice out the need for their sustainable use. Most especially, I got some experience in hosting an international event."

It turned out to be a short three days, as there were still many stories to be shared. "The regional meeting is a valuable opportunity for information exchange, networking and learning from experts and practitioners on sustainable forest management and livelihood development," says Sarim Heang, Executive Director of CanDO in Cambodia. "We shared research findings, field experiences and good practices which others can learn from for improving their projects, and vice versa. Cultural exchange builds a good spirit of love and team that can not be forgotten." Prom Tola, an EP Cambodia adviser, adds, "It not only brought different people working on different countries to share experiences and expertise, but more than that, it is an in-depth sharing and harmonization of diverse Asian cultures in the NTFP context."

People with a shared vision working towards a common goal, finding and trying out different approaches to address similar issues across the region. A collage of cultures, learning from each other, building model communities. And on socials night, a Dutchman, a Filipina, and a Malaysian singing along with Indonesians in Bahasa Indonesia. This is what EP is all about.

➔ Tanya Conlu, NTFP-EP

publications and films



Delaying Justice. Indigenous communities in Malaysia, which are experiencing land grabs for logging and plantations are increasingly turning to the courts for justice. There are certainly successes, but the road is also often bumpy and strewn with further intimidations and anxieties. A Ketapang Pictures production. In English, Malay, Iban.



Dancing Along in a Healthy Forest (Hutan Lestari, Rakyat Menari). The film documents an exchange visit of Penan leaders from Sarawak to Malinau (East Kalimantan). The leaders visit the Punan village of Adiu to study the forest rehabilitation efforts of the latter. Then they are involved in a workshop on the same subject with a focus on customary law aspects. Produced by Gekko Studio, LP3M and NTFP-EP. In Bahasa Indonesia and English. For further info, contact: info@gekkovoices.com



Community Forest Management Manual In the context of Orissa, community based management of forests is by and large limited to protection activities by strengthening watch and ward. This, however important, is but one aspect. This manual, compiled by EP-India partner RCDC, aims at offering a more holistic view and is designed as a practical guide for forest conserving communities. More info: info@rcdcindia.org



Wild Product Governance: Finding policies that work for non-timber forest products By Sarah A. Laird, Rebecca J. McLain, Rachel P. Wynberg (Eds). NTFPs have a multitude of purposes, contribute substantially to rural livelihoods, generate revenue for companies and governments, and have a range of impacts on biodiversity conservation. However, there is little information available for those seeking to develop effective policy frameworks and regulation. This book provides information and recommendations on the drafting, content and implementation of NTFP policies, and the broader issues of governance associated with these products. It reviews the diverse elements that combine to create laws and policies that promote sustainable and equitable management, trade and use of species. Drawing on a wealth of unique case studies from around the world, this volume examines experiences with NTFP regulation, including its sometimes unintended consequences. It looks at economic factors, the interface between traditional and western knowledge and legal systems, and relationships between NTFP regulation, land tenure and resource rights, as well as power and equity imbalances. Includes a review of available literature and an annotated bibliography linked to the People and Plants International website (www.peopleandplants.org). Limited copies will be available for NTFP-EP partners. Info: <http://www.earthscan.co.uk/?tabid=4798>

Monom: The Teduray Weaving Tradition

What an interesting and well-illustrated booklet this is! We have a vivid portrait of the people behind this art, and we can begin to appreciate how important this weaving skill is as traditional expression for the Teduray community. These farming mountain people, their strong community values, welfare and justice system, are anchored in traditional wisdom, closeness to land and nature, and respect for its spirits.

The baskets, of strikingly beautiful patterns, are familiar, as they have reached Manila stores. But the discovery is in the whole perennial process, from plant to basket: tool-making, meticulous preparation of materials (bamboo, nito and rattan), methods followed, rituals observed, choice of designs, and the many specific words the Teduray have in their vocabulary to designate all aspects of basket making.

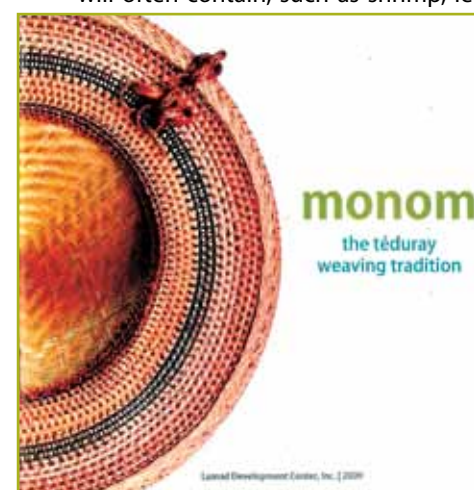
Regular movements, peace and harmony with the mountain environment are clearly key to the smooth symmetrical patterns which grow during the weaving. Classical designs in the bi-color (fawn and black) weave are inspired by nature - foods, which the finished baskets will often contain, such as shrimp, lentil, cucumber seed - and by a deep appreciation of

the world around, like a continuous hymn to its overwhelming beauty, as in the symbolized tail of a flycatcher, or the representation of a mountain shadow.

The dwindling supply of rattan is posing a threat to the basket weaving; this is just one more nefarious effect of logging; there, where the Teduray live, in the troubled Maguindanao region of Mindanao, it is unfortunately closely related to political deals.

➔ Reviewed by Brigitte Revol MacDonald

For more information, please contact: Lumad Development Centre, Datu Odin Sinsuat, Maguindanao; tel: (+63)64.4310141; Email: lumadev_center@yahoo.com



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A huge thanks to our CONTRIBUTORS for this issue: Puah Sze Ning & Mike Tee, Elevyn (Malaysia); Maria Teresa Dominguez and Pamulaan Students; Loreta Alsa, NATRIPAL; Brigitte Revol MacDonald (Philippines); Heang Sarim, CANDO, Tep Asnarith, WWF (Cambodia); Pandurang Hegde, APPIKO/Prakruti (India); Pavel Partha and Rumaisa Samad, BARCIK, Bangladesh Plus EP staff: Joanna de Rozario, Tanya Conlu, Panthom Priyadoko & Vince Docta

DESIGN: Aloisa Zamora Santos, Jan Jacques Camina

Your queries, comments and article and photo contributions are most welcome! Please CONTACT US at: Non-Timber Forest Products Exchange Programme (NTFP-EP) 92-A Masikap Extension, Barangay Central Diliman, Quezon City 1100 The Philippines TELEPHONE: +63 2 920.4201 TELEFAX: +63 2 426.2757 EMAIL: info@ntfp.org URL: www.ntfp.org

The NTFP-EP is a collaborative network of over 50 non-governmental organizations and community-based organizations in South and Southeast Asia. We work with forest-based communities to strengthen their capacity in sustainable management of natural resources.

Thank you to MISEREOR, CORDAID, and HIVOS for supporting the publication of Voices.

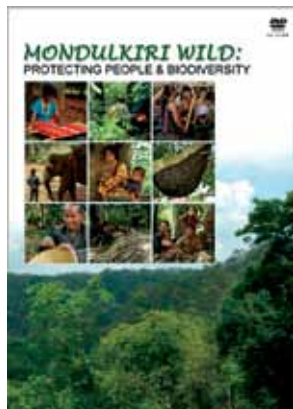
my Goodness!

'They don't look at the cost of inaction, which is the extinction of the human race.'

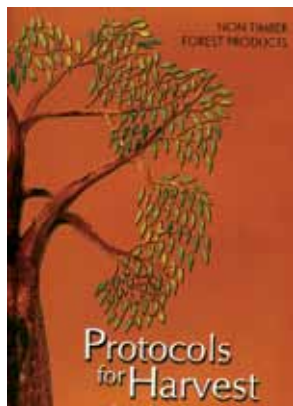
Kevin Parker, global head of Deutsche Bank Asset Management, on the trillion-dollar price tag of a potential deal to combat climate change, in discussion at the Copenhagen talks.



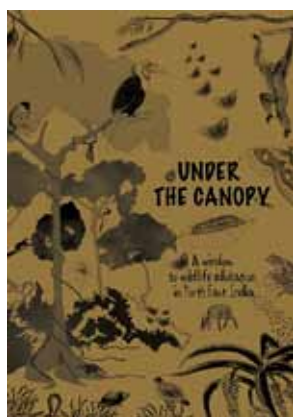
Jaringan Madu Hutan Indonesia. A compilation on the Indonesian forest honey network and its members. Produced by Gekko Studio, JMHI and NTFP-EP. In Bahasa Indonesia and English (29 min.). This is available online at: <http://www.gekkovoices.com>. For further info, contact: info@gekkovoices.com



Mondulkiri Wild: Protecting People and Biodiversity. Mondulkiri in Northeast Cambodia is rich in forest and natural resources. It is also home to Bunong indigenous communities. NTFPs are viewed as key means to improve the livelihood of the Bunong but also to ensure their direct participation in the conservation of the province's remaining forests of about 1.2M hectares. However, the Bunong currently face challenges to their way of life and their efforts at protecting their forest, culture and livelihood. WWF Cambodia and NTFP-EP are working together with Bunong communities with the aim of sustaining community benefits from the forest. Produced by NTFP-EP, WWF & Gekko Studio. PAL (27 min.) English and Khmer. Info: phan_channa@yahoo.com



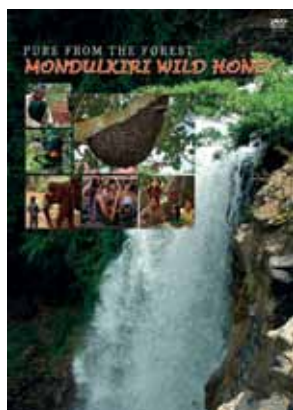
Non-Timber Forest Produce - Protocols for Harvest: Resource Pack for Practitioners. Sustainability of harvest of NTFPs has been a long discussed topic and this Resource Pack, produced by the Keystone Foundation (India), aims to cover aspects concerning harvests of specific plant parts and seeks to address institutions, NGOs and researchers working with harvester communities. The pack will be especially useful to ensure an ecological view of resources and suggests methods for community-based ecological monitoring. Thumb rules related to harvesting are presented as separate cards so that they can be replicated and translated in different languages, specifically for harvesters from different communities. Finally, the resource pack is an outcome of several years of work in the field of NTFPs and has benefited from contributions from various institutions and networks. Contact: kf@keystone-foundation.org



The Wild Meat Trail. A film on the impacts of hunting wild animals in the northeast of India. This latest Dusty Foot production – a jewel of a film! – received generous support from IUCN-NL/EGP. It looks at hunting that exists as traditional practice and now for a growing commercial market. It explores whether it is possible to save one of the last good and biodiverse wildlife populations from diminishing. Are there new paths of conservation that can be adopted there?

To substantiate the vision of the film, it was felt that a well-planned conservation education programme would be a significant start. An outcome of this has been **Under the Canopy**, a manual for training of trainers in wildlife and conservation education. The first set of workshops for trainers was held in December in Nagaland and Assam. The idea is that the trainers will take it further with children in schools.

For more info on the film or manual, contact Dusty Foot Productions (New Delhi). Phone +91-11-26121673; Email: dustyfootindia@yahoo.com. Catch the film and many others online at <http://dustyfootindia.com>



Pure from the Forest: Mondulkiri Wild Honey. This film focuses on the honey hunting tradition of the Bunong of Mondulkiri. Efforts to protect the forest through livelihood incentives around sustainable collection and marketing of wild honey are very promising. Produced by: NTFP-EP, WWF & Gekko Studio. In Khmer with English subtitles, PAL (10 min). For more info: phan_channa@yahoo.com

Editor's Notes

Our focus is on the bounty and richness of the Penan people of Malaysia – their forests and their culture – in our cover story of the recent Pesta Penan. Experience the celebration yourself through the colourful accounts and photos of Joanna de Rozario and Sze Ning.

Meanwhile in the Philippines, students from indigenous groups around the country are rediscovering and celebrating their roots in the unique academic setting of Mindanao's Pamulaan school. Revisiting their elder's wisdom on traditional ecological knowledge is the only way to ensure the survival of age-old traditions and the protection of their forests, as pointed out by Che Dominguez. Tasty recipes of traditional Food From the Forest, as written down by Pamulaan students can be found on the same page.

The buzz has been getting louder as bee and honey-related activities are fast gaining ground across the region. Find out why a hubbub was raised when honey from Asian honeybees isn't considered real from Loreta Alsa's participation in the Apimondia in France. On a more positive note, Agta hunter gatherers of the Sierra Madre are ecstatic as their own bee program takes flight, promising much better returns for honey and bee wax.

In our partner profile, we learn about a stunning success story of the Mawali people in the Sundarbans – the largest mangrove forest in the world – through the work of EP's Bangladesh partner BARCIK. Yes, honey figures (again) BIG in that story!

Vietnam played host to this year's EP regional meeting. EP newcomer Tanya Conlu (and partners) came across little known NTFP-related facts and encountered new faces during the many opportunities for sharing and learning.

India, on the other hand, entered a dialogue with the federal government – through the revived Save Western Ghats Movement. Pandurang Hegde shares how hundreds of supporters from all walks of life have come together to protect this fragile mountain range.

Again, this issue of Voices is a full one. Some snippets of other articles include: Avatar's surprising parallelisms with certain things going on in our region, and a host of wonderful books and videos produced by, or together with, our partners.

Finally, EXTRA a four-page insert on the Kalimantan Craft Network (Indonesia). Those four pages are to celebrate the launch – April 2010 – of the network's Borneo Chic Brand.

It is in Bahasa Indonesia, but if your reading skills are rusty in the language, don't worry. The pictures of those gorgeous bags and the artisans involved in making the materials speak for themselves.

We hope you enjoy these *Voices*!

The NTFP-EP Secretariat: Jenne de Beer, Executive Director ▶ Maria Cristina S. Guerrero, Deputy Director ▶ Tanya Conlu, Assistant Programme Manager ▶ Mary Ann B. Leones, Information Management Officer ▶ Vince Michael Docta, Resource Mobilisation Officer ▶ Sharon Padilla, Finance Officer ▶ Annielyn Paleracio, Administrative Officer ▶ Arnie C. Ocampo, Administrative Assistant
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