

# Newsletter from African protected areas

#130, May 2019 — [www.papaco.org](http://www.papaco.org)



## Editorial

**Geoffroy MAUVAIS**  
PAPACO Coordinator

### *Can vegetarianism save our protected areas?*

We have known for a long time that meat consumption and its underlying production chain represent the main source of greenhouse gas emissions on the planet, far ahead of transports. Poultry is numbered in tens of billions and the Earth carries over 1.5 billion cows! Humans, and the four-legged animals they domesticated over time, now make up 96% of the total mass of mammals on the planet! In other words, elephants, giraffes, zebras, lions and all their companions in forests or savannahs, from all continents combined, do not even represent, by weight, 5% of this major class of animals which humans and their dependents dominate.

Meanwhile, the FAO estimates that over 80% of the world's agricultural areas are used for livestock production (directly for grazing, or for the production of livestock feed). And this, despite the fact that livestock contributes to less than 20% of the calories we consume. Deforestation is the corollary: nine-tenths of the land cleared in the Amazon are transformed into pasture, or will be used for the production of soy, which will later feed domestic animals.

Beyond the effect of livestock on global warming (clearing of forests to feed livestock, methane emissions, waste production) or water availability (water for livestock, watering cereals), there is a multiplying effect of cattle breeding on the human ecological footprint. Livestock requires a considerable surface of land, always growing.

Of course, the reality is that a significant portion of the poorest people on this land live in rural areas and depend directly on livestock, which is often their only source of essential protein. And when they finally come out of poverty, the

share of animal protein in their diet grows, and gradually, its origin shifts to industrial breeding. This is a difficult equation, because it suggests that the consumption of animal-based protein is doomed to increase, even and especially if the situation of the poorest people improves.

Of course, we can remain optimistic: the FAO estimates that livestock-related greenhouse gas emissions could be reduced by as much as 30 percent through the adoption of better-designed practices. This is encouraging, but will it respond to the explosion of demand that is emerging? How much land will we have to convert to accompany this movement? How many protected areas will be taken over in the process?

For now, sub-Saharan Africa hardly weighs much on the "world market" of livestock-related CO<sub>2</sub> emissions (380 million tons eq.), Just over half of Western Europe (602) or North America (683), far behind Latin America (1735) or Asia (1074) - source FAO. The demographic curve suggests, however, that it could quickly catch up and take over these regions on the meat-consumption podium. Unless Africa does not wait to become what many countries are today, and chooses, from the start, a diet where animal proteins gradually give way to ones from sources that are less harmful to the environment.

Without doubt, this can only benefit our climate... and our parks!



# Our courses

## PAPACO MOOCs

If you haven't finished your MOOC yet, you still have a little time, keep going! For all your questions and to request your certificate of completion, please contact us on [Facebook](#) or by sending an email to [moocs@papaco.org](mailto:moocs@papaco.org).

ATTENTION  
REGISTRATIONS CLOSE: 1 JUNE  
END OF SESSION: 16 JUNE

>> Register [HERE](#) <<



## STUDENTS SHARE THEIR EXPERIENCE

*Leandro Coelho, Brazil*

I am a Bachelor in Oceanography from the Oceanographic Institute of the University of São Paulo (USP). As a researcher, I worked on projects that subsidized the management of some marine conservation units in my region (the coast of the State of São Paulo) and Environmental Education projects, focusing on the tourists who visit these units.

I currently work in an NGO (Costa Brasilis Institute), in a project carried out in coastal cities, which develops training courses with traditional coastal communities (artisanal fishermen) and environmental education with students from public schools, focusing on the management of marine litter.

I take this opportunity to congratulate the PAPACO-IUCN program for making these courses available. This learning will be very useful for my career. Soon I must start other MOOCs.





Carlos Vasquez, from Ucayali, Peru



Location of the community (Fernando Sthall) in the buffer zone and the seed source area (área semillera) in the protected area (Reserva Comunal El Sira IUCN VI). Titles in the sketch in both Spanish and Shipibo languages. Common names of timber trees in shipibo language.

I am a biologist living in the Peruvian Amazon, specialized in natural resources management and focused on tropical forest wildlife.

I began my professional career 30 years ago as forestry researcher at the tropical forestry branch of the national institute of agricultural research. Then I got a specialization in natural resources management in buffer zones of protected areas and successively became a governmental officer for natural resources conservation and management, a specialist in some integrated conservation and development projects of national and international non governmental organizations and finally a consultant for natural resources management.

I am following the MOOC because I realized, according to my working experience with the amazon forest communities, that knowledge about valorisation is currently as important as natural resources' science and technology for success in sustainable development and it's conservation issues.

I am specially interested in developing technical advisory with intercultural approach for indigenous communities, for wildlife conservation and management issues. One of my experiences with this was working with a Shipibo community of the El Sira Communal Reserve's

buffer zone (IUCN VI), to build local economic incentives to conservation based on the timber trees seed production potential of the forest in the protected area and the local knowledge about them. It was under the project "Peru Amazon Co-management", of GIZ and the National Service of Protected Areas (SERNANP). Among the issues addressed, one was to improvise training material for a community with low literacy in Spanish language and high Shipibo language use. I expect that soon after the MOOC I will get better knowledge to be able to design appropriate material to address the issues of valorisation with indigenous communities.






Tree selected for seed collection. Ceiba, Fromager (ITTO) / Lupuna (Peru) / Xono (Shipibo)



Shipibo community in the buffer zone of the El Sira Communal Reserve (IUCN VI)

Find PAPACO on:

-  [@Papaco\\_IUCN](https://twitter.com/Papaco_IUCN)
-  [facebook /IUCNpapaco](https://facebook.com/IUCNpapaco)
-  [Linkedin](https://linkedin.com/company/papaco)

Also read the [newsletter of the IUCN programme of protected areas \(WCPA\)](#).

In addition to PAPACO's page, join the 6,000 members on the [Facebook group](#) dedicated to MOOCs.

All links and useful information is on [papaco.org](http://papaco.org).



# Featuring this month

## About “Protected Area Governance and Management”

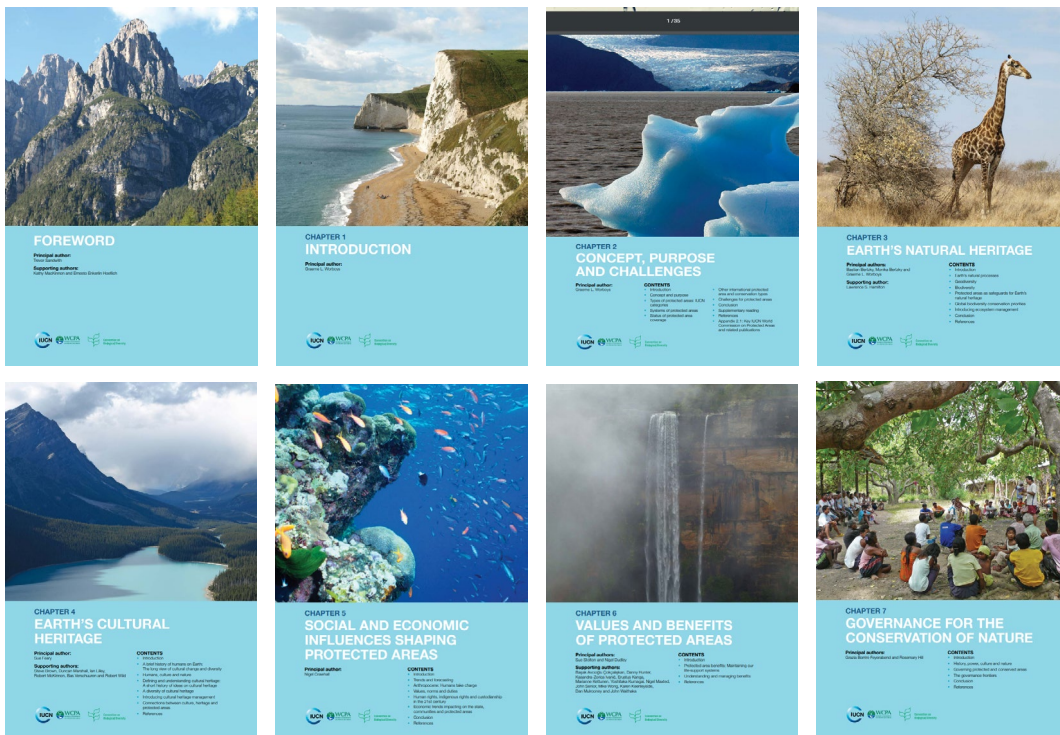


Protected Area Governance and Management presents a compendium of original text, case studies and examples from across the world, by drawing on the literature, and on the knowledge and experience of those involved in protected areas. The book synthesises current knowledge and cutting-edge thinking from the diverse branches of practice and learning relevant to protected area governance and management. It is intended as an investment in the skills and competencies of people and consequently, the effective governance and management of protected areas for which they are responsible, now and into the future.

The global success of the protected area concept lies in its shared vision to protect natural and cultural heritage for the long term, and organisations such as International Union for the Conservation of Nature are a unifying force in this regard. Nonetheless, protected areas are a socio-political phenomenon and the ways that nations understand, govern and manage them is always open to contest and debate. The book aims to enlighten, educate and above all to challenge readers to think deeply about protected areas—their future and their past, as well as their present.

The book has been compiled by 169 authors and deals with all aspects of protected area governance and management. It provides information to support capacity development training of protected area field officers, managers in charge and executive level managers.

The entire book is freely accessible online in English on the Australian National University’s website: <https://press.anu.edu.au/node/372/download>.



## CHAPTER 7 – Governance for the conservation of nature

*Grazia Borrini-Feyerabend et Rosemary Hill*

### Introduction

In many cultures, humans perceive themselves as capable of developing cogent decisions about what to do with nature and implementing those decisions through skilful and technology-enriched means. Other cultures see decisions about nature as arising from the spiritual and ancestral beings who are part of nature, and affect us much more than we are able to affect them. Some people perceive nature as benign and sacred, to be treated with reverence and moderation. Others see it as a condition of life, which needs to be dominated and controlled. Still others sense it as an inscrutable phenomenon controlling us from within: attempting to bend nature to the will of people is, for them, just an act of hubris. Whether we believe we are exercising power over nature or feel that nature is controlling us, whether we seek power from nature or simply feel at peace within it, we all live with nature and make sense of that interaction in order to survive and add meaning to our lives.

Broadly understood as the conscious determination of action via the use of various forms of power, governance is a timeless phenomenon that humans experience in their interaction with nature. Today, the phenomenon is reaching extreme proportions and consequences in the Anthropocene era, with humans altering the conditions of the entire planet. The human impact on the planet is the ultimate result of innumerable acts of decision-making that affect nature or, in a more institutional sense, innumerable acts of exercising power, authority and responsibility with direct relevance to nature. Governance has thus to do with policy (stated intentions backed up by authority) and with practice (the direct acts of humans affecting nature). In between, it has to do with the complex web of conditions— understanding, communicating, and allocating power and resources—which create matches and mismatches between the two.

Governance for the conservation of nature seeks a balance between the requirements of human and

economic development and those of conserving biological diversity. The major international policy expressions of that are the Convention on Biological Diversity (CBD) and the UN Framework Convention on Climate Change. In this chapter, we will make reference to those comprehensive international agreements, but will focus attention at the national and local levels, and on area-based measures in particular. We will approach governance for the conservation of nature from an understanding of its historical and cultural roots, and we will seek to clarify how it can be affected, and possibly improved.

### *Governing protected and conserved areas*

Conserved areas that are not recognised as formal protected areas generally enjoy lower levels of legal protection and support from governmental programs and face greater threats than protected areas, being more vulnerable to appropriation for alternative uses. For some, conserved areas appear as unmanaged and underexploited lands—ideal places to develop extractive industries, large-scale monocultures or major infrastructure. Even less obvious than for terrestrial environments, coastal and marine areas conserved by customary governance may appear unmanaged and invite unsustainable exploitation by outsiders. How can conserved areas be better recognised and respected? Can ‘governance’ help? Indeed it can, and to understand how we now retrace how governance of protected areas was defined and introduced in the conservation arena at the beginning of the new millennium.

In 2003, the Canadian Institute on Governance offered a definition of governance of protected areas as ‘the interactions among structures, processes and traditions that determine how power and responsibilities are exercised, how decisions are taken and how citizens and other stakeholders have their say’. This definition is elegant, but provides few parameters and indicators to assess and evaluate the phenomenon, which are clearly useful to have.

A practical point of departure for considering governance are the key actors, governmental and non- governmental, engaged in decision-making.





*Meeting between visitors Neema Pathak and Michael Lockwood and villagers/custodians at Baripada near Pune, India, to hear about the conservation management of the area including how catchment protection and restoration work had improved the reliability of the local water supply and the subsequent benefits for cropping.*

*Source: Graeme L. Worboys*

The crucial actors are those endowed with a national mandate (for example, an agency in charge on the basis of a ministerial decree), possessing legal rights (for example, property, lease, concession) or possessing customary rights (for example, traditional use, age-old association, continuous residence) with respect to land, water and natural resources. Other actors also possess legitimate interests and concerns (for example, they wish to set up a tourism enterprise or they are engaged in scientific research) and may be willing to invest substantially in caring for nature. In this chapter, we broadly refer to them as ‘rights-holders’ and ‘stakeholders’ respectively. A finer classification further distinguishes among the various types of instruments and powers—for example, regulatory, financial, related to knowledge or related to coercion—that the key actors apply when they take and implement decisions. And a further important consideration is the scale of decision-making and operations (for example local, at ecosystem level, national, trans-boundary, international).

For simplicity, the IUCN first chose to make sense of the governance concept as related to protected areas by focusing on two main parameters: governance diversity and governance quality. Currently, it is exploring a third: governance vitality, which we will

describe later. While the first two parameters were initially defined and discussed in relation to protected areas only, we broaden the framing here to consider all three parameters in relation to both protected and conserved areas.

Furthermore, for the governance diversity of protected areas, the IUCN distinguishes only on the basis of key actors engaged in the primary or main constituent act(s). This decision has been criticised in the specialised literature as unable to fully represent a much more complex reality. While the criticism has merit, a more complex and numerous set of governance types would render the classification more cumbersome, and it is not clear whether it would add much to the comprehension of the phenomenon.

### *Governance diversity*

The IUCN characterises the diversity of governance for protected areas according to the key actors holding authority and responsibility for the main decisions affecting it. As many decisions are involved, however, which ones are the most important? For instance, is ‘formally establishing the protected area’ on the same level of importance as ‘approving a zoning plan’? As a rule of thumb, we refer to the actors responsible for the constituent act(s) for the protected or conserved area, and/ or to the best answer to the question: who could decide, today, to undo the protection or conservation regime (that is, de-gazette or delegitimise the practices leading to conservation) for the area at stake? The answer would orient us towards one of four main governance types:

1. governance by government (at various levels)
2. governance by various rights-holders and stakeholders together (shared governance)
3. governance by private individuals and organisations
4. governance by indigenous peoples and/or local communities.

Together with management category, governance type is a key characteristic of protected areas.

Noticeably, questions of legal and customary tenure (who holds the legal or customary rights over land and resources) are important in determining governance type, but they are not the sole determinant. On the contrary, a mix of tenure regimes can be present under all governance types, also through a variety of instruments such as formal delegation, leasing and agreements. As stated by the IUCN Guidelines for Protected Area Legislation: ‘Tenure is a separate consideration from governance (although) important when considering the appropriate governance approaches for a particular site’.

### *Governance quality*

The principles encourage the people and institutions responsible for governing protected and conserved areas to merge concerns for effectiveness (vision, performance, accountability) and concerns for equity (fairness, respect for procedural and substantial rights). Unlike governance type, however, quality of governance does not relate to a specific classification or scale. In fact, governance quality can only be understood in relation to a particular context, as culture and values strongly affect the standards of what is considered appropriate. In addition, in different situations it may be important to stress different principles, or components of principles, such as information sharing (for example, do people know and discuss the vision and aim of the protected area), legitimacy (for example, are decisions reflecting the true priorities of society) or fairness (for example, is any group truly disadvantaged by the decisions being taken).

### *Governance vitality*

The CBD PoWPA stresses the need to recognise and support different types of protected area governance but also encourages parties to improve the quality of governance of their protected areas, regardless of type. Establishing criteria, principles and values can help to guide action. Inspiration can be taken from a variety of principles discussed by the United Nations as part of work on human rights and the promotion of public involvement in environmental governance

prompted since the UN Conference on Environment and Development in 1992.

The conservation community is gradually becoming accustomed to using two main parameters to understand governance: type (who holds authority, responsibility and accountability for the key decisions, the ‘constituent act’ of the area-based measure?) and quality (are decisions taken by respecting ‘good governance’ principles?). While these parameters are useful and informative, they do not describe whether a governance setting is able to learn, evolve and meet its role and responsibilities in ways that are timely, intelligent, appropriate and satisfactory for everyone concerned. We refer to this property as governance vitality and we will describe here some initial considerations and ideas about it. This is not a fully developed treatment and, in the months and years to come, we hope the conservation community will come to define this property of governance in a more precise and complete way. Precision is not necessary, however, to understand the usefulness of the concept or to have a broad sense of what to do to enhance it for the betterment of nature and people.

### *Governance that is well integrated and functionally connected*

Protected areas have too often been conceived as ‘islands’ of conservation in a ‘sea’ of development. Today, we increasingly recognise that conservation inside protected areas depends in essential ways on their physical and biological connections with nature across landscapes, seascapes, with the atmosphere above, and with the soils and aquifers below. We have also begun to understand the less-visible social connections among actors in society— the farmers who decide which crops to sow and where, the NGOs campaigning for policy changes, and the national agencies setting national conservation targets and plans to reach them. Effective governance for the conservation of nature involves building positive and coherent connections among the people, sectors and decision-making levels that determine the many factors and conditions that contribute to, or impede, conservation. This understanding is not new, and resonates with what traditional cultures have known



for centuries.

Forging linkages and connections across scales is critical for effective outcomes and happens via all sorts of information flows and social learning—for example, through collaboration among organisations in scenario planning, visioning and open discussion of alternatives. Crucially, information flow and collaboration can bridge groups with different cultures, interests and levels of power towards goals that are positive for nature and people. Terms like multi-level, polycentric and collaborative environmental governance are used to describe both the governance system and the processes of actively linking governance across scales.

### *Adaptive governance*

Our world is changing, and is doing so at unprecedented pace and reach. Across the planet, people are growing in number, moving to cities and expanding them into mega- cities, changing their demographic patterns and their patterns of strengths and vulnerabilities. Food demands and consumption are changing in type and increasing overall, leading to estimates that the world will need to double food production this century, and make major investments to deliver food to mega-cities, where disruptions to food transport systems, through climatic problems or lack of fuel supply, could lead to severe shortages in a matter of days. Growing consumption of mineral and fossil fuel resources is increasing the occurrence and risk of environmental disasters, such as oil spills, and accelerating human- induced climate change and ongoing biodiversity loss. This combination threatens life as it exists on our planet. Economies and technologies, societies and cultures are all changing rapidly, influenced by the revolution in information technologies. How do we respond to the multiple challenges that pervasive and rapid change pose to the governance of nature?

Adaptive governance may be the answer. The concept of adaptive governance draws on that of adaptive management, which in its simplest form is ‘learning by doing’. Adaptive governance is the conscious adoption of a learning attitude in organisations, where



*Enhanced solidarity is a by-product of successful community conservation initiatives in Casamance, Senegal  
Source: Grazia Borrini-Feyerabend*

evolving functions and agreements are allowed to shape the decision-making organisation rather than organisational forms being imposed as straitjackets.

Through dialogue, negotiation, goodwill and careful experimentation, decision-making institutions can evolve in ways that are satisfactory and lead to better- respected decisions. In adaptive governance much of the learning takes place in actual decision-making and enforcement of decisions, and in their ongoing review. In this way, the crises and top-down restructuring of organisations that are a traumatic experience for many can be replaced with conscious ongoing adjustments and learning.

Adopting an adaptive governance approach means allowing institutions to mature through time. For instance, after an emphasis on legality and technical expertise, a governance organisation may evolve towards enhanced legitimacy, more widely shared responsibilities or supporting the development of new associations among rights-holders. Both empirical experience and theory suggest that the ‘organisational culture’—that is, the combination of the individual opinions, shared knowledge, values and norms of the people who belong to the organisation—is the most fundamental level at which transformation needs to take place. For protected



area professionals and staff, perspectives about people– environment interactions are the central element of such organisational cultures. For example, an emphasis on relatively stable ecosystems feeds into the development of policies and scientific practices for conservation controlled by professionals and distant organisations. Conversely, notions of uncertainty, spatial variability and complex non-equilibrium ecological dynamics emphasise flexibility, mobility and adaptive resource management in which local people are central actors.

Even more fundamentally, a learning attitude can be promoted by organisational policies that foster lateral communication, collegial authority and flexible roles and procedures. Small self-managed teams within a given organisation can be endowed with the freedom to experiment, motivate and learn from mistakes. Professionals can be encouraged to work as ‘intra-preneurs’ (entrepreneurs within organisations), to directly manage part of the budget and pilot innovations. Specific incentives and rewards can encourage collaboration, integrity, mutual trust, continuity of initiatives, knowledge exchange, dialogue, debate, ongoing improvements in performance and the emergence of ‘champions’ with enabling attitudes and values.

Through such policies, governance has a chance to become more flexible and intelligent, capable of learning from experience, weighing options and taking rapid and meaningful decisions even under difficult circumstances. But adaptive governance has challenges of its own. Dealing with relative uncertainties may be a problem for those parties who realise that governance patterns are changing and incentives to respect current governance systems are diminishing, rendering them less sure about investing in the long term. Participatory processes and the negotiation of different and evolving values, claims, rights and responsibilities are time-consuming, and can exhaust the motivation, capacities and resources of participating actors. Financing the transaction costs (consultations, meetings) is necessary to guide and adapt the adaptive governance regimes, but can also be expensive and can overwhelm existing

resources.

### *Wise governance*

A wise person is usually honest and good, but an honest and good person is not necessarily wise. Similarly, wise governance is more than just ‘good governance’. We propose here that a wise governance setting is one in which decisions of meaningful scope are taken, which enhance the common good and solidarity and which not only allow, but also foster, the engagement of all relevant actors in society.

What would meaningful scope entail? As noted earlier, governance units should have socioecological coherence, and thus not be so large as to be unmanageable or so small as to be irrelevant. The number of actors to involve should not be overwhelming but manageable, so that they can work together in harmonious and effective ways. In addition, wisdom transpires when decisions are motivated by the common good and solidarity. For instance, decision-makers can strive to avoid accumulation and waste, encourage respect, goodwill and conviviality, and discourage selfishness and greed. In this sense, wise governance needs human qualities: a sense of appreciation and understanding, a positive attitude, curiosity, attention, care, generosity, patience, even humbleness, but also perseverance, determination and, more often than not, courage. Building upon these qualities, some ‘decisions’ can help people be the best they can be.

The structures of decision-making, however, are also extremely important. If democracy is government by the people, in representative democracy the power vested in people is exercised through electing some representatives who govern on their behalf. Alternatively, in participatory or strong democracy, the power vested in people is exercised directly, through processes that strengthen people’s connections with each other and, via diverse associations, provide for oversight of governments and allow the innate wisdom of peoples and nations to emerge, building upon the capacities of all. For many ICCAs in traditional societies, strong democracy is the basic pattern of decision-making. The general assembly at village level



is the form it usually takes, at times strengthened by the requirement that decision-making can be taken only by consensus. Knowledge systems that underpin rights to country and culture and are mediated by connections to kin are strengthened by such indigenous and community forms of governance. As long as people feel free and competent to speak on issues, strong democracy allows them to shape governance pathways and opportunities. Broad public debates and ‘deliberations’ allow people to attempt to persuade one another of the value of their claims, while their own opinions and understandings evolve in the process. For instance, many indigenous peoples and local communities in Latin America engage in strong democracy grounded in their shared space of life when they develop their life plans (planes de vida)—a practice that has ancient roots but which spread again, recently, also as a form of resistance to externally imposed development plans.

### *Governance that is innovative and lively*

The many and seemingly intractable challenges facing our world—climate change, biodiversity loss, the growing need for food, freshwater and social services for huge numbers of people—highlight the need to find new solutions and discover new values, rules and norms. One new way of thinking that has emerged has been focusing on ‘complex systems’, nonlinear dynamics, thresholds, uncertainty, surprise and interactions across temporal and spatial scales. In that light, innovations emerge through both gradual and sudden changes, in adaptive cycles that include periods of rapid change (exploitation), periods of rigidity (conservation), periods of readjustment and collapse (release), and periods of reorganisation (renewal). Some type of disturbance triggers the sequence from a period of gradual change to one of rapid change, possibly in conjunction with larger cycles. Looking at this world as a complex adaptive system can help us understand how the parts influence each other, and how we might be able to intervene to make the system more able to innovate for desired social, environmental, economic and cultural outcomes.

The capacity to reinvent and renew itself is a characteristic of all living and healthy systems and appears to be related to a ‘learning attitude’—openness to new ideas, willingness to experiment and curiosity that motivates people to carry out action-research and not be satisfied with easy explanations, platitudes and scapegoats. A powerful trigger can be the wise merging of local and non-local knowledge and skills—those grounded in the traditions and accumulated experience of indigenous peoples and local communities and those extracted by formal scientists through a careful analysis of different cases and contexts, or simply those based on the experience of peoples from diverse environments. Some refer to this as syncretic solutions—the wise merging of bits of seemingly incompatible nature, which can prove surprisingly fresh and effective. In fact, this is possibly the essence of adaptive governance—the existence of lively institutions, capable of responding through time to the changing conditions that embed both conservation and human livelihoods and cultures.

### *Governance that is empowered*

We understand as empowered governance a decision-making system that is self-conscious and self-directed, capable of organising its own responses to changing environmental conditions and capable of enforcing its decisions. This statement may appear trivial. Governance is the exercise of authority and responsibility by definition, yet true empowerment is rare. True empowerment is, more than anything else, a matter of capacities and a deep recognition and assumption of responsibility. Capacity—including knowledge, means and leadership qualities—is necessary to make authority meaningful. Having authority over wildlife in a given territory means little without reliable data on the presence of such wildlife, on the habitat and conditions of reproduction, and the means necessary to survey the territory and fend off poachers. It will also mean little without the willingness to demonstrate leadership. And responsibility means being mature enough to curb some of one’s own rights and privileges to recognise those of others—future generations, the dispossessed, other species on this planet—all of whom bear the costs of what is



done by the powerful today.

True empowerment is not only with respect to others, but with respect to oneself. Even legally autonomous governance settings—such as a management board legally in charge of a protected area or a customary authority governing an indigenous territory—include legitimate actors marginalised from decision-making for a variety of reasons, from poor access to means of communication to lack of social recognition. These people often include women, the landless, youth, indigenous, ethnic or religious minorities, mobile pastoralists and people displaced during violent

conflicts or as a result of natural disasters such as floods and droughts, households affected by HIV/AIDS, and so on. Levelling the playing field so that those in a position of authority fairly express the concerns of their entire constituencies—including the less powerful—is crucial to achieving empowered governance. Last but not least, empowerment is about being self-disciplined and self-critical—capacities necessary to take on responsibilities in effective and dependable ways.



*The Sagarmatha biocultural and World Heritage landscape comprises ICCAs and a national park  
Source: Ashish Kothari*



# Announcements

## PANORAMA

SOLUTIONS FOR A HEALTHY PLANET

### Lewa, from a Rhino Sanctuary to a Renowned Conservancy: Conservation for People and Wildlife

Endangered species, particularly rhinos, continue to face pressure from poaching and loss of habitat across the continent. The Lewa Wildlife Conservancy's solution to these challenges is to adopt a community-centric conservation model that recognises that conservation efforts can only be successful and long-term if the local people are involved, participate and derive value that supports their day to day livelihoods. Over the years, Lewa has used conservation as a platform to protect and grow populations of endangered and threatened wildlife species, carry out research and monitoring programmes, promote a safer landscape by providing security for both people and wildlife, initiate and support livelihood programmes, run low-impact tourism, and catalyse conservation across northern Kenya. As a result of its successes, Lewa has become one of the learning grounds of integrated private-community

conservation practices, and how conservation can benefit both people and wildlife.



Giraffe on Lewa facing Mount Kenya  
© Ian Lemaiyan/Lewa Wildlife Conservancy  
*Full article [here](#).*  
*More info about Panorama [here](#).*

#### WCS

*Wildlife Conservation Society*

#### Country Director Where? DRC

Application deadline: 15 May.

>> [Click here for more info](#) <<



#### BAF

*Blue Action Fund*

#### Project Coordinator Where? Madagascar

Application deadline: 16 May.

>> [Click here for more info](#) <<



#### CONTACTS — PAPACO

[geoffroy.mauvais@iucn.org](mailto:geoffroy.mauvais@iucn.org)  
[beatrice.chataigner@iucn.org](mailto:beatrice.chataigner@iucn.org)  
[marion.langrand@papaco.org](mailto:marion.langrand@papaco.org)  
[youssouph.diedhiou@iucn.org](mailto:youssouph.diedhiou@iucn.org)  
[madeleine.coetzer@iucn.org](mailto:madeleine.coetzer@iucn.org)

// Programme on African Protected Areas & Conservation - PAPACO  
// PAPACO Programme officer - Green List  
// PAPACO Programme officer - MOOCs  
// PAPACO Programme officer - Green List and World Heritage  
// PAPACO Programme officer - Communications