



# CENDI

**Annual Narrative Report  
From 1 January 2017 – to 31 December 2017**

**Submitted to Secours Catholique/Caritas France**

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**We thank for the supports from**



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## Project profile

<b>Project name</b>	Defending Local Knowledge Based Use Rights in Co-Management of Forest and Land in Central Vietnam (2016-2018)
<b>Project code</b>	PI 150 189
<b>Project Goal</b>	To strengthen self-determination of local communities through securing use-rights over land and forests especially sacred forest, and facilitating co-management with authorities and stakeholders.
<b>Project location(s)</b>	Vi K'oa, Vi Po E 2 villages (extending to other villages in Po E commune)
<b>Target group</b>	Hre ethnic minority group
<b>Reporting period</b>	1 January 2017 to 31 December 2017
<b>Project start date</b>	1 January 2016
<b>Project end date</b>	31 December 2017 (revised, according to the Addendum 2017)
<b>Project budget</b>	80,529 Euro (for 2017)
<b>Funding source(s)</b>	Secours Catholique/Caritas France
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<b>Reporting to</b>	Secours Catholique/Caritas France

## Report based on logical framework (objectives' level)

This yearly report aims to report upon progress made through activities that have been conducted at villages in Po E commune from the 1<sup>st</sup> January up to 31<sup>st</sup> December 2017. This reporting follows the original logical framework of the Project in terms of objectives level; and simultaneously reflects the changes that have happened on the ground in year 2017 in order to regularly update the Funding Agency of the changes and emerging needs from targeted communities.

Building on the results from 2016, the expected results of obtaining land and forest titles/claims for the targeted villages achieved well in the year 2016. During the consultation directly between CENDI and SCCF in early 2017, CENDI proposed a new framework for 2017 targeting more livelihood supports after land and forest titles work. In 2017, CENDI staff, young ecological farmers, key-farmer network work closely with local communities and local authorized agencies to foster not only continuity of forest protection activities but also providing practical training and follow-up activities relating to women empowerment and youth activism in ecological farming to improve local livelihoods security. The following table indicating our Intervention Logic that has been adapted to meet the new and adjusted activities to fit the social changes and the need of local community.

	<b>Intervention Logic</b>	<b>Indicators</b>	<b>Actual Outputs</b> <b>Until December 31<sup>st</sup> 2017</b>
Specific objective	Strengthening villagers, village leaders and communal, district & provincial authorities in sustainable livelihood options after securing access to land and forest rights titles.	Number of people has had their awareness, skills and knowledge enhanced (e.g. especially reduction of use of herbicides; and also engaging in the restoration of local seeds diversity).  Number of young farming activists started to register and is approaching agro-ecology farming practices in which emphasise local seed diversity and preservation of their indigenous varieties, local knowledge and innovations.	Field staff and youths activists who observe from fieldwork have found the percentage of households using herbicide have decreased from about 80% in 2015 to 30% in 2017.  The percentage of households using herbicide is even much lower in the villages down to 20-10% (Vi Po E 2, Vi K'lang 2, Vi K'Oa). This result derives from the villagers' better understanding of the harmful application of herbicides and leading influence of the youth activists.  Three farms have been registered to now developing their farm proposals to be eco-farming pilot models for 2017 and future years. One youth's farm has been supported by the community and local authority's approval on land use plan, land use rights and farming production proposal.  8 youths and community members know how to use GPS to record and practice to make profile of 100 Mother trees and 3,484 newly planted indigenous forestry trees.
Expected results	Local knowledge and customary law of the H're people in villages are further strengthened; and the people are empowered to learn and practice farming in sustainable	Number of people has increased realization of the importance and applies their indigenous knowledge and local innovations in traditional farming and land uses.	By learning and practicing nursery of local species and their importance to landscape restoration, members of 121 households, including 30 active members, 14 active women, 5 communal officers, and 5 young

	<p>manner for sustainable use of land and forests after post land rights.</p> <p>Skills of agro-ecological farming and husbandry, savings and credits for the villagers especially for women and youths are improved.</p>	<p>Number of local women and youths has improved in knowledge and skills in agro-ecological farming and husbandry.</p> <p>Number of women interested and registered to join the Saving Group. Expect they start engaging in the savings activities.</p>	<p>activists understood better and realized the values of their local knowledge, and customary law in land use, forest protection.</p> <p>The participating households can apply knowledge and skills and also the seedlings on their own farms once seedlings become matured sources; and the active members gained more confidence to share their understanding with other people.</p> <p>40 key-persons in the 7 villages of Po E commune received training opportunities to learn and share on importance of setting up agro-ecological farms at villages;</p> <p>A group of 10 key villagers but specifically to 03 farms registered to develop their farms into eco-farming pilots.</p> <p>Seven young eco-farming activists from Po E commune are now active members of young eco-farming activists to share with the neighbouring Ka Dong ethnic community of the Dak Nen commune.</p> <p>All 121 household representatives from the villages have opportunities to join and practice at the two community nursery sites. They have produced 30,000 seedlings of native species and become ready to enrich their forests and farms with native species in the upcoming planting season.</p> <p>35 key-persons in the 7 villages of Po E commune got training opportunities to learn and share with the five young eco-farming activists of other ethnic groups, and key villagers started to realize the importance of nature-based ecological farming system and they are in the process of identifying farm pilot models applied for their own locality.</p> <p>57 women in the two villages joined in the two savings groups and started practicing monthly saving activities.</p>
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## Project progress

**Expected Results:** Strengthening villagers, village leaders and communal, district & provincial authorities in sustainable livelihoods options after securing access to land and forest rights titles.

Activities	Expected Output	Actual Outputs	Remark
<p><b>Act. 1.</b> Organize learning and field forest visits reflecting customary law based community based forestland co-management in Ha Tinh province, combined with Conference</p>	<p>1.1. A learning and field visit conducted for participants not only H're representatives but also other ethnic groups and concerned stakeholders including Dak Nen villagers and local authorities organized in Ha Tinh province.</p> <p>1.2. A Conference organized for multi-stakeholders included grassroots farmers' representatives to high-rank officials and many concerned people and media channels to continue raising issues and importance of customary law based forestland management throughout Vietnam. The Conference also gathered direct grassroots voices and inputs into the drafting</p>	<p>- A learning and field visit conducted for 25 participants not only H're representatives but also other ethnic groups and concerned stakeholders including Dak Nen villagers and local authorities organized in Ha Tinh province.</p> <p>- After the field visit, participants brought home the knowledge and shared their understanding with other villagers on the values of indigenous knowledge and restoration of local species. They also carried home the message for reduction of herbicides use in the rice farming areas as well as the upper forest field in villages in Po E commune.</p> <p>- An important Conference was held at the end of April 2017 just before the National Assembly Session in May 2017. The Conference was approved to Co-organize with the Ethnic Minority Council of the National Assembly and CENDI in alliance with CIRUM and CODE<sup>1</sup> to co-facilitate the meeting to hear local voices, ideas, contributions and recommendation to the draft revised law on forest protection and development on 26<sup>th</sup> April 2017. About 60 participants focused on the recognition of the forest ownership rights for local village communities especially related to role of sacred forests, importance of watershed forests belonged and directly allocated under management and protection of local communities. The grassroots voices contributed to clarify the concept of 'religious forest land', that is forestland areas for ethnic</p>	<p>To achieve outputs, there has been combination of different activities described within this project. Furthermore, those activities are associated with other forum/ events or advocacy activities, which are carried out by LISO (Livelihood Sovereignty Alliance).</p> <p>Other outcomes and international interests included: CENDI and the Alliance have received two (02) requests for PhD study utilizing straight-away this thematic topic of Sacred Forests/Spiritual Forests.</p> <p>One PhD comes from Singapore (i.e. PhD programme in Geography at the National University of Singapore. It is a four-year programme, from ~August 2017 till ~June 2021). Her PhD research idea is: (1) Investigate an environmental benefit of sacred forests (e.g. watershed health, carbon storage, biodiversity etc.). (2) Understand the local/traditional governance institutions/practices which influence how these forests are maintained, particularly with respect to the identified benefit; and (3) Adopt a participatory action research approach to involve the local community / representative(s) to be part of the investigative process (this is along the lines of engaged inquiry as a means of empowerment).</p> <p>The 2<sup>nd</sup> PhD is the Vietnamese PhD but works in New Zealand with the topic is 'Ethnic minority people and sacred forests in Vietnam'. He asks the three following research questions: (1) How do ethnic minority people</p>

<sup>1</sup> CODE plays the role of administrative entry into Central Highland region on the basis of CODE's high reputation through its officially work and achievement relating to Bauxite Mining advocacy in central highland since 2007.

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	Law on Forest Protection and Development revision with reference to inclusion of an article specific to role of sacred forests, and importance of watershed forests belonged and allocated directly under management and protection of local communities.	<p>minority peoples to practice their ritual ceremonies / sacred belief in strong relation to their cultural practices, livelihood, and protection of forests. One of the local delegates invited by CENDI, Mr A Thut (Ba Na ethnic group from Kon Tum province, Central Highland) has been interviewed and appeared on a Central media news bulletin<sup>2</sup>. The Conference drew the attention of especially policy makers (20 key officers from Central agencies and 5 members of National Assembly) and the media (8 journalists from 8 media agencies), and many voices from the grassroots, NGOs sectors.</p> <p>- A video documentary (more than 8 minutes-length) combined with the Event during the day with other documentaries-data from the LISO Alliance was released and posted officially on the Communist Party of Vietnam Online Newspaper.</p>	<p>perceive economic and environmental values of sacred forests? (2) To what extent cultural/social values of sacred forests are recognized and practiced by ethnic minority people? And (3) What are the similarities and differences in relations to values of sacred forests that perceived by different ethnic minority groups?</p> <p>The third international effect is that one of the CENDI Executive has recently been invited to give a sharing topic on this issue at Social and Sustainability Science in ASEAN: Agri-Food Systems, Rural Sustainability and Socioeconomic Transformations 23-25 January 2018 Chulalongkorn University, Bangkok, THAILAND. Specifically, Kien will give a power-point presentation at Session (4B) Community Rights, Sustainable Development and Rural Land Titling of the Policy Dialogue: Ensuring Rural Sustainability in ASEAN.</p>
<b>Act. 2.</b> Organize a field visit for authorities and agencies to	2.1. Authorities from Kon Tum area better understand and recognize the indigenous groups' local wisdom in forest protection and	- The workshop on Traditional Agriculture: Village Forests and Indigenous Species were organized in Hanoi, gathered 25 participants. It gathers key activists, indigenous villagers, concerned scientists, NGOs, media sectors and also key policy makers to discuss the current discourses in the GMO policy and practices; and why	Instead of the chances to bring authorities to visit villages, CENDI facilitated an event and invited the H're representative from Po E commune, the Ba Na indigenous representative from Kon Tum province, the indigenous Tay group from Lao Cai province, the Hmong youth from Lao Cai province, and two activist

<sup>2</sup> See this link <http://dangcongsan.vn/video/id/413300.html> (a documentary for both Lobby/Advocacy purpose and also Documentation on Role of Sacred Forests and importance of watershed forests belonged and allocated directly under management and protection of local communities). **See from 06'04 seconds to 15'30 seconds**. The documentation is key for National Assembly members and other key policy makers in terms realization of sacred forests role and the need to obtain recognition to credit the indigenous peoples and their communities' efforts in their conservation activities. Eventually, the enacted Forestry Law approved by the National Assembly on November 15<sup>th</sup> 2017, which recognizes the rights of ethnic minority community to have forest land allocated, especially the sacred forests, watershed forests and production forests. According to this Law, not only ***Residential community is legalized as now a forest owner (e.g. Residential communities are entitled to be allocated spiritual forests, water protection forests and production forests;)*** ***and also, ownership of the forest is recognized for those who plant trees and enrich forests on the allocated land (e.g. Residential communities are entitled to own forest trees planted by themselves)***. Furthermore, the state ensure the rights of ethnic people to have adequate land for production and secure their livelihood (e.g. ***Ensure*** forest-dependent ethnic minorities to be allocated forest attached with land; Households shall be ensured to be provided budget to protect protection forests; Residential communities shall be ensured to be provided budget to protect special-use forests and protection forests (i.e. spiritual forest and water-protection forests of communities; and also Households and residential communities are entitled to be consulted upon the planning).

Activities	Expected Output	Actual Outputs	Remark
<p>learn from forest sites at H're villages.</p>	<p>sustainable resources management by field visits (e.g. the Hre, the Tay, the Hmong, the Ba Na and the Xe Dang and so forth).</p> <p>2.2. Authorities from Kon Tum area support and integrate recognition of indigenous knowledge and customary-based governance in conservation and sustainable resources management into the PES scheme for benefitting directly 04 local titled communities (Vi O Lak, Vi K Oa, Vi K'lang 2, and Vi Po E 2 villages) in Po E commune, Kon Tum province.</p>	<p>retain traditional eco-farming and local species is needed for forest, agricultural farming and health and wellbeing of the local communities.</p> <ul style="list-style-type: none"> <li>- 5 oral cases (one from Hmong in Lao Cai, one from the Hre in Central Highland, one from the Nung minority in Lao Cai, one from the Ba Na minority in Central Highland and one from a local farmer in Quang Binh province, central Vietnam) were presented as well as other presentations provided by leading concerned scientists.</li> <li>- All the 5 presentations made by indigenous youths activists made a big impact on key policy makers and concerned scientists; especially their understanding of the realization of the need to restore indigenous species and importance of conservation village forests despite the current climate change impacts and other agro-chemistry impacts from current conventional farming in Vietnam.</li> <li>- A series of poster presentations was produced and presented at the workshop were about local species documentation. This aims to also raise awareness to wider participants.</li> <li>- Some posters were further shared to SPERI colleagues and brought to CHESH Lao PDR in Lao PDR and other communities in Lao PDR for their learning and sharing knowledge.</li> </ul>	<p>eco-farming from Central Vietnam Quang Binh province to attend and share with policy makers, leading scientists and other participants in Hanoi. This is also a good chance for the H're participant and other minority groups participants to interact with other people of various backgrounds, obtaining further knowledge.</p> <p>Despite we could not bring authorities from Kon Tum to visit H're villages, the Po E Communal People's Committee already submitted the paper-works for claims benefits from PES scheme but has not heard replies from Provincial People's Committee for the 04 titled community lands.</p> <p>In the Year-end review meeting organized by CIRUM and LandNet and LISO Alliance last 14 December 2017, CENDI and our key farmers also attended and heard the highly regards and appreciation from the chairperson of KUSTA (Kon Tum Union of Science and Technology Association), Mr. Do Ngoc Tho<sup>3</sup> highly regarding the village model of community spiritual/sacred forests protection in Po E commune. Mr. Tho appreciated that: this model was inspirational; and he supported the continuity of CENDI/CODE's project over the entire Po E commune. He suggested involving youths and women's groups in forestry activities, including restoration and development of forestry-based economy farm-houses.</p> <p>The KUSTA chairperson also expressed that they are</p>

<sup>3</sup> Mr. Do Ngoc Tho (the man in the first photo of **Annex 4.2**) the Chairperson of KUSTA highly regarded: forests and lands of all the village-communities in the Po E have been very well managed. The KUSTA also works with other provincial agencies to continue addressing the letters or submissions from Po E Communal People's Committee for claiming benefits from PES scheme for these community sacred/spiritual forests.

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			working with other provincial agencies to continue addressing submissions from Po E Communal People's Committee for claims benefits from PES scheme for these community sacred/spiritual forests.
<p><b>Act. 3.</b> Training for youths and villagers on forest restoration and landscape restoration.</p>	<p>3.1. The H're people, as well as wider participants and concerned stakeholders understand the value of natural forests and landscape restoration by local species; and are willing to be involved in forest restoration and landscape restoration activities in the future.</p> <p>3.2. The younger H're have ability to also conduct further training to other villages within the Po E commune and also nearby villages or communes on the similar topics/issues for outreaching.</p> <p>3.3. The younger H're have ability to later engage with kids and young children in realizing the value of the natural forest and their beautiful traditional landscapes that should not be converted to cassava commercial</p>	<p>Training at site for villagers and youths took place. An improved understanding for participants of the importance of maintaining indigenous knowledge and restoring local species with reference to Rain forestation Farming technique was also integrated in order to raise awareness of restoration of local species and varieties, versus commercial crops, which are significant for landscape and ecosystem restoration.</p> <p>Seven key-persons from H're community can now confidently work with CENDI staff not only in their own community but also in other communities, through both training activity and participatory research activity in order to TOT others on knowledge and skills in landscape analysis and landscape restoration.</p> <p>These key-youths have become much more active and play important role in continuity of running monthly forest watch activities; and also facilitating cooperation with Forestry Protection station and other local stakeholders for dealing with any violations occur with the forests (Please see illustrated images in <b>Annex 4.1</b>).</p> <p>Some youths became proactive by now they put efforts in learning computer skills so that they can directly write emails notifying all the problems/violations occur around the community forest areas to authorized agency. They feel more confident to voice-up issues/violations and feel the important need to call for collective actions across stakeholders included CENDI/CODE to preserve and restore the forests.</p> <p>The three H're young eco-farming activists from Po E commune came to share with Ka Dong ethnic people in</p>	<p>The exchanges of cultural traits and customary law on land and forest management between indigenous groups really help both the H're participants as well as other ethnic groups to see clearer the value of their own local ecological knowledge and hence, engage them in taking actions to preserve native species and local knowledge at their own localities. This also signifies and builds up the ethnic identity pride amongst the youths given the larger society under conventional view in Vietnam – many of the masses still see ethnic minority as simply too backward to do anything. The working to build self-confidence and self-pride as when they work on their own culture and seek development pathway based upon their own identity and knowledge, is much more sustainable in the longer run and leads them to be autonomous and independent for the long term.</p> <p>As both local community and CENDI see the need to continuously enforce this activity though there is no more project budget for this activity in the second half of 2017. Therefore, a part of budget of Activity 9 was used for the purpose of forest and landscape restoration in combination with the encouragement of youths and women. Please see more details in Activity 9.</p>

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	cropping land use (may be further future).	Dak Nen commune in March 2017. They were involved in the entire participatory research with Ka Dong villagers and stakeholders on ecological transect mapping, landscape design, native species study list, and management of land and forest resources by Ka Dong indigenous group. On this occasion, the H're youths shared their experiences and skills in landscape analysis, customary law and cultural values of the H're people to the Ka Dong ethnic people and local authorities at both communal and district levels.	
<b>Act. 4.</b> Training (2) of youths and villagers in mapping the forests, mapping the Mother trees species.	4.1. The number of youths and community members involve in and can practice setting up profile of Mother trees species.  4.2. The number of Mother trees and the newly planted indigenous forestry trees are recorded and transferred into the profile, which is completed by community members and certified by local authorities.	The mapping profile of indigenous Mother trees has been completed by local youths and other community members. Then the profile was submitted to and approved by Po E Communal People's Committee and Kon Plong district department of Agriculture and Rural Development (DARD).  The involved local youths and villagers have completed a profile recording 100 Mother trees not only in local ethnic H're language but also Vietnamese language. This is not only the sources to be highly protection by all actors in the Po E society and commune; but also recognition of these sacred important and good sources for seeds in the later nurseries processes given the natural seeds sources have become increasingly scarcity. All of the field activities leading to This activity helps providing to not only transferring the data into the official Local Forest Mapping (sacred trees/Mother trees mapping) but also an online database (currently saved by CENDI) through the My-Map technology. This particular output/outcome serves the following functions and aims:  1. To officially record/document and recognize the local indigenous H're knowledge on tree species and use values and harvesting times (i.e. their knowledge for protection of indigenous species);	In addition to the Mapping, villagers and youths and women also have planted 3,484 indigenous forestry trees. Those planted trees were recorded clearly in terms of GPS coordination, their exact location and area.  The most important result is that, 8 villagers and youths involving in mapping forests and Mother trees know how to use GPS, to record data and set up profile for the newly planted trees. They will be able to continue this practice in the coming years, whenever the community members plant new indigenous forestry trees.  The set up profiles of 100 Mother trees and 3,484 newly planted indigenous forestry trees are strong evidences and records to demonstrate the villagers' contribution in protection and enrichment of their own forests. The profiles have been certified by local authorities; therefore they will help local villagers to claim their ownership rights and associated benefits over the planted or enriched forest according to stipulation of Section 1c and 1d of Article 86 of the newly approved Forestry Law of 2017. This is really an innovative initiative of local youths and community members to proactively respond to the future changes and challenges, which might be brought about by the

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		<p>2. To officially engage multi-stakeholders included the official agency to co-participating in the recognition of these important Mother trees for future Protection/Heritage Planning.</p> <p>3. To be upfront of a few-steps forward to the soon implementation of the claim of ownership rights over the protected, planted or enriched forests according to stipulation of Article 86 of the newly approved Vietnam Law on Forest 2017.</p> <p>4. The production of this Mapping either by hard-printing or on My-Map (subject to further discussion with local authorized agency) will be used as the source for education (not only schools' education) but also education for tourists through community-based eco-tourism planning tracks. The Kon Plong DPC recently applauded the success and commitments of the Po E CPC especially the villages of our Action of their forest conservation efforts included this Activity. So we would like to make use of this output and results to be used for educational campaigns to local communities and tourists.</p>	<p>free market as well as legal recognition over the forestry products, which are produced by local people.</p>
<p><b>Act. 5.</b> Training and community education of women and youths and villagers on establishing , running</p>	<p>5.1. The H're people and concerned stakeholders recognize value of indigenous species and have the abilities and skills in knowing and practicing how to collect native seeds, restoring them through the nursery, learning basic skills on how to set up</p>	<p>Training and community education to all villagers and youths and women conducted by an ethnic indigenous Tay young eco-farming activist. All together have succeeded in establishing two nurseries at sites in the names of local H're people with H're local species and varieties.</p> <p>121 households in the two villages have participated in producing and nursing 30,000 seedlings of local species, such as ironwood, P'lo sacred tree, coffee and other native timber trees.</p>	<p>This activity does not only benefit local people, but also the ethnic indigenous Tay young eco-farming activist (Hoang Van Duoc) whom can enhance his skills in sharing his knowledge, ToT skills and extending the benefits to other local people.</p> <p>Via these trainings, Duoc improved his skills in approaching and working directly with community, learning to deal with bigger community social issues and learning to capture other local knowledge systems from other cultural backgrounds. He also obtained</p>

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<p>and maintaining a nursery of native species: open to a diversity of species: timber, and non-timber and also edible herbs and forest vegetables, collection of seeds, nursery processes, and seedlings productions</p>	<p>nursery, how the nursery functions and taking care of native seedlings and beyond.</p> <p>5.2. The H're villagers and local authorities are giving further supports to nurseries so that can enlarge the process of restoring seeds and preserving local seeds diversity and plantings as well for further possible PES scheme.</p> <p>5.3. Once planting and care of the seedlings has taken place, with the increased awareness this will be a pilot model for other villages and other indigenous groups and other communes to visit and learn, extending impacts and the need to restore natural forests and keep seed diversity.</p>	<p>Among the participants, there are 5 communal officers and 30 active members, especially 14 women who spend at least 3 days per week in almost 02 months for the nursery. Other households in the villages send their members to join the nursery activities as well. The nurseries help villagers to have native seedlings available and be more proactive in using native species to enrich their forests and diversify species on their farms.</p>	<p>more skills and confidence in delivering practical training and presentations about nursery topics/issues in front of community groups. Duoc could also access to more local knowledge and practices of the H're in terms of their plants and species varieties.</p> <p>Other effects and impacts are that local villagers and also authorities have already paid visits to these nurseries and have had great positive thoughts and impressions of the nurseries. They have already expressed their wish to access the seedlings for further planting activities later both on hills, on their own farms and villages farming area.</p> <p>Public interest has already been shown at the nurseries and ability to access to seedlings sources for planting. Largely due to now the connection through internet, youths in Po E also became proactively exchange with nearby friends and those interested in buying the seedlings from nearby for partly income sources for the community but also further promote awareness and interests in native trees forest restoration and landscape restoration. At least less than 10 contacts from nearby already approached the community nursery to buy seedlings for high valued species such as namely <i>Erythrophleum fordii</i>.</p>
<p><b>Act. 6.</b> Trainings to youths and villagers and women to not use of herbicides on the</p>	<p>6.1. Number of villagers and local authorities understand the risk of herbicide and practice to stop using herbicides.</p> <p>6.2. Engagement and actions of local authorities in prevention of potential harms of</p>	<p>One training course was conducted at communal level for 40 communal and village leaders, elders and key-persons coming from 7 villages of Po E commune. The participants understood huge impacts of herbicide and pesticide, and they could share their awareness with other villagers.</p> <p>After the communal level training, with CENDI facilitation,</p>	<p>Before opening this training course, key persons who attended the field visit and workshop in Ha Tinh province (Act. 1) have already informally shared their ideas with local villagers but not yet conduct training for organic fertilizers.</p> <p>A few key authorities were invited to participate in the GMO-meeting in late August 2017 in Hanoi to also</p>

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<p>forested landscape and rice cropping areas; use eco-fertilizers (10 days)</p>	<p>herbicide application.</p>	<p>the communal, village leaders and elders came to four villages of Vi O Lak, Vi Pò Ê 2, Vi K'Oa and Vi K'lang 2 to provide training for villagers in the end of September, 2017. Representatives from 275 households in the 4 villages have involved in the activity and understood clearer potential harm of herbicide application.</p> <p>After the mentioned training courses, two villages (Vi Pò Ê 2 and Vi Ô Lak) have revised their community regulation, in which they supplemented treatment against herbicide users.</p> <p>In the end of December, the Communal People's Council has the first-time enacted its resolution, which encourages villagers to find alternative production activities in order to stop using herbicide and stop clearing forest for cassava plantation.</p> <p>This is the very first-time ever a Resolution issued by People's Council at the lowest communal level administration in this Region in which the issues were pushed from actual reality, ground-based impacts from visible herbicides impacts to now a Local Policy paper. This indicates their commitments to stop using herbicides which was a very successful indicator of local authority's supports and awareness changing.</p>	<p>learn about the impacts from some key toxic herbicides onto human health especially women and kids so that they will come home to inform others and started realizing the need to reduce to stop spraying herbicides.</p> <p>CENDI has cooperated with the Agricultural Extension office and also the Plant Protection department together with Communal authorities and Farmers Union at Po E commune CPC to deal this issue. By engaging them in the process, CENDI aims at influencing these formal players and agencies of the need to reduce herbicides usage and finding alternative practices such as applying agro-ecological method, using organic sources, increasing use of mulching, targeting diversity planting for multiple income streams for farmhouses. Not yet much huge significant success but there is a very good signal coming from the CPC level i.e. the recent Resolution agreed by Party and People's Council level indicated high political commitment to reduce down to stop using herbicides.</p>
<p><b>Act. 7.</b> Training and community education (2 sessions) to women and youths and</p>	<p>7.1. The involved local H're people improved their awareness on what it means to be ecological farms; why it is crucial in the current context to operate eco-farm with strong reference of restoration and further</p>	<p>Training conducted by both young eco-farming activists together with CENDI staff and also support from Po E CPC. The young farming activists who come from other provinces facilitated the practical training workshop on nature-based ecological farming systems.</p> <p>The 40 key-persons from 7 villages of Po E commune involved in the training and also field activities.</p>	<p>With the involvement of the network of young eco-farming activists and experts in niche markets for ecological products and cooperative promotion, the products of the H're people in Po E commune were introduced to the locality, and will be able to be introduced to wider potential customers in other regions in the future.</p>

Activities	Expected Output	Actual Outputs	Remark
<p>villagers on gardening activities, ecological farms (from principle to practice) with the goal of setting up agro-ecological farms at villages.</p>	<p>development of their own indigenous knowledge and species varieties.</p> <p>7.2. Number of people determined and chose to follow sustainable livelihoods options as well as their skills and knowledge being strengthened (e.g. especially reduction of use of herbicides and engagement in the restoration of local native varieties and local seeds diversity).</p> <p>7.3. Number of farms (and youths' followers) started to register and approaching agro-ecology model farming practices in which emphasis upon local seeds diversity and restoration/preservation of their indigenous varieties.</p> <p>7.4. A policy scheme/document equivalent issued by Communal Authorized Leadership indicating the support to sustainable agro-ecology livelihoods options.</p>	<p>Participants used actual farms in the commune as trials for setting up, analyzing and applying ecological farm mapping and zoning functions; currently writing up proposals to draw-up short term, mid-term and long term planning for farms' components. During the training, participants also made field survey and selected 3 farming households in the commune, which should be paid more attention and support to become eco-farming pilot models in the future to share experiences. After the training, participants got better-understood concept of ecological farming system.</p> <p>The most promising and engaging young farmer has been supported to set up pilot models of eco-farming. So far, 3 pilot models have been identified by the community of Vi O Lak and Vi Po E 2 villages. The owner of one pilot model (Dinh Chat - <b>see more details in Act. 8</b>) has completed his farming development plan, presented before and obtained endorsement by Vi O Lak villagers for the use of community forest land. Another pilot model (set up by A Pan in Vi O Lak village) is also supported by community. The plan of the third pilot model (set up by A Thap in Vi Po E 2 village) is undergoing, and is going to be presented and to get approval from the community.</p> <p>In this period, CENDI also decided to start working with one local expert who is experienced in niche-marketing and cooperative promotion. This local expert has started visiting and did some initial survey on different farms and discussed with farmers and CENDI staff on a strategy for development of niche market for ecological products. Initially the expert and farmers' network identified the ability to develop niche markets for three products: bee honey of Măng But commune, Kon Tum province, eco-</p>	<p>CENDI aims to raise these ideas into the new proposal to SCCF for 2018-2020 of targeting local niche products and their eco-production through establishing eco-farm and Cooperative.</p> <p>In addition to the previous activity line, not only the political commitment of reducing to stop using herbicides by CPC, CENDI field staff and Board have encouraged the CPC and key farmers group already trying out the variety of other crops (to gradually replacing cassava) that would also give good income to farmers whilst avoiding spray of herbicides. During the trainings, efforts have put into trying out a number of high-value herbal medicinal plants species – planting on hills to start replacing cassava. The plants included those which were brought in and shared by young farmers network from other regions but also from CENDI team such as <i>cây củ đĩnh lăng (Polyscias)</i>, <i>cây củ đương quy (Angelica sinensis)</i>, and <i>cây Giổi xanh (Magnolia)</i>. These three particularly medicinal plants species and high-value wood species have been tried and highly supported by CPC.</p>

Activities	Expected Output	Actual Outputs	Remark
		pepper of Mr Phước in Quang Binh province, and local brown rice native varieties for both H're and Ca Doong communities of Kon Tum province.	
<p><b>Act. 8.</b> Trainings (2) and community education to women and youths and villagers on agro-ecological methods for animal raising and husbandry.</p>	<p>8.1. Number of households change their practices in feeding, caring for animals and keeping them in stables, and simultaneously involve in cleaning community ground and improving sanitation.</p> <p>8.2. A pilot model of ecological farming without using harmful chemicals (herbicides, pesticides) adopted by community members and approved by local authorities, to become a space for villagers to exchange and apply knowledge and skills in ecological farming.</p>	<p>After the sharing the knowledge on ecological farming system, including feeding and keeping animals in stable/eco-cages, each village have enforced their regulations relating to animal raising and community hygiene. Villagers have made more pig-raising areas in closed environment i.e. not freeing the pigs. Villagers started to use animals manure to make organic fertilizers for crops.</p> <p>Though communal authorities has supported and enacted a resolution to forbid using herbicides, some households are still using it. They are influenced by free traders who want to buy and sell their products and stimulate using herbicide with the reason of reducing labour for weeding. Therefore, it is essential to support farmers who are willing to engage with eco-farming and saying no to herbicides and pesticides. Young ecological farmer activists are among the most promising persons to join a movement against herbicide.</p> <p>Among the young ecological farmers, Dinh Chat is the most active person, who is entrusted by villagers and selected by communal and village leaders to build a pilot model in nature-based ecological farming. After setting up the eco-farm development plan, Dinh Chat has presented it to community and suggests using 5.48 ha near-by the community forest. Together with Dinh Chat's household farming, the total area of his model is measured up to 7.78 ha. Dinh Chat has had a lot of other young followers in the commune. On the basis of the community agreement, the plan has been submitted to and got approval from the Po E communal People's Committee and Kon Plong district DARD. As expected, this pilot model should meet the requirement of</p>	<p>The network of Young Eco-farming Activists and CENDI have worked with experienced key-farmers from Quang Binh province to conduct basic training. A farmer-to-farmer approach is promoted in this arrangement, enable farmers from different localities and different cultural backgrounds to interact, exchange ideas, experiences and influence each other in a confident and comfortable way.</p> <p>Some basic idea in animal raising was conducted but more attention is given to enforcing community regulations in feeding and keeping pigs in stables and simultaneously improving community hygiene. The villagers agreed to practice regular collective activity to clean the houses and community spaces on every Saturday. In combination with keeping the community spaces clean, the villagers would keep the animals in cages rather than freeing them. They also discussed and agreed to revise their village regulations, which restrict from taking chicken of unidentified origin into the village in order to prevent from spreading diseases. Whoever spreading animal diseases would be sanctioned and compensate for others' loss.</p>

Activities	Expected Output	Actual Outputs	Remark
		<p>preserving H're cultural practices and local knowledge of eco-farming and promote livelihood security at the same time. The pilot model should be become a living curriculum for the villagers to exchange and apply knowledge of eco-farming without using such harmful chemicals as herbicides or pesticides.</p>	
<p><b>Act. 9.</b> Empowering women's groups in savings and credits (training workshops, community meetings).</p>	<p>9.1. Number of women involve in practical training on savings and credit to understand mechanism and operation of savings and get ready to join the savings groups, and the needs of savings practices in order to cope with the impacts of free traders, especially to reduce loans from outside traders.</p> <p>9.2. Number of women participates in savings groups, the usual operation of savings and credit group, and the amount of money saved by women to be converted into credit for community members.</p>	<p>A key farmer female trainer was invited to organize practical training on importance of savings and deliver a series of simple trainings on savings and credit to women's groups. These are all very new concepts to all the women in the villages. After a few visits by the key female trainer, the women group in Po E started to feel less shy and become more talking over these issues of savings, although all the steps have been quite slow and needed time for further progress.</p> <p>Through various discussions in all villages, 35 women of Vi O Lak village and 25 women of Vi Po E 2 village have set up two savings groups in their own villages. Other villages do express interests too but according to the trainer, they would need to start to see how well the two women's groups doing first. If successful, they would expand later. And so, at this stage, the women set up group regulations and agreed to save monthly VND 10,000 per person. The saving group has a structure of one leader, one accountant and one cashier. Guidance from the trainer was also taken in terms of the information must be recorded in the specific Handbook of the group. An exchanging network and communication between different ethnic groups and different localities (i.e. Quang Binh and Kon Tum provinces) has been also formulated.</p> <p>Overall, some basic and good idea of the need of savings amongst the women has been cultivated. Through a few meetings, women started to be more opened and started talking. They also due to trusting with CENDI/CODE are</p>	<p>Though H're women have not been familiar with practicing savings, it is the first time to introduce the idea and practice of savings and credit to them in order to help them and their community to proactively deal with the day-by-day impacts by free traders and the risk of borrowing/being loaned hence to become victims of indebtedness.</p> <p>Villagers do express their needs of earning money to cover for their children's school fees or healthcare and other necessities. They also expressed that they wanted to avoid herbicide and high-yield crops given they cannot afford these product. Some women experienced health impacts from spraying herbicides but do not know what-else to do as some do not have money to go to hospital.</p> <p>It is therefore, the knowledge and skills around savings and credit is needed for the local people, particularly women to answer the question of how to use money of such a relatively small income in the most effective way and for the purpose of mutual support.</p> <p>As explained in <b>Activity 3</b>, a part of the budget for this <b>Activity 9</b> was used for fostering actions attributing to <b>Activity 3</b> in order to strengthen community capacity on forest protection and landscape restoration.</p> <p>The Action decides to approach some budgets remained here to engage women and youths further in the forest protection works.</p>

Activities	Expected Output	Actual Outputs	Remark
		<p>the first time engaging in the savings activity. There were expressions from members of the group that without trust, they cannot talk over these matters. According to the trainer, the level of awareness, knowledge and skills amongst the H're women should not yet allow them to incorporate into the credit activities, so we have decided not yet engaging in this issue. The focus of the trainings and discussions so-far are focused on the importance and the needed practical activities relating to savings.</p>	<p>Village Forest Protection Teams (VFPT) operated more regularly in the four villages of which included female members: Vi Pờ Ê 2 (16 members, including 4 women), Vi K'oa (7 members), Vi K'Lâng 2 (18 members, including 5 women), Vio Lắc (10 members). In the last second half of the year 2017, the total 54 members (including 9 women) have contributed 270 turns for checking, protecting forests, preventing from and fighting against forest infringement. They have discovered 15 cases of violations, of which they timely prevented 10 cases. The other 5 violators were warned and fined according to community regulations.</p> <p>In addition to operation of Village Forest Protection Team (VFPT), the community proposed to put additional two wooden billboards. This was due to the recent change in the cassava price that leads to increases in cutting of trees in surrounding areas, worrying that would interfere into the community forests. So all the communities put up a big alarm for more warnings and forest checks during the last six months. The 4 villages had requested to support and increase 200 metal pieces in order to stick on trees to show the sign of highly forbidden cut in the community forests and fixed at the significant points inside their allocated forests. These billboards and signs are good visual signals to remind villagers and outsiders about community forest land rights as well as the community's customary law on forest protection.</p>
<p><b>Act. 10.</b> Documentation and Publication in the Guideline on Agro-</p>	<p>10.1. Local people and local authorities and extended stakeholders included the public at large will have access to information and documentation of what is</p>	<p>CENDI has recently documented and issued over the CENDI website updated detailed information of the 10 community entrepreneurs via this link: <a href="https://www.google.com/maps/d/u/0/viewer?mid=1IDz8ehCORl1rrynhRAE8d_pAMfI&amp;ll=18.504473316394478%2C106.99182210781248&amp;z=6">https://www.google.com/maps/d/u/0/viewer?mid=1IDz8ehCORl1rrynhRAE8d_pAMfI&amp;ll=18.504473316394478%2C106.99182210781248&amp;z=6</a>. Each concrete example provides a good living practice of a specific modelled</p>	<p>This is a good option to complete E-mapping of community entrepreneurs and My-Map of the three target villages on the internet. It is environmentally friendly (without paper for hard copies) and able to be communicated worldwide. Practically, the mentioned systems need costs for website formulation, website design, contents management, data gathering and</p>

Activities	Expected Output	Actual Outputs	Remark
<p>ecology farms (in practice) (30 days)</p>	<p>needed to be done for conducting eco-farming and the importance of modelled community entrepreneurs who can lead activities for further extension and beyond for ecological and social and economic benefits for entire communities.</p> <p>10.2. CENDI expects that a full documentation on guideline on agro-ecology farms will be established written in both Vietnamese and English and be distributed to as many farms as possible. CENDI also wishes to have English publication for sharing to international friends of similar interests.</p>	<p>community entrepreneur including his/her specific skills and knowledge on how to develop eco-farming. This has built upon our LISO works with MECO-ECOTRA farmers. CENDI seeks to look out for more young activists to become young entrepreneurs (ecologically, socially and economically).</p> <p>The E-mapping has drawn interests of up to <b>208,564 views</b>. CENDI has released this since early February 2017 which showing extremely rapid public interest in these issues concerning ecology farming and the role of community entrepreneurs engaging and leading during these processes. Despite this increasingly high number of views, CENDI Board also is in the process of analysing why there has been an increase. The questions are in analysis include (a) would this due to an increase use by power of information technology and sharing; or (b) would this due to by actual increasing concerns of society on what needs to be re-converting the values i.e. instead of focusing more on market-oriented economic entrepreneurs, people are now more looking into community-based social and ecological entrepreneurs whom play equally important role in saving the ecosystem, using herbal plants in the ecosystem to save the people and community as one of the examples in the Link provided; or looking for model(s) to running the business in more community-based ethical sustainable business manner, (c) we also try to find out why and what factors making the society here becoming more curious on this new theme: community based entrepreneur; and finally (d) given the 10 documented persons, whom would be the most popular and on what theme the society is most interested on. These questions are for the continued follow up.</p> <p>In 2017, a series of videos have also been gathered by CENDI staff to make documentation and short films aiming at public awareness raising.</p>	<p>analysis, and also website maintenance. Politically, it is good to socialize a new concept on community land rights, significance of traditional farming and the role of community entrepreneur in social advancement.</p>

Activities	Expected Output	Actual Outputs	Remark
		<p>After completion of survey of community land and setting up community regulations on forest land use and protection, CENDI Board has decided to complete another My-Map system in both English and Vietnamese versions for the three villages of Tu Ngu, Tu Thon and Tu Ret. The My-Map shows community forest land rights, knowledge, customary laws and cultural values (please see detail links of My-Map in <b>Annex 3</b> and some My-Map images in <b>Annex 4.3</b>). It becomes a good tool for community, local authorities and outsiders to improve their understanding and recognition of the community rights and values relating to their own forest land; but also added the value into the last year's policy advocacy process towards lobbying the positive changes for communities in the late approved Vietnam Law on Forest 2017 dated 15 November 2017.</p>	

## **Additional narrative information**

### **1. Changes that affect project activities, resulting in our adjustment**

According to the political agenda relating to a motivation of low-carbon country, the Government of Vietnam has push for the use of petrol label E5 bio-fuel, which needs materials such as cassava and other plants as inputs sources for the bio-fuel development. This macro policy would affect seriously the local politics and landscapes as well as resource management, where-by already numerous local people have thought of continued clearing forest for cassava plantation. As offered by the Quang Ngai cassava-processing factory, the price of cassava has recently rised up, stimulating local people to find ways to have more areas for cassava plantation. However, local people might face a fluctuation of the cassava price, especially the falling price at the time of harvest. Every change in the policy framework affects immediately the local landscape and ecosystem.

Whilst despite the continuous needs of having income for schooling and healthcare, and impacts of free traders, borrowing burden (i.e. issues of debts) and loss of land, a part of villagers like to follow the mainstream movement for cassava plantation as well as commercialised high-yield crops. Some villagers simply state that if there were other good alternatives for their income, they would give up growing cassava immediately. Local people suggested some alternative products, such as collecting herbal medicinal materials, planting acacia, or using cassava leaves to raise silkworm. However, they have not yet seen a model of fully stable and sustainable income in their locality. Some small efforts in terms of planting/trying other herbal medicinal plants/materials have tried and integrated in one of the Project above.

### **2. Project adjustment**

After a successful implementation of the project in the year 2016 and achievement of confirming community forestland rights earlier than it was expected in the initial proposal, SCCF and CENDI came up with an agreement of adjusting the project proposal for the year 2017. Instead of focusing on land right and the rights to community co-management of forest, in 2017 the revised project focuses on post-land allocation effective and suitable use and management of land and forests for long-term local livelihood improvement.

Because of the pressure of clearing forest for cassava plantation, CENDI, local community representatives and communal authorities agreed to set high priority for strengthening Village Forest Protection Team, their usual and more regular forest checks, prevention of forest cutters and fix billboards and signs to remind people, especially outsiders of the significance of community forest protection. That is the reason to use a part of the budget of Activity 9 for fostering and supporting actions described in Activity 3. While the proposed Activity 9 focusing more on the role of women in savings and credit, it is reasonable to see inter-related thematic approach where women, youths and other villagers could participate actively in forest protection, nursery and using indigenous forestry trees for reforestation.

### **3. Overview of project implementation**

In 2017, the revised project focuses not only on the target villages of Vi Po E 2 and Vi K'oa, but also engaging with Vi O Lak and Vi K'lang 2 villagers and also members from Vi O Lak village. Many activities are actually extended to entire commune, involving key people from all 7 villages of the Po E commune who have also benefitted from the project.

In addition to the indigenous Mother trees – the natural nurseries, which were identified, recorded and documented by villagers, artificial nurseries are necessary for local people in the new situation. To respond well to the needs of the community, the 02 community-based nurseries were set up in Vi Po E 2 village and Vi O Lak village. These are aimed to protect, restore, document, and save local seeds diversity. The setting up of the 02 nurseries is necessary to ensure the best location and performance in order for later taking influential role they can play to engage further participation from other villagers as well as obtain active support of the communal authorities and other concerned stakeholders. The location of Vi O Lak nursery is easily accessed by other villagers, to road and water sources, access for knowledge sharing and for possible market interactions if people would later like to buy good

sources of seedlings. The location is near the Forest Protection Station (belonging to the State Department) and so can easily make influences upon these formal actors and agencies. The location is also good for exposure and potentially any future planned activities for kids and visitors visits for educational purposes. There already are interests in buying the seedlings, or visiting, learning and being educated of the nursery process or some specific timber plant species. Villagers from nearby villages in Po E commune can easily access the nursery within good distance and resources. The two nurseries can already become pilot models of nurseries on local seeds diversity restoration and promotion and sources for sharing and applying to others in the coming years.

The active engagement and participation of many villagers in all villages of Po E commune illustrates a continuously trusted relationship between CENDI staff, local villagers and concerned stakeholders upon the nature thematic issues of the program (i.e. Intervention Logic Action) to the community. Up to 30,000 seedlings were produced in difficult weather conditions in 2017; it indicates a great enthusiasm and engagement from the grassroots. In the second half of the year, villagers continue caring of these seedlings, and the villagers have planted 3,484 forestry trees, coordinate GPS and record location of the newly planted trees. This will generate good impacts on the landscape in the years to come and will gradually make changes to the mind-set of local villagers in terms of their choices of crop for cultivation and sustainability.

Key farmers, especially young ecological farmers have been engaging in training and are willing to set up pilots for eco-farming and so that will provide as actual farms pilots for further changes-making towards eco-farming indicators against conventional approach of using herbicides and mono-crops. Areas of commercial cassava have been successfully lobbied to reduce over entire Po E communal area; and the reduction of use of herbicides by direct villagers has been another success. Realization of the villagers becomes more visible of impacts of herbicides, given before they were not informed and aware of clearly. To facilitate this process, a formation of pilot models of eco-farming by the most promising and engaging young farmers has been supported. So far, 3 pilot models have been identified by the community of Vi O Lak and Vi Po E 2 villages. The owner of one pilot model (Dinh Chat) has completed his farming development plan, presented before and got endorsement of Vi O Lak villagers for the use of community forest land. Another pilot model (set up by A Pan in Vi O Lak village) is also supported by community. The plan of the third pilot model (set up by A Thap in Vi Po E 2 village) is undergoing, and is going to be presented to get approval from the community.

Observing the increasing responsibility and operation of the Village Forest Protection Team in the four focused villages in Po E commune, it is interestingly found that, all the discovered 15 violation cases did not happen on community forests or the new community forestry plantation area. This phenomenon indicates that community members have become much stronger and active, and realize the important of protecting their own community territory. This also highlights the growth in each of the key youths whilst the extensional effects from their activism to other community members. These groups of youths and women not only protecting their own community forests but also join protection of forest areas belonged to other stakeholders, such as Communal authorities or State Forest Protection Management Board. In addition, community representatives and also youths and women have become more proactive in detecting; reporting/reflecting and solving problems deriving from forest reservation (please see an visual illustration in **Annex 2**). Therefore, this is also a part of the reasons why villagers have expressed their wish and requested to get further land allocated in the future.

Through field visits, interaction with key experts and top-level policy-makers, trainings and community education of varied themes have been successful in terms of continued empowering and strengthening grassroots H're villagers as well as communal local authorities to realize value of land and forests for sustainable use and long-term management. The project not only benefits the villagers but also informing policy makers of the indigenous values through their forest protection mechanism (i.e. role of sacred forests, strengthening customary law in the forest management of indigenous groups), and the relevant recommendations have been provided to the Law drafting team, then considered and approved by the National Assembly members in November 2017.

#### **4. Added values provided in the reporting period**

On the basis of persistent and continuous forest protection activities; there is a sharp increase of disclosure and treatment of forest violation cases. In comparison to 2016 when 4 cases were reported, that number grew up to 15 cases in 2017, showing a much more proactive role of all

community members included women and youths in collaboration with local authorized agencies in protection of forest in the context of an additional pressure over the forest land resources.

Additional work was devoted to activity 4, where not only Mother Trees were recorded clearly in terms of GPS coordination and the exact location and area of plantation. This action helps to bring about better understanding and also awareness and clarification of the notion of sacred areas and significance of sacred trees where and when they are recorded and incorporated among Mother Trees, or natural nurseries, not only to the villagers, community members but also Alliance staff and soon beyond. This mapping has been submitted and sharing to authorized agencies and few key stakeholders. Furthermore, the villagers have planted, recorded 3,484 indigenous forestry trees to make the profile for the future claim of their rights over forest ownership according to Article 86 of the newly approved Forestry Law, which recognizes people's ownership of forests in case of their contribution to reforestation. The involved youths and villagers and local official representatives know how to use GPS and set up record sheets to complete a profile of reforestation. This record has also been shown and accepted by Forestry Department in collaboration with Natural Resources Department and other authorized agency, which is a preliminary good first strategic step to later confirm community land rights, forest ownership and protect their rights in the long term. This is the very first innovative initiative conducted by indigenous youths and village members in this region, pursuing/providing the further concrete evidence in realization of Articles concerning protection and benefits from sacred forestland areas of the recent approved Vietnam Law on Forest 2017.

The youths, elders and women involvement in conducting community survey and making records of sacred trees, Mother trees, sacred areas is important for public awareness raising on the ecotourism and soon community-based tourism planning in Po E commune in the future. The involved youth have combined forest plantation with clarification of 100 mother trees, their usage and cultural, ecological significance and H're language implications. In the future, the mentioned survey and profile will be able to be used for marking specific cultural points on the forest trails to serve community-based eco-tourism tracks, in order to help visitors to learn the names of local H're languages, the native trees usage or functions, indigenous knowledge, seasonality. CENDI staff themselves have learned more from this process. In addition, Mr. Tho, a provincial authority has expressed his appreciation for the villagers' efforts to protect the forests in Po E commune. According to an assessment of the independent experts, the forestland survey and documenting mother trees and planted trees is a very innovative initiative suggested and conducted by community themselves.

Though the project does not have budget to cover fully for making solid wooden billboard, villagers have tried their best to contribute labour and show the skills in carpentry, carving, fine painting, and roofing to complete such an impressive billboard and fix it in front of the village gate. Their action reflects their pride when they get forest land rights, and the need to inform outsiders about their community territory as well as warn them avoiding violation against community forests.

The biggest success during the last year 2017 was the project's outcomes and results supported by SCCF over the years have added together with other land allocation results to provide as evidence based for policy advocacy campaign to the Vietnam Law on Forest. CENDI together with other Alliance organizations succeed in providing direct and precise inputs into the 16 Articles of the late approved Vietnam Law on Forest dated 15 November 2017 all of which recognized, legalized and bringing about benefits direct to IEM. This is a big success at the macro-level policy advocacy.

At the local policy level, the acceptance and issuance by local authorities included the Party members for issuing the Resolution by People's Council at the lowest but most important administrative unit i.e. communal level administration to commit reducing use of herbicides across the Region which is another successful step to gradually shifting towards more sustainable ecological based production.

## 5. Recommendations

On the basis of local context changes and people's movement and needs (particularly Vi K'lang 2 village, **please see Annex 1 for more details**), CENDI would like to propose a lobby to return 200 ha of forest land from the communal temporary management, which include several sacred sites<sup>4</sup> to allocate to local community in the action plan of 2018.

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<sup>4</sup> Sacred sites names are Vang Ra Po (ritual forest), Vang Rmem (cemetery forest) and Vang Gung Krinh (sacred water source forest), which are temporarily managed by the Po E communal authority.

In parallel with confirming local community's land right, post-land allocation activities should be fostered to secure livelihoods and continue improving local production in an environment-friendly way. In the coming years, it will be important to support at least 5 to 10 key pilot agro-ecological farms to demonstrate good practices, so that they can later become live indicators of influences and exposures. Already now there are 03 farms to be proposal with full proposals to set up as pilots. These agro-ecological farms with native seeds and biodiversity should be the key emphasis; followed by principles and living practices for agro-ecological farm performance indicators.

The local community's entrepreneur initiatives should be encouraged on the basis of their own comparative advantages and an initial target at local niche market. Accordingly, support should be focused on establishing three integrated agro-ecological cooperatives, including (1) Native agro-forestry seed bank cooperative; (2) Native rice seed bank cooperative (especially the native Red rice species); and (3) Traditional local *Ghe* wine cooperative (*Ghe* wine is a special dish, also relating to the local H're people's ritual ceremonies, belief and traditional education).

## Annexes

### Annex 1. Meeting minutes of Vi K'lang 2 recommending forest land allocation

THE SOCIAL REPUBLIC OF VIETNAM  
INDEPENDENCE – FREEDOM – HAPPINESS

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#### MINUTES OF MEETING

#### VI K'LANG 2 VILLAGE, PO E COMMUNE, KON PLONG DISTRICT, CENTRAL HIGHLANDS

**Time:** 7:00PM, December 19, 2017

**Venue:** At the Deputy Party Secretary of Po E Communal Party Committee Mr. A Chon's house

**Participants:** Leadership of Vi K'lang 2 village (see List of Participants as per attached)

**Contents:**

1. Discussion on plan of forest patrol for forest protection

All the participants agree to patrol Van Grong community forest in the morning of December 20, 2017. Mr. A Chon shall be responsible for informing other 18 people including youth and women for participation.

During the forest patrolling, it is important to check the borderland markers and plan to repair the damaged ones.

2. It is strongly recommended to re-allocate sacred forests to community for co-management. At the moment, the sacred forest areas such as Vang Ra Po (ritual forest), Vang Rmem (cemetery forest) and Vang Gung Krinh (sacred water source forest) are under the management of the Po E communal authority.

All the participants agree to propose the Kon Plong District People's Committee and the Po E Communal People's Committee to prepare paperwork to re-allocate these sacred forests to the community for co-management, and to ask CENDI/ CODE for further facilitation and support.

The meeting finishes at 8:30PM, December 19, 2017.

Village Elder  
Mr. A Ro  
(Signed)

Secretary  
Mr. A Chon  
(Signed)

#### LIST OF PARTICIPANTS

1. Mr. A Chon – Deputy Party Secretary of Po E Communal Party Committee
2. Mr. A Chon – Village Head of Vi K’lang 2
3. Mr. A Ky – Village Party Secretary of Vi K’lang 2
4. Mr. A Re – Village Elder of Vi K’lang 2
5. Mr. A Tinh – Village Elder of Vi K’lang 2
6. A Thuong – Youth Union of Vi K’lang 2

## Annex 2. Email of Dinh Chat, reflecting community concern on cassava plantation and forest protection

Chat Dinh <[achatcendi@gmail.com](mailto:achatcendi@gmail.com)>

2:19 PM (27  
Nov)

to Dang, Ka, Thi, Yen, Min, Min, Van, Lê, lvsuongcendi, Van, Thi, Tran, me, pbthuycendi, Chon

Vietnamese  
English

[Translate message](#)

[Turn off for: Vietnamese](#)

Kính gửi: Các cô chú bác và anh chị trong mạng lưới.  
(Dear network members),

Hiện nay giá mì có lên giá (1,500đ)/1kg. đi theo đó là nạn phá rừng làm nương rẫy sẽ có nguy cơ xảy ra trong địa bàn xã rất cao. trong tuần nay em/con đã đi tuần tra 2 lần và phát hiện 2 chỗ bị người dân phát mà chưa chặt cây to con đã kịp thời ngăn chặn cảnh cáo, cam kết, Sắp tới đến mùa phát rẫy em/con nghĩ sẽ có thể xảy ra nhiều hơn nữa. Con/em xin thông báo như vậy con/em sẽ cố gắng có thể ạ.  
(Currently the price of cassava grows up (VND 1,500 per 1kg). As a result, the deforestation of the upland fields will be a very high threat in the commune. This week I have involved two times in forest checking and found two places that were not clear-cut, and then we have promptly stopped and warned the violators. In the upcoming rainy season, there will be able to happen more forest violations. I would like to inform you that I would try my best to deal with the situation.

Kính chúc anh chị sức khỏe ạ.  
Kính thư.  
Best wishes and kind regards,

em Chát.

Dang To Kien

3:46 PM (14 minutes  
ago)

to sap, Quý, Chat, Ka, Thi, Yen, Min, Min, Van, Lê, lvsuongcendi, Van, Thi, Tran, me, pbthuycendi, Chon

Vietnamese  
English

[Translate message](#)

[Turn off for: Vietnamese](#)

Chi đã nhận dc thông tin rồi Chat ah.

Em cc thêm email anh Sap và anh Quy Phong NN huyện để tiếp tục kết hợp với các bên cùng vào cuộc.

Các diện tích bảo vệ rừng cần thiết, và đã được đảm bảo Quyền công đồng nên tuyệt đối bảo vệ.

Minh cần đồng viên và tham gia thêm các Anh bên Kiểm lâm và Công an xã cùng VAO CUOC nhé.

### **Annex 3. My-Map completed by CENDI, reflecting forest land rights of the three villages**

#### **1. Tu Thon village**

- Version in Vietnamese:

<https://www.google.com/maps/d/viewer?hl=en&mid=1RtRDFTWv8MzUkz8McaZnz5E2ti4&ll=15.00905689715789%2C108.22006570000008&z=14>

- Version in English:

<https://www.google.com/maps/d/viewer?hl=en&mid=1n844w6MLYVY9H6u-UrZcRhyNda0>

#### **2. Tu Ngu village**

- Version in Vietnamese:

[https://www.google.com/maps/d/viewer?hl=en&mid=1Z\\_9Lbj0wWekMQ1T\\_7QEZyOHe0sE&ll=15.004357023998988%2C108.24509450000005&z=14](https://www.google.com/maps/d/viewer?hl=en&mid=1Z_9Lbj0wWekMQ1T_7QEZyOHe0sE&ll=15.004357023998988%2C108.24509450000005&z=14)

- Version in English:

<https://www.google.com/maps/d/viewer?hl=en&mid=1i6J3svWMxfXTaf2QnptkiYULVmc&ll=15.004357023998988%2C108.24509450000005&z=14>

#### **3. Tu Ret village**

- Version in Vietnamese:

<https://www.google.com/maps/d/u/0/viewer?hl=en&mid=1t5LgzkBbEuAlqJNdzK4UIqZWob0&ll=15.008031613325528%2C108.23408649999999&z=13>

- Version in English:

<https://www.google.com/maps/d/u/0/viewer?hl=en&mid=1ZIsjUI3lf4m38XMCB9TwlbyiPg4&ll=15.008031613325528%2C108.23408649999999&z=13>

**Annex 4: Pictures reflecting project activities**

**Annex 4.1. Surveying Mother trees and protecting forests**

<p>Measuring trees at Vang Ka La area of</p>  <p>between Vi K Oa and Vi O Lak villages</p>	 <p>Forest Protection team of Vi Po E 2 village</p>
 <p>Survey and record Mother trees</p>	 <p>Youths making billboard</p>
 <p>Billboard fixed at Vang Ka La La area of between Vi K Oa and Vi O Lak villages</p>	 <p>Billboard fixed in front of village gate</p>

1



**Youths in Po E commune involving in checking and protecting forests**

**Annex 4.2. Mr. Do Ngoc Tho, his evaluation and recommendation on the role of community in forest protection**



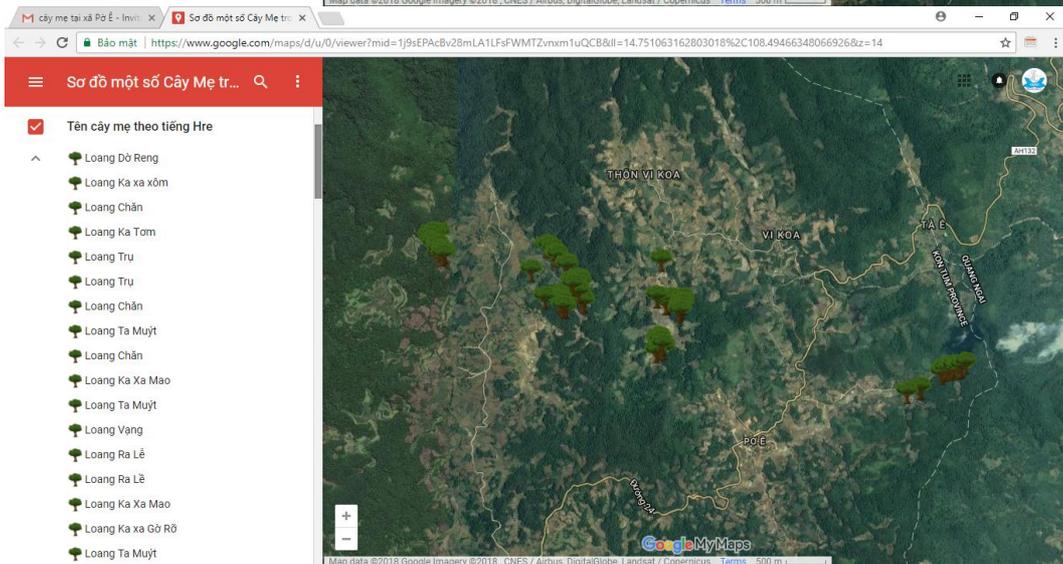
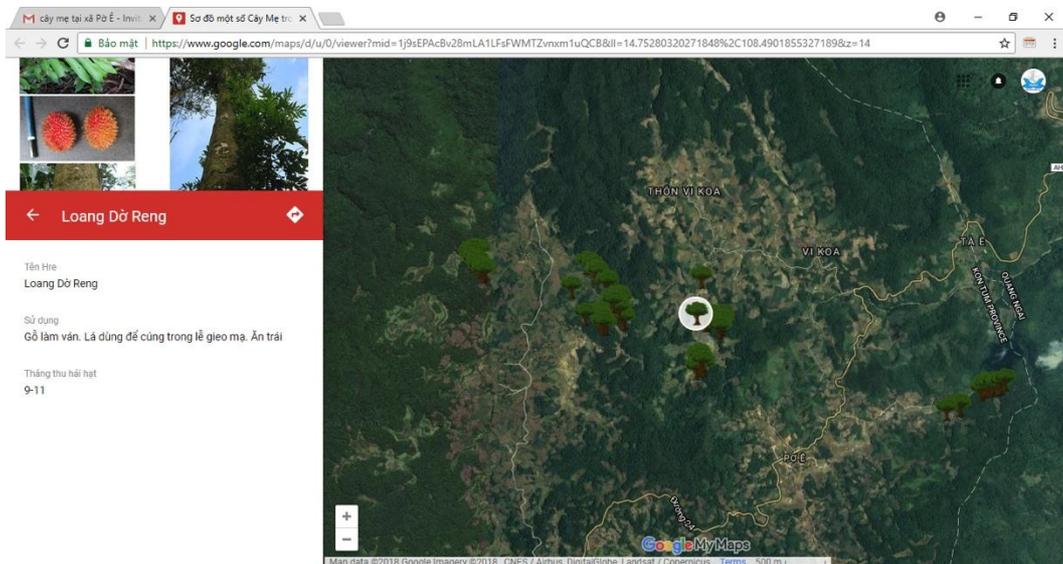
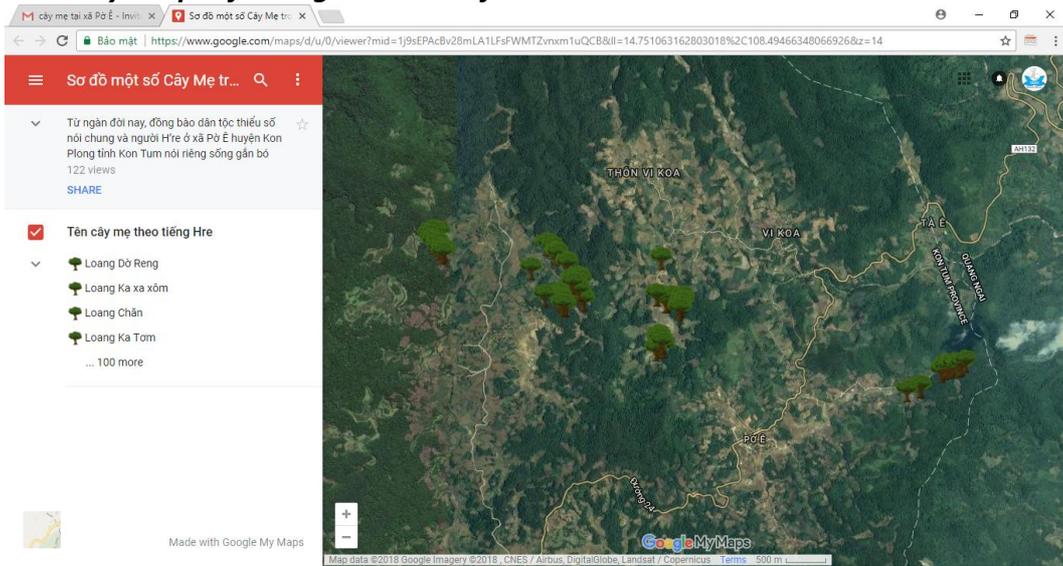
**Mr. Do Ngoc Tho, Chairperson of KUSTA highly appreciate: forests and lands of all the village-communities in the Po E commune have been very well managed**

**Participants at the yearly review meeting**



**Group discussion at the yearly review meeting**

### Annex 4.3. My-Map reflecting locations of Mother Trees



**Annex 4.4. Young seedlings grow well at one of the local nurseries at Po E commune.**



**Annex 4.5. Young eco-farming activists, practical training, nursery and other community development activities in Po E commune.**



Visit the farm of A Chắt (a young ecological farmer)



Visit nursery of P'lo sacred species at Vang Ka La mountain



Practicing to identify slopes and terraces



Discussing on making and using maps



Giang A Su (a young eco-farming activist) presents on designing and developing farms



Participants at the training workshop on traditional, ecological farming



Young Hre eco-farming activists from Po E commune join field survey and discussion



Prepare land for the nursery



Seedling at the nursery



Seedling at the nursery



Women agree to join and set up savings group



Discussion between key-farmer from Quang Binh province and local villagers

**Annex 4.6. Images from the documentary on the role of community sacred forests and importance of watershed forests and forums for advocacy for ethnic community's forest land rights**



