

CONCLUDING REMARKS

The closing words of this volume are written while its authors are scattered in various continents attempting to do, in practice, what this volume has advocated and described. From the variety of our experiences, a few points seem evident to us:

- The wonderful and arresting complexity of each real-life context makes each “co-management case” unique and requires, each time, unique study and care. An appreciation of this complexity, a grounding in history and the experience of local communities, and a basic awareness of the relevant biological diversity and ecosystem functions are the necessary starting point for anything that hopes to be effective.
- On the basis of this appreciation and understanding, the most important ingredients to get co-management moving are humane qualities rather than intellectual qualities or technical proficiencies: a positive attitude, good will, curiosity, attention, care, honesty, appreciation, respect, patience... even humbleness, but also conviviality, perseverance, determination and, more often than not, courage. It is only by building upon these qualities that people can effectively respect and recognise each other’s arguments and entitlements, listen, think and organise together, and take new and effective action.
- A further crucial ingredient is the concrete ability of people to become



involved. It may be hard for some of our readers to imagine this, but some powerful obstacles to co-management include being perennially sick— weak with parasites and malaria, light-headed because of lack of food, depressed because of a succession of disasters in the family. They include being unable to reach a meeting because of lack of means of transportation or sheer time, as... if one goes to a meeting, who else will tend the field, fetch the water, care for the children or the sick? These are important considerations to keep in mind when we compare cases in resource-rich and resource-poor environments and when we set forth to

“save biodiversity” in the midst of the downtrodden of this world. There are prerequisites for co-management, and those begin with adequate local capacities, from the most basic to the sophisticated.

- Then there is what in this volume we have referred to as a “learning attitude”, the openness to novelty, the willingness to experiment, and the curiosity that motivates people to carry out action-research and not be satisfied with easy explanations, platitudes and common scapegoats. We believe that one of the powerful advantages of co-management is the wise merging of local and non-local knowledge and skills— those grounded in the tradition and the accumulated experience of indigenous peoples and local communities and those extracted by formal scientists through a careful analysis of different cases and contexts. We have referred to this wise merging as *syncretic solutions*— they appear as made up of bits of incompatible nature, but prove surprisingly fresh and effective. A learning attitude is essential for adaptive management, but it must concern more than environmental interventions and their results. Adaptive management has to include adaptive governance— striving for lively institutions, capable of responding through time to the changing conditions that embed both conservation and livelihoods in a given environment....
- A learning attitude and the willingness to merge knowledge from various sources and origins are a good part of what constitutes a “co-management process” but not all of it. Fortunately, one does not need to reinvent hot water at every turn, as much has been learned about experiences, methods, tools and institutions that help people to exchange ideas in constructive settings and effectively understand, plan and act together. We believe that much of the usefulness of this volume rests on the fact that it offers a variety of lessons and tools distilled from experience, and many examples from the field. The lessons and tools are not meant to be “applied” but considered, adapted, modified and used only with wisdom and under intelligent surveillance. Similarly, the examples are not meant to be “copied” but taken into consideration as a pool of ideas and insights. We have gone into some depth to describe issues to be examined and dealt with in preparing partnerships, negotiating agreements, developing co-management organisations, and learning by doing, and we hope that the relevant descriptions, checklists, tools and examples will be useful and inspiring. Indeed, we trust to have convinced at least some of our readers that co-management depends upon on-going learning, and that the best results can be achieved by developing policies and programmes on the basis of lessons learned in practice. The ball is now in the court of communities, field-based initiatives, policy-makers, professional networks and training institutions... and much needs to be accomplished.
- A crucial role is played by the context in which the specific situation we would wish to see evolving into co-management happens to exist. A web of political and socio-cultural ties and economic opportunities and constraints is what makes it possible or impossible to work, reap just returns and invest in a better future. It is what makes the difference between building upon quicksand or on solid ground, acting in fear or security, sustaining results or seeing them wither because of lack of recognition and support. All of us engaged in field-based initiatives have to recognise, first and foremost, whether we are not attempting to co-manage... a handful of dust. Is there a sufficient economic basis for local livelihoods? And, if yes, is there a way to secure the conditions that make such livelihoods possible? Too often, the local producers carry out most of the work and bear most of the risks and yet receive minimal returns, dictated by wholesalers and market speculators.... Too often the ones who dare speak the truth and organise for change are the first ones to pay. Practitioners should make an honest assessment of whether the necessary con-

ditions for co-management are in place. If the answer is no, those conditions should be tackled first.

- Ultimately, the success of a co-management setting is determined by what local actors see as important, and affecting their lives. The results of co-management should be tangible in the sense that the relevant parties should be able to figure out whether the agreement they have developed actually solves their problems. And yet, the satisfaction of a group of parties or even a “local majority” is not all. A balance must be struck between local meaning and values and broader, nationally or internationally declared, liberating principles. Such principles enrich and improve the life of everyone and preserve values greater than any one of us, such as respect for biological diversity and human rights. In this sense, co-management may offer safeguards against both the narrow-mindedness and selfishness that can accompany localised decision-making, and the abstract rhetoric and impositions possibly related to decision-making on a large scale....

The reader of this volume will have noted that, while discussing co-management, we often focused on the role of indigenous peoples and local communities. We did so as we believe that the “community mode” of being in this world— as compared with the “individual mode” intertwined with the “market mode” and the “state mode”— has much to offer for our sanity as people and for the integrity of our environment. As discussed in several places in this volume, the present and recent centuries have seen a world-wide interface, and often a clash, between traditional, localised, communally owned and community-based systems of natural resource management and “modern”, “scientific”, expert-dominated and a-local systems, based on individual, corporate or state property. This is part of a great transformation by which markets, trans-national corporations and state technobureaucracies have come to dominate our lives, a transformation that is neither necessary nor overall positive. Stressing the constructive role, creativity and unique cultural features of communities is a form of resistance to this sweeping transformation, as communities can embed alternative values and lifestyles. Some communities have proven incapable of resisting the modernising onslaught, but others— including many indigenous and mobile communities— have shown impressive strength and resilience. We have offered some of their stories and



examples in this volume, which are both refreshing and inspiring for us.

Discussing co-management has brought us to touch upon other, more encompassing subjects, such as culture, identity, development, democracy, human rights and the need to preserve the integrity of the planet for future generations and for other species. This is at the heart of our motivations in writing this volume. We hope that, in the decades to come, cultural diversity will be fully revealed as the great value that it is, and human rights will be paid



increased attention and be much more actively pursued. We also hope, however, that all this will find a counterpart in some recognition and declaration of human responsibilities. Possibly, the real meaning of freedom will be found through a more in-depth understanding of the practice of “sharing power”... curbing some of our prerogatives and privileges to recognise the ones of others— the downtrodden and dispossessed of today, the human generations of the future and even the other species on this planet— all of whom are bearing the costs of much of what the powerful are doing and profiting from today. In this sense, “sharing power” means finding our place in the world, giving as much as receiving, and valuing all we have been given— nature in particular— entirely and meaningfully....

Possibly never before in history have the words “freedom” and “democracy” been used so often and in so many contexts. Yet, have we truly understood what they are about? In this volume we have discussed negotiation processes and inclusive deliberation— ways for people to critically review issues, think together and take common decisions. These seem to be the best we have so far, and surely beat the distant and poorly informed— if not actively brainwashed— exercise of voting rights in today’s representative democracies. Yet, we may find that freedom and democracy can go deeper than our immediate “desires” and “opinions” crafted by overt and covert advertisements and stage-set politicians speaking in slogans.... We may find that they depend on regaining that part of us that fuses the human and the biological, the part that redeems the feeling of being one with nature and compassionate (in the original etymological meaning of “feeling together”) with all other members of our species. It is in the heart of that feeling of oneness and compassion that awe and respect for the environment and capacity for mutual aid and collaboration are born. In that, we believe, rests the highest privilege of our individual and collective freedom— caring for our fellow beings and the wonders of nature.

Love, sympathy and self-sacrifice certainly play an immense part in the progressive development of our moral feelings. But it is not love or not even sympathy upon which society is based in mankind. It is the conscience— be it only at the stage of an instinct— of human solidarity. It is the unconscious recognition of the force that is borrowed by each man from the practice of mutual aid; of the close dependency of everyone’s happiness upon the happiness of all; and of the sense of justice, or equity, which brings the individual to consider that right of every other individual as equal to his own.

Petr Kropotkin, 1902

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