



Community Entrepreneur Development Institute (CENDI)
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Customary Law Rights in Natural Resources Co-Governance

(Continuation of the Mission of Defending the Community Rights to Forest and Land of Indigenous Ethnic Minority People in Kon Plong District, Kon Tum Province, Central Highlands of Vietnam)

The aim of this program is to empower local Ka Dong grassroots organizational and institutional capacity to lobby local authorities for re-gaining the Five Basic Rights of Livelihood for Ka Dong Indigenous People in Dak Nen Commune: 1) *The legal right to their ancestral forest and land - basic*; 2) *The right to continue their own religion in their own environment - unique*; 3) *The right to exercise their local knowledge in daily cultivating - practice*; 4) *The right to decide to continue their native species in farming - holistic*; 5) *The right to co-govern their natural resources with other P'loi' (Ka Dong social groups) - strategic*.

The program will concentrate on strengthening the ability of traditional leaders, key farmers and young farmer activists to demonstrate to local authorities their wisdom, knowledge and customs in co-managing and nurturing their traditional forest and land, native species and sacred/spirit trees, and re-establishing relationships and trust between Ka Dong people and local authority officials and professional staff for the re-allocation of forest and land for the 10 villages of Ka Dong people in Dak Nen Commune during two years started in January 2017- December 2018.

Between 2017-2018: 1) Customary Laws of Ka Dong will be legalized; 2) Community Right to Forest and Land will be legalized and land re-allocated accordingly; 3) A watershed forest co-governance regime involving official stakeholder such as State Owned Watershed Management Board, Communal People Committee and Ka Dong villagers, and following the customary law of Ka Dong will be established and legally recognized by Kon Plong District People Committee.

The program aims to build up a foundation for long-term community development cooperation driven by "Indigenous organization and institution based livelihood sovereignty" in the Central Highland, with a "Central Highlands Farmer Field School" integrated with other LISO Alliance's Farmer Field Schools in Northern and Central Vietnam and Northern Laos (see LISO Alliance via: www.speri.org/ffs) in order to move forward the program of MECO-ECOTRA 1995-2015 to YIELDS-AGREE 2015-2025 (*see CENDI in a transformation process in annex I*).

PROJECT FUNDING REQUEST

1.1	Project title	Customary Law Rights in Natural Resource Co- Governance
1.2	Project location	Dak Nen Commune, Kon Plong District, Kon Tum Province, Central Highland of Vietnam (Ka Dong Indigenous Ethnic Minority Group)
1.3	Planned funding period of the project	January 1st 2017- December 31st 2018
1.4.	Legal holder of the project	
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	e. Bank detail	Name of bank: Vietnam Bank for Agriculture and Rural Development - Operation centre Bank address: No 2, Lang Ha, Ba Dinh, Hanoi – Vietnam
		Account holder: Community Entrepreneur Development Institute
		Account number/IBAN: 1200208027138 - Euro
		SWIFT code: VBAA - VNVX 405.
1.4.1.	Official representative (authorised signatory) of legal holder	Name: TRAN THI LANH Skype: cendiglobal.org Email: ttlanh@cendiglobal.org Phone: 00844 37715690 Mobile: 0084904319859
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Date/place: **May, 19th, 2016, Hanoi**

Name of official representative of Legal Holder: Tran thi Lanh

Signature of official representative of Legal Holder

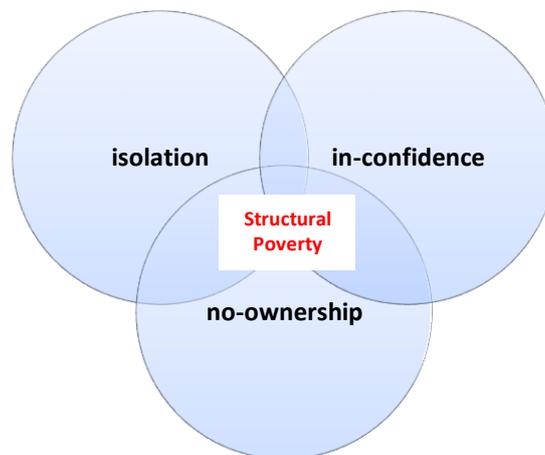
BACKGROUND INFORMATION ON CENDI

Although CENDI (Community Entrepreneur Development Institute) is a newly registered organization (January 2015), it has an extensive background of experience in working with rural ethnic minority communities which it has inherited from its predecessor organizations, Towards Ethnic Women (TEW) (1994) (focused on Women's Rights in Natural Resource Management); Centre for Human Ecology Studies of Highlands (CHESH) (1999) (focused on the Nature's Right for diversity not to be replaced by monocrops); and Centre for Indigenous Knowledge Research and Development (CIRD) (2000) (focused on the Indigenous Rights to their own ancestral land and forest); all of which were merged into Social Policy Ecology Research Institute (SPERI) (2006) which focuses on social political ecological analysis of indigenous ethnic minority communities in order to lobby against top-down policies which prioritizes multi-national extractive industries taking the ancestral forest and land of indigenous people. The staff of these organization are interchangeable and together have over 20 years of experience of living and working with indigenous ethnic minority communities in the Mekong Region of Southeast Asia, helping them to retain access to, and overcome the consequences of them losing, their land, forest, rivers and mountains, the natural spaces in which they have lived in harmony for hundreds of years and in which they have created their unique ways of life. As a result of this experience, CENDI has acquired a deep understanding how those communities govern their natural resources according to their own wisdom and beliefs, as expressed through their local customary laws, and have developed a unique, people-based approach to ethnic minority community development, the conceptual outlines of which are described below.

Conceptual Developments

1995-2005: Structural Poverty and National Key Farmer Networking

CENDI's predecessor organization TEW began working in 1994 for indigenous ethnic minority groups who had been displaced from their land by hydro-dam construction or whose land had been taken over for national parks or conservation areas. At this time 'poverty alleviation' was the key word in development circles and poverty was defined in terms of income levels. TEW, however, had a different analysis: they saw poverty as structural, in terms of three overlapping conditions: 1) Isolation from the centres of decision-making; 2) In-confidence in the face of a political system that defined indigenous minorities as backward and superstitious; and 3) No-ownership of land, culture and identity.



TEW's solution to the problem of Structural Poverty was to first breakdown the feeling of isolation by building up networks of Indigenous Ethnic Minority (IEM) farmers throughout the Mekong region (Vietnam, Lao, Cambodia, Thailand, Yunnan-China, and Myanmar), bringing them together in exchange tours, workshops and forums where they could learn from each other and discover that their experiences of being isolated and marginalised by the state were experiences that other shared as well. The next step was to build up the confidence of IEM farmers to speak out about their concerns directly to the decision makers. To achieve this, TEW held national conferences where the IEM farmers could speak about their grievances directly to high-ranking government officials. After this, the IEM farmers gained the confidence to lobby the government for recognition of their traditional ownership of their land, culture and identity. The outcome of this work was a National Key Farmer Network - **MECO-ECOTRA (Mekong Community Networking for Ecological Trading)** - a powerful and articulate body of IEM farmers who are able to continue this process of organizational and institutional development on their own. The outcome of this period were forest and land rights titles for over 40,000 ha of forest and land right to over 8,000 households in Vietnam and Laos.

2005 - 2015: MECO-ECOTRA

MECO-ECOTRA can be envisaged as a human body with *Two Strong Legs* standing on their *ancestral land* to which the indigenous people have legal right. The *Head* is for thinking forward to *customary-based community governance and natural resource management*. The *Heart* is for the Farmer Field Schools - central places where the whole indigenous traditional *wisdom and knowledge, experience, institutions, norms and daily behaviour by humans toward nature* will be *morally transferred* to the young. The *Left Hand* is for *herbal wisdom in community health care and bio-cultural diversity protection*; and the *Right Hand* is for *eco-farming knowledge* in land use planning and livelihood security. Connecting Legs, Head, Heart and Hands is activities of *eco-food processing and traditional textile handicraft manufacture* for daily livelihood identity.

The *6 body parts* of MECO-ECOTRA can also be thought of as *6 Thematic Approaches*, and as playing the role for indigenous ethnic minorities of *6 Ministries*, paralleling those of the state: the *Legs* represent the *Ministry of Natural Resource Planning and Environmental Protection*; the *Head*, the *Ministry of Justice*; the *Heart*, the *Ministry of Education*; the *Left Hand*, the *Health Ministry*; the *Right Hand*, the *Agriculture Ministry*; the cross-cutting function of *Ecological Food Production and Textile Handicrafts*, the *Ministry of Trade*.

The period from 2005 to 2015 was very important for developing the leadership of the young through the 6 Thematic Approaches of MECO-ECOTRA. During that period, we focused on human resource capacity building and young leadership and pilot actions at 4 levels: 1) household agro-ecological farming enterprising after receiving land right titles; 2) communal agro-ecological co-governance based on customary law; 3) inter-communities' curriculum for young leadership exchanging and training; and 4) inter-national curriculum for young leadership empowerment and enrichment. Monitoring and evaluation by ourselves of each of these 4 different levels of practical curriculum development have shown that whenever and whoever in the last 20 years has been devoted and engaged in their own indigenous ways of life - or in other words, living harmoniously with their surrounding nature, worshiping spirit forest, mountain and water - are now clearly all feeling wellbeing and happiness – a condition we call *Livelihood Sovereignty*. The outcome for this period was community forest right title for over 20,000 ha of forest to over 30 communities and over 2000 households.

2015-2025: Livelihood Sovereignty (LISO)

From working alongside traditional healers, spiritual leaders, and ordinary indigenous ethnic minority farmers of MECO-ECOTRA during this process of intensive bottom-up participatory learning and action SPERI has come to understand the aspirations of indigenous minority people for 'Livelihood Sovereignty', and, gaining inspiration from the indigenous ethnic minority people themselves, SPERI has defined 'Livelihood Sovereignty' in terms of five interrelated 'livelihood rights' which indigenous ethnic minority people see as necessary if they are to have control over their own futures and wellbeing:

- 1) The right to land, forest and water, clean air and natural landscape (*basic*);
- 2) The right to maintain one's own religion (*unique*);
- 3) The right to live according to one's own way of life and values of happiness and wellbeing within one's own natural environment (*practice*);
- 4) The right to operate according to one's own knowledge and decide what to plant, initiate, create and invent on one's own land; (*holistic*);
- and 5) The right to co-manage or co-govern natural resources with neighboring communities and local authorities (*strategic*). (SPERI, 2009)

To understand this concept it should not be confused with other like-sounding concepts such as 'Livelihood Security' or 'Food Sovereignty'. SPERI's concept of 'Livelihood Sovereignty' is much deeper and broader than these. At its root is a holistic understanding of 'livelihood' as involving both a material and a spiritual dimension. Livelihood Sovereignty is a social and cultural achievement that involves the voluntary sharing of responsibility by all members of a community not only for their material existence but also for their social and spiritual wellbeing. This notion of holistic communal commitment is best captured by SPERI in their use of the term 'Livelihood Identity.'

Livelihood Identity

'Livelihood Identity' is defined as a holistic system of social identity reflecting an interaction of humans and nature within which a group maintains their unique characteristics culturally, socio-civilly, economically and ecologically. In this sense every livelihood has its own identity, in the sense that an interdependent relationship exists between: 1) a particular, and especially spiritual, relationship to an area of land or landscape; 2) a particular forms of agricultural practice suited to that landscape; 3) a particular set of ritual activities associated with the agricultural cycle; and 4) a particular form of social sharing and community governance. These factors, together and interacting, are what gives a

group its distinctive identity, and with that identity there goes a sense of solidarity that is the source of the community's material and spiritual wellbeing. Livelihood Identity needs to be understood in this holistic sense: in the sense that every livelihood has its own identity; and Livelihood Sovereignty entails the maintenance of that identity as much as it involves the maintenance of its system of material production.

Livelihood Sovereignty, land, and natural resource co-governance

For indigenous ethnic minority communities in the Mekong region, the primary basis for their Livelihood Sovereignty is their continued access to their traditional lands where they practice their own wisdom, customs and community knowledge and technique in order to nurture the natural native species for their own daily livelihood. These lands provide not only their means of material sustenance but also, as the home of their ancestral and nature spirits, their means of spiritual sustenance as well. Traditional lands are the object of a community's religious life and cultural identity, and from this they derive the core values of their society, which are embedded within their customary laws. Their core values also decide their agricultural activities – what to grow and how they grow it so as not to offend the spirits and integrity of nature. Finally, given the necessity today of coordinating the management of natural resources with neighbouring communities and state authorities, the communities' customary forms of governance provide the soundest basis for sustainable co-management arrangements. In terms of the above, Livelihood Sovereignty should be understood as a complex *human-spiritual-ecological-social-political relationship*.

2015-2025: CENDI and Community Entrepreneurs

The Community Entrepreneur Development Institute (CENDI) is the outcome of a dynamic process of adapting to the changing needs of Indigenous Ethnic Minority Peoples in the Mekong region. Its function is to consolidate and strengthen prestigious community leaders who voluntarily lead their communities in initiatives of customary institutions in preserving and enriching biodiversity and cultural identity by having them recognized and legalized as “community entrepreneurs”.

The term ‘community entrepreneur’ is new to the field of community development and should not be confused with more well-known terms such as ‘economic’ or ‘social entrepreneurs’. Unlike economic and social entrepreneurs, the ‘products’ of community entrepreneurs are the intangible social, cultural, spiritual, communal values that are essential to a community's wellbeing and its ecologically sustainable development. Community entrepreneurs are people who are able to encourage other members in their community to voluntarily maintain loyal relations with Nature, show full responsibility for their society, and strictly follow the national laws. They are progressive members of their communities who have built their prestige and capability in convincingly spreading their own philosophy through their daily behaviour toward other community members and Nature. *Their ‘capital/assets’ are in the form of prestige and the ability to inspire others, and this comes from their ability to lead their communities in voluntarily actions aimed at creating new cultural and material forms based upon the fundamental values that the community respects as the basis for its norms, customs and identity.*

1. PROJECT RATIONALE – RELEVANCE OF THE PROJECT

1.1 In what context does the project hope to achieve relevant changes?

This project will be located in Dak Nen commune of Kon Plong district in Kon Tum province of the Central Highlands region of Vietnam. Dak Nen commune (the beneficiaries) is composed 100% of Ka Dong indigenous ethnic minority people and is the poorest and most isolated commune of Kon Plong district. The total population is 2153 people, of whom 1032 are female, with a total of 512 households in 10 villages. Over 40% of the population in Dak Nen commune is landless for farming purposes and has no space for practicing their religion for their material wellbeing and spiritual security. Ka Dong society is structured according to P'loi', i.e. kin-based groupings similar to clans which are basic to their traditional social organization and natural resource governance. Ka Dong governance of their eco-system (forest, land, river, stream and rice fields) is based on coordination between P'loi'. Each P'loi' is a grouping of some dozen families and is located on their own chosen landscape, using mountains and streams as the border markers between P'loi'. All P'loi' together maintain Ka Dong society, strong in cultural identity and traditional customary structures, in defending their territory and resisting any negative intervention from outsiders. However, since 1975, under the top-down government development policy, they have lost control over their natural resources and are no longer feeling the freedom to continue their own ways of living. Under the national development program over the last 4 decades the Ka Dong people have been isolated from participation in any decision making, the formal education system is not only poor in infrastructure but is also top-down and superficial in term of its teaching curriculum, ignoring the peoples' own perspective. The authorities are not willing to allow the people to continue their traditional way of education as they see the people as 'backward' and the peoples' own wisdom in using herbal medicinal plants for healing is no longer practiced because they have lost their natural diversity spaces where they practice their healing, livelihood and spirituality.

In 2013, after government monitoring and critical advocacy and lobbying by different organizations concerning the landlessness situation, the Kon Plong District Peoples Committee certified in decision No. 569/QD-UBND dated July 4th, 2013, under Decision No. 755/QD-TTg/2013 of the Central Government, the re-allocation of 1701.1 ha of forest and land for Dak Nen commune. However, only 130 households were chosen to receive individualized title to land, at a ratio of 13 ha per household. Meanwhile the other 382 households are living with no land for farming for their daily livelihood, and even the 130 households who were selected by the local authority to receive forest land are unhappy and feeling in crisis. The cause of this crisis is that the concept of individual ownership of land violates Ka Dong beliefs about shared spiritual responsibility toward the land and strikes at the heart of community solidarity by creating a division between land owners and non-landowners. The crisis situation has existed since 2013 and has been causing many problems for the whole community. The Project aims to correct this situation by helping the Ka Dong people of Dak Nen commune to re-gain the 1701.1 ha of forest and land under their own ways of governance, and thereby contribute to overcoming their current crisis of religion, livelihood, and identity.

Kon Plong district is the richest in primary forest (82% of primary forest cover) in Kon Tum province, and is one of the most ethnically and culturally diverse, containing 4 ethnic groups: H're, Xo Dang, M'Nam and Ka Dong. The traditional cultures and practices of these groups are at risk of being eroded by a number of external causes, such as: 1) the cultural spaces to practice their religions associated with forest, namely sacred forest, have been shrinking due to expansion of commercial plantations and infrastructures; 2) disturbance of the ethnic composition caused by the rapid increased of ethnic Kinh majority migrants coming from other provinces (up from 17,210 in 2005 to 24,364 people in 2014 - Konplong district official reviewed 2014) who have had a negative impact on the social cohesion and community structures of the indigenous ethnic groups; 3) promotion of commercial tourism in this area having a negative impact on local communities' traditional values; 4) the top-down imposition of cultural criteria by the government which contradict with the local beliefs and customary law causing them to become vulnerable; 5) pressure from a cassava processing factory from neighbour Quang Ngai province which is promoting indigenous ethnic minority farmer to grow cassava by advancing loans and thereby pushing villagers to encroach on the forest in order to get to land for cassava plantations. Economic and ecological conditions in the area are vulnerable due to the long-time impacts of top-down government policies to encourage commercial plantations (i.e. cassava, rubber, coffee), and welcoming business companies to invest in and run modern style tourism. The area is also subject to land grabbing and pressure from outsiders such as State Owned Enterprises, business companies, and especially the ethnic Kinh majority migrants from lowland provinces, and speculators in forest and land since the district was certified as the tourism district by the decree 298/ND-TTg/ 2012 of the Prime Minister.

Kon Plong district, where Dak Nen commune is located, has a population of 24,364 of which 90% are Indigenous Ethnic Minority (IEM) groups. Kon Plong is located in a very remote mountainous area with very poor infrastructure and services, and is one of the 62 poorest districts in Vietnam (Resolution 30A/CP of the government) with a poverty rate at 31 December 2014 of 31.53 %. The district is 1000 to 1500 metres above sea level and the average temperature is 15 degrees Celsius.

Wider context and potential for expanding self-reliance and self-determination

Despite facing the above challenges, the project site (and its near-by coverage area) is considered to have great potential for building a model of self-reliance and facilitating self-determination for indigenous ethnic groups, not only in Kon Plong district, but also in other districts of Kon Tum province. CENDI's work in Kon Plong district is built upon the success of another LISO Alliance member, CODE¹, which has from 2007 to 2013 been successfully supervising the Ro Ngao indigenous ethnic group of Ha Mon commune who had been re-settled in Village 56 in Hmoong commune, Sa Thay District. This village had been affected by the flooding areas of the Yarly Dam (up-stream) which is joined downstream to a network of the three rivers: Sesan river, Serepok river and Sekong river in a triangle through Central Highlands (Vietnam), Ratanakini (Cambodia), and Atopu plateau (Southern Lao). After almost of 7 years of conflict between Ro Ngao indigenous group and the re-settlement program of Sa Thay District authority, CODE facilitated and lobbied both community and authorities to gradually built trust between them by re-resettling the village according to the cultural and customary laws of Ro Ngao and re-allocating resident, gardening, and farming land for Ro Ngao. Instead of being given only 400 m² of land per villager for residence, gardening and livelihood, CODE supervised to Re-Allocation with 1) 400 m² of residential land per household for housing; 2) 600 m² per household for kitchen gardening and; 3) 1 ha land per household for farming. The most important effect and impact indicators of this achievement were: 1) Ro Ngao villagers are able to stand on their legal land and the land is enough for them to survive and practice their own traditional values and customary law for their daily livelihood; 2) there is no longer a conflict between villagers and authorities; 3) Trust has been built between villagers and authorities. Additionally, CODE was successful in analysing and lobbying the Hydropower company Upstream of Kon Tum province through empowering local communities and authorities to join together to overcome the un-transparency of the company in the payment of re-settlement compensation fees to local villagers who were victims of losing land and forest. This was an indicator of a change of power relation between the Kon Tum Hydro power company and the community. This bottom-up community participation has been a commitment for 4 years from 2009 to 2013.

In another Central Highlands province, Dak Nong Province, the authorities were faced with a big development program imposed top-down by the government under "Industrialization of Dak Nong via Bauxite Mining". In 2007 CODE began to lobby against this program working with 5 stakeholders: 1) Dak Nong province authority; 2) **TKV** national general corporation of Vietnam (**T** refers to Coal; **K** refers to Mineral; **V** refers to Vietnam); 3) Chalco Company (Chalco refers to Chinese corporation); 4) BHP-Billton Company and 5) Alcoa American Company. CODE was successful in having BHP-Billton and Alcoa withdraw from the project. However, Bauxite mining has continued with Chacol.

Following up the achievements of CODE, the LISO Alliance, and local people, CENDI has continued to defending the community right to forest and land in order to contribute to decentralizing the top-down government subsidised governance of natural resources to bottom-up voluntary participation by local people according to their traditional leadership and customary laws.

This project also plans to connect beyond national borders with the local knowledge and wisdom of indigenous people such as Jarai, Brao, Kreung, Tumpoung who are facing a similar problem of landlessness in Ratanakini provinces of Cambodia and who are connected with NTFP, a Cambodian NGO, and with indigenous people of the Plateau of Atapu in Southern Laos bordering with Kon Tum province in Vietnam, who are connected with PADECT -- an NGO in Laos.

The long term planning for this program is gradually to empower the grassroots society beyond national borders in the Indochina region through connecting the grassroots traditional prestige leadership and small-scale agro-ecological young farmer activists. The program not only has a grassroots empowerment focus, but is also aiming at sharing among civil society activists and institutions through the **LISO Alliance (Livelihood SOvereignty Alliance - [see www.speri.org/livelihoodsovereignty website](http://www.speri.org/livelihoodsovereignty))** such as between CODE, SPERI, CIRUM (Vietnamese NGOs), NTFP

¹ **CODE** = Consultant on Development Institute

(Cambodia), and PADECT (Laos) who are all devoted to working with the landless populations in order to restore political-social-civil-economic justice for the indigenous people for their livelihood sovereignty and wellbeing in Mekong region.

This program also aims to build a strong link and cooperation with parliamentarians, media, local authorities and professional department staffs who have a progressive attitude toward working with CENDI in Kon Tum province in order to make changes to the biased thinking about the indigenous people in the Central Highlands. This potential is focused on two key aspects: a) the internal power of the traditional social structure, cultural identity and longstanding indigenous knowledge of local ethnic groups and their fertile land and ecosystems, and b) the already and on-going facilitation and supports from local authorities in Kon Tum province and Kon Plong district for the LISO Alliance in cooperation with, and with financial contributions from CARITAS France from 2014 to 2018.

History of CENDI involvement in Po E Commune, Kon Plong District in over the last one and a half years

2013-2014: CARITAS funded Vi O Lak village in Po E commune

In 2013-2014, a LISO Alliance member (SPERI) conducted research in the H're village of Vi Olak to understand the local system of natural resource management. Vi Olak villagers were discovered to manage their natural resources according to their customary beliefs in nature spirits. These beliefs were expressed through an annual ritual cycle which together with associated traditional agricultural practices constituted an integrated spiritual-ecological system which both nurtured the environment and provided an abundance of healthy food. However, the integrity of this system was under threat by government policy of individualizing land title in order to encourage commercially oriented cash crop production. Under this policy twenty-one young farmers in Vi Olak had been given individual title to land which was traditionally governed according to customary communal spiritual responsibilities. This created a crisis for those young farmers who were distressed by government requirements that they violate their communal and spiritual responsibilities to the land. In a project funded by CARITAS, LISO Alliance² succeeded in having the Vi Olak community right title to the 56 ha of spirit forest to be managed according to H're customary law. In 2015, CENDI succeeded in having the individualized title to 170 ha of spirit forest converted into communal title to be managed according to H're customary law. This involved the legalization by the District Government of H're customary law for managing natural resources in Vi Olak village.

2016 - 2018: CARITAS has agreed to support three neighbouring villages (Vi Koa, Vi Po E 2, and Vi K Tau).

Following the successful outcome of the customary law-based land re-allocation in Vi Olak, CARITAS has agreed to a three-year project to extend the process pioneered in Vi Olak to three neighbouring H're villages.

1.2 What lessons that you have already learned from your previous project work will the project for which you are now requesting funding build on?

Lessons Learnt from other projects from 2013 to 2015

Building upon experiences in customary law-based land allocation and co-management in other areas from 2013 to 2015 (in Laos with Khmu, Lao and Hmong groups in Luang Prabang Province, and in Vietnam with Red Dzaio, Nung and Hmong in Lao Cai Province and H're group in Vi Olak Village, Po E commune, Kon Plong district of Kon Tum province) we have developed a *new approach to land allocation* and the formulation of a new concept of '*customary law-based co-governance*'. Specifically, we have learnt from the following experiences:

1.2.1 Community based rights to forest and land for livelihood sovereignty: 16 village communities of Hmong, Red Dzaio in Lao Cai province; Black Thai in Nghe An province; Ro Ngao and Hre in Kon Tum province, Vietnam have obtained rights over 856.35 ha of their traditional community spirit forest land. There are 186 families of Hmong, Nung and Red Dzaio in Lao Cai, and Ro Ngao and Hre in Kon Tum province, Vietnam, who have obtained rights over 270.94 ha of their traditional forest land. There are 14 of villages of Hmong, Khmu and Lao with a total of 11,000 ha watershed forest re-allocated and managed by community-based customary laws in the Phu Sung area of Luang Prabang District, Luang Prabang province. There are 10 villages of Khmu, Lao and Hmong in the Kuang Xi Waterfall watershed of Luang Prabang, Muong Nan and Xieng Ngan districts of Luang Prabang province in Laos who have clarified and defended successfully 63 plots of the primary traditional spirit totalling 9,000 ha where was signed an MoU between SPERI and

² Implemented directly by SPERI (A member of LISO Alliance)

Luang Provincial Authority in March 24th, 2016 and will be implemented after a contract is signed between SPERI and CCFD in April, 2016.

1.2.2 Customary law based co-management of watershed natural resources: Previous programs have successfully supervised authorities of five District People's Committees in Laos and Vietnam (in Luang Prabang in Laos, and in Simacai and Bat Xat districts in Lao Cai province and Kon Plong district in Kon Tum province in Vietnam) in customary law based forest and land co-management. It has also bridged Management Boards of Protection Forest, Forest Departments at district and provincial levels, District and Communal People's Committees and grassroots communities together in co-monitoring and evaluation of forest and land, and has involved multiple stakeholders such as Justice Department officers, Natural Resource Management officers, Forest Rangers, and District Administrators in witnessing these developments for justice awareness-raising.

1.2.3 Policy lobbying for small-scale agro-ecological land use practices: The previous program has supported local authorities to legalize traditional land use plans and incorporate these into the official mapping system; built up a network of young farmers to initiate nurseries of native species for enriching biodiversity and practicing small-scale agro-ecological land use farming rather than conventional farming with hybrid species; and has provided evident for debates on the rights of indigenous ethnic minority communities at the bi-annual National Assembly Congresses.

1.2.4 Changes in land allocation approach: For 20 years, our LISO Alliance's organizations' approach to land allocation to ethnic minority households and communities had been to first lobby the local authorities using established land law and land policy, environmental law, watershed management law, forest law, and laws and decrees relating to ethnic minorities to point out, in conferences, workshops, seminars and the media, the cost to all concerned of the breakdown of local customs and the moral foundations of village life in ethnic minority villages caused by them losing their land, livelihood and identity. This was done in order to gain public and political support for the re-allocation of land to ethnic minority communities (see our 30 Step Approach to land allocation to the indigenous ethnic minority households and communities and our 10 steps approach to customary law right based natural resource co-governance in our LISO website www.speri.org). In Vi Olak in 2015, the approach adopted was different. In Vi Olak, CENDI began by giving total freedom to village leaders to explain their own endogenous system of knowledge and belief in nature spirits. According to these beliefs, nature is unmanageable by human intervention: No one can have control over it. Rather, it is a gift to be nurtured voluntarily, both individually and by the community as a whole. The elders were then asked to demonstrate their wisdom and norms for governing and managing their natural resources and were given the opportunity to map their own land according to their own land-use categories and spiritual names. They were then asked to formulate their own solutions, strategies and initiatives for overcoming the problems caused by unwanted government interventions into their system of land management. The next step, rather than immediately seek land rights, was to first gain the legalization of village customary law so that when land right titles were given they would be given to the community on the basis of their legalized customary law. This was a reversal of the previous method of land allocation applied by CENDI where land was first allocated and then customary law legalized, and it was found to have some important positive impacts. In the first place, the new methodology brought the H're discourse of land management directly to the consciousness of the local authorities, causing them to change their views of indigenous ethnic minorities from one of 'backwardness' in need of guidance from more 'advanced' Kinh to one of respect and support for local customary law.

Further positive impacts were achieved when the approach adopted in Vi Olak was broadened to involve three neighbouring H're villages. Here, the methodology was to utilize key-farmers from Vi Olak as speaker, trainers and facilitators of H're people in other villages. By this time, two farmers who had helped pioneer the transformation of land titles in Vi Olak had moved up into the positions of Vice-Party Leader and Vice-President of the Po E Commune. Multi-stakeholder meeting were held involving representatives from the different village (traditional and official village leaders), representative of mass organizations (Youth, Farmers' and Women's Unions), the Commune and District People's Committees, and local authority staff (of the Watershed Management Board, District Forestry Dept., Justice Department), and the local television media. At these meeting, H're from Vi Olak described to H're from other villages their experiences of working with CENDI, and their own customary law and local knowledge. The effect of this was to build confidence, strengthen the solidarity between villages and enliven the determination to preserve their culture of living harmoniously with nature. When H're people had other H're speak to them it built trust between the villages and confidence in their own culture, and when they saw H're people sitting alongside local authority staff and officials from Hanoi and speaking out about their own beliefs and values they felt proud of themselves and gained confidence to speak out at the meetings. This was the outcome of the CENDI methodology of having the local people speak for themselves.

There was also a change of attitude on the part of the local authority staff and other outsiders who attended the meetings. It was a big shock for local authority staff to sit and listen to the ethnic minority farmers presenting their wisdom and practices of natural resource management and their knowledge of the environment. When local authority staff went together with the village elders to the field to conduct field surveys they saw with their own eyes how areas of the forest where spirits of nature were living were very well preserved and how effective the customary law of the H're were for natural resource protection. They were also surprised when they came back to the village and saw young females and males enthusiastically describing how they perceived nature and the landscape and describing the different spirits, their locations, names and the rituals associated with them. It was a big shock especially for Watershed Management Board staff to see that H're, young and old, male and female, knew far more about the natural environment than they did - the names, identity and location of native trees. These shocks made them change their attitude and thinking about the H're people, and to see them not as backward but as very knowledgeable. The local television media also said they had never before seen a meeting where ethnic minority people instructed government staff about natural resource management, pointed out the errors in government maps, and spoke out about the value of their own spiritual beliefs and customary law. This outcome of these various inter-village multi-stakeholders meeting confirmed for CENDI the effectiveness of their methodology of leaving the people to speak for themselves. The outcome of this process was that the local authority had complete confidence in the ability of H're people to manage the natural environment effectively according their own local knowledge and customary law thereby facilitating the easy transfer of land title to the communities.

1.2.5 Customary law-based Co-governance: The experience in Violak has also led to a new conceptualization of natural resource co-management. CENDI recognizes three different conceptualizations of co-management: a) 'Government directed Co-management'; b) 'Customary law-based Co-management', and c) 'Customary law-based Co-governance'. The latter is a new concept formed to reflect the Violak experience.

a) Government directed Co-management: Under this system, the government decides everything. Co-management is a concept imposed upon the government at the insistence of Overseas Development Aid organizations and simply involves the government delivering some percentage of benefit from natural resource management to the local people. It gives no recognition to the customary laws or spiritual beliefs of the people. It is a 100% top-down system.

b) Customary Law-based Co-management: In Luang Prabang District in Northern Laos, the LISO Alliance was successful in getting customary law-based co-management of natural resources legalized in the Phu Sung area (11,000 ha). In this case, it was agreed that the customary law for forest protection of Long Lan village (Hmong ethnic minority) would be applied to all 14 villages (mixed Hmong, Lao and Khmu) in the Phu Sung area. The success of this arrangement encouraged the people of Kuang Xi (10 villages of Lao, Khmu and Hmong in 3 Districts of Luang Prabang Province) to have a similar approach applied to 63 areas of sacred forest in their area. But in this case the three ethnic groups will talk together to formulate a common set of principles for forest management acceptable to all. Under the Long Lan and Kuang Xi models of Co-management of Natural Resources the ratio of customary law to government regulations is about equal in that the customary law regulations need to be compatible with those of the government.

c) Customary Law-based Co-governance: When LISO Alliance moved to Kon Plong District in Kon Tum Province, Vietnam, the situation was different. All the villages were of the H're ethnic group, living in the same ecosystem, sharing the same belief in spirits of nature, and governing their natural resources according to their own customs and norms. The wishes of the people were to have their customary system of natural resource governance legalized by the government so they could share in the monitoring of the forest alongside the Watershed Management Board and the Commune People's Committee, but following their own ritual schedule of 'visiting the forest'. Under this system the ratio of customary to government involvement natural resource management is nearly 100% customary, with the government needed only to legalize the customary law and to intervene as legal arbiter in the case where there is conflicts over land with outsiders. The LISO Alliance describes this system of land management as 'Co-governance' rather than 'Co-management'.

2. TARGET GROUP AND EXTERNAL STAKEHOLDERS (2-5 pages)

2.1 Who for? Who will be involved in the project? – Please describe the target / user groups

The target / user (beneficiary) group of this project are the 2153 Ka Dong indigenous minority people (1032 of whom are female) making up 512 households in the 10 villages of Dak Nen commune. The significant concern in all 512 households of the 10 villages of Dak Nen commune is their situation of deprivation: For example, no legal right to access farming land for their daily survival; no natural space to performing their religion (worship of nature spirits); and no opportunity to practice their own wisdom and knowledge in nurturing local species which they have been using

to satisfy their basic needs in daily living both materially and spiritually. Moreover, the whole commune recently feels very vulnerable because of the top-down imposition of individualized land right titles in 2013, during which 130 households were selected out of the 512 to receive 1,701.1 ha of forest and land. This caused a big crisis for the whole community, including the 130 households who were selected. Why did the whole commune feel vulnerable? Because according to Ka Dong tradition, the P'loi' is the social unit for land ownership and Ka Dong live by way of reciprocal exchange within the P'loi' and the voluntarily sharing of responsibility for nurturing nature and harvesting its gifts. These are essential aspects of their culture which is undermined by the individualization of land title.

The top-down imposition of individualized land right title to over 1,701.1 ha to 130 households not only breaks down the P'loi' socio-political structure but undermines their customary mode of nurturing their surrounding natural environment. It also interferes in their solidarity economy. With 130 household receiving land right titles individually by way of top-down imposition they have been made victims, in that they are being forced to violate the traditional norms, beliefs and custom of Ka Dong society, with un-calculable spiritual and psychological costs to themselves. More than that, what happens if these 130 households later sell those land right titles to outsiders because they are un-able to control such huge areas of land individually.

This project will seek a solution to this problem by 1) helping preserve the traditional Ka Dong institutions of the P'loi' system of governing natural resources and maintaining their social solidarity economy, and 2) based on the P'loi' system of governance, empower elders, key farmers, and young activists to engage together with a new legalized community forest and land right title to make sure that all 1,701.1 ha of forest and land will be governed and developed according to Ka Dong traditional farming methods, and nurtured according to Ka Dong customary law. The program will utilize the P'loi' social structure as a basic foundation for the solutions to the Ka Dong people's problems, and in this way make sure that our efforts are following the principle of people led development, not the top-down imposition of 'solutions' from the outside.

To achieve the above strategy, we will on the one hand build up strong links with Mass Organizations in the commune (i.e. the Youth Union, Farmers' Union and Women's Union), and on the other hand, build strong relationships of cooperation with local authorities of the Kon Plong District People's Committee, district professional staff in the departments of Justice, Agriculture, Culture, Natural Resource Management, Forestry, and Watershed Management Board, and with the District television media in order to widen support for our efforts and achievements horizontally in order to increase our influence vertically into the policy making system.

The 10 villages, 512 households and 2153 people of the Ka Dong indigenous group of Dak Nen Commune will be the direct beneficiaries of the project. They will be assisted toward achieving legal recognition of the five fundamental rights of livelihood sovereignty which have been systematically eroded over the last 4 decades. After achieving legalization of Ka Dong customary law of natural resource management and community title to 1,701.1 ha of forest and land, the program will concentrate on re-building their traditional social-political-cultural organizational and institutional foundation to become stronger in order to resist any new challenges which might be imposed from the outside in the future. *(See overview of mismatches between internal and external governance in Stakeholder Interest and Intervention Analysis below)*

2.1. Stakeholder interest and intervention analysis

Factor Actor	Leadership	Governance	Concern	Value	Outcomes	Action
Ka Dong P'loi'/social unit traditionally named in relation to landscape	Based on prestige and spiritual knowledge	Voluntary, participatory, egalitarian according to custom among P'loi' in both social and natural resource management	Norms, rituals and ceremony in order to nurture natural diversity and wellbeing of all villagers in P'loi'	Natural resources are non-commodified and managed by all villagers without individually owned	Voluntary rotating and exchanging amongst villagers in order to help each other to overcome challenges and difficulty	Consolidate P'loi' in social, economic and natural resources Co-management
Official Cultural Unit	Appointed by top-down power	Politically determined cultural criteria led, without participation from local people	Official certification for achieving top-down set cultural criteria for reporting to authority	Urbanize and modernize by washing out all traditional standards and values	Crisis, chaos and conflict between old and young. Young try to leaving village to city and learning new modern, giving up farming and rural life	Cultural awareness raising for both professional staff and young by using traditional leadership and customary law in sharing, seminars, exchanging and study tours where there is experience of failure of top-down modernization
Official Justice Unit	Passive, obeys power above	One-way monitory of law without local participatory critical feedback	Punishment according top-down rules without bottom-up participatory encouragement	Universalized control over society despite differences in culture and identity	Enforcement without voluntary responsibility	Training, negotiation and recommendation via integration and participation in the project implementation processes; Gaining trust and improving attitude of authority
Office Natural Resource Management Unit	Passive, obeys master planning from above	One-way natural resource master planning without consulting villagers	Financialization of natural resources via re-categorizing into production forest land to welcome foreign investment	Revenue	Exhausted land and displacement of primary forest with commercial industrial plantations	Advocacy training, awareness raising and exchanging tours
Official Agricultural extension unit	Appointed by higher power	Follow top-down imposition of conventional commercial agriculture	Local revenue from agricultural production	Competition between local state/province for GDP increase	Replacing primary forest with Rubber, Coffee, Cassava for selling and exporting	Capacity building on local knowledge in nurturing native species and bio-diversity enrichment communally and empowering young agro-ecological farming activist networking amongst regions
Official Forestry unit	Appointed by higher power	Top-down imposition of forest and land use categories in order to match with industrialization and modernization	Commercial industrial Plantation by top-down production forest master planning	Industrialization and urbanization and GDP	Encroachment on sacred forest and community forest land by business and foreign investors	Comparative research via case study analysis for lobby different professional forestry sector levels and organizing forum for debate

Factor Actor	Leadership	Governance	Concern	Value	Outcomes	Action
Official Vocational Technical Training Program (VOTECH)	Appointed by higher power	Obey government planning and business investor in curriculum building and teaching	Encouragement of conventional agriculture and welcome hybrid species and chemical pesticides	More and more VOTECH's Trainees to become commercial entrepreneurs	Young committed to alliance with commercial conventional mono-agriculture exploiting and destroying soil fertility, native species and natural diversity with erosion of local wisdom and knowledge.	Documentation via curriculum, video, booklet for exchanging and internship for broadening mind-set. Organize workshops to invite officer trainers from VOTECH, Authorities to join and debate and visit practical pilot eco-farming ways of local people
Authority/policy makers	Appointed by power structure	Obey directions from top-down	Centralizing power over the forest and land for larger business investors	Revenue and GDP	Farmer become wage workers on their ancestral land controlled by company leading to passively and dependency	Forums, Platforms for debate, advocacy, lobbying, capacity building, exchanging opportunity
CENDI philosophy in action	Traditional leadership	Customary law of the indigenous people and their local wisdom	Livelihood sovereignty and self-determination of indigenous peoples	Nurturing harmonious relationship between people and their environment	Self-sufficiency and village wellbeing	Empowerment of indigenous socio-cultural organization and institutions in nurturing nature and agro-ecological farming for self-sustainability

2.2. Who with? Which other actors are relevant to implementation? Please describe other external actors (see Key stakeholder in Co-working in the project implementation below pages)

The following categories of actor external to the project will be relevant in various capacities to the projects' implementation"

Local authorities at the Commune, District and Provincial level: These people are necessary for allowing access to the project site and target group and for approving the legalization of customary law regulations and community land title.

Professional Staff of District Justice, NRM, Culture, Forestry and Agriculture Departments and the Watershed Management Board: It is necessary to convince these people of the viability of Ka Dong customary law as a basis for effective natural resource management as the District authorities generally act upon their advice.

H're elders and young farmers from Po E commune: Having benefitted from the legalization of customary law based community right to forest and land in their own villages these people will play a crucial role in explaining, promoting and organizing a similar process for the Ka Dong villagers of Dak Nen commune.

Co-ordinators and key farmers from MECO-ECOTRA and young leaders from YIELDS-AGREE: These people will central in facilitating the integration of Ka Dong key farmers into existing regional network.

LISO Alliance partners (CODE, SPERI, CIRUM): Together with CENDI these organizations are tightly interconnected in relationships of shared staff, philosophy and resources to the point of being interchangeable and can be called upon for additional and specialized assistance at any time if and when required.

Independent researchers and intellectuals: Surrounding the LISO Alliance (of which CENDI is a member) there is a wide network of independent intellectuals, academics, researchers and journalists who are all committed to supporting the aims of the organization on either a voluntary or contractual basis. They will assist in the documentation and dissemination of information for lobbying for changes in policy and law on natural resource management;

National Central Government: This category of actor, especially those associated with the Ethnic Minority Council of the National Assembly, the Policy Department of the Ministry of Natural Resource Management (MORE) and the Ministry of Rural and Agricultural Development (MARD), the Committee of Ethnic Minority Affairs (CEMA), and the Political News of the National Television Program, are central to the process of lobbying for policy and legislative change in support of the projects aims.

3. EFFECTS-ORIENTED PROJECT IMPLEMENTATION AND OUTCOME AND IMPACT ASSESSMENT

3.1. What comprehensive change is the project designed to help bring about (goals/impacts)?

The project is designed to 1) bring about the legalization of customary law of natural resource management and of community title to forest and land for the Ka Dong people of Dak Nen Commune by building their capacity to present their knowledge of natural resource management to local authority officials and professional staff in order to transform their attitudes with regard to the capability of Ka Dong to manage their own natural resources; 2) lobby Parliament for a change in policy toward ethnic minority groups in order to legalize customary law and community land title and re-animate traditional leadership, governance and sovereignty and preserve and nurture the natural biodiversity; and 3) strengthen and broadening YIELDS- AGREE movement for small-scale agro-ecological farming.

3.2 What changes is the project intended to bring about by the end of the project funding period, and on what scale? (Project objective[s] and intended outcome[s])

3.2.1 Greater understanding by the research team of the culture of the Ka Dong and their most important challenges;

3.2.2. Greater confidence and ability of the Ka Dong people in presenting their spiritual beliefs, ecological knowledge, and customary law of natural resource management to local authority officials and professional staff;

3.2.3 Transformation in the attitude of local authorities and district professional staff toward respect and admiration for villagers' knowledge and capabilities in natural resource management;

3.2.4 Legalization of Ka Dong customary law of natural resource management;

3.2.5 Re-allocation of village land and forest according to Ka Dong customary law and the transformation of unwanted individualized land titles to community title;

3.2.6 Legalization of co-monitoring and co-evaluating of forest preservation by joint Ka Dong and Local Authority Departmental staff teams;

3.2.7 Preservation and development of traditional knowledge of Ka Dong in herbal medicine, nurturing and enriching of sacred trees and edible herbal forest species, and traditional eco-farming for presentation to district health clinics, Culture Dept., NRM Dept., and Vocational Technical Schools.

3.2.8 Common understanding among different stakeholders of sustainable development based on the five rights of livelihood sovereignty

3.2.9 Documentation and dissemination of information for lobbying for a change of policy on natural resource management;

3.2.10 Introduction of the new theme of 'community law based co-governance' to the evolving vision of MECO-ECO-TRA;

3.2.11 Broadening of the farmer and ethnic base for YIELDS-AGREE action in promoting agro-ecology world-wide.

3.3. What activities are planned to achieve the respective objectives? What outputs are they designed to generate?

Objective	Activity	Output
Greater understanding by the research team of the culture of the Ka Dong and their most important challenges;	Carry out deep participatory research into Ka Dong traditional leadership, customary laws, norms and value system in governing and organizing their social and productive relationships, rituals and ceremonies in their daily life, and their methods of resisting intervention from outside in order to maintain their sovereignty.	1. An understanding of the holistic circumstances of Ka Dong cultural, social, political and economic context for further planning; 2. A common understanding of the problems and challenges that villagers face and suffer for gaining lessons for further solutions; 3. Trust between project research team and villagers for further cooperation; 4. Confidence of both research team and villagers for further strategies via participatory learning research; 5. Information and evidence, records, pictures and video about the holistic context of the Ka Dong people in Dak Nen Commune
Greater confidence and ability of the Ka Dong people in presenting their spiritual beliefs, ecological knowledge, and customary law of natural resource management to local authority officials and professional staff;	1. Transects of the environment by different groups of villagers visiting different locations; 2. Mapping of residential area showing structure of social organization and social linkages with different land areas 3. Meeting of all villagers to merge all maps into one overall village and landscape map; 4. Meeting of all villagers.	1. Villagers' maps of various locations and natural resources; 2. Villagers' maps of the residential organization of the village and related lands 3. An accurate and comprehensive map of the village and surrounding environment including customary names of locations and customary land-use categories 4. A detailed catalogue of village concerns needing to be addressed to the local authorities for action
Transformation in the attitude of local authorities and district staff toward respect and admiration of villagers' knowledge and capabilities in natural resource management;	Invite Communal Authorities, Watershed Management Board, Professional staff of District National Resource and Forestry Dept., etc. to join with villagers in transect cutting	Raised awareness of Communal Authorities and District staff of the villagers' very detailed knowledge and understanding of their environment, and of the errors and inadequacy of official maps.
Legalization of Ka Dong customary law of natural resource management;	1. Hold a meeting at the Commune level to compare villagers' maps with government maps and present customary law of the village for managing natural resources 2. Meeting at District level to present proposal for legalization of village customary law of natural resource management 3. Dissemination of Decision Paper of the District legalizing customary law of the village to Commune and villagers	1. Signed statement from the Commune Authorities and District Professional Departments recommending legalization of village customary law .2. Legalization of village customary law of natural resource management 3. Change in awareness as to the legal status of village customary law of NRM

Objective	Activity	Output
Re-allocation of village land and forest according to Ka Dong customary law and the transformation of unwanted individualized land titles to community title;	Meeting with villagers to talk about community right to land and forest and the re-allocation of village land according to village customary law	Re-allocation of village land and forest according to customary law and the transformation of unwanted individual titles to community title
Legalization of co-monitoring and co-evaluating of forest preservation by joint Ka Dong and Local Authority Departmental staff teams;	Invite Communal Authorities, Watershed management Board., and professional staff of District NRM and Forestry Dept. to join will villagers in transect cutting for villagers to demonstrate their knowledge and capabilities in resource management	Signed statement from Communal Authorities and District Professional Departments agreeing to co-monitoring and evaluation, and establishment of co-governance teams.
Preservation of the traditional livelihood identity of Ka Dong for presentation to District Health Clinics, Culture Dept., NRM Dept., and Vocational Technical Schools.	The selection of knowledgeable young farmers to engage with traditional leaders in order to develop their knowledge of herbal medicine, nurturing and enriching of sacred trees and edible herbal forest species, and traditional knowledge in eco-farming;	A group of young Ka Dong farmers skilled in presenting their traditional knowledge and wisdom in herbal medicine, native species and eco-farming.
A common understanding of sustainable development based on the five rights of livelihood sovereignty	Involve different stakeholder actors in working together to find common understanding of sustainable community development;	A common understanding of sustainable development based on the five rights of livelihood sovereignty
Documentation and dissemination of information for lobbying for a change of policy on natural resource management;	Coordination of academics, Parliamentarians, and senior staff of CENDI in documenting and disseminating information	Published material on evidence, methodology, case-studies in books, booklets, DVDs
Introduction of the new theme of customary law-based 'co-governance' of natural resources into the evolving vision of YIELDS-AGREE	Selecting ethnic minority actors from Kon Plong province for integration into the MECO-ECOTRA Secretariat and YIELDS-AGREE activities.	A new theme for YIELDS-AGREE to develop in the area of eco-farming development and advocacy
Broadening of the farmer and ethnic base for YIELDS-AGREE action in promoting eco-agriculture	Encourage participation of young Ka Dong farmers in YIELDS-AGREE activities: workshops, forums, conferences.	A broadened farmer and ethnic base for YIELDS-AGREE

3.4 How are the planned activities expected to lead to the envisaged changes?

We begin from the stand-point that indigenous people are very knowledgeable of their natural resources and how to manage them sustainably, and are very enthusiastic about learning new techniques (e.g. GPS and Mapping) for describing and presenting their knowledge to others. Experience has shown that they are very capable of doing this. Experience has also shown that local authorities generally hold mistaken ideas about ethnic minority people as being 'backward' and 'superstitious', but that when presented face-to-face with the depth of the local people's knowledge and the effectiveness of their customary practices for managing the environment, they will change their attitudes. They will then be willing to co-operate with the indigenous people in legalizing their customary law of natural resource management, accept the greater effectiveness of community title for the purposes of forest preservation, and participate in co-governance of watershed forest areas along with the indigenous people. These changes have already been achieved in Kon Plong District with the H're ethnic group on Po E Commune, and the local authorities of Kon Plong District have asked CENDI to replicate this process in Dak Nen Commune among the Ka Dong. While the activities may need to be changed slightly to reflect the slightly different cultural and ecological situation in Dak Nen Commune, the cultural differences between H're and Ka Dong are not great and the willingness of the local authorities to co-operate with the project is not in question. Our experience over the last 20 years has shown that indigenous ethnic minority farmers are very willing, given the opportunity, to participate in network action with other ethnic minority peoples nationally and internationally to promote recognition and acceptance of their traditional ways of life. The existence of MECO-ECOTRA and the history of their activities is a testament to this willingness. Our expectation that the planned activities will lead to the envisaged changes is not based upon abstract theory but upon concrete reality and proven experience.

3.5 With what project team do you intend to achieve your project objectives?

3.5.1 Core Team: Ka Dong traditional leaders and selected young farmers will be the key actors in presenting their wisdom, custom, and indigenous knowledge in preserving their natural resources to district authority people and professional staff. The core team will be made up of: 1) Two traditional knowledgeable and prestige leaders (one female and one male); 2) Ten young farmers (5 female, 5 males) selected from the 10 villages; 3) Two young farmer activists from the H're group of Po E commune, who are knowledgeable of the process of advocating and lobbying for their customary law and community title to forest and land from their experience in 2014 -2015. This core team will deal with all community based organizational and institutional development. *The aim of this methodology is maximizing the opportunities for farmers to gain confident and skill via Capacity Building by Doing.* Daily fees for stationary, food, internal district travel and 24 hours insurance will be cover by the project budget;

3.5.2 District Department Staff: One selected progressive expert from the district Natural Resource Management Department and one selected expert from the Justice Unit of Kon Plong district. These persons will spend their time in the field with the farmer in order to learn from them a deeper understanding of their customary law and indigenous knowledge of natural resource management so they can facilitate lobbying for the legalization of the forest and land right title for the Ka Dong people. Costs covering travel, accommodation and expert fees will be paid on a daily basis.

3.5.3 One young activist from MECO-ECOTRA secretariat: Mr Vang Sin Min (Hmong ethnic group) has been the key coordinator of the young activist leadership in Mekong region since 2013 will continue to be supervisor of the Agro-Ecological Enterprise Network (YIELDS-AGREE) 2015-2025. This activist will be a coordinator for the Kon Plong/Kontum region and later Ratanakini in Cambodia for the coming years. He has been senior staff of CENDI since 2005. The aim of having Vang Sin Min is to empower and enlarge young activist member of YIELDS-AGREE 2015-2025 in the Mekong region and he is a full time community fieldworker.

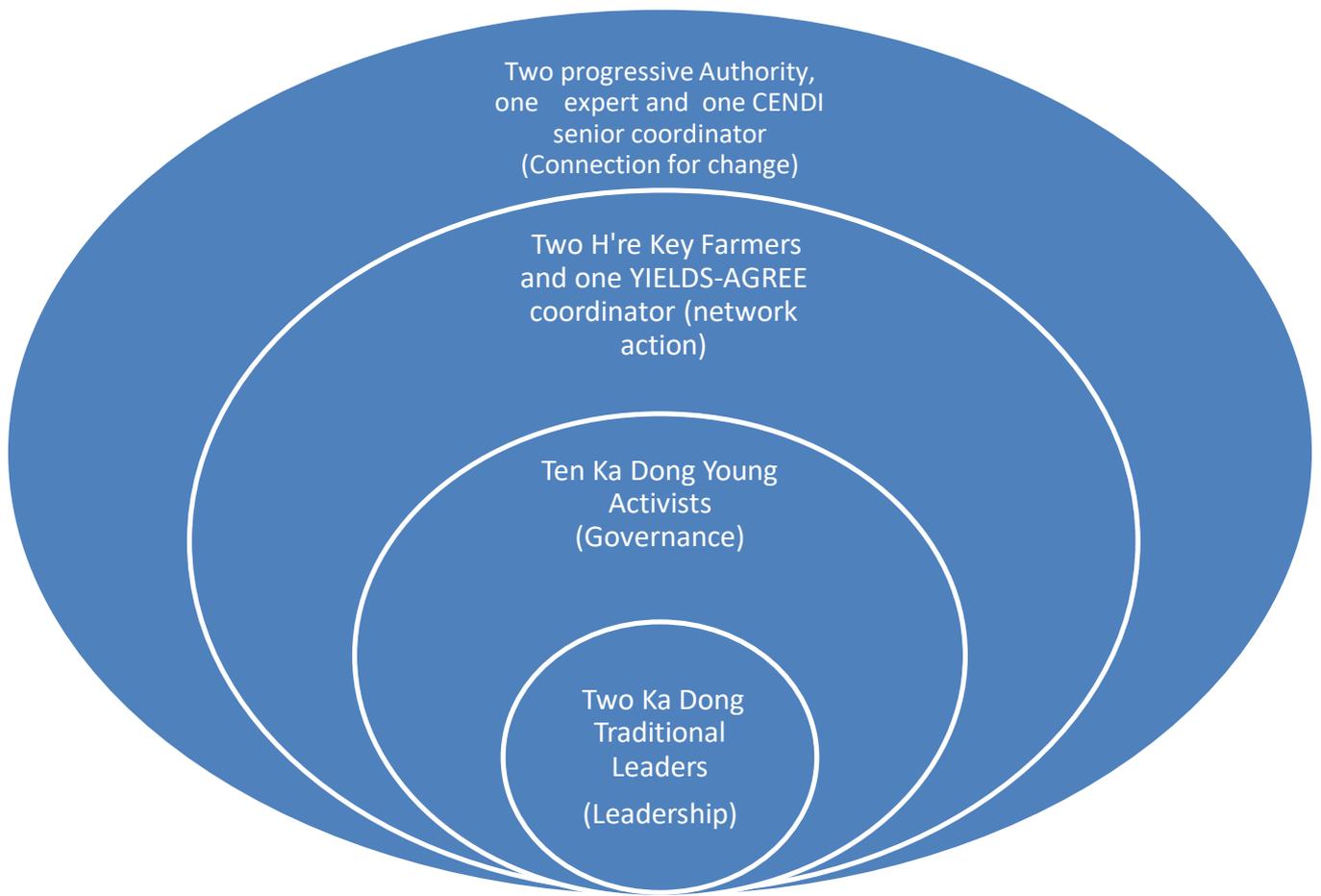
3.5.4 One senior expert in mapping techniques and with advanced skill in land conflict resolution between community and State Owned Forest Enterprises: Mr Le Van Ka has deep knowledge and skill in the re-allocation of forest and land for indigenous ethnic minority communities over the last 20 years inside LISO alliance. He used to be senior staff of SPERI-CENDI, and is now retired but still committed and engaged in defending the rights to forest and land for indigenous people wherever they are suffered from landless and injustice. He is paid by task via contracting with CENDI. The aim of having this senior person is to gain from his rich experience and compassion in working on land and forest right issues for indigenous people and his good relationship with local authorities when dealing with advocacy and lobbying.

3.5.5 CENDI Director: Mrs Tran Thi Lanh has devoted her life to the Central Highlands since 1995 with land right issues. She will be a part time Coordinator for all. The aim of having the CENDI Director is to gain from her methodology of working with indigenous ethnic minority people in the area of rights-based approaches to forest and land as well as in

lobbying policy makers and connecting with independent intellectual activists to contribute to the project's achievement.

3.5.6 Project Staff: One full time project officer, one part-time accountant, one part-time cash keeper and one part-time driver.

3.5.7 Independent monitors and evaluators: Selected from among MECO-ECOTRA and YIELDS-AGREE Assembly members (see CENDI organizational structure at www.cendiglobal.org).



Ka Dong Indigenous Leadership led community development initiative

3.6 What indicators will you use to observe whether project objectives are being achieved?

Objective	Problem	Outcome indicator	Effect indicator	Impact indicator
Greater understanding of research team of the culture of the Ka Dong and their most important challenges;	Very little information of the culture and challenges of Ka Dong	Research report on Ka Dong culture and social-political-economic-cultural challenges	Awakened and revitalized interest by Ka Dong in their own culture	New-found pride in, and confidence to speak out about their own culture
Greater confidence and ability of the Ka Dong people in presenting their spiritual beliefs, ecological knowledge, and customary law of natural resource management to local authority officials and professional staff.	Feelings of in-confidence and shame in Ka Dong culture due to promotion of official negative stereotypes (backward and superstitious)	Presentation by Ka Dong elders and young of their cultural knowledge to government officials and staff	Growth in confidence of Ka Dong elders and young farmers to talk about and promoting their own cultural knowledge	Revival of positive cultural identity in ethnic minority communities
Transformation in the attitude of local authorities and district staff toward respect and admiration of villagers' knowledge and capabilities in natural resource management;	Negative stereotypes and prejudiced attitudes held by local authorities and district staff about indigenous ethnic minority peoples	Shock on the part of local authorities and staff at seeing and hearing Ka Dong present their own detailed cultural and environmental knowledge	Willingness on the part of local authorities and district staff to discuss with villagers and learn more	Not only will Customary Law of Ka Dong in Forest Preservation be legalized, but also request by local authorities for project activities to be extended to other communes in the district
Legalization of Ka Dong customary law of natural resource management;	Ignorance of Ka Dong customary law and top-down imposition of culturally inappropriate statutory law	Legalization of Ka Dong customary law of NRM	Realization of the effectiveness of customary law as a basis for NRM	Change of approach to implementation of land policy from top-down to bottom-up
Re-allocation of village land and forest according to Ka Dong customary law and the transformation of unwanted individualized land titles to community title;	Imposition of individualized land title destructive of community culture and solidarity	Individualized land titles changed to community title	Restoration of traditional basis for natural resource management	Strengthening of traditional culture and securing of the livelihood sovereignty of Ka Dong people
Legalization of co-monitoring and co-evaluating of forest preservation by joint Ka Dong and Local Authority Departmental staff teams;	Forest monitoring by government staff inadequate because of lack of knowledge and resources	Establishment of co-governance teams of official staff and Ka Dong	Improvement in quality of natural resource management and biodiversity preservation	Preservation of spirit forest for practice of Ka Dong culture and religion and more justice for Ka Dong cultural social political position

Objective	Problem	Outcome indicator	Effect indicator	Impact indicator
Preservation of the traditional livelihood identity of Ka Dong for presentation to District Health Clinics, Culture Dept., NRM Dept, and Vocational Technical Schools.	Livelihood identity of Ka Dong vulnerable to undermining by government educational, forest management and health and cultural criteria	Presentations of Ka Dong wisdom in using herbal and edible species for community health care and bio-cultural diversity maintenance by Ka Dong villagers to District Department of Health, Culture, NRM and VTS.	Acceptance of Ka Dong traditional knowledge in using herbal medicinal and edible species as legitimate curricula for health services, farming, and natural resource management.	Consolidation of Ka Dong livelihood identity and their wisdom in using herbal medicinal species, meaning preservation of bio-diversity for community health care by their own treatments
A common understanding of sustainable development based on the five rights of livelihood sovereignty	Culturally and environmentally destructive development policies	Re-thinking of development policy toward cultural and environmental sustainability	Change of direction in development policy toward bottom-up culturally and environmentally sustainable development	Cultural and environmental sustainable development
Documentation and dissemination of information for lobbying for a change of policy on natural resource management;	NRM policy and land law destructive of biodiversity and Indigenous ethnic minority identity	Dissemination of documents to ethnic minority Council for lobbying for policy change and 2017 Forest Law making processes.	Representation to Parliament and media at national level for change in Forest Law which will be debate in 2017	Change in Forest Law in 2017 to legitimize co-governance of NR by ethnic minorities according to their own customary law
Introduction of the new theme of customary law-based 'co-governance' of natural resources into the evolving vision of YIELDS-AGREE	Current theme of natural resource management limited to 'co-management'	Raised awareness of deeper levels of indigenous control over natural resource	Revision of existing arrangements for natural resource co-management toward co-governance	Establishment of co-governance and the norm for natural resources in ethnic minority areas.
Broadening of the farmer and ethnic base for YIELDS-AGREE action in promoting agro-ecology	Ka Dong Indigenous group has been seen by the government as superstition and backwards. Therefore, they are being isolated from participation of any decision making.	Offering Ka Dong elder and key farmers to join MECO-ECOTRA and young activists to YIELDS-AGREE in coming 2015-2025	Consolidation of Ka Dong wisdom and knowledge in sustaining their ways of cultivating, and integrating this into Agro-Eco-farming network of YIELDS- AGREE 2015-2025	Expansion of agro-ecology movement world-wide

3.7. How will you organise your outcome and impact monitoring (M& E process)

Many of the **outcomes** of this project will become immediately evident to those involved in the project the moment they are achieved: for example, the Research Report on Ka Dong culture and challenges; the Presentations by Ka Dong elders to government officials; the Legalization of Ka Dong customary law; the Individualized land titles being changed to community title – these will all be immediately evident as they are achieved. More important however are the **effects and impacts** of these outcomes, and more important still are the effects and impacts of the participatory methodology by which the outcomes are achieved.

For instance, Outcome One is a Research Report on Ka Dong culture, but this report will be achieved via the participation of the Ka Dong people in presenting their knowledge to the researchers who will be in the role of learners. In this methodology, Ka Dong elders will have 100% freedom to present their knowledge as they know it and in a manner that is suitable to them. The **effect** of this will be an awakening and revitalized interest in their own culture and the **impact** will be a new-found pride in and confidence to speak out about their culture and beliefs. This is especially important given the prevailing government and outsider attitude that indigenous ethnic minorities are ignorant, backward and superstitious. This is an attitude that has caused indigenous ethnic minorities to be very reluctant to speak out about their culture and beliefs, and to even feel ashamed of them.

The point is that **the methodology** of participatory research, when done genuinely (i.e. when the people are given total freedom to present their own knowledge), produces effects and impacts that go well beyond the immediate outcome (output). In other words, **the effects and impacts are built into the methodology by which the outcome is achieved**. The same principle applies to every outcome. To give another example, the legalization of Ka Dong customary law (a major outcome) will be immediately evident the moment it is achieved, but **the effects and impacts of it will be far-reaching** because the process by which the legalization will be achieved involves the awakening and revitalizing of Ka Dong interest in their own culture; the rebuilding of their pride and confidence to speak out about their culture; and the transformation in the attitudes of local authorities toward a new respect and admiration for the villagers' knowledge. These effects will have the impact of changing the approach of government toward natural resource management in the future.

In an on-going participatory project, **monitoring and evaluation are a constant part of the everyday activity**. It also has a dynamic dimension: As participants report on (monitor and evaluate) the outcomes of each activity, it sets the course for further activities. For example, a comment made by one person at a meeting can lead to a new development beneficial to the project's aims; or observations made as to who is leading a meeting and how it is being governed can lead to the adoption of a new and better strategy. The point is that **when a project is being run by the people for the people, and monitored from the people's perspective, the results of that monitoring will be used to further benefit the people**. Monitoring and evaluation is not something that is done after the fact by an objective outsider: In a fully participatory project it is done by the people as part of the dynamic process of their own community development.

With regard to external evaluation, this too is will be built in to the project's aims: In this case the aim of lobbying the government for a change in Forest and Land Law. We will invite the **Head of the Ethnic Minority Committee of Ethnic Minority Council of National Parliament** to undertake an evaluation of the project from the point of view of the benefits it has returned to the Ka Dong people, and how these benefits can be extended nation-wide through legislative and policy change.

4. Sustainability

How will you ensure sustainability of achievements after MISEREOR has stopped providing funding?

MISEREOR funding will be used restore to the Ka Dong rights to their sacred forest and farming land for the restoration and maintenance of their traditional belief system, socio-political organization and livelihood sovereignty. These rights will be secured by the legalization of their customary law, the transformation of individualized land title into community title and the establishment of a co-governance regime for the monitoring of natural resources by joint Ka Dong and State Enterprise monitoring teams. Further than this, Ka Dong will be integrated into the regional MECO-ECOTRA network of indigenous ethnic minority key farmers and encouraged to take part in the YIELDS-AGREE program of regional agro-ecological development.

This project is not designed to introduce into Ka Dong society any intervention originating from outside for which there may be concern that it might not be continued once funding for it is withdrawn. The project is of a different nature all together. With the help of MISEREOR funding, CENDI will act as a bridging supervisor to facilitate the legalization of Ka Dong customary law and traditional forms of land title for natural resource governance. In doing so CENDI will be led by the Ka Dong people who will decide everything from start to finish. There is no concern that once the people's customary law is legalized, and their form land title harmonized with their culture and social organization, they will give this up for the arrangements they are seeking to escape. With the methodology of people led development for and by the people, sustainability of outcomes is ensured. Nothing foreign is being introduced by this project; only the opportunity to restore and consolidate, by means of legalization, the people's customary way of living in order to pay back to them their land and forest and restore their livelihood sovereignty.

The project aims to re-establish the traditional foundation of the community by 1) legalizing their customary law and traditional forms of land ownership and natural resource governance by having these forms officially recognized and legalized; and 2) upon this foundation will be built a new institution of natural resource co-governance involving joint Ka Dong and Government teams; and 3) a third layer of development will be the integration of Ka Dong key farmers into the MECO-ECOTRA network and the YIELDS-AGREE program for agro-ecology development. All of these developments will be based upon the voluntary and willing participation of the Ka Dong people and the sustainability will be in their own hands, determined by whether or not they are experienced as beneficial to their wellbeing. We believe that they will be experienced as beneficial and the benefits of them will be recognized by all concerned. But to ensure that the Ka Dong have the capacity to resist any attempts by outsiders to undo these developments the project has as one of its intrinsic aims the re-building their traditional social-political-cultural organizational and institutional foundation. Only the government can cancel these developments, and that is why government officials are the primary target group in this project for lobbying for a change in attitude and change in law and policy. In this way the project's achievements can be secured.

5. Cost and Financing Plan (The project will be for two years starting in January 2017 and finish at December 31st 2018)						
Cost/financing		Funded by MISE-REOR (VND)	Third-party (CARITAS) contribution[1] (VND)	Third-party (CCFD) contribution[1] (VND)	Local contribution (VND) (CENDI)	Total (VND)
		70%	12.5%	12.5%	5%	100%
B.1	PERSONNEL COSTS (28,10%)	1,075,200,000	192,000,000	192,000,000	76,800,000	1,536,000,000
B1.1	Permanent staff (by position)	1,075,200,000	192,000,000	192,000,000	76,800,000	1,536,000,000
1.1.1	One full time project officer at 18.000.000 VND/month (included social security and health insurance x 24 months)	302,400,000	54,000,000	54,000,000	21,600,000	432,000,000
1.1.2	One full time community development worker at 16.000.000 VND/month (Included social security and health insurance x 24 months).	268,800,000	48,000,000	48,000,000	19,200,000	384,000,000
1.1.3	One part-time coordinator at 10.000.000 VND/month (without social and health insurance x 24 months)	168,000,000	30,000,000	30,000,000	12,000,000	240,000,000
1.1.4	One part-time accountant at 8.000.000 VND/month (included 50% social security and health insurance x 24 months).	134,400,000	24,000,000	24,000,000	9,600,000	192,000,000
1.1.5	One part-time cash keeper/secretary at 7.000.000 VND/month (included 50% social security and health insurance x 24 months).	117,600,000	21,000,000	21,000,000	8,400,000	168,000,000
1.1.6	One-part time driver at 5.000.000/month (included 50% social security and health insurance x 24 months)	84,000,000	15,000,000	15,000,000	6,000,000	120,000,000
B2.1	PROGRAMMES (52.16%)	1,995,770,000	356,387,500	356,387,500	142,555,000	2,851,100,000
	2. Project measures					
Act 2.1	2.1 Conduct deep research on Ka Dong culture in 10 villages over 30 days for two seniors:	66,220,000	11,825,000	11,825,000	4,730,000	94,600,000
	2.1.1. Food for 2 persons x 30 days x 200.000 VND/day	8,400,000	1,500,000	1,500,000	600,000	12,000,000
	2.2.2. Accommodation for 2 persons x 7 nights (in guesthouse) out of 30 days at 400.000 VND/night. Remaining 23 days free accommodation in villages.	3,920,000	700,000	700,000	280,000	5,600,000
	2.2.3. Organize for 10 meetings (10 villages) at 5.000.000 VND/ meeting x 10 meetings	35,000,000	6,250,000	6,250,000	2,500,000	50,000,000
	2.2.4. Stationary for research (A0 Papers, pens, photograph, video) at 200.000 VND/meeting for 10 villages.	1,400,000	250,000	250,000	100,000	2,000,000
	2.2.5. Travel cost for two persons for return from Hanoi to Kontum - Konplong - Dak Nen at 2.000.000 VND/person/return bus ticket	2,800,000	500,000	500,000	200,000	4,000,000
	2.2.6. One workshop with local communal and district authorities and professional staff at which traditional leaders and key farmers of Ka Dong will present the research results during two days at the Dak Nen Commune Centre for 35 people (2 person/one village/10 villages) + 2 key farmers from Po E commune + 2 senior researchers + 5 communal authority + 6 district authority and professional staff from Cultural, Justice, NRM departments)	14,700,000	2,625,000	2,625,000	1,050,000	21,000,000
	2.2.6.1. Travel from Kon Plong to Dak Nen commune for 6 district authority and professional staff x 500.000 VND/person	2,100,000	375,000	375,000	150,000	3,000,000

Cost/financing		Funded by MISEREOR (VND)	Third-party (CARITAS) contribution[1] (VND)	Third-party (CCFD) contribution[1] (VND)	Local contribution (VND) (CENDI)	Total (VND)
		70%	12.5%	12.5%	5%	100%
	2.2.6.2. Food for 35 people during 2 days at 200.000 VND/person (35 people x 2 days x 200.000 VND)	9,800,000	1,750,000	1,750,000	700,000	14,000,000
	2.2.6. 3. Cost for 20 villagers travel to Commune centre at 100.000 VND/person (20 persons x 200.000 VND/person)	2,800,000	500,000	500,000	200,000	4,000,000
Act 2.2	2.2 Training costs for selected 2 key farmers/one village/10 villages + two traditional leaders + all 10 official village leaders by 2 key activists from Po E commune where the project was completed 2014-2015 by CARITAS and NPA and YIELDS leader (Hmong Staff of CENDI). In total, 35 persons.	37,625,000	6,718,750	6,718,750	2,687,500	53,750,000
	2.2.1. One 'training of trainer' course for project weekly, monthly and quarterly action plan management during three days for 35 selected key farmers	16,100,000	2,875,000	2,875,000	1,150,000	23,000,000
	2.2.1. 1. Food for 35 persons at 200.000 VND/person for 3 days	14,700,000	2,625,000	2,625,000	1,050,000	21,000,000
	2.2.1. 2. Stationary for the training at 2.000.000 VND/per training course	1,400,000	250,000	250,000	100,000	2,000,000
	2.2.2 One 'training of trainer' course for state forest and land law policy up-date and comparative analysis for 35 selected key farmers during two days	11,025,000	1,968,750	1,968,750	787,500	15,750,000
	2.2.2.1. Food for 35 persons at 200.000 VND/day for 2 days	9,800,000	1,750,000	1,750,000	700,000	14,000,000
	2.2.2.2. Stationary for 35 persons about State law on Forest and Land at 50.000 VND/document x 35	1,225,000	218,750	218,750	87,500	1,750,000
	2.2.3. One training course on 'six month and one-year project monitoring' for 35 selected key farmers during two days	10,500,000	1,875,000	1,875,000	750,000	15,000,000
	2.2.3.1. Food for 35 persons at 200.000 VND/day for two days: 35 x200.000 VND x 2 days	9,800,000	1,750,000	1,750,000	700,000	14,000,000
	2.2.3.2. Stationary for two days training at 500.000 VND/day x 2 days	700,000	125,000	125,000	50,000	1,000,000
Act 2.3	2.3 Training of Trainer on how to integrated between customary laws and state law for 35 key farmers and 10 authority and professional staffs during two days at the commune location	13,300,000	2,375,000	2,375,000	950,000	19,000,000
	2.3.1. Food for 45 persons at 200.000 VND/person/day for two days	12,600,000	2,250,000	2,250,000	900,000	18,000,000
	2.3.2. Stationary for two days at 500.000VND/day	700,000	125,000	125,000	50,000	1,000,000
Act 2.4	2.4 Administrative proceedings and lobbying for legalizing customary laws for 10 villages	21,980,000	3,925,000	3,925,000	1,570,000	31,400,000
	2.4.1. Facilitate participatory meeting for 10 villages in recording their customary laws at 2.000.000 VND/village x 10 = 20.000.000 VND	14,000,000	2,500,000	2,500,000	1,000,000	20,000,000
	2.4.2. Workshop at commune level for presentation by 10 key farmers + two traditional leaders + 2 activists from Po E commune for one day at 3.000.000 VND	2,100,000	375,000	375,000	150,000	3,000,000
	2.4.3. Workshop at district level for presentation and recommendation for customary law legalization during one day (14 people x 200.000 VND/person)	1,960,000	350,000	350,000	140,000	2,800,000
	2.4.4. Travel for 14 people to district: 200.000 VND/person	1,960,000	350,000	350,000	140,000	2,800,000
	2.4.5. Food at 200.000 VND/person	1,960,000	350,000	350,000	140,000	2,800,000
Act 2.5	2.5 Social awareness raising for legalized customary law	17,500,000	3,125,000	3,125,000	1,250,000	25,000,000
	2.5.1. Meeting to inform for all villagers of the legalized customary law for 10 villages at 2.000.000/village = 20.000.000 VND;	14,000,000	2,500,000	2,500,000	1,000,000	20,000,000
	2.5. 2. Stationary for training: 500.000/village x10= 5.000.000 VND	3,500,000	625,000	625,000	250,000	5,000,000

Cost/financing		Funded by MISEREOR (VND)	Third-party (CARITAS) contribution[1] (VND)	Third-party (CCFD) contribution[1] (VND)	Local contribution (VND) (CENDI)	Total (VND)
		70%	12.5%	12.5%	5%	100%
Act 2.6	2.6 Proceedings for conversion of individual titles to community forest and land rights titles	57,400,000	10,250,000	10,250,000	4,100,000	82,000,000
	2.6.1. Meeting of 130 households who handle individual title of 1,707.1 ha and wish to return to the community to discuss solution during 2 days at 200.000 VND/person/per day x 2 day for food	36,400,000	6,500,000	6,500,000	2,600,000	52,000,000
	2.6.2. Advocacy for local commune and district approval: 10.000.000 VND	7,000,000	1,250,000	1,250,000	500,000	10,000,000
	2.6.3. Administrative processing and initiation of community rights to 1,701.1 ha forest and land: 20.000.000 VND	14,000,000	2,500,000	2,500,000	1,000,000	20,000,000
Act 2.7	2.7 Legalization of community right title of 1,701.1 ha forest for 10 villages at 1.150.000 VND/ha: 1,701.1 ha x 1.150.000 VND/ha (forest inventory, monitoring, evaluation, mapping, processing into Community Right Title).	1,400,805,000	250,143,750	250,143,750	100,057,500	2,001,150,000
	2.7.1. Training course on using GPS techniques for Key farmers for capacity building by field participation for Co-measuring forest: 10 village x 5 persons/village x 1 day x 200.000d/person.	7,000,000	1,250,000	1,250,000	500,000	10,000,000
	2.7.2. Participation of 5 activists/village for 10 villages for capacity building by Co-monitoring field monitoring with official staffs for 1,701,1 ha: 10 villages x 5 persons/village x 1 day x 200.000 VND/person.	7,000,000	1,250,000	1,250,000	500,000	10,000,000
	2.7.3. Participatory field transect cutting and co-recording of native species and sacred/spirit mother trees for advocacy and lobby of official staff members: 10 villages x 5 persons/village x 1 day x 200.000 VND/person.	7,000,000	1,250,000	1,250,000	500,000	10,000,000
	2.7.4. Re-mapping, measuring, allocating and processing for 1,701.1 ha to 10 Community Forest Titles at 1.150.000VND/ha (according to MARD Decision No. 112/2008/QĐ-BNN Dated 11 November 2008 Cost Norm)	1,369,305,000	244,518,750	244,518,750	97,807,500	1,956,150,000
	2.7.5. Meeting for legally handling over 10 community forest right titles of 1,701.1 ha to 10 villages: 150 persons x 100.000 VND/person	10,500,000	1,875,000	1,875,000	750,000	15,000,000
Act 2.8	2.8 One daily contract for a senior expert on Forest category and Land Conflict resolution in Re-allocation and mapping at 120 days/during 24 months	145,600,000	26,000,000	26,000,000	10,400,000	208,000,000
	2. 8.1. Travel for expert. Return ticket at 2.000.000/return x 8 times/ 120 days	11,200,000	2,000,000	2,000,000	800,000	16,000,000
	2. 8.2. Food for expert at 200.000 VND/person x 15 days x 8 times/120 days	16,800,000	3,000,000	3,000,000	1,200,000	24,000,000
	2. 8.3 Accommodation for expert to overnight at town for meeting with local authority and professional officers: 15 nights x 8 times/120 days at 400.000 VND/night	33,600,000	6,000,000	6,000,000	2,400,000	48,000,000
	2. 8.4. Fees for expert at 1.000.000 VND/day/one x 120 days	84,000,000	15,000,000	15,000,000	6,000,000	120,000,000
Act 2.9	9. Costs of outcome and impact assessment for two key farmers who come from the Key Farmer Assembly for Monitoring and Evaluation	11,060,000	1,975,000	1,975,000	790,000	15,800,000
	9.1. Travel cost by public bus for two persons: return ticket at 2.000.000 VND/return x 2 persons.	2,800,000	500,000	500,000	200,000	4,000,000
	9.2. Food for 2 persons x 8 days x 200.000 VND/person/day	2,240,000	400,000	400,000	160,000	3,200,000
	9.3. Stationary for two persons at 300.000 VND/person x 2 persons	420,000	75,000	75,000	30,000	600,000
	9.4. Daily fees for two key farmers at 500.000 VND/per day x 8 days x 2 persons	5,600,000	1,000,000	1,000,000	400,000	8,000,000

Cost/financing		Funded by MISEREOR (VND)	Third-party (CARITAS) contribution[1] (VND)	Third-party (CCFD) contribution[1] (VND)	Local contribution (VND) (CENDI)	Total (VND)
		70%	12.5%	12.5%	5%	100%
Act 2.10	10. Advocacy for legalization of co-monitoring and co-managing of forest preservation by joint Ka Dong and Local Authority Departmental staff teams for 35 people (20 Key Farmers + 2 traditional Leaders from Dak Nen + 2 Key Activists from Po E commune + 11 people who on behalf of District Authority, NRM Department, Justice Department, Watershed Management Staff, Commune People Committee staff) for one day	8,960,000	1,600,000	1,600,000	640,000	12,800,000
	10.1. Food for 35 people for one day at 200.000 VND/day	4,900,000	875,000	875,000	350,000	7,000,000
	10.2. Stationary at 1.000.000 VND/ workshop	700,000	125,000	125,000	50,000	1,000,000
	10.3. Travel cost for 24 key activists (2 key farmers/one village/10 villages + 2 traditional leaders + 2 activists of Po E commune) to travel to District at 200.000 (travel) VND/person	3,360,000	600,000	600,000	240,000	4,800,000
Act 2.11	11. Presenting Ka Dong traditional wisdom and local customary law on healing by herbal medicinal plant in daily livelihood identity to District Health Clinics, Culture Dept., NRM Dept., and Vocational Technical Schools by 5 selected presenters/speakers from Dak Nen and 2 from Po E	3,850,000	687,500	687,500	275,000	5,500,000
	11.1. Food for 7 Traditional Healers + 3 communal authority + 5 district authority = 15 people for one day at 200.000VND/day	2,100,000	375,000	375,000	150,000	3,000,000
	11.2. Travel cost for 7 persons from Dak Nen + 3 communal authorities to District at 200.000 VND/person	1,400,000	250,000	250,000	100,000	2,000,000
	11.3. Stationary for presentation at 500.000 VND	350,000	62,500	62,500	25,000	500,000
Act 2.12	12. Documentation and dissemination of information for lobbying for a change of policy on natural resource management	123,270,000	22,012,500	22,012,500	8,805,000	176,100,000
	12.1. Contract with local district and province for video documentation: three times at 18.000.000 VND/time during 24 months	37,800,000	6,750,000	6,750,000	2,700,000	54,000,000
	12.2. National conference to debate on Customary Law based Watershed Co-Governance for lobbying Forest Law 2017, involving key activists from Northern, Central and Central Highland, Parliamentarian, Ministry of Agriculture and Rural Dept, Ministry of Natural Resource Management, Ethnic Minority Committee, Economic National Committee, National Political Television Chanel, Ethnic Minority Council Website of National Assembly, Media at different levels. In total, 69 people (6 high ranking people from Hanoi, 10 people from province, 6 people from District, 3 people from Commune authority and 24 key farmers + 5 different media levels and 10 representatives of YIELDS-AGREE from all over Vietnam and 5 CENDI staff	85,470,000	15,262,500	15,262,500	6,105,000	122,100,000
	12.2.1. Tickets for 6 policy makers and one national television for return flight from Hanoi to Gialai including transport from Gialai airport to Kon tum city by mini-bus for 6 people.	17,500,000	3,125,000	3,125,000	1,250,000	25,000,000
	12.2.2. Food for 69 people at 300.000 VND/person x 2 days	28,980,000	5,175,000	5,175,000	2,070,000	41,400,000
	12.2.3. Stationary for two days at 5.000.000 VND/day x 2 days (rent of conference room)	7,000,000	1,250,000	1,250,000	500,000	10,000,000
	12.2.4. Overnight accommodation for 69 persons at province authority guesthouse at 300.000 VND/night.	14,490,000	2,587,500	2,587,500	1,035,000	20,700,000

Cost/financing		Funded by MISEREOR (VND)	Third-party (CARI-TAS) contribution[1] (VND)	Third-party (CCFD) contribution[1] (VND)	Local contribution (VND) (CENDI)	Total (VND)
		70%	12.5%	12.5%	5%	100%
	12.2.5. Booklet for dissemination of a new approach to customary based 'co-governance' of natural resource management for social awareness raising and lobbying at 50.000 VND/one booklet for 500 booklets	17,500,000	3,125,000	3,125,000	1,250,000	25,000,000
Act 2.13	13. Evaluation	88,200,000	15,750,000	15,750,000	6,300,000	126,000,000
	Two external evaluations: one from Ethnic Minority Council of National Assembly who is professional on ethnic minority and landlessness issue and one expert with natural resource co-management background specialty 3,000 USD/year x 2 years	88,200,000	15,750,000	15,750,000	6,300,000	126,000,000
Act 2.14	14. Project administration (19.74%)	755,556,480	134,920,800	134,920,800	53,968,320	1,079,366,400
	14.1. Auditing at 1400 USD/year x 2 years	493,920,000	88,200,000	88,200,000	35,280,000	705,600,000
	14.2. Premises: Office rent, energy, building maintenance at 1500 USD/month x 30 %/1500 USD/month x 24months	158,760,000	28,350,000	28,350,000	11,340,000	226,800,000
	14.3. Communication: telephone, internet for 24 months x 540 USD/month x 30%	57,153,600	10,206,000	10,206,000	4,082,400	81,648,000
	14.4. Mobility, vehicle, maintenance, and operating costs: 24 months x 72 USD/month x 30%	7,620,480	1,360,800	1,360,800	544,320	10,886,400
	14.5. Consumables for operation, administration, logistic for 24 months x 360 USD/month/30%	38,102,400	6,804,000	6,804,000	2,721,600	54,432,000
	Total VND	3,826,526,480	683,308,300	683,308,300	273,323,320	5,466,466,400
	Total EURO	159,439	28,471	28,471	11,388	227,769

Project no. 339-004-1013 ZG Customary Law in Natural Resources Co-Governance, Diocese of Kontum, Vietnam

Overall goal

To achieve sustainable community development, economically, culturally, ecologically and politically for the 10 villages of DaK Nen Commune

Objective 1: In the 10 project villages a total of 1.700 ha forest area are registered for the local communities.

Indicator: Registrations, which have been issued by the respective authorities, are available

Objective 2:

The customary law of 10 villages are considered and legitimized by the local authorities.

Indicator: The respective commitments of the authorities are available.

Objective 3:

The target villages have created structures, which allow a further commitment with regard to the sovereignty of indigenous communities, which anticipate self-determination, the preservation of cultural knowledge and cultural identity, especially with regard to the protection and sustainable use of natural resources.

Indicator: It is documented that either new groups are founded according to the purposes respective to the aims or that existing groups in the villages feel themselves obliged to these purposes.

Expected Result

	The Action's logic	Indicators
Expected results	1. To bring about the legalization of the customary law of natural resource management, and of community title to forest and land for the Ka Dong indigenous ethnic community of Dak Nen commune, Kon Plong district, Kon Tum province, Central Highland of Vietnam;	<ul style="list-style-type: none"> - About 03 villages obtain community titles to forest with 1,000 ha. - About 07 villages obtain community titles to forestland with about 700 ha. - About 10 traditional community-based mapping system included the Ka Dong local names, indigenous sacred areas obtain formal recognition in the community land and forest use mapping (certified by local authorities). - About 10 customary law of 10 villages of Dak Nen commune obtain legitimate recognition by local and district authorities.
	2. To lobby and educate high-level policy makers and authorities and concerned actors/stakeholders for a change in policy and supports towards indigenous ethnic groups of the realization of effects of their customary law and traditional local knowledge and leadership towards co-governing natural resources, as well as effects of community title to forest and land for community sovereignty and collective protection of natural biodiversity;	<ul style="list-style-type: none"> - About 100 direct actors/stakeholders ranged from National Central government/High-rank policy makers (5), provincial authority and functional offices including media (15), district authority and functional offices including media (40), and communal authorities and functional offices (including the current H're elders and key farmers from Po E commune) (30), and young farmers and development activists (MECO-ECOTRA, CENDI, other local NGOs and partners, independent researchers, intellectuals) (10) will engage in this entire process for lobby changes and further educational awareness. - About entire 512 households of Ka Dong indigenous community of Dak Nen commune will be directly benefitted and engaged in this entire process for further realization and self-community-determination of value of their customary law, traditional local knowledge and leadership, community sovereignty and collective power towards protecting the natural biodiversity.
	3. To facilitate empowerment of skills and capacity for young indigenous ethnic groups in the Central Highland Region towards strengthening and broadening the Young Indigenous Ethnic Minority Leadership Development Strategy for Agro-Ecological Enterprising (YIELDS-AGREE) movement - focusing on small-scale agro-ecological farming.	<ul style="list-style-type: none"> - About 30 young indigenous ethnic groups in the Region will be engaged in trainings and capacity building towards self-determination, realization of their customary values and traditional local knowledge, and put into actions for continuity of exercising small-scale agro-ecological farming practices.

6. Data on the legal holder of the project

Legal representative: **Community Entrepreneur Development Institute (CENDI)**

Physical address: **12 C Pham Huy Thong Street, Ba dinh District, Ha noi, Vietnam**

Contact data: **ttlanh@cendiglobal.org, Skype ID: cendiglobal.org, cendi@cendiglobal.org**

Tel: **00 8443 771 5690; Fax: 00844 37715691**

www.cendiglobal.org

A: Organization structure

1. Legal status: **Registration of Scientific and Technological Operation- Ministry of Science and Technology Certificate**
2. Establishment/registration detail: **Registering Number A- 1244**
3. Non-Profit status: **Yes**
4. Articles of incorporation in their original language and translated into language used by MISEREOR **(enclosed)**
5. Current organization chart showing job titles and names of key **(enclosed)**
 - 5.1. Names of the management and director board members personnel **(enclosed)**
 - 5.2. Frequency meetings (refer to corresponding in the articles of incorporation)**(enclosed)**
 - 5.3. Number of meetings actually held in the last two years **(enclosed one)**
6. Disposal of assets in case of dissolution (Please refer to corresponding paragraphs in the articles of incorporation) -

B. CAPACITIES

