

Illegal Wildlife Trade (IWT) Challenge Fund Annual Report

To be completed with reference to the “Writing a Darwin Report” guidance: (<http://www.darwininitiative.org.uk/resources-for-projects/reporting-forms>). It is expected that this report will be a **maximum** of 20 pages in length, excluding annexes)

Submission Deadline: 30th April 2020

IWT Challenge Fund Project Information

Project reference	IWT048
Project title	Tackling the Illegal Wildlife Trade in Muslim Communities in Sumatra
Country/ies	Indonesia
Lead organisation	ARC (until Q3), WWF UK (Q4)
Partner institution(s)	PPI-UNAS, YAPEKA, WWF Indonesia
IWT grant value	£255,000
Start/end dates of project	July 1, 2018 – March 31, 2021
Reporting period (e.g. April 2019- Mar 2020) and number (e.g. Annual Report 1, 2, 3)	April 2019 - March 2020: Annual Report 2
Project Leader name	Chantal Elkin
Project website/blog/social media	www.ppi.unas.ac.id / www.arcworld.org
Report author(s) and date	Chantal Elkin, Dr. Mangunjaya, with inputs from WWF Indonesia (Syamsidar and Osmantri) and Yapeka (Agustinus Wijayanto): June 12, 2020

1. Project summary

This project aims to protect threatened species in Rimbang Baling Wildlife Reserve (RBWR), Riau, Sumatra, heavily targeted by poachers. RBWR lies within the Central Sumatra Tiger Conservation Landscape, an area critical to the long-term survival of Sumatran tigers.

As the RBWR received minimal government support, WWF launched a RBWR protection programme seven years ago to monitor and protect wildlife in RBWR, primarily tigers. From information gathered by the WWF-supported Tiger Protection Units (TPUs), it was understood that commercial poachers were both locals and outsiders operating with collusion from locals, trapping wildlife (an average of 2 tigers/year), mainly for Chinese markets but with some, especially birds and primates, also for domestic use. The WWF-supported Wildlife Crime Team (WCT) operating in Riau province also understood that IWT from RBWR feeds into the larger trade in Riau, a major transit area for wildlife and one of the main sources of tiger body parts.¹

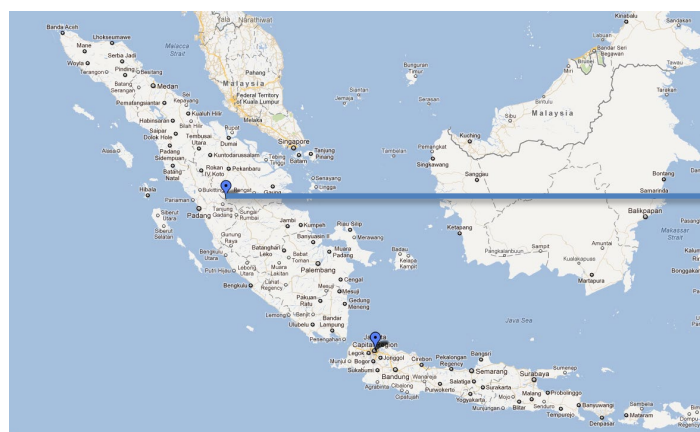
Our project focuses on 11 villages in the buffer zone of the RBWR. WWF/MOEF had little engagement with these villages prior to our project and very few details were known about IWT in these buffer zone villages. However, the TPUs had already identified 10 tiger hunters and 2 middlemen living there and recognised the imperative of monitoring them, and of understanding better the dynamics of hunting and trade of other species by locals in the area.

¹ Sunarto *et al.*, 2013

WWF's 2016 socio-economic study² in the RBWR buffer zone also highlighted low local levels of understanding about the importance of protecting RBWR's biodiversity, and the lack of local participation in conservation efforts, as drivers of IWT: 40% of those surveyed did not know RBWR existed and 80% did not know about the conservation programme. Tiger poachers identities were openly known and even respected in local villages.

In addition to lack of conservation awareness, WWF identified poverty as a key driver of IWT.³ Our target villages are in the poorest district in Riau province, where villagers rely almost exclusively on rubber farming, and on external sources of energy and food. With rubber prices falling in recent years, they are increasingly supplementing incomes with opportunistic poaching.

This project seeks to reduce the poaching and trade of tigers and other threatened species in and around RBWR, through a strategic approach that integrates Islamic, values-based messaging by Muslim leaders in these villages about protecting wildlife and stopping participation in the wildlife trade; reduces poverty through diversified sustainable agricultural activities; encourages tiger poachers to stop participation in the illegal wildlife trade and to assist the TPUs; and strengthens IWT monitoring in this important buffer zone area.



Rimbang Baling Nature Reserve-Sumatra Indonesia
Latitude: 0o 5'S -0o 30'S
Longitude: 100o45E- 101o 0'E

2. Project partnerships

In Year 2 the management of this project was transferred from ARC to WWF UK as the lead organisation due to ARC closing down as an NGO. ARC's main programmes were moved into a new global initiative at WWF headed by Chantal Elkin, formerly of ARC, called the Beliefs and Values Programme (BVP). As Chantal remains the main project lead in the UK, the continuity of project management has been maintained.

PPI-UNAS remains the principal partner in Indonesia and coordinates on the ground work with our two other field partners, Yapeka and WWF Indonesia. Dr. Mangunjaya is head of PPI-UNAS (the Centre for Islamic Studies at Indonesia's Universitas Nasional) and an expert on Islam and the environment. In order to coordinate efforts in country, Dr. Mangunjaya is in regular dialogue with the two main points of contact at Yapeka and WWF Indonesia. They speak regularly about project strategy and progress and have met all together at the project site several times this past year. PPI-UNAS receives quarterly reports from them, which he then integrates with PPI-UNAS's quarterly report and sends them to WWF UK. Dr. Mangunjaya and Chantal at WWF UK are in regular (almost weekly) contact via Skype. Chantal has visited the team in Indonesia once in Yr 1 and met with Dr. Mangunjaya in Malaysia in July 2019 in Year 2.

PPI-UNAS also reports to WWF UK on financial management of the field budget. Yapeka and WWF Riau finance officers send their invoices to the PPI-UNAS finance officer, PPI-UNAS then checks these financial reports and assembles all the field partner expenses into one spreadsheet, which is sent to WWF UK. In Year 1 there were some issues around smooth financial reporting between ARC and PPI-UNAS, but through some training and clearer templates, these are now resolved, and we have spent some time at the beginning of 2020 as well to develop effective financial reporting systems between WWF UK and PPI-UNAS now that management has switched over.

² Yapeka/ WWF Indonesia (2016). Livelihood Assessment through Knowledge, Attitude and Practice (KAP) Survey Approach in Rimbang Baling Landscape, Central Sumatra

³ Report on Socioeconomic Assessment of People in and around Rimbang-Baling Wildlife Reserve, Yapeka/ WWF Indonesia, 2015

There were also some delays last year in our internal partner coordination in Indonesia as WWF Indonesia's MOU with PPI-UNAS took longer than expected, but logistics have run more smoothly this year since the MOU was signed. However, another major challenge presented itself when WWF Indonesia's relationship with the Ministry of Environment and Forests (MOEF) – the government authority responsible for wildlife and forest management in the RBWR landscape - broke down in October 2019 and its [MOU](#) was formally canceled in January 2020. Fortunately this has not greatly impacted our project activities but there were some delays in project activities as WWF was coping with the new situation. We remain hopefully that a new MOU will be agreed to in the near future as positive discussions have taken place. In the meantime WWF Indonesia has launched [a collaboration](#) with the Riau Attorney General's Office and with the Forest Management Unit of Kampar Kiri (KPH) which manages non-conservation forest in the RBWR buffer zone (Section 3.1). In Year 2 PPI-UNAS and Yapeka will reach out to the BBKSDA/ MOEF.

In terms of other non-formal partners in Indonesia, these include the national Islamic Council (MUI), with whom UNAS is in frequent contact both at the national and provincial levels; local religious leaders, primarily through the conservation clerics forum called Forkodas; local district and village authorities; and community farmers and women's groups (Section 3.1, Annex 4.1 & 4.2).

Through WWF UK we also continue to coordinate with our two research partners affiliated with the Oxford Martin School's Wildlife Trade Unit and San Diego Zoo on monitoring and evaluation of the project. We have finalised our baseline report under our agreement and are planning our Year 3 final evaluation (Section 8, Annex 4.3).

3. Project progress

3.1 Progress in carrying out project Activities

Output 1. By end of Yr 3, 8,000 (49%) people in 11 buffer zone villages understand the fatwa's prohibition on IWT and provincial IWT laws, and relate wildlife conservation to their core religious values

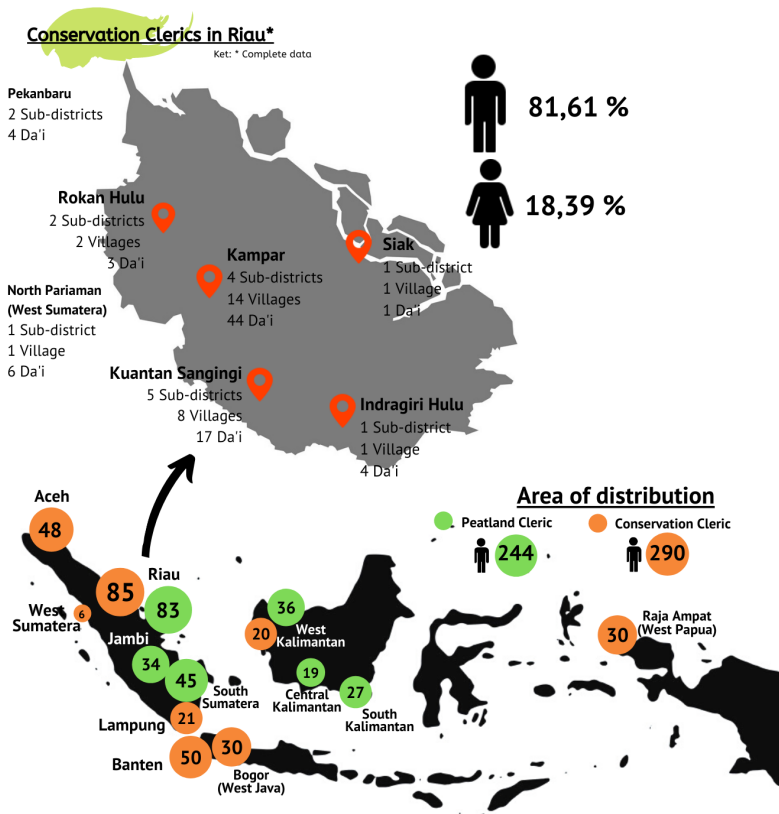
Activity 1.1 UNAS prints 300 fatwa guide booklets, sermon handbooks, Islam & conservation guidebooks; 100 training toolkits, 300 leaflets, 300 posters prior to trainings

- Completed in Year 1 as per Year 1 report.
- All project publications and resources on the fatwa are open access materials and can be found on the Centre for Islamic Studies (PP-UNAS) [website](#) and in Annex 4.1

Annex 4.1.1

Activity 1.2 UNAS leads 2 trainings with 60 clerics, community leaders, law enforcement staff, with visits to RBWR

- A total of 52 people were trained on the fatwa guidelines. Forty clerics were trained in February 2019, as per our Year 1 report.
- In Year 2, in November 2019, we conducted the second training in Riau province with 12 members of the WWF-supported Tiger Patrol Units (TPUs) and Wildlife Crime Team (WCT). We had originally aimed for 20 participants but BBKSDA was unable to send their representatives due to the breakdown in relationships between WWF and MOEF.



Source: Center for Islamic Studies (PPI), WWF Indonesia, IARI /Infografis: Taufik

**Trained conservation clerics across Indonesia since 2008 = 534;
in Sumatra 85 clerics trained and in Rimbang Baling landscape = 60 clerics, including the 40
trained under this project.**

Annex 4.1.3

Activity 1.3 Training participants sign commitment agreements to highlight fatwa guidelines at least once a month over 3 years to reach 8,000 people through sermons, festivals, community gatherings, women's groups, schools

- These commitments were signed in Year 1 during the training for 40 clerics. In Year 2 our training was only for WWF-supported law enforcement staff so they did not need to sign agreements about preaching the fatwa.
- Throughout Year 2, WWF and PPI-UNAS provided ongoing support and encouragement to the conservation clerics, to continue preaching fatwa messages through mosques, schools, and on religious occasions. For example:
- May 2019: Over Ramadan, facilitated by WWF Indonesia, the conservation clerics of Forkodas visited 6 of the 11 buffer zone villages to preach about fatwa themes on nature protection. Local villagers were enthusiastic about the events and asked that similar events be held this Ramadan. Unfortunately due to the Covid pandemic this was not possible.
- July 2019: WWF organised an event on World Tiger Day in the oldest Islamic school in Rimbang Baling, the Pesantren Syech Burhanuddin Kuntu, with conservation clerics speaking to students

about Islamic teachings on the protection of tigers and other threatened species.

- September 2019: A famous cleric accompanied 5 of the conservation clerics to Aur Kuning village. He gave a sermon before hundreds of villagers and reminded them to love nature and wildlife. He praised Forkodas for their work to raise awareness about the fatwa in a remote area like Rimbang Baling. His visit was documented on [Youtube](#). KH Abdul Somad is a major religious figure in Indonesia and has 830,000 Youtube followers.
- October 2019: WWF Indonesia, the government conservation office BBKSDA in Riau, and the Faculty of Communication and Preaching of Sultan Syarif Kasim Islamic State University based in Riau, conducted a training for 15 clerics in Forkodas to strengthen preaching skills related to the fatwa.
- WWF accompanied Forkodas clerics at an event where they preached on fatwa teachings to 1,500 villagers.
- Four of the conservation clerics attended Dr. Fachruddin Mangunjaya's [book launch](#) on Islam and Nature Conservation in Jakarta. The book is about Islam and Nature Conservation (300 pages) also mentioned and analyse the important about Fatwa.
- November 2019: On one of the PPI-UNAS and Yapeka team M&E visits to target villages, they aired one of the [short films](#) we had created on the fatwa in [Aur Kuning Village](#). Dr. Mangunjaya was also invited by the village leader to preach at their masjid, in commemoration of the birth of Prophet Muhammad, and he gave a sermon on the fatwa to 200 congregants.
- January 2020: WWF facilitated a meeting with Forkodas to develop a work plan for 2020, during which the clerics recommitted to further disseminating the fatwa's teachings. Forkodas has since February 2020 decided to form a foundation (yayasan) so that they may receive charitable donations from government, religious charity (zakat institutions) and civil society.

Annex 4.1.2

Activity 1.4 UNAS distributes pre and post-trainings questionnaires to training participants

- In Year 2 UNAS completed the analysis of the questionnaires of the 40 trained clerics, showing a rise in knowledge about the fatwa from 52% of clerics to 100% after the training. The report is still in [draft](#) but is being refined and will be available in early Year 3.
- In our Year 2 training for 12 law enforcement staff we followed the training with a feedback discussion rather than formal questionnaire. Overall the participants related that the training gave them a new perspective and understanding of conservation. One participant commented, for example, that "In addition to our obligation, we understand that this is a religious responsibility exemplified by the prophets. This training also provides an explanation of the rules of Islam in treating and utilizing animals, both as pets, livestock and those that may be consumed by humans."

Annex 4.1.3

Activity 1.5 UNAS helps Yapeka incorporate fatwa-themed questions into KAP and other householder surveys to understand shift in attitudes towards wildlife trade and wildlife conservation in Yr 3 vs Yr 1

- Completed in Year 1 as per Year 1 report.

Annex 4.3.1

Activity 1.6 UNAS researchers and MSc students carry out sample surveys and interviews to measure against commitments made by training participants to disseminate fatwa messages; to measure shifts in attitudes and behaviours of congregants attending fatwa-themed sermons; of women at women's prayer and community group gatherings; of householders, in Yrs 1, 2 & 3

- The sample surveys to measure this were conducted in November and February 2019 of Year 1, but the researcher became ill and withdrew from her Masters Degree. The work is being carried

forward by Ms. Gugah Praharawati as part of her PhD at the Graduate School on Biodiversity in the Tropics at the Institute Pertanian Bogor (IPB). She is still analysing the results in consultation with her supervisor and is looking to publish her findings. The draft report is in Annex 4.3.1 and will be finalised in August 2020. This report is an addition to the communities baseline report prepared by two external researchers affiliated with the Oxford Martin School's Wildlife Trade Unit and San Diego Zoo, also in Annex 4.3.1.

- From the project partners' ongoing contact with Forkodas in this past year we know from our informal conversations that many of the conservation clerics have intensively disseminated the fatwa messages in their communities, especially during holy days such as Ramadan. In Year 2 we conducted a survey with 17 conservation clerics about how well they feel they have distributed the fatwa guidelines in their community from February 2019 to March 2020. They responded with an estimate that they had disseminated fatwa messages to perhaps 20,000 people in their communities through the mosques, prayer groups, and pesantren and at events, but many of them would have heard the sermons repeatedly so the true number is not clear. For example the main pesantren has 1,200 students and fatwa-based teachings were given about ten times. In Year 3 we will ask the conservation clerics to give more precise estimates of numbers of people reached. This Yr 2 report is in Annex 4.1.4.

The feedback from the conservation clerics highlighted their impression overall that while many in the community are becoming more sensitised to wildlife and conservation issues, many people are still dependent on hunting and collection of forest products to meet basic livelihood needs, and since there is no longer a law enforcement presence inside the reserve there is not a strong deterrent to entering the protected forest. They suggested that in the coming year, law enforcement, livelihood support and more intensive fatwa awareness continue to be strengthened together in order to reduce pressure on the forest and to improve community compliance with conservation regulations.

- One of the first Year 3 activities will be a stronger integration of awareness raising of both the fatwa and of conservation regulations by law enforcement agencies. In the absence of an MOU with WWF, PPI-UNAS and Yapeka will reach out to MOEF/ BBKSDA as soon as they are able to meet with them once Covid-19 restrictions are loosed, in order to encourage them to demonstrate enforcement presence in and around RBWR and to speak with villagers, together with the conservation clerics, about the conservation area and prohibitions on hunting and IWT. BBKSDA has limited capacity for activities in RBWR without WWF support, but we will explore what can be done while the MOU issue is being rectified.

Annex 4.1.4, 4.3.1

Activity 1.7 UNAS completes fatwa-based teachers supplement for pesantren and distributes to local pesantren, regional and national pesantren associations, by beginning of Yr 3

- In Year 1 clerics from the pesantren participated in our fatwa trainings, including clerics from the Pesantren Burhanudin at Kuntu Darussalam village (1200 students).
- In Year 2 the fatwa teaching supplement, [Environmental Education for Islamic Boarding Schools](#), was completed. In Year 3 we will distribute 300 copies to the four pesantren located in our target villages in Rimbang Baling and will disseminate this as an online resource to the national pesantren association in the next year for wider uptake.
- Through separate funding from the USFWS, we distributed a fatwa-themed comic book to one Islamic school, Pesantren Syeh Burhanuddin Kuntu, and in two villages, Aur Kuning and Pangkalan Serai. In Year 3 we will distribute more to the remaining three pesantren in the landscape. We anticipate the comic book to be a good tool for the pesantren community and for youth in our target villages.

Annex 4.1.1

Activity 1.8 UNAS carries out awareness and attitude surveys about the fatwa in pesantren at beginning and end of Yr 3

- This is a Year 3 activity, however as a complement to DEFRA funding, PPI-UNAS successfully submitted a £ grant proposal to the Rufford Foundation during Year 2 to support outreach and monitoring on the fatwa teaching supplement in pesantren, which will begin in Year 3 once Covid-19 restrictions on movement are lifted.

Activity 1.9 UNAS and Yapeka with ARC/WWF UK analyse data from all surveys and use it to inform methodology going forward

- This is an ongoing process of reflection and discussion amongst all project partners.

Annex 4.2.2, 4.3.1 & 4.4.2

Activity 1.10 WWF and UNAS develop input to fatwa-themed community radio shows and create fatwa videos

Videos:

- During Year 2 WWF produced four short videos for clerics on various themes and disseminated them through social media on Whatsapp, Facebook, the WWF Youtube channel and through Forkodas social media. These include:
 1. [Jangan Rusak Bumi \(Dont Destroy the earth\)](#)
 2. [Manusia Adalah Khalifah \(Humand Kind is Khalifah\)](#)
 3. [Mereka Ada untuk Kita \(They are helping us\)](#)
 4. [Burung pun bertasbih \(Bird praise the Lord\)](#)
- The PPI-UNAS team also produced three videos on the fatwa, available on the Center of Islamic Studies UNAS Youtube Channel and Forkodas social media. These include:
 1. [Fatwa MUI No. 4 Tahun 2014](#) : Pelestarian Satwa Langka untuk Keseimbangan Ekosistem (MUI Fatwa about Endangered Species Protection for the Balance of Ecosystem) (3 minutes)
 2. [Perdagangan Ilegal Satwa Langka](#): Rahmat Allah yang Dirampas (IWT: Bestowed God Being Theft) (4 minutes)
 3. [Dai Konservasi](#): Penyambung Lidah Rasulullah (Conservation Clerics: Bringing a Prophetic Mission) (23 minutes)
- All of these films are on WWF and UNAS-PPI websites and were shown on social media, as well as aired in some of our target villages. Please see [this story](#).

Comic Book:

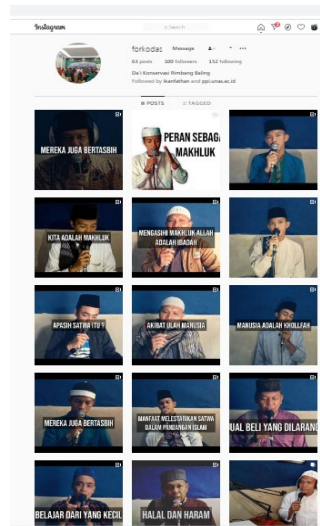
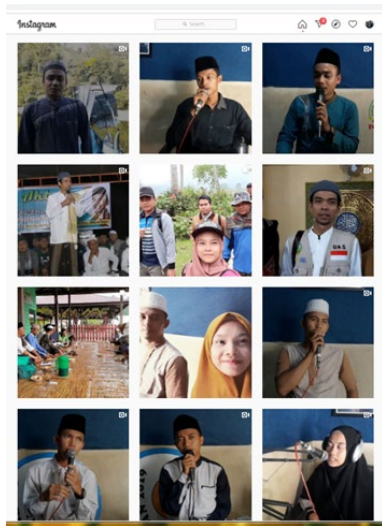
- We produced and disseminated a fatwa comic book aimed at youth in the landscape called “They Praise God” (Mereka Juga Bertasbih). This is particularly useful for remote villages without strong internet signals. [This and all](#) publications and resources on the fatwa are open access materials on the Centre for Islamic Studies (UNAS) website: <http://ppi.unas.ac.id/islam-and-environmental-conservation-publication/>

Radio:

- WWF also supported a [community radio show](#) with the Forkodas Conservation Cleric Forum that aired 19 times from July 2019 through December 2019. Every Friday, clerics broadcasted fatwa-themed sermons and hosted a talk show. The show reached 12 villages in the landscape (including 4 of our target villages that receive radio signals). Excerpts from the shows are posted on the Forkodas social media pages: <https://www.instagram.com/forkodas/>;
- From April to September 2019, 2 public service announcements were released on state-owned radio in Riau province, reaching target villages in the landscape: <https://drive.google.com/drive/folders/13T17ER1ntGBL5XR3IssiM869weW0jjiM?usp=sharing>
- WWF also worked with Forkodas to record a preaching series https://www.youtube.com/channel/UComRuhOOm-PUKTKKvYwd_Aw

Social Media:

- Forkodas has also documented their activities on [Instagram](#).
- <https://www.instagram.com/p/B5m1oZTAIpA/>



Annex 4.1.2

Output 2. By end of Yr 2, 750 households (25% of population; 20% women) in 6 of the 11 priority villages have capacity to pursue diverse and sustainable livelihood activities.

Activity 2.1 Yapeka, WWF, UNAS in coordination with religious leaders hold consultations with community leaders, heads of villages and sub-districts, and with Muslim women’s community groups to explain project and receive initial feedback

- This was mainly a Year 1 activity and we did receive overwhelming support for the project, as per our Year 1 report. In Year 2 we continued to regularly speak with village leaders and community groups to keep them informed of project progress and to receive their feedback on the project. In early November 2019, for example, YAPEKA, WWF and PPI-UNAS held discussions on the project in target villages, along with representatives from Indonesia’s national Islamic Council (MUI). We screened some of the videos we have developed, followed by a discussion with representatives of village government, womens groups, community leaders, customary leaders, and religious leaders. We also held various events with the communities and village leaders as detailed under Activity 1.3. In October 2019, project partners also met with the Community and Village Empowerment Office (PMD) in Kampar District. PMD expressed their full support for the project, as they felt it would improve community knowledge and skills while connecting religious values with biodiversity conservation. They are hopeful that the project can contribute to strengthening sustainable livelihoods for the communities in the target villages.

Activity 1.3

Activity 2.2 Agreements signed with 6 village chiefs to support the project

- Five [agreements](#) were signed in Year 1 and the remaining village signed at the beginning of Year 2. Based on feedback from our regular monitoring and discussions, the villagers and village government are fully supportive of the project and are pleased about how we always communicate and coordinate with them. They have told us that our activities are very much in line with mid-term village development plans to strengthen the capacity of the communities through sustainable livelihoods.

Annex 4.2.1

Activity 2.3 Regular, 6-month monitoring of agreements with 6 villages by Yapeka, WWF, UNAS through site visits and semi-structured interviews and questionnaires

- Yapeka finalised a 6 month report in March 2020.

Annex 4.2.2

Activity 2.4 Yapeka conducts village mapping showing land use, socio-economic conditions (respondents=government, village leaders)

- Village mapping was conducted in Year 1 as per Year 1 report.

Annex 4.2.1

Activity 2.5 Yapeka conducts needs assessments in 6 villages to understand gender sensitivities, village livelihood dynamics, needs and opportunities for sustainable livelihood activities. (Respondents = villagers, and women's consultations and interviews initially done separately)

- Conducted in Year 1 as per Year 1 report.

Annex 4.2.1

Activity 2.6 Yapeka analyses data and produces baseline; develops strategy document in consultation with other partners

- Baseline report conducted in Year 1 as per Year 1 report. This is a synthesis of the village mapping and needs assessment reports that were combined, analysed and used to develop the strategic approach for livelihoods support in the target villages.

Annex 4.3.1

Activity 2.7 Yapeka establishes 5 demonstration plots for use by 6 villages to act as training and learning sites

- In Year 1 we established 5 demonstration plots: 1 in Tanjung Medang (land optimisation for vegetables), 2 in Ampalu (paddy and biogas to develop organic fertiliser), 1 in Aur Kuning (agroforestry), 1 in Pangkalan Serei (agroforestry).
- In Year 2 the project added 2 more: 1 in Kuntu (paddy field optimisation) and 1 in Ampalu (land optimization for vegetables).
- 210 villagers participated in demo-plot activities, including 4 individuals from three poacher families.

Annex 4.2.2

2.8 Yapeka leads 30 small but regular trainings for 750 householders to build sustainable livelihoods skills

- During this year Yapeka held 16 sustainable livelihood skills trainings on composting, biogas and slurry application, agroforestry, vegetable gardening and sustainable agriculture in five of the six villages targeted for livelihoods activities. These included Ampalu, Aur Kuning, Pangkalan Serei, Tanjung Medang and Terusan villages. Because we had less interaction with one of our target villages, Batu Sasak (because most of its families left the area due to its remoteness and due to bad flooding), we brought on Terusan instead, a neighbouring village that was not an original target village but was interested in participating. However we will still include the few remaining families in Batu Sasak in Year 3 activities.
- [The trainings were attended by 340 households](#) including members of 3 known poacher families from three of the target villages ([Photos of poacher families involved in livelihoods activities](#)). Although our livelihoods support is aimed at 6 of the 11 villages, in Year 3 we will approach the other poacher families located across all 11 villages to participate in the livelihoods activities as extra incentive for them to transition away from poaching.
- Combined with Year 1 training we held a total of 19 trainings for 395 people of the 750 target.

- The project also facilitated exchange visits for women's groups in one village (Tanjung Medang) on managing vegetable commodities to support their families, and supported women's groups to grow herbs for traditional medicine. Pangkalan Serei and Aur Kuning villages in particular are far from the capital city of Kampar Kiri Hulu Sub-district, and these herbs can provide medicine at times when families cannot go to hospital.
- Overall we reached just over half of our target under this activity due to delays during the dry season from forest fires and haze problems, making it hard to move around. Another challenge was water collection in this last dry season. The project helped villagers access water reservoirs, but there was not enough to supply all the demo-plots. In some areas rubber trees burned and due to all of these hardships, villagers did reportedly go into the forest to collect timber and non-timber forest products to support themselves and there were also some reports of hunting, most reportedly for subsistence (deer species) but in some cases for sale (especially birds).
- We will hold the remaining trainings with the remaining households in Year 3, as soon as we are able to organise trainings again when restrictions on movement from the Covid-19 pandemic loosen.

Annex 4.2.2

2.9 Yapeka chooses subset of villagers who demonstrate strong skills, for participation in training of trainers, so that they can train others in the community in the future in sustainable livelihood skills

- In this period Yapeka chose this group, primarily from Muslim women's family welfare groups and from farmer groups. We expect 21 people to become trainers, 9 of them women.

Output 3. By end of Yr 3, minimum 30% rise in income in 750 households in 6 villages resulting from switch to diversified and sustainable livelihood activities

Activity 3.1 Yapeka carries out quarterly monitoring reports to assess progress on livelihood activities in 6 villages

- Yapeka has been carrying out quarterly reports to monitor the impact of sustainable livelihood activities in the targeted villages.
- Yapeka's summary report demonstrates a rise from the pre-project baseline income, mostly from rubber sap production, of IDR 965,000/month, to: IDR 1,126,000/month for vegetable production; IDR 1,008,750/month for paddy; and 1,195,00/month for rubber. This represents a 17% rise in income per month for vegetable produce, a 12% rise in income per month for paddy and a 24% rise income per month for rubber. At the same time, we saw a decrease in expenses for target households of 100% for vegetables, 20% for fuel/LPG (3kg) and 27% for fertiliser.

Annex 4.2.2, 4.2.3

Activity 3.2 Yapeka provides ongoing capacity building at demo plots and on community land based on feedback from quarterly monitoring reports

- Yapeka has continuously supported local community efforts at the demonstration plots to increase their capacity through discussions, receiving community feedback.

Annex 4.2.2, 4.2.3

Activity 3.3 Yapeka carries out KAP surveys at beginning and end of project

- Yapeka and UNAS carried out a baseline survey in the target villages in Year 1 and will conduct another at the end of Year 3.

Annex 4.3.1

Output 4: By end of Yr 3, >50% of the 12 poachers identified in RBWR buffer zone stop hunting and shift to alternative livelihood activities

Activity 4.1 Agreement signed with hunters from 11 villages designating them as community liaisons in reporting wildlife crime, and training and equipping them with community-based app on smartphone

- During the first year, our focus was primarily on outreach to the general community population in the 11 target villages to earn their support and participation in the project, to collect socio-economic data from these communities, and to train local Muslim leaders in the fatwa for dissemination in their communities. The TPUs also began monitoring the poachers and middlemen and developed a strategy for outreach to them. This groundwork helped us in Year 2 to reach out to known poachers and their families. Two members of the WWF-supported TPU teams are assigned the role of approaching and interacting with the poachers and they are making steady progress as building trust and gaining the support of these poachers takes time and continuity.
- Before this project began, WWF had identified 12 wildlife perpetrators in the 11 villages (10 poachers, 2 middlemen). In Year 2, 3 poachers (initials TK, SO and OP) committed to stop poaching and to report wildlife crime to the TPUs, tasked with gathering intelligence, confiscating snares and monitoring wildlife crime in the Rimbang Baling Wildlife Reserve landscape. TK has signed a formal letter of commitment to stop poaching in the presence of the head of the conservation management unit for Rimbang Baling of the government conservation agency BBKSDA. SO and OP have not signed such letters yet, mainly due to the cancellation of WWF's MOU with the MOEF, but they have demonstrated their strong commitment to stop poaching and WWF is actively working with them as informants to gather data on wildlife crime, for which they receive some compensation. They have also agreed to help persuade other poachers to commit to zero poaching and to join community IWT monitoring efforts.
- Two additional poachers (FR, AR) have also expressed their willingness to join the project and WWF is in discussions with them about becoming monitors with the TPU. According to the TPUs, these 2 poachers have stopped wildlife trade activities. Communication with the remaining 5 poachers (especially 3 of them) has been more challenging as they are not very open at this point to working with our team. However, 2 of the 5 seem to have switched from hunting to illegal logging, perhaps because they know the TPUs are operational now and are monitoring their activities. We are exploring other avenues through which to reach out to them, including through the conservation clerics.
- This brings the total to up to 7 of the 10 poachers in the 11 villages having at least temporarily stopped hunting during Year 2.
- Two smartphones will soon be given to the two ex-poachers now working as informants, but for the most part WWF has determined that this is not always the most effective way to report wildlife crime from many of the target villages due to the remote nature of the area and the poor internet signal. The TPUs have trained the ex-poachers in intelligence gathering and reporting safely to the TPUs. They meet regularly face to face in very secure circumstances to protect the identities of all involved.
- Two of the 3 ex-poachers are now working with the TPUs as informants. One ex-poacher (TK) now runs a grocery stand out of his house and the other two hunters working with the TPUs are compensated for their monitoring work. TK's daughter and son in law participate in our sustainable livelihoods activities, as do two other members of two other poachers' families. In Year 3 we will try to engage more of the poachers families in sustainable agriculture activities.

*Confidential reports so not included in Annex



FR, a poacher turned community IWT monitor, sells food from a grocery stand at his home and plants vegetables in his home garden to replace income from poaching (March 2020)

Output 5: By end of Yr 3, wildlife crime monitoring in 11 target villages strengthens formal law enforcement detection efforts

Activity 5.1 Community awareness raising through mosques and community forum advocating reporting to community liaison on suspicious activity related to IWT

- The conservation clerics group, Forkodas, continued to disseminate fatwa messages through mosques, Islamic school, religious gatherings and through community radio in Rimbang Baling. Occasionally the clerics and villagers will let the TPUs know if they find any wildlife use in the community.

Activity 1.3, Annex 4.1.4

Activity 5.2 Community TPU liaisons begin to record IWT data and send to TPUs, who share info with law enforcement. WWF follows up on cases.

- The TPUs patrol in the landscape for 15 days per month in order to detect threats to tigers and other wildlife and to monitor other illegal forest crime. This unit comprises WWF staff, local people, and when the MOU was active, staff from MOEF. The local people who are members of the TPUs either live in the villages or are closely connected to the village communities. They remain on alert for information on wildlife crime and communicate what they hear to the TPUs in a highly secure way (only the TPUs know their identity).
- The TPUs have started to collect helpful information from the poachers turned community monitors. For example, from July to December 2019, it helped the TPUs confiscated 1 tiger snare and 8 prey snares inside the reserve. But from January to April 2020, after WWF’s MOU was terminated, the TPUs patrol only in the buffer zone, especially in the two villages of Kebun Tinggi and Lubuk Bigau where they know poachers are most active. In the buffer zone they are allowed to operate through coordination with the local authority, the Forest Management Unit of Kampar Kiri (KPH) which manages non-conservation forest. This government body has been very enthusiastic about our work. Informally there is still good relationships with BBKSDA Riau especially on urgent matters.
- The TPUs have been gathering information on IWT dynamics there through their informant network, and are beginning to confiscate snares and monitor known offenders. Community members are also relaying information to the TPUs on the presence of tigers in the surrounding forest, confirmed by signs detected by the TPUs on their patrols. During this reporting period, for example, the TPUs received information from one of the informants about the sale of tiger bone and teeth to West Sumatra, from a tiger hunted by a poacher in Lubuk Bigau. The WWF-supported Wildlife Crime Team (WCT), which tracks IWT networks in Riau province, has been tracking this information and is trying to collect enough evidence to hand the case over to law enforcement authorities, including Riau BBKSDA, KPH and the police, who will follow up with raids and arrests as necessary.
- In February 2020, WWF also launched [a collaboration](#) with the Kuantan Singingi District Attorney’s office, which includes activities to take preventative action on wildlife crime by raising awareness in Riau province, including the RBWR landscape, of laws and regulations related to the protection of wildlife and natural resources. This includes working with the conservation

clerics and the Islamic Council (MUI) from Riau province to raise continued awareness about the fatwa. Due to the Covid 19 pandemic, however, activities have been postponed.

- WWF Indonesia discussions with the MOEF have been positive and they are hopeful that the MOU will be restored early in Year 3.

Annex 4.4

Activity 5.3 WWF monitoring of agreements with former poachers from 11 villages

- WWF regularly monitors the activities of the 3 poachers who are now working as community IWT monitors.

*Confidential reports so not included in Annex

Activity 5.4 WWF analyses IWT data collected from 11 villages in conjunction with law enforcement agency and TPU reports

- The TPUs keep regular but confidential reports on the intelligence they are collecting from local informants. The information generated is complementing WWF's larger efforts in Riau province and Sumatra to understand trade levels and dynamics. Our Year 3 final report will be compared to our baseline report from Year 1.

Annex 4.4

Output 6: By the end of Yr 3, research results and best practices are consolidated and shared by ARC/ WWF UK and partners for replication in other wildlife trade areas

Activity 6.1 Consortium partners issue recommendations to 11 village governments on livelihood and wildlife trade programmes for integration into village development plans

- This is a Year 3 activity but we have ongoing discussions with village governments to keep them informed about our project, and how livelihood activities can be integrated with their village development plans.

Activity 6.2 UNAS finalises fatwa training kit for conservation and development groups

- This is a Year 3 activity but UNAS has created most of the content, which can currently be used freely by other groups and is posted on the UNAS-PPI website. <http://ppi.unas.ac.id/islam-and-environmental-conservation-publication/>

Books:

- Guide book for Preachers on Wildlife Protection for the Balance of the Ecosystem ([Bahasa Pdf](#))
- Sermons for Wildlife Protection for the Balance of the Ecosystem ([Bahasa Pdf](#))
- Module: Islam, Creation and Conservation ([Bahasa Pdf](#))
- Module: Islam for Nature Conservation ([Bahasa Pdf](#))
- Module: Environmental Conservation Education for Pesantren ([Bahasa Pdf](#))
- Comic book: They Praise God (Mereka Juga Bertasbih) ([Bahasa Pdf](#))

Posters and Brochures:

- Wildlife Posters: Wildlife Protection for the Balance of the Ecosystem ([JPG](#))
- Brochures Mengintip Anugerah di Rimbang Baling Project Target Species ([Pdf](#))

Videos:

- [Tutorial for Conservation Training for clerics to understand some prinsipal of Islamic ethics for conservation](#)
- [Perdagangan Ilegal Satwa Langka: Rahmat Allah yang Dirampas | Illegal Wildlife Trade of Endangered Animals: God's Grace is Deprived](#)
- [Dai Konservasi: Penyambung Lidah Rasulullah](#)

- [Fatwa MUI No. 4 Tahun 2014: Pelestarian Satwa Langka untuk Keseimbangan Ekosistem](#)

Annex 4.1.1, 4.1.2

Activity 6.3 ARC with partners submits journal article(s) to national and international publications

- Two articles were published during the periods of reporting:
 1. Mangunjaya, F.M., C. Elkin, G. Praharawati, I. S. L. Tobing & Y.R. Tjain. (2018). Protecting Tigers with A Fatwa: Lesson Learn Faith Base Approach for Conservation. *Asian Journal of Conservation Biology*. July 2018. Vol. 7 No. 1, pp. 78-81 (Pdf) https://www.ajcb.in/archive_july_18.php
 2. Mangunjaya, Fachruddin M & Gugah Praharawati. (2019) Fatwas on Boosting for Environmental Conservation in Indonesia. *Religions* 2019, 10(10), 570; <https://doi.org/10.3390/rel10100570>

Annex 4.1.2

Activity 6.4 ARC and partners share project results at national and international conferences and meetings

From April 2019 to March 2020 we raised awareness about the project widely, both inside and outside Indonesia, in the following forums:

- Session entitled Islamic Approaches for Conservation in Indonesia at the [International Congress for Conservation Biology \(ICCB 29\)](#), Kuala Lumpur, 22-25 July 2019. Dr. Mangunjaya of UNAS and Chantal Elkin from WWF UK presented on our project and had good feedback from participants. Chantal, in her role as President of the Religion and Conservation Working Group at the SCB, supported one of the main plenary sessions of the meeting, featuring 4 faith leaders including the head of the environmental department of Indonesia's national Islamic Council, one of our main project partners. We also aired during the plenary a 6 minute [film](#) on faith and conservation that includes this project, and which has been widely shared since then: https://www.youtube.com/watch?v=eM3SXHTJ7_k
- 1. Our work raised interest with another donor who is, as a result, funding a new two year project with WWF, UNAS and Planet Indonesia using Islamic approaches in reducing the songbird trade in West Kalimantan.
- 2. Speaker Workshop, GreenFaith's International Network Meeting, New York 23-25 May, 2019. Conducted by GreenFaith, New York.
- 3. Loka Initiative Symposium: Faith in Action for a Flourishing Planet, May 28–30, 2019 in Madison, University of Wisconsin, USA.
- 4. [Training on the fatwa for 20 clerics](#) near the Bukit Barisan Selatan National Park in Sumatra, 1-3 July 2019.
- 5. [Lecture](#) on the role of Islam in conservation, at the Institute Alam Sekitar dan Pembagunan (LESTARI), Universiti Kebangsaan Malaysia (UKM), 17 July 2019.
- 6. Lecture on the role of Islam in conservation at the Jabatan Pengajian Sains dan Teknologi, Fakulti Sains, Universiti Malaya (UM), 19 July 2019.
- 7. Invited Speaker at the International Conference for Religion Law, Nature and Culture for Achieving Sustainable Development Goals, Univesitas Nasional Jakarta, 29 October 2019. [\(News\)](#)
- 8. [Lecture](#) on the role of Islam in conservation with BRG, 23-27 November 2019.
- 9. Workshop training on Islamic fatwas and habitat protection for 90 clerics from Riau and South Sumatra where the Peatland Restoration Agency (BRG) is working. Facilitated by PPI-UNAS, MUI and sponsored by BRG, 11-14 December 2019.
- 10. Presentation on Becoming an Environmentally Friendly Pesantren (Ecopesantren), Pondok Pesantren Darussala, West Java, 11-12 January 2020.
- 11. Lecture on Islam and the Environment, Islamic University in East Java, 19 January 2020
- 12. Lecture on Islam and the Environment, UIN Sultan Maulana Hasanuddin, Banten, West Java, 28 February 2020
- 13. [Sharing Session at SIDA's People and Planet – Faith in the 2030 Agenda meeting](#), March 16-18, 2020: a digital learning meeting with six countries: Harnosan/ Sweden, Nairobi/Kenya, Sarajevo/Bosnia and Herzegovina, Jakarta/Indonesia, Pretoria/South Africa and Amman/Jordan.

14. UNEP's [Interfaith Rainforest Initiative launch in Indonesia](#), January 2020. Dr. Mangunjaya is on the advisory board of IRI and has shared our work widely in this capacity. IRI is a platform for religious leaders to work hand-in-hand with indigenous peoples, governments, civil society organizations and businesses on actions that protect rainforests and safeguard the indigenous peoples that serve as their guardians.
15. Chantal Elkin of WWF UK has shared our project activities and results to date when meeting with international faith and conservation partners. In March 2020, for example, she shared this project with a meeting of 20 faith groups active at the UN who are interested in nature conservation. WWF's Beliefs & Values Programme is actively coordinating with partners like UNEP's Faith For Earth Initiative and other groups to highlight faith and conservation approaches including this project and internally within WWF this project has raised interest from other WWF global offices working in Muslim contexts to explore how Islamic approaches to wildlife trade and other issues could benefit their conservation strategies.

Activity 6.5. UNAS shares project progress with the Siaga Bumi multi-faith forum on the environment at regular meetings to stimulate action on wildlife trade by other religious groups; shares progress regularly with government, conservation and civil society groups; All partners put up project news on websites, media/ social media at key milestones throughout the project, and particularly at end of Year 3 with project results.

- Dr Mangunjaya regularly updates the national Islamic council (MUI), civil society and academic groups (as noted above) and has shared this project with the multi-faith environment forum, Siaga Bumi, such as in March 2020, when he gave a presentation to Hindu, Christian, Buddhist and other religious groups entitled "Tackling Illegal Wildlife Trade in Muslim Communities". PPI-UNAS also shares our work progress with the Indonesian government's National Peatlands Restoration Agency, as it is working with them to create awareness about a fatwa on preventing peatland and forest fires.
- WWF has featured this project on its internal website for the Beliefs & Values Programme and featured it in its internal and external webinars.
- WWF's Beliefs & Values Programme is supporting the development and launch early in Year 3 of a new, open access, one-stop-shop web portal on religion and conservation. Our project will feature prominently on the web platform and the training and educational resources developed will be freely available. The portal is designed to be highly user friendly, navigable and a key resource for conservationists, academics and faith groups as well as for the general public. It is also designed to be a platform through which faith and conservation actors can exchange information, learn about best practices and connect with each other in new partnerships. We anticipate this will be a great avenue to share our experiences under this project so others can learn from it and replicate and adapt successful approaches.

Some recent news related to the project include:

- UNEP Report. Faith for Earth Dialogue Environment Assembly 4 Synthesis Paper: A Synthesis Paper based on the presentations and discussions of the Faith for Earth Dialogue held during the United Nations Environment Assembly 4 (11-15 March 2019, Nairobi, Kenya) (see p. 5) https://reliefweb.int/sites/reliefweb.int/files/resources/Faith_Earth.pdf
- Landscape News includes news about the activities of the Center for Islamic Studies headed by Dr. Fachruddin Mangunjaya and his efforts to train thousands of religious teachers in providing increased capacity for their knowledge of environmental conservation and climate change. The news stated that "The combination of one's beliefs involving faith, education and the environment is now changing the landscape of Southeast Asia." <https://news.globallandscapesforum.org/42674/eco-pesantren-movement-takes-islamic-perspective-on-nature-conservation/>
- BBC Online covers the action of peatland clerics trained by PPI UNAS in collaboration with Peatland National Agency –BRG and MUI, <https://www.bbc.com/future/article/20200311-can-green-islams-environmental-fatwas-help-climate-change>
- Deseret USA: <https://www.deseret.com/indepth/2019/8/14/20802442/religion-global-environmental-crisis-climate-change>

Key Websites and Social Media platforms where information on the project is featured:

Websites: <http://ppi.unas.ac.id/>
 Facebook: <https://www.facebook.com/PPIUNAS/>

Twitter: https://twitter.com/ppi_unas

Istagram : <https://www.instagram.com/ppi.unas.ac.id/>

Youtube: <https://www.youtube.com/channel/UCfG0jEwjz7Z6-eaxUHOABdw/videos>

During the Covid-19 pandemic, fatwa-based messaging was featured in some online programmes including:

- The [Ecomasjid](#) Youtube channel featuring a morning sermon
- Indonesia's Peatland Restoration Agency (BRG) hosted a public webinar on protecting the environment. Please see BRG's Youtube channel featuring [webinars and videos](#) on Islam and environment. UNAS-PPI has been a partner of BRG on raising awareness about another fatwa on stopping forest and peatland fires that was requested by the MOEF following the fatwa on wildlife trade. See here for a [video](#) featuring Dr. Mangunjaya.
- Universitas Nasional also conducted [a series of online Friday sermons](#), including the topics of illegal wildlife trade and zoonotic disease, and Islamic perspectives in conservation.

Annex 4.1.2

Activity 6.6 UNAS integrates lessons learned into UNAS curriculum by developing a fatwa-module and new religion and conservation course in the Post Graduate Programme in the Faculty of Biology

- Dr. Mangunjaya has begun to integrate the lessons learned from fatwa approaches to conservation into lectures for the existing class on Nature Conservation, Environment and Conflict, for the Biology Master Degree, School [of the Graduate Program at UNAS, \(Syllabus Here in Bahasa\)](#). However, UNAS-PPI is still assessing whether to create a distinct course on conservation and religion.
- Dr. Mangunjaya also developed a new course for the Faculty of Philosophy and Civilization (Fakultas Filsafat dan Adab), at the Sheikh Maulana Hasanudi Islamic University, in Banten, West Java, within the Bachelors Degree programme in Islamic studies ([Syllabus Ecotheology](#)). This is the first Islamic university in Indonesia to adopt such a curriculum.

Annex 4.1.2

3.2 Progress towards project Outputs

Output 1. By end of Yr 3, 8,000 (49%) people in 11 buffer zone villages understand the fatwa's prohibition on IWT and provincial IWT laws, and relate wildlife conservation to their core religious values:

At the beginning of our project there was very little understanding of the fatwa in our target villages. By the end of Year 1, 40 clerics in the 11 villages were trained on the fatwa guidelines and committed to preaching its teachings to 8,000 people in their communities. Our post-training questionnaires demonstrated that all of the clerics had a good understanding of the fatwa's Islamic teachings on protecting species and habitats, from a baseline of 52% before the training.

Since then and throughout Year 2 the clerics have been regularly preaching and spreading awareness about the fatwa in the target villages. They have reported preaching to 20,000 people to date, although many of them will have attended sermons, events and classes more than once so in the coming year we will attempt more accurate estimates. In addition to the clerics' efforts we have supported the production and airing of videos and radio shows, organised village level events, and created awareness raising tools such as comic books and teaching supplements. We feel we are on target to reach this output by the end of Year 3.

We have conducted a baseline study of community awareness and attitudes related to the fatwa and to conservation issues. This is a combination of the report completed by two external researchers affiliated with the Oxford Martin School's Wildlife Trade Unit and San Diego Zoo, as well as research conducted by UNAS, and Yapeka's KAP survey. UNAS is still refining its part of the report, to be completed by August 2020. UNAS also conducted a survey of 17 conservation clerics in Year 2 which gives some of their impressions of awareness levels in the communities.

Output 2. By end of Yr 2, 750 households (25% of population; 20% women) in 6 of the 11 priority villages have capacity to pursue diverse and sustainable livelihood activities:

Prior to our project, villagers were dependent on unstable rubber production supplemented by collection of forest products and hunting. There had been no capacity building efforts in the target villages to improve and diversify sustainable livelihoods.

Under this project to date, Yapeka has held 19 trainings on sustainable agriculture, the majority in Year 2, provided on the ground support to farmers through demonstration plots, and has organised community feedback discussions and regular monitoring. The feedback from villagers is that these initiatives have helped them gain knowledge and skills to reduce their expenses and add to their income and they are keen to continue.

Sustainable agriculture demonstration plots have been used throughout Year 2 as learning sites that can later be replicated on farmland. Vegetables are being harvested, and organic fertiliser from the biogas is being used for paddy, vegetable, rubber and agroforestry plots. Planting of dragon-blood trees between rubber trees, more valuable than oil palm, and orange trees, is being tested with almost 100 households, but this is a longer term activity as fruits are only harvested after several years.

By the end of Year 2 we had reached just over half of our target for this period for the trainings (19 training sessions with almost 395 households = 53% of 750 households target), with 87% participants being women.

We also reached a third of our target for participation in the demonstration plot activities. We didn't meet our full target yet, but included 210 households (i.e. 28% of 750 households target), due to dry season fires and Covid-19 slowing down progress. We again exceeded our estimates of women's participation, as 66% of participants in demo-plot activities were female. Four members from three poacher families living in the target villages have participated so far in vegetable gardening (in Tanjung Medang) and agroforestry (in Aur Kuning and Pangkalan Serei).

If the pandemic restrictions on movement are eased early in Year 3 the team is confident that the remaining households will be trained in the skills they require to diversify into sustainable livelihood activities.

Annex 4.2.2

Output 3. By end of Yr 3, minimum 30% rise in income in 750 households in 6 villages resulting from switch to diversified and sustainable livelihood activities

In Year 2 so far, we have seen improvements in income and a move into diversified livelihood sources in test sites in our 6 target villages. For example, in our pilot sites we saw a rise from the pre-project baseline income, mostly from rubber sap production, of IDR /month, to: IDR /month for vegetable production; IDR /month for paddy; and /month for rubber. This represents a 17% rise in income per month for vegetable produce, a 12% rise in income per month for paddy and a 24% rise income per month for rubber. At the same time, we saw a decrease in expenses for target households of 100% for vegetables, 20% for fuel/LPG (3kg) and 27% for fertiliser. These pilot initiatives show promise for expansion within our target villages, which are some of the poorest in Riau province.

There are challenges for project implementation, however, that include limited land availability around villages that can be used for agriculture, especially for the village inside Rimbang Baling Wildlife Reserve (Aur Kuning); the need for fences to protect crops from livestock; an overall low level of capacity on agriculture plantation management, which requires ongoing training and support; and project staff access issues to these communities from natural disasters like floods or fires or health crises like Covid-19.

The feedback we have received from village government and community groups this year is that the programme is very useful and they would like to keep building village capacity on sustainable livelihood skills. They already feel they can manage their resources better than before, and that their expenses are reduced and income is up in the pilot areas and we are trying to align as much as possible with village development plans and to discuss how to overcome some of the challenges. Despite dry season and Covid-19 delays, if freedom of movement is regained in early Year 3 the team feels it can achieve this output. However, if there are major delays we will have to lower this target.

Output 4: By end of Yr 3, >50% of the 12 poachers identified in RBWR buffer zone stop hunting and shift to alternative livelihood activities:

Our baseline assessment reported 12 wildlife crime perpetrators (10 poachers, 2 middlemen) operating in the 11 target villages. To date 3 poachers have committed to stopping illegal hunting and two are working as community IWT monitors with the project partners. We are in discussion with 2 others who have expressed their desire to work with our team. Four individuals (from the families of 3 of the 10 poachers) have also begun to take part in sustainable agricultural activities. Two more hunters have reportedly switched to illegal logging activities. We have not reached out to the middlemen but are monitoring their activities. We are optimistic that we will be able to reach our target of working with 6 of the wildlife perpetrators by the end of this project. All together up to 7 of the 10 tiger poachers in the target villages have at least temporarily stopped illegal hunting activities in Year 2.

Activity 4.1

Output 5: By end of Yr 3, wildlife crime monitoring in 11 target villages strengthens formal law enforcement detection efforts:

Detection efforts have been strengthened in this project, particularly in the last year. At the beginning of our project there was no regular monitoring of IWT occurring on a regular basis in the 11 target villages. The WWF-supported TPUs now patrol 15 days a month in the RBWR landscape. They had previously identified 12 hunters and dealers in the area, but had not reached out to community members and poachers to help report on wildlife trade.

In Year 1 our project partners developed good relationships with many community members in these villages through our work with religious leaders and communities and through our livelihoods support programme. The ground was softened, so to speak, for WWF's teams to approach known poachers to join our project, and to encourage villagers to report suspicious behaviours.

The TPUs are now regularly monitoring the activities of the 10 known wildlife poachers and 2 middlemen in the 11 target villages, as well as 14 known perpetrators who act either as traders, middlemen and even ivory craftsmen in the Rimbang Baling landscape. There is still much work to be done to build trust with the hunters and community members and to encourage them to regularly report any useful information, but we are pleased that we are gaining traction.

As a result, the TPUs have been steadily gathering valuable information on wildlife crime in the landscape, including snaring activity, and intelligence gathering, such as the sad report recently of a tiger having been hunted with parts sold to West Sumatra. Although tiger poaching is a main focus for the investigation teams, they are also gathering information on the poaching of other threatened species, for example, new information on 26 bird hunters in the landscape. We know that traders will go to the homes of villagers, in some cases, to buy birds.

Since January and the termination of WWF's MOU, the TPUs are operating only in buffer zone areas including our target villages. Through our project they have been able to detect wildlife crime activity inside and outside the reserve, so the efforts of the past year have indeed strengthened detection of wildlife crime and is strengthening law enforcement efforts by adding better understanding of local and provincial wildlife trade levels and dynamics. However, wildlife crime persists in RBWR as the TPUs are unable to take enforcement action in the reserve itself until a new MOU is in effect.

One of the first Year 3 activities will be outreach to MOEF/ BBKSDA by PPI-UNAS and Yapeka, in the absence of an MOU with WWF, to encourage this government agency to demonstrate an enforcement presence in and around RBWR. They will also encourage the BBKSDA to speak with villagers, together with the conservation clerics, about the conservation area regulations and prohibitions on hunting and IWT. WWF also has a new MOU with the attorney general's office and together with the conservation clerics they will raise awareness in the target villages about the fatwa and official regulations as soon as the Covid-19 regulations enable freer movement. Dr. Mangunjaya is also on the advisory board of a new local foundation called the Archipelago Wildlife Foundation (Yayasan Satwa Liar Nusantara), supported by WWF Indonesia in Riau as a way to strengthen conservation objectives in Sumatra while the MOU issue is being clarified.

Output 6: By the end of Yr 3, research results and best practices are consolidated and shared by ARC and partners for replication in other wildlife trade areas:

We have had many opportunities in the last year to share our project activities and results to date with conservation and faith partners in Indonesia and internationally, as per Section 1. We will continue to share our learning throughout the next year and at the end of Year 3, once we have conducted our final evaluation, we will share our final results as widely as possible in order to promote replication and adaptation in Indonesia and other Muslim wildlife trade hotspots globally. WWF UK is supporting the development and launch by September 2020 of a 'one stop shop' web portal on religion and conservation and this project will feature prominently as a key resource. It will ensure that resources developed under this project are freely available and easy to access.

Annex 4.1.2

3.3 Progress towards the project Outcome

Outcome: IWT is reduced >50% across 11 Muslim villages near RBWR by connecting core religious beliefs to wildlife protection, and replacing IWT benefits with values-driven, sustainable livelihood alternatives

Our team is optimistic that we will reach this target outcome related to the indicators below. However, this is also dependent on how long the Covid-19 pandemic persists in Indonesia and therefore how long freedom of movement is curtailed.

Indicator 0.1 By Yr 3, >50% of poachers in 11 villages near RBWR stop participation in wildlife trade (baseline = 10 commercial poachers + 2 middlemen + local opportunistic poachers)

At the beginning of our project we identified 12 wildlife perpetrators in our 11 target villages. At the end of Year 2, three hunters have committed to stop poaching, and two more are interested in working with the TPUs. Therefore by the end of Year 2 at least five poachers have at least temporarily stopped illegal wildlife trade activities. Another two seem to have moved into illegal logging rather than hunting, perhaps because they are conscious of the TPU's stepped up monitoring of illegal wildlife trade in the buffer zone. We continue outreach to the remaining hunters and are hopeful that at least one more will commit to stop hunting, for a total of six, which is our minimum target.

Although we have made good progress in reaching out to known poachers in the villages, we still need to cultivate these relationships and ensure that ex-poachers do not participate in other illegal activities to replace lost income. Three poacher families are already involved and benefitting from support for alternative livelihood activities, which we hope will demonstrate that a secure living can be gained by legal and sustainable activities rather than from poaching and other illegal activities. A general sensibility in the target communities about how their religious values and teachings underline protection of wildlife appears to be growing through all of the fatwa outreach the conservation clerics are conducting regularly through mosques, schools, prayer groups and on religious festivals. We are pleased that we seem to be making progress but will have a better indication of how these approaches all complemented each other when we do our evaluation at the end of Year 3.

Activity 4.1

Indicator 0.2 By end of Yr 3, poaching linked to 11 villages of target species falls by >50% (existing baseline = 2 tigers/yr; 1 bear/yr – and baseline for other species completed by WWF by June 2018)

We have completed a baseline report of pre-project hunting (snare) incidents to compare with end of project reports. WWF has clarified that the pre-project baseline for tiger poaching in Rimbang Baling was 2 on average /year and 1 bear/ year (7 bears from 2013-2018). End of Year 2 records indicate 1 tiger and zero bears killed. In Year 1 patrols found 34 tiger snares and 7 prey snares compared to 1 tiger snare and 8 prey snares in Year 2 (calculated only to January 2020 so far). We attach the baseline hunting report compiled by our partners affiliated with the Oxford Martin School and San Diego Zoo.

Also in Year 2 WWF through separate funding completed a report of their full coverage camera trapping in Rimbang Baling, which generated 1,542 tiger photos. They identified 23 tigers (12 males, 7 females) in the landscape. This study also generated good data on other wildlife and tiger prey. Our final Year 3 report will be compared to our baseline from Year 1.

Annex: 4.4

Indicator 0.3 By end of Yr 3, 60% of sample households (10% sampling) in 11 villages demonstrate strong conservation awareness and willingness to abide by IWT fatwa and IWT laws for RBWR (baseline = no understanding of fatwa; 40% surveyed in 2015 did not know about the existence of RBWR, 80% did not know about RBWR conservation programme)

We completed our baseline report of awareness in the target villages about the fatwa and conservation regulations. The UNAS section of the report is in draft and will be finalised by August 2020. In Year 3 we will strengthen integration of Islamic approaches into our interventions with the 10 poachers where appropriate by involving the conservation clerics, and they will also intensify their messages to villagers to report on wildlife crime. We will also include clerics in village discussions when government law enforcement authorities visit the villages. We believe these approaches will strengthen community awareness in Year 3 and compliance with fatwa guidelines and conservation regulations.

Annex: 4.3.1

Indicator 0.4 By end of Yr 3, minimum 30% rise in income in 750 households in 6 key villages to IDR 1,254,500/month resulting from switch to sustainable livelihood activities (baseline = IDR 965,000/month)

As stated in Section 3.2, in our pilot areas we have seen a 17% rise in income per month for vegetable produce, a 12% rise in income per month for paddy and 24% rise income per month for rubber, as well as a reduction in household expenses. Although we have made promising progress on sustainable livelihoods support in target villages, should the Covid-19 restrictions stay in place for much longer, we will have to reduce our goal of a 30% rise in income for target households.

Annex: 4.2.2

3.4 Monitoring of assumptions

Outcome: IWT is reduced >50% across 11 Muslim villages near RBWR by connecting core religious beliefs to wildlife protection, and replacing IWT benefits with values-driven, sustainable livelihood alternatives

Assumption 1: The government management authorities of RBWR, village authorities, Muslim clerics, community leaders and villagers cooperate with project partners to reduce illegal wildlife trade

- This has proven to be true so far, all stakeholders are very supportive of the project as detailed in Section 3.1. The one complexity we've had to work with this year, however, is the cancellation of WWF Indonesia's MOU with the MOEF, and the subsequent lack of enforcement presence inside RBWR. In Year 3 we are therefore approaching the MOEF through partners PPI-UNAS and Yapeka, and WWF is working with other government authorities in the RBWR buffer zone.

Assumption 2: WWF and law enforcement agencies are able to adequately monitor change in poaching activities/ number of poachers in 11 villages

- During this period WWF Indonesia's MOU with the MOEF was revoked in January 2020 and they are in negotiation to develop a new one, which we expect soon. Since January WWF has not been able to operate inside RBWR, and there is therefore a weak deterrent to wildlife crime in the park. However, the TPUs are allowed to work in the buffer zone, where most of the 11 villages are located, and therefore we are still collecting data on poaching inside and outside the park as much as possible, through our intelligence networks in the buffer zone.

**Here we add an additional assumption:* Project activities are not delayed by environmental factors.

- Two developments arose in Year 2 that has slowed our progress overall. One was the toxic haze that covered Sumatra due to forest and peatland fires from August until late October 2019. Some of the work to be done by the UNAS team, which needs to travel from Jakarta to Sumatra, was delayed until November as a result. This travel was mainly related to conducting additional awareness raising activities with target villages and clerics, as well as organising some monitoring and evaluation surveys. Some of the agricultural extension work with villagers and monitoring of demonstration plots was also put on hold until November and Yapeka was only able to train half the number of households in its agricultural support trainings. At the time the Indonesia team did not feel there was a major hold up in activities and that the delays could be made up in Year 3. However, the larger unknown is when project activities can fully move forward given the current Covid-19 pandemic as gatherings are currently prohibited.

Outputs:

Assumption 3: Religious and community leaders are respectful of the fatwa and agree to follow its guidelines

- This is the case so far (Annex 4.1.3, 4.3.1)

Assumption 4: Training participants commit to raising fatwa awareness at similar levels as previous UNAS training participants in Java and Sumatra

- This is the case so far (Annex 4.1.3)

Assumption 5: Communities are interested and willing to participate in sustainable livelihoods capacity building

- This holds true as per our consultations with 6 villages and livelihood activities to date (Annex 4.2)

Assumption 6: Women are willing and able to participate at high levels in trainings

- Women participated at very high levels in the trainings: representing 30% of participants in the fatwa training, 87% of participants in the sustainable agriculture trainings and 66% of participants in the demo-plot activities on sustainable agriculture. (Annex 4.2)

Assumption 7: Yapeka will be able to identify core group for training of trainers

- Yapeka has identified a core group

Assumption 8: Villagers and village governments and representatives are interested in creating diversified, sustainable livelihoods based on experience of other villages in the landscape

- This is the case and all 6 target villages and all have signed agreements (Annex 4.2.1)

Assumption 9: Targeted poaching households are willing to work with project partners to replace short-term income from wildlife trade with longer-term benefits of sustainable livelihood activities

- Three known poachers are replacing lost income from poaching with sustainable livelihood activities (IWT monitoring and grocery stand) and four individuals from three poacher families are so far participating in the sustainable livelihoods activities (Annex 4.2.2)

Assumption 10: Villagers who link their core religious beliefs and values with ending wildlife trade, and who benefit from more secure livelihood activities, are more willing to reduce wildlife trade in their communities

- This has been indicated by our evaluation in our previous work sites prior to this project and we assume it will be the case here. This is still being tested.

Assumption 11: Communities will not be intimidated and instead act a stronghold against threats from outsider traders and poachers

- Still to be tested

Assumption 12: National and international journals, the media, conservation, development and other religious groups are interested in the subject matter

- So far this has been the case. As detailed in Section 3.1 our religious and conservation partners have been fascinated by this approach and excited about this project whenever we have spoken about it in private meetings or in conferences, webinars and podcasts and we have been invited to speak about this project in many public forums as detailed in the report.

3.5 Impact: achievement of positive impact on illegal wildlife trade and poverty alleviation

Impact Statement: The illegal wildlife trade is almost eradicated in Rimbang Baling Wildlife Reserve, Sumatra, with improvements in livelihood and social benefits for poor communities that can be replicated across Indonesia

Through this project, our team feels we are contributing to the understanding of wildlife trade dynamics in the RBWR landscape, which feeds into an understanding of how Riau province's very active wildlife trade functions. Information gathered in the 11 target villages is valuable to the WWF-supported TPUs and WCT, which piece together IWT investigations to identify poachers, traders, and the systems that enable IWT to flourish in the province and out to other areas in Indonesia and regionally. They in turn pass their information on to government enforcement agencies.

At the beginning of our project WWF had identified 12 wildlife perpetrators in the 11 target villages, but they had little interaction with the buffer zone villages. With regular monitoring now occurring through the

TPUs, with local village informants, we are slowly building up a clearer picture of levels of IWT in the buffer zone and the dynamics of the trade. We are also seeing signs of reduced participation in the wildlife trade by some hunters and a growing recognition among villagers that poaching is not aligned with their religious values. However, with the cancellation of WWF's MOU to operate in RBWR, law enforcement presence has been greatly reduced in the reserve and hunting continues there as a result. And with dry season fires and now the Covid-19 pandemic, many villagers are still dependent on entering the reserve to collect forest products and to hunt to meet their subsistence needs. Over Year 3 we hope to strengthen our understanding of IWT dynamics, encourage more hunters to switch to sustainable livelihood activities, step up enforcement through a new WWF MOU with MOEF, and create an overall environment that discourages engagement in the illegal wildlife trade.

In terms of poverty alleviation, we are operating in some of the poorest villages in Riau province. Before this project was implemented, the average income in the target villages was IDR /month, coming mainly from one unreliable source, rubber production. In Year 2, support for diversification of livelihoods into a variety of sustainable agriculture activities has begun to demonstrate to the 6 target villages that these approaches are valuable and can boost income, secure livelihoods to a greater degree than relying only on rubber, and can reduce expenses. In our pilot sites we saw a 17% rise in income per month for vegetable produce, a 12% rise in income per month for paddy and a 24% rise in income per month for rubber. At the same time we saw a decrease in expenses for target households of 100% for vegetables, 20% for fuel/LPG (3kg) and 27% for fertiliser. Three poacher families participated in the gardening and agroforestry activities, two others are receiving compensation for their work with the TPUs, and one more is running a grocery stand with support from this project. Our hope is that these alternative sources of income will help encourage poachers to stopping all involvement in the illegal wildlife trade and serve as a model for villages in the buffer zone and for other IWT hotspots in Indonesia.

4. Project support to the IWT Challenge Fund Objectives and commitments under the London Declarations and Kasane Statement

The objective of the IWT Challenge Fund is to tackle the illegal wildlife trade and in doing so, to contribute to sustainable development in developing countries, through projects which address one, or more, of the following themes:

1. Developing sustainable livelihoods to benefit people directly affected by IWT
2. Strengthening law enforcement
3. Ensuring effective legal frameworks
4. Reducing demand for IWT products

Theme 1: The project pursues a three-pronged approach to “Developing sustainable livelihoods to benefit people directly affected by IWT” and aligns with London Conference Declaration Statements 13 and 17, and Kasane Statements 10-13.

The project aspires to shift social norms and behaviours towards wildlife trade through a values-based approach by raising awareness of the fatwa's teachings; wildlife crime monitoring and enforcement; and support to villagers in the landscape who are poor and engage in or support IWT to supplement their incomes. Through our project we seek to raise the income of some of the poorest households in Riau province through sustainable agriculture training and support so that they can meet their basic needs through a more diversified, sustainable and secure fashion, and in this last year this is demonstrating positive impacts. We aim through this project to build the overall resilience of target villages. Stable ecosystems with diverse wildlife will maintain natural resources and ecosystem services vital to supporting local communities. Cracking down on destructive illegal activities in the villages will maintain rule of law and strengthen governance and ensure greater security for local villagers, as will securing livelihoods not dependent on illegal activity like IWT. The Covid-19 crisis clearly demonstrates that wildlife trade and shrinking habitat are actually public health issues, as it brings wildlife and humans closer together and increases the risk of zoonotic disease. We anticipate that fatwa messages on protecting wildlife and habitat will have increased urgency as conservation clerics in the coming year will highlight the links between community resilience and health and the illegal wildlife trade.

Theme 2 & 3: The project also contributes to the themes of “Strengthening law enforcement” and “Ensuring effective legal frameworks”, and therefore London Conference Declaration Statements 12 to 14, and Kasane Statements 4 and 5.

Prior to this project there was very little monitoring or enforcement in the 11 buffer zone villages of the RBWR. Now there is regular monitoring by the WWF-supported Tiger Protection Units (TPUs) and they are steadily gaining a better picture of IWT dynamics and increasing detections in this landscape. Five of ten known poachers and their families are in this last year directly involved in our project and are

committing to giving up poaching activities and assisting enforcement teams. Overall this project aims to strengthen law enforcement by creating better enabling conditions for law enforcement work on IWT in the landscape. We anticipate that awareness raising through village mosques, schools and community groups on the fatwa, which prohibits IWT, will over the longer term lead to greater support in these 11 villages for stopping IWT, and assisting law enforcement teams to monitor and crack down on IWT.

We have included staff from the TPUs in our fatwa trainings in the landscape this year, which from previous feedback in other areas, helps motivate enforcement staff to crack down on wildlife trade as a way of living their values. During this grant period WWF has expanded its relationships with other local law enforcement agencies beyond the MOEF, including an agreement with the Riau province's General Attorney's office to increase their understanding of the impact of wildlife crime on the well-being of society and as such, to take wildlife crime more seriously and impose stronger penalties for offenders. They have signed an MOU to work together to raise awareness about wildlife regulations and the fatwa in the RBWR landscape. Despite WWF's MOU issue with the MOEF, the project has strong endorsement from national and provincial government officials and Indonesia's national religious body, the MUI.

Kasane Statement 12: This project also strongly supports Kasane Statements 12 and 13 to support inclusivity of local people in tackling IWT, as the project focuses on the role of Muslim communities in reducing the wildlife trade, and sharing lessons learned and best practices – both in Indonesia with other conservation NGOs, the Indonesian Council of Ulama (MUI), the MOEF, and Muslim leaders and communities in other wildlife trade hotspots, but also internationally in webinars, meetings, conferences, social media, with donors and NGOs, and with other countries that have large Muslim populations including Malaysia and Kenya.

5. Impact on species in focus

This project strengthens WWF/ MOEF's efforts to increase RBWR's tiger population from 20 to 30 individuals, contributing to Indonesia's Sumatran Tiger Action Plan commitment to double tiger numbers by 2022, Indonesia's Biodiversity Strategy, the CBD, and SDG15. This project broadens WWF's focus from mainly tigers to other threatened species. It focuses on shifting the enabling conditions under which the IWT now flourishes, by using the fatwa to encourage values-based wildlife protection across 11 priority villages. Coupled with sustainable livelihood support for 750 households - prioritising households of poachers to help them shift to other forms of income - we expect the number of poachers in 11 villages to be at least halved, and for villagers to have less tolerance for outside poachers and traders. We expect also that improved community reporting to TPUs on wildlife crime will help clarify IWT dynamics in Riau so that TPUs can better target the middle men working at the provincial level.

We will not be able to fully report on this until end of Year 3 but we have our baseline established in terms of species presence, snare/hunting reports, and TPU intelligence gathering reports (as per Section 8). In Year 2 WWF separately completed a report of their full coverage camera trapping in Rimbang Baling, which generated 1,542 tiger photos. They identified 23 tigers (12 males, 7 females) in the landscape. This study also generated good data on other wildlife and tiger prey.

On hunting we have had some limited analysis from Year 2. WWF has clarified that the pre-project baseline for tiger poaching in Rimbang Baling was 2 on average /year and 1 bear/ year (7 bears from 2013-2018). End of Year 2 records indicate 1 tiger and zero bears killed. In Year 1, patrols found 34 tiger snares and 7 prey snares compared to 1 tiger snare and 8 prey snares in Year 2 (calculated only to January 2020 so far).

Informant networks have also gathered data on the hunting and trade of other species by local villagers. Some are hunting opportunistically and others, more seriously. For example, the TPUs have identified 26 bird hunters who sell the birds commercially and know that traders go to their houses in many cases to purchase them. Birds and deer are the most targeted species according to TPU reports, while information on the hunting of primates, bears and pangolins has been harder to come by. With reduced law enforcement inside the reserve due to WWF's MOU issues and the economic hardships associated with dry season fires and Covid-19, however, project partners feel that hunting is likely still ongoing inside the reserve.

Prior to this project, there was no monitoring in the 11 villages of wildlife targeted for IWT beyond tigers. The TPUs would come across information on species hunted and traded opportunistically as it gathered data on tiger hunting and trade and the WCT would collect intelligence on trade of tigers and elephants in Riau and surrounding provinces, and again this intelligence gathering could also include information gathered along the way on the trade in other species. The BBKSDA and police also would sometimes receive tips.

However, over this past year through this project seven of the ten known tiger poachers have as far as the TPUs can tell, stopped, at least temporarily, their hunting activities, and this should have an important impact on the number of tiger snares laid and tigers hunted in the landscape. Our hope is that through

our monitoring of known poachers in the 11 villages through the TPUs and the commitment to date of some career poachers to stop hunting, that target species are better protected in the landscape.

Annex 4.4

6. Project support to poverty alleviation

A central aim of our project is to raise the income and strengthen security for some of the poorest villagers in Riau province. Villagers in our target 11 villages are primarily rubber farmers. Due to the instability of prices and inefficient yields, they cannot meet basic subsistence needs and supplement incomes with illegal forest activities including IWT. This project aims to raise income levels by 30% among 750 households in 6 of the 11 villages, and we expect that ultimately best practices will be integrated into village development plans across the greater Rimbang Baling buffer zone.

By the end of Year 2 we have trained 395 of the targeted 750 households in skills that enables them to reach energy and food security by diversifying their livelihood strategies into sustainable agriculture, including vegetable, paddy, agroforestry and rubber. We are exploring with the village development fund to support the use of biogas as an alternative energy source to substitute firewood and to reduce monthly expenses for fuel.

So far we have tested these approaches in target areas and all have demonstrated a rise in incomes and decrease in expenses and we aim to reach all 750 households by the end of the project. At the end of Year 2 we have seen the baseline income of the 6 villages go from an average of IDR 965,000/month, in which the community focused only on rubber production as an income source, to income from other sources such as gardening, paddy field optimization and rubber optimization. As previously detailed, we have seen in our pilot sites a 17% rise in income per month for vegetable produce, a 12% rise in income per month for paddy and 24% rise in income per month for rubber. At the same time we saw a decrease in expenses for target households of 100% for vegetables, 20% for fuel/LPG (3kg) and 27% for fertiliser.

Three poacher families participated in the gardening and agroforestry activities, two others are receiving compensation for their work with the TPUs, and one more is running a grocery stand with support from this project. Our hope is that these alternative sources of income will help encourage poachers to stopping all involvement in the illegal wildlife trade and serve as a model for villages in the buffer zone and for other IWT hotspots in Indonesia.

In addition to income generation the project seeks to improve community awareness about the value of wildlife and habitat conservation, based on the core beliefs and values of their religious Islamic teachings. These traditional systems inherently include Muslim villagers as key managers of natural resources and promote community coherence.

Our project has also promoted the strength of women as religious and community leaders, and in providing sustainable livelihoods for their families, as detailed in the following section.

In Year 3 we will take more precautions to prevent difficulties during the dry season. We will discuss with village government and communities the formulation of a community response unit to prevent and handle forest fires, and request government authorities, especially BBKSDA/Mangala Agni (fire fighter brigade), for support. We may also select alternative locations for alternative livelihood activities that are safer from forest fires. We also hope to provide wells and better water reserves.

Annex 4.2.2, 4.2.3

7. Consideration of gender equality issues

Women's groups in our target villages have been important to the project. They are visible in religious and community life as leaders of prayer groups and teachers in Islamic schools, and they are critical to supporting their family's basic livelihood needs. In Year 1 women made up 30% of Muslim leaders trained on the fatwa and committed to spreading the fatwa's teachings in their prayer and community groups, in their families and in their schools.

Women were well represented in the sustainable livelihood's trainings (87% were women) and in demo-plot activities on sustainable agriculture (66%). The project had reached out to the village level family welfare groups (PKK), farmers groups, and Muslim women's groups for participation, as women are powerful agents of change in household economic development through agriculture. Women are also more likely to manage home gardens and represented 96% of the participants in the gardening activities, and 56 women (7.5% of our target 20%) who participated in the training began tending home gardens in Year 2. Of the 21 villagers chosen to be 'trainers' for other villagers on sustainable agriculture, 9 are women (43%).

In addition our core project team in Indonesia across the 3 organisations also involves 4 core female staff and 5 men.

Annex 4.2

8. Monitoring and evaluation

This project has several layers of M&E.

In order to monitor and evaluate whether levels of awareness about the fatwa have increased in the target villages:

In Year 2 we finalised our baseline report. This is an integration of 2 assessments:

(1) A baseline report by Dunn & Verissimo, two external researchers affiliated with the Oxford Martin School's Wildlife Trade Unit and San Diego Zoo. A total of 592 respondents were surveyed across the 8 intervention and comparison villages in February 2019. The design of the survey instrument and framework, the carrying out of the surveys and the analysis have been funded through our match funding from WWF UK. Match funding will also cover a similar end of project evaluation to compare against this baseline report.

(2) Yapeka carried out a KAP assessment in 6 of the 11 villages where they are supporting villagers with alternative sustainable livelihoods capacity building. The KAP report was combined with the research carried out by PPI-UNAS researchers, which included qualitative surveys with villagers and conservation clerics in the landscape. Research was conducted in Year 1, prior to the clerics fatwa training. The original researcher fell ill so another took this research forward and needed to refine the methodology, so the report is in draft and will be complete by August 2020.

UNAS researchers have found it challenging to reach people in such remote areas, as often their phones do not have signal and this was hoped to be a way to remain in more constant contact. As a next step and when travel is again permitted, they will organise focus group discussions and field visits. The Yapeka team will carry out assessments with the women's group who have been so active in the livelihoods initiatives. We will start engaging more with pesantren in Year 3. We will continue to monitor awareness levels in Year 3 for our final report.

Annex 4.3.1

In order to evaluate how effective our fatwa trainings were in the landscape with participants:

UNAS carried out before and after surveys as per our Year 1 report. This report, however, is still in draft and will be finalised soon. For our Year 2 training with the TPUs PPI-UNAS held a feedback session.

Annex 4.1.3

In order to evaluate impact on poverty and livelihoods:

At the end of the project we will compare data from Yrs 1 and 3 Yapeka-led socio-economic monitoring reports, and KAP surveys and interviews with villagers will add qualitative information to this data. Yapeka tracks progress on income through sustainable livelihoods in target villages through regular reporting so that we can evaluate shifts in income and livelihood security over time.

Annex 4.2.2

In order to evaluate impact on IWT: We are monitoring this through the following:

- WWF-supported TPUs monitoring reports on the activities of the 10 known tiger hunters and two middlemen in the 11 villages;
- WWF-supported WCT reports on wildlife crime in the Riau province and beyond;
- WWF law enforcement data on poaching and trade incidents in the landscape, held in their databases;
- Number of reports from community members and clerics to TPUs on wildlife crime;
- Number of poachers committed to stop poaching;
- Number and quality of intelligence reports from ex-poachers to TPUs;
- Snare tracking and reports;

- WWF species presence/ camera trap surveys

In Year 3 we may need to evaluate in the coming months how best to report against the baseline if WWF's MOU is not reinstated with the MOEF and if monitoring inside RBWR is curtailed in Year 3.

Annex 4.4

9. Lessons learnt

Worked well

- The poverty reduction element of our project has been very important in fostering trust, cooperation and enthusiasm from the local community for involvement in the project, especially in the sustainable agriculture work in the demonstration-plots. As a result we have seen a very strong commitment of the village governments and customary and religious leaders to the project.
- Working with Forkodas has been very effective in terms of how project partners interact with the conservation clerics. Forkodas links the clerics trained in our project area (11 villages) to conservation clerics in the wider landscape, previously trained before this project started. Forkodas communicates regularly via their WhatsApp group to share information and experience and this has been a big help (apart from for those clerics located in villages with poor signals). Forkodas is now forming their own foundation so that they can receive charitable donations.
- WWF has found reaching out to other government agencies rather than the MOEF has worked well in the current situation. The new relationship with the office of the attorney general of Riau, for example, is strengthening knowledge about wildlife crime in this office, and is encouraging them to take wildlife crime more seriously and increase penalties for offenders.

Didn't work well

- Collaboration between MOEF BKSDA and WWF and the cancellation of WWF's MOU in January 2020. The MOEF subsequently requested that the local authorities stop working with WWF.
- What would also be helpful is engaging to an even larger degree national, provincial and district government authorities, and invite them to the field so that they can understand and support our project more effectively, since our three-pronged strategy is a novel approach. In the coming year we will seek to bring these management authorities together for a field visit so that they can see for themselves how we are integrating the three dimensions of our conservation and poverty reduction strategy.
- Project monitoring conducted by phone in several villages were unreachable and difficult.
- Due to busy schedules with all organisations, having more time to sit as a group to discuss progress and revise strategy would be helpful and we strive to do this to an even greater degree in the coming year.
- No real contingency plans for delays to activities due to dry season fires/ haze and of course, the pandemic. In Year 3 we will discuss with village government and communities to formulate a community response unit to prevent and handle fires, and request government authorities, especially BBKSDA/Mangala Agni (fire fighter brigade), for support. We may also select alternative locations for alternative livelihood activities that are safer from forest fires. We also hope to provide wells and better water reserves.

10. Actions taken in response to previous reviews (if applicable)

- "Please provide more information on how the partnerships are coordinated on the ground": Please see Project Partnerships Section 2.
- "Organise supporting documentation more logically with clear labelling": We have tried to do this in the Year 2 report.
- "Make explicit the ways that the project supports commitments under the London Conference and Kasane Statement – and provide evidence of achievements". Please see Section 4.
- "Expand further what is meant by on one of the reported lessons learned: 'We also realised how intertwined the threat of IWT is with habitat loss from agricultural expansion, which we are also focusing on through our fatwa work and sustainable livelihoods work.'" What we meant by this was through our work on livelihoods development we understood that farmers would clear new land for agriculture and as a result, would move deeper into the forest where they would also

opportunistically hunt. So we believe that through our sustainable agriculture work that farmers would no longer need to clear forest because they can optimise their agricultural land.

11. Other comments on progress not covered elsewhere

- Covid-19 poses a risk in impacting project implementation in the field as the country is in lockdown and meeting in groups is forbidden as are visits to the field sites.
- We do not yet know when WWF Indonesia's MOU with MOEF will be reinstated and the pandemic could cause further delays on this.
- We will evaluate both aspects in the coming month and discuss how best to adjust our strategies giving the changing conditions.

12. Sustainability and legacy

Our strategy has been designed to develop lasting impacts beyond the life of the project by:

- a) Integrating religious values-based fatwa teachings into religious sermons, education and community life in the RBWR landscape. By having influential messengers (religious leaders) speak regularly about these values to the youth and families in these villages, we hope to encourage a new ethos around wildlife protection based on deep rooted beliefs and values, and for there to be as a result less tolerance for poaching and trade in these communities.
- b) At the same time, by providing support for alternative livelihoods for some of the poorest community members in the RBWR landscape, we hope that they will, after the project ends, continue to diversify income sources away from unsustainable rubber production and opportunistic IWT activities, based on the skills they have learned and the benefits they have experienced. We also hope that support for alternative livelihoods will help ex-poachers maintain their commitments to no longer engage in IWT. With WWF-supported TPUs remaining active in the RBWR landscape after the project ends, monitoring of and interaction with these ex-poachers will continue.
- c) We are also integrating our project as much as possible with the strategies and plans of government authorities such as with those agencies responsible for wildlife management and buffer zone management of the RBWR; with local village and district level development plans and; with the national Islamic Council nationally and locally.
- d) Although WWF Indonesia has had challenges this past year with its relationship with the MOEF, it is confident that its MOU will be restored. WWF Indonesia has a long term commitment to the protection of the RBWR and will continue to integrate the fatwa approach into its ongoing activities.
- e) In terms of raising the profile of the project nationally, Dr. Mangunjaya in particular continues to raise awareness widely about the project in national forums and through his academic and advisory council roles. The project has excellent visibility among conservation NGOs, the MOEF, the BRG (Peatlands Agency), in targeted Islamic schools (pesantren), amongst multi-faith religious leaders, and in other priority landscapes in Indonesia where the wildlife trade and fire fatwas have been used.

As a result, our Islamic values-based approach is being adopted in various areas. In educational circles, the uptake of our learning in an Islamic university and the interest expressed amongst students at UNAS in lectures featuring fatwa approaches, as well as interest from pesantren on our education module have been gratifying. All of our materials are open access on UNAS-PPI's website, and we have had good feedback and appreciation of our resources. We have received a small grant recently as well to strengthen the role of Islamic schools in conservation approaches and will expand on this work in RBWR.

f) Other donors have shown interest in the fatwa approach. The Biodiversity Foundation in Indonesia is interested in receiving a proposal on fatwa-based approaches from PPI-UNAS. The national Peatlands Restoration Agency (BRG) is sponsoring UNAS to improve fatwa awareness in fire prone areas, based on a [fatwa on stopping destructive forest and peatland fires](#), which we supported following the IWT fatwa. In Year 2 we received a US \$ for a two year songbird trade project in West Kalimantan using Islamic values-based approaches to promote behaviour change; and a £ grant for support for fatwa-based awareness raising in Islamic schools (pesantren), a 1 year project - both to launch when the pandemic eases.

g) There is also significant interest from international faith and conservation partners. Dr. Mangunjaya and Chantal Elkin speak about this project at every opportunity and through a new open access, one stop shop Religion and Conservation web portal, supported by WWF as well as other organisations, to be launched in July 2020, we will feature this project prominently in order to help spread lessons learned and to inspire others, inside and outside Indonesia, to adopt similar approaches.

13. IWT Challenge Fund identity

The project has used the UK Government logo on every resource we have printed including books, videos, banners for field activities and on our websites as well as highlighting DEFRA's support at our meetings and presentations locally, and nationally and internationally, for example:

<http://ppi.unas.ac.id/partners-networks/>

<http://ppi.unas.ac.id/people-and-planet-faith-in-the-2030-agenda-16-18-march/>



Banner at Aur Kuning Village with UK AID logo prior to fatwa video screening

14. Safeguarding

All partner organisations adhere to strict safeguards standards. WWF has published an updated Environmental and Social Safeguards Framework in August 2019 and WWF Indonesia shares this ESSF guiding framework:

https://wwf.panda.org/our_work/people/people_and_conservation/?351401

UNAS has its own Safeguards Policy:

https://drive.google.com/file/d/19WWIXKVfd7x_u3dnFWKybkj7uFQLP3C/view?usp=sharing

Yapeka's Ethical Guidelines policy can be found here:

https://www.dropbox.com/s/e2m7yu36e84agbk/YAPEKA_Ethical%20guidelines%20%28IND%29.docx?dl=0

And its Gender Policy:

https://www.dropbox.com/s/sfjna3h1scpphq/YAPEKA_Gender%20equality%20policy%20%28IND%29.docx?dl=0

Prior and Informed Consent (PIC) principles are respected in all of our work with local communities. Consultations with stakeholders including *adat*/customary, religious and village leaders regarding planned interventions affecting local people are a key feature. Our consultation with villagers are usually done in the presence of village and district authorities, except in the more individual surveys and interviews. Project partners also provide a point of contact for villagers if they have complaints. The privacy and security of the poachers and community members who report on wildlife crime is paramount and WWF has strict protocols to ensure informants are safe by not sharing details with anyone outside of TPU teams.

Pilot projects in distant field sites include air and road travel to rural areas, where team members' safety have been ensured. UNAS provides health insurance for faculty and will cover short-term insurance for field trips for researchers and students. Yapeka and WWF are established in Sumatra and have strong

safety protocols, health insurance and evacuation arrangements, and take every precaution in their fieldwork.

15. Project expenditure

Table 1: Project expenditure during the reporting period (April 2019-March 2020)

Project spend (indicative) since last annual report	2019/20 Grant (£)	2019/20 Total actual IWT Costs (£)	Variance %	Comments (please explain significant variances)
Staff costs (see below)				
Consultancy costs				
Overhead Costs				
Travel and subsistence				
Operating Costs				
Capital items (see below)				
Others (see below)				
TOTAL				

Note: We worked extensively with UNAS to help them understand the financial reporting system and insisted that no changes should be made other than for outstanding reasons. They have followed this to the letter and were able to stick to the exact amounts because we were fortunate to have a bit of additional funding from another source to carry any additional spending.

16. OPTIONAL: Outstanding achievements of your project during the reporting period (300-400 words maximum). This section may be used for publicity purposes

N/A

Annex 1: Report of progress and achievements against Logical Framework for Financial Year 2019-2020

Project summary	Measurable Indicators	Progress and Achievements April 2019 - March 2020	Actions required/planned for next period
<p>Impact</p> <p>The illegal wildlife trade is almost eradicated in Rimbang Baling Wildlife Reserve, Sumatra, with improvements in livelihood and social benefits for poor communities that can be replicated across Indonesia</p>		<ul style="list-style-type: none"> • Strengthened intelligence on IWT from 11 villages in RBWR landscape • 3 tiger poachers commit to stopping IWT; 2 more are in dialogue with TPUs; a total of up to 7 of 10 tiger poachers temporarily stop IWT • Promising improvements in developing sustainable livelihoods in test sites in 6 poor villages in landscape 	
<p>Outcome</p> <p>IWT is reduced >50% across 11 Muslim villages near RBWR by connecting core religious beliefs to wildlife protection, and replacing IWT benefits with values-driven, sustainable livelihood alternatives</p>	<p>0.1 By Yr 3, >50% of poachers in 11 villages near RBWR stop participation in wildlife trade (baseline = 12 commercial poachers + local opportunistic poachers) *revision: 10 hunters, 2 middlemen instead of 12 poachers</p> <p>0.2 By end of Yr 3, poaching linked to 11 villages of target species falls by >50% (existing baseline = 2 tigers/yr; 7 bears/yr – and baseline for other species completed by WWF by June 2018)</p> <p>0.3 By end of Yr 3, 60% of sample households (10% sampling) in 11 villages demonstrate strong conservation awareness and willingness to abide by IWT fatwa and IWT laws for RBWR (baseline = no understanding of fatwa; 40% surveyed)</p>	<p>0.1 Up to 7 poachers at least temporarily stop hunting: 3 hunters commit to stop poaching; 2 more are in discussion with WWF; we continue outreach to the remaining hunters, 2 of whom switched to illegal logging.</p> <p>0.2 Yr 3 activity, but baseline species & hunting reports refined in Yr 2</p> <p>0.3 Through Yr 2, ongoing awareness raising by Muslim leaders in 11 villages; project partners also support events and a range of media tools to strengthen awareness</p> <p>Baseline report refined in Yr 2 to be</p>	<p>0.1 Continued outreach to remaining hunters; conservation clerics to also approach hunter families and to encourage communities to report to TPUs; monitoring of ex-poachers by TPUs</p> <p>0.2 Ongoing intelligence collection by TPUs; End of Yr 3 analysis of biodiversity and IWT data against Yr 1 baseline by external research partners</p> <p>0.3 Ongoing awareness raising events, media, discussions, teachings by Muslim clerics, teachers, and some events supported by project partners</p>

Project summary	Measurable Indicators	Progress and Achievements April 2019 - March 2020	Actions required/planned for next period
	<p>in 2015 did not know about the existence of RBWR, 80% did not know about RBWR conservation programme)</p> <p>0.4 By end of Yr 3, minimum 30% rise in income in 750 households in 6 key villages to IDR 1,254,500/month resulting from switch to sustainable livelihood activities (baseline = IDR 965,000/month)</p>	<p>finalised August 2020.</p> <p>0.4 Yr 3 activity but end of Yr 2: 395 households from 6 villages benefitting from training and support for sustainable agricultural activities and seeing raised incomes and reduced costs and a diversification of income away from reliance on rubber production</p>	<p>Focus group discussions, interviews, surveys in Yr 3 to be analysed for final report against Yr 1 baseline</p> <p>0.4 Training and demo-plot support for remaining households; ongoing support to 6 villages for sustainable agriculture initiatives to promote rise in incomes, reduce expenses and diversify livelihoods. Final report at end of Yr 3 to compare against baseline</p>
<p>Output 1.</p> <p>Output 1. By end of Yr 3, 8,000 (49%) people in 11 buffer zone villages understand the fatwa's prohibition on IWT and provincial IWT laws, and relate wildlife conservation to their core religious values</p>	<p>1.1 In Yr 1, 60 participants from 11 villages who before had no understanding of the fatwa can outline its key points on IWT after 2, 3-day fatwa trainings led by UNAS (for 30 clerics including pesantren leaders; 12 women leaders from community, prayer groups and pesantren; 18 law enforcement officials)</p> <p>1.2 Commitments made by training participants to share fatwa-based IWT messages at least 1/month in sermons, schools, women's prayer groups, patrols in 11 villages, reaching 8,000 people (50% women/ girls) by end of Yr 3 (baseline = 0 people reached)</p> <p>1.3 By end of Yr 3, 60% (10% sample) of congregants from 18 mosques, Muslim women in female prayer and community groups, and students from 4</p>	<p>1.1 UNAS trained 40 Muslim leaders (Male=28, 70%; Female=12, 30%) from 10 of the 11 target villages in Yr 1 and in Yr 2, 12 enforcement officials, for a total of 52. Surveys showed among clerics: a rise in knowledge on the fatwa from 52% before to 100% after the training (Section 3.1; Annex 4.1.3)</p> <p>1.2 In Yr 1 the 40 Muslim leaders all signed commitment documents to spread awareness on the fatwa until February 2021 to 8,000 people as per Yr 1 report. Monitoring report in Yr 2 (Section 3.1; Annex 4.1.3)</p> <p>1.3 Ongoing awareness raising by Muslim leaders in 11 villages; project partners also support events and a range of educational and media tools to strengthen awareness (Section 3.1, Annex 4.1.1, 4.1.2)</p>	

Project summary	Measurable Indicators	Progress and Achievements April 2019 - March 2020	Actions required/planned for next period
	<p>pesantren in 11 villages who before had no understanding of the fatwa can outline its key points on IWT</p> <p>1.4 By Q3 Yr 1, fatwa educational materials freely available and disseminated including: materials for clerics and community leaders; teachers supplement for pesantren; content for radio shows, videos and social media, (baseline = none available)</p>	<p>Baseline report refined in Yr 2, one part to be finalised August 2020. Yr 3 report to be compared with baseline (Section 3.1; Annex 4.3.1)</p> <p>1.4 All materials developed and freely available on PPI-UNAS website (Section 3.1, Annex 4.1.1, 4.1.2)</p>	
<p>Activity 1.1</p> <p>UNAS prints 300 fatwa guide booklets, sermon handbooks, Islam & conservation guidebooks; 100 training toolkits, 300 leaflets, 300 posters prior to trainings</p>		<p>Completed in Yr 1 and materials freely available on the UNAS-PPI website (Section 3.1; Annex 4.1.1)</p>	<p>No action required</p>
<p>Activity 1.2 UNAS leads 2 trainings with 60 clerics, community leaders, law enforcement staff, with visits to RBWR</p>		<p>40 clerics trained in Yr 1; 12 enforcement officers trained in Yr 2 rather than 18 due to MOU cancellation with WWF (Section 3.1; Annex 4.1.3)</p>	<p>PPI-UNAS will approach BBKSDA staff and explore possible short training for enforcement staff on the fatwa in Yr 3</p>
<p>Activity 1.3 Training participants sign commitment agreements to highlight fatwa guidelines at least once a month over 3 years to reach 8,000 people through sermons, festivals, community gatherings, women's groups, schools</p>		<p>-All 40 clerics signed commitments in Yr 1; (Section 3.1; Annex 4.1.3)</p> <p>- Regular awareness raising by Muslim leaders in 11 villages, with support from project partners for events and media (Section 3.1, Annex 4.1.2)</p> <p>-Feedback from 17 clerics compiled into report in Yr 2 (Section 3.1; Annex 4.1.4)</p>	<p>-Ongoing awareness raising by Muslim leaders in 11 villages, with support from project partners for events and media</p> <p>-PPI-UNAS will monitor progress of commitments through Yr 3</p>
<p>Activity 1.4 UNAS distributes pre and post-trainings questionnaires to training participants</p>		<p>Completed in Yr 2 (Section 3.1; Annex 4.1.3)</p>	<p>None</p>
<p>Activity 1.5 UNAS helps Yapeka incorporate fatwa-themed questions into KAP and other householder surveys to understand shift in attitudes towards wildlife trade and wildlife conservation in Yr 3 vs Yr 1</p>		<p>KAP carried out in Yr 1, baseline report combined with UNAS research refined in Yr 2 (Section 3.1; Annex 4.3.1)</p>	<p>At the end of Yr 3 we will conduct surveys to compare to baseline</p>
<p>Activity 1.6 UNAS researchers and MSc students carry out sample surveys and interviews to measure against commitments made by training participants to</p>		<p>Surveys conducted in Yr 1 and Yr 2 and baseline report in draft (Section</p>	<p>Report being refined and will be ready</p>

Project summary	Measurable Indicators	Progress and Achievements April 2019 - March 2020	Actions required/planned for next period
disseminate fatwa messages; to measure shifts in attitudes and behaviours of congregants attending fatwa-themed sermons; of women at women's prayer and community group gatherings; of householders, in Yrs 1, 2 & 3		3.1; Annex 4.3.1)	for publication by August 2020 Ongoing monitoring of community attitudes in Yr 3 for end of Yr 3 final report against baseline
Activity 1.7 UNAS completes fatwa-based teachers supplement for pesantren and distributes to local pesantren, regional and national pesantren associations, by beginning of Yr 3		-Teachers supplement completed in Yr 2 (Section 3.1; Annex 4.1.1); -Fatwa comic book for youth distributed to 1 Islamic school and in 2 villages (with separate USFWS funding) (Section 3.1; Annex 4.1.1)	-In Yr 3, distribute 300 copies of supplement to the 4 pesantran in target villages; and distribute comic book to all pesantren and all villages -Share as online resource with national pesantren association -New Rufford Foundation grant to be used to train teachers on fatwa supplement in Yr 3
Activity 1.8 UNAS carries out awareness and attitude surveys about the fatwa in pesantren at beginning and end of Yr 3		Yr 3 activity	Yr 3 activity and with additional Rufford funding
Activity 1.9 UNAS and Yapeka with ARC/ WWF UK analyse data from all surveys and use it to inform methodology going forward		Baseline reports refined in Yr 2 used for ongoing analysis and direction of project (Section 3.1; Annex 4.3.1, 4.2.2, 4.4)	Beginning of Yr 3, team strategy session and quarterly progress meetings. As Covid-19 situation develops, ongoing check ins about project strategy
Activity 1.10 WWF and UNAS develop input to fatwa-themed community radio shows and create fatwa videos		8 videos produced and a series of 19 radio shows and links to these available on UNAS-PPI website (Section 3.1; Annex 4.1.2)	Ongoing airing of videos, radio shows, online sermons throughout Yr 3
Output 2. By end of Yr 2, 750 households (25% of population; 20% women) in 6 of the 11 priority villages have capacity to pursue diverse and sustainable livelihood activities	2.1 By Yr 1 Q2 following community forums about the project, agreements signed with 6 village chiefs to stop village participation in IWT and instead engage in sustainable livelihood activities. Monitoring of agreements by field partners 1/ month by WWF-Yapeka	2.1 Agreements signed in 5 villages in Year 1, last village in Yr 2. Yapeka monitors agreements regularly. (Section 3.1, Annex 4.2.1, 4.2.2)	

Project summary	Measurable Indicators	Progress and Achievements April 2019 - March 2020	Actions required/planned for next period
	<p>2.2 By Yr 1 Q3, sustainable livelihoods needs assessment and strategy document completed for 6 villages</p> <p>2.3 By end of Yr 1, 5 sustainable livelihood activity demonstration plots in 6 villages established by Yapeka as learning centres for 750 households (baseline = 0)</p> <p>2.4 By end of Yr 2, 30 sustainable livelihood skills trainings held by Yapeka for 750 householders (=187 women) from 6 villages (baseline = 0 trainings)</p> <p>2.5 By the end of Yr 3, minimum 4 men and women from each of the 6 villages able to provide sustainable livelihood skills training to other villagers/</p>	<p>2.2 Completed in Yr 1 (Section 3.1, Annex 4.2.1)</p> <p>2.3 5 demonstration plots established in Yr 1, 2 in Yr 2 (Section 3.1, Annex 4.2.2)</p> <p>2.4 19 Sustainable livelihood skills training attended by 395 households complete by Yr 2 (Section 3.1, Annex 4.2.2)</p> <p>2.5. Yr 3 activity but core group of 21 people are chosen in Yr 2 (9 women = 43%)</p>	
Activity 2.1 Yapeka, WWF, UNAS in coordination with religious leaders hold consultations with community leaders, heads of villages and sub-districts, and with Muslim women's community groups to explain project and receive initial feedback		Conducted in Year 1 as per Yr 1 report but ongoing. Community events organised by project partners in Yr 2 (Section 3.1, Annex 4.2.1, 4.3.1, 4.1.4)	Periodic discussion and feedback sessions between project partners and villages; End of Yr 3 consultations, interviews, surveys, FGDs for final report
Activity 2.2 Agreements signed with 6 village chiefs to support the project		5 villages signed agreements in Yr 1 and 1 signed in Yr 2 June 2019 (Section 3.1, Annex 4.2.1, 4.2.2)	None
Activity 2.3 Regular, 6-month monitoring of agreements with 6 villages by Yapeka, WWF, UNAS through site visits and semi-structured interviews and questionnaires		Progress report conducted in Yr 2 (Section 3.1, Annex 4.2.2)	Additional monitoring reports to be conducted in Yr 3
Activity 2.4 Yapeka conducts village mapping showing land use, socio-economic conditions (respondents=government, village leaders)		Completed in Year 1 as per Yr 1 report (Section 3.1, Annex 4.2.1)	None

Project summary	Measurable Indicators	Progress and Achievements April 2019 - March 2020	Actions required/planned for next period
Activity 2.5 Yapeka conducts needs assessments in 6 villages to understand gender sensitivities, village livelihood dynamics, needs and opportunities for sustainable livelihood activities. (Respondents = villagers, and women's consultations and interviews initially done separately)		Completed in Year 1 as per Yr 1 report (Section 3.1, Annex 4.2.1)	None
Activity 2.6 Yapeka analyses data and produces baseline; develops strategy document in consultation with other partners		Baseline report completed in Yr 1 integrating mapping and needs assessment. (Section 3.1, Annex 4.2.2, 4.3.1)	None
Activity 2.7 Yapeka establishes 5 demonstration plots for use by 6 villages to act as training and learning sites		7 demonstration plots established: 5 in Yr 1; 2 in Yr 2 (Section 3.1, Annex 4.2.2) -210 villagers participated in ongoing demo-plot planting, management and harvest over Yr 2, including 4 individuals from 3 poacher families (Section 3.1, Section 4.2.2)	None
Activity 2.8 Yapeka leads 30 small but regular trainings for 750 householders to build sustainable livelihoods skills		3 trainings held in Yr 1; 16 trainings held in Yr 2 on sustainable agriculture for 340 households = total trained 395 (Section 3.1, Annex 4.2.2)	Carry out remaining trainings for remaining households
Activity 2.9 Yapeka chooses subset of villagers who demonstrate strong skills, for participation in training of trainers, so that they can train others in the community in the future in sustainable livelihood skills		Group of 21 chosen so far (9 women = 43%) (Section 3.1)	Support core group to become trainers in sustainable agriculture
Output 3. By end of Yr 3, minimum 30% rise in income in 750 households in 6 villages resulting from switch to diversified and sustainable livelihood activities	<p>3.1 By end of Yr 3, minimum 38% rise in rubber productivity for 750 households (i.e. at least 182kg/month/100 trees of rubber sap yield), with no additional land clearing (baseline = 132 kg/month/100 trees)</p> <p>3.2 By end of Yr 3, increase to 10% of households using biogas and 30% using organic fertiliser (baseline = 0)</p> <p>3.3 By end of Yr 3, increase to 20% in number of women tending home</p>	<p>(Report general progress against indicators, comment on their appropriateness, and reference where evidence is provided e.g. <i>Evidence provided in section 3.2 of report and Annex X</i>)</p> <p>In our test sites there was a 17% rise in income per month for vegetable produce, a 12% rise in income per month for paddy and 24% rise income per month for rubber, as well as a reduction in household expenses.</p> <p>3.1 In 2 pilot villages average rubber productivity went from a baseline average of 132 kg/month/100 trees to 162 kg/month/100 trees (23% rise) in one village and 239 kg/month/100 trees (81% rise) in the other.</p>	

Project summary	Measurable Indicators	Progress and Achievements April 2019 - March 2020	Actions required/planned for next period
	vegetable gardens (baseline = 0)	<p>3.2 In pilot 7% of target households, organic fertiliser produced from biogas; 5 households piloting biogas as energy</p> <p>3.3 Women made up 96% of the participants in gardening activities and 56 women (7.5%) who participated in the training began tending home gardens in Yr 2 of our target 20%</p>	
Activity 3.1 Yapeka carries out quarterly monitoring reports to assess progress on livelihood activities in 6 villages		Quarterly reports compiled into summary report Yr 2 (Section 3.1, Annex 4.2.2)	Ongoing reporting in Year 3
Activity 3.2 Yapeka provides ongoing capacity building at demo plots and on community land based on feedback from quarterly monitoring reports		On the ground capacity building provided at demo plots over the course of Year 2 (Section 3.1, Annex 4.2.2)	Ongoing support at demo plots to continue through Year 3
Activity 3.3 Yapeka carries out KAP surveys at beginning and end of project		KAP surveys conducted in Year 1 as per Yr 1 report (Section 3.1, Annex 4.3.1)	KAP surveys to be carried out in Year 3 for final report to compare to baseline
Output 4. By end of Yr 3, >50% of the 12 poachers identified in RBWR buffer zone stop hunting and shift to alternative livelihood activities (*correction: 10 hunters and 2 traders)	<p>4.1 By Yr 2 Q1, >50% of the 12 hunters (10 hunters, 2 traders) in 11 villages sign agreements to stop participation in IWT and instead act as community TPU liaisons, reporting IWT information collected at village level to district level TPUs (baseline= no agreements)</p> <p>4.2 By end of Yr 3, 12 poachers from 11 villages are trained in sustainable livelihood activities detailed in Output 3 in addition to TPU income (baseline = none trained)</p>	<p>4.1 In Yr 2, 3 hunters commit to stopping IWT; 2 work as community informants and 1 runs grocery stand; 2 more are interested; we continue outreach to the remaining 5 hunters (2 of whom have reportedly switched to illegal logging). 5-7 hunters have at least temporarily stopped IWT activities in Yr 2.</p> <p>4.2 In Yr 2, 4 members of 3 poacher families participated in sustainable livelihoods support targeting 6 villages. In addition, 1 ex-poacher runs a grocery stand out of his house and has home garden; 2 ex-poachers work with the TPUs are compensated for their monitoring work. We will try to engage the other poacher families in Yr 3 livelihoods trainings and support</p>	
Activity 4.1 Agreement signed with hunters from 11 villages designating them as community liaisons in reporting wildlife crime, and training and equipping them		-1 hunter signed letter and runs grocery stand; 2 others made commitments and are working as community monitors.	-Secure agreements with the 2 hunters interested in IWT monitoring; continue

Project summary	Measurable Indicators	Progress and Achievements April 2019 - March 2020	Actions required/planned for next period
with community-based app on smartphone		<p>We are in discussion with 2 other hunters who have also expressed a desire to become monitors.</p> <p>-App not seen as effective tool in remote villages so face to face meetings with TPUs preferred</p> <p>(Section 3.1)</p>	<p>outreach to remaining 5 hunters</p> <p>-Ongoing monitoring of poacher activities by TPUs</p> <p>-Smartphone with app to be given to 2 ex-poachers to try</p>
<p>Output 5. By end of Yr 3, wildlife crime monitoring in 11 target villages strengthens formal law enforcement detection efforts</p>	<p>5.1 By Yr 2 Q2, 12 TPU liaisons in 11 villages are trained in using a real time community-based wildlife crime reporting app based on best practices to report wildlife crime to district TPUs (baseline = none trained)</p> <p>5.2 By Yr 2 Q2, religious, adat leaders and conservationists hold community forums and outreach in mosques encouraging villagers in 11 villages to report wildlife crime to TPU liaisons (baseline = no outreach)</p>	<p>5. 1 In Yr 2 we realised this indicator was not realistic in our timeframe. By end of Yr 2, 2 ex-poachers work with the TPUs and the Smartphone app will be trialed with them in Yr 3. Network coverage in many areas of the landscape is scarce so is not the most effective tool. Training was given to ex-poachers by TPUs and face to face meetings found to be more appropriate.</p> <p>5.2 Religious leaders have included these messages in their outreach but we will encourage this more in Yr 3</p>	
<p>Activity 5.1 Community awareness raising through mosques and community forum advocating reporting to community liaison on suspicious activity related to IWT</p>		<p>Conservation clerics included these messages in their fatwa outreach (Section 3.1, Annex 4.1.2, 4.1.4)</p>	<p>We will encourage conservation clerics to more intensively include these messages in their fatwa outreach</p>
<p>Activity 5.2 Community TPU liaisons begin to record IWT data and send to TPUs, who share info with law enforcement. WWF follows up on cases.</p>		<p>Community monitors begin to share information on snaring and wildlife trade with TPUs, which is shared with WCT and enforcement officials (Section 3.1, Annex 4.4.2)</p>	<p>Efforts will intensify to work with community monitors, and to restore WWF-MOEF MOU for stronger investigation and enforcement action in the wildlife reserve</p>
<p>Activity 5.3 WWF monitoring of agreements with former poachers from 11 villages</p>		<p>TPUs monitor activities of ex-poachers (Section 3.1)</p>	<p>TPUs will continue monitoring ex-poachers</p>

Project summary	Measurable Indicators	Progress and Achievements April 2019 - March 2020	Actions required/planned for next period
Activity 5.4 WWF analyses IWT data collected from 11 villages in conjunction with law enforcement agency and TPU reports		<p>Some action on this but progress has slowed due to WWF MOU rescinded by MOEF</p> <p>Baseline report updated in Yr 2 with WWF detection, law enforcement and species monitoring data</p> <p>(Section 3.1, Annex 4.4.2)</p>	<p>-Efforts will continue in order to restore WWF-MOEF MOU and strengthen investigation, analysis and enforcement action</p> <p>-Produce Yr 3 final report against baseline</p>
<p>Output 6. By the end of Yr 3, research results and best practices are consolidated and shared by ARC/ WWF UK and partners for replication in other wildlife trade areas</p>	<p>6.1 By end of Yr 3, recommendations issued to 11 village councils on integrating sustainable livelihood activities into village development plans (baseline = none shared)</p> <p>6.2 By end of Yr 3, fatwa training kit for conservationists working on IWT in Muslim communities produced by UNAS and freely available (baseline = none produced)</p> <p>6.3 By end of Yr 3, at least 2 case study papers on results submitted to national and international conservation and religious publications by ARC and partners (baseline = 0)</p> <p>6.4 By end of Yr 3, project results shared online and nationally and internationally at conferences and meetings and with key faith and secular partners (e.g. conservation NGOs; the Siaga Bumi Indonesian multi-faith forum on the environment; Germany's new Religion-Environment programme; the UNDP-OECD faith-consistent funding programme; IUCN #NatureForAll Campaign; SCB Religion & Conservation Working Group...), vs. none shared in Yr 1</p>	<p>6.1 Yr 3 activity but we regularly share results to date with village councils and try to harmonise with village development plans</p> <p>6.2 Fatwa training materials freely available on the UNAS-PPI website</p> <p>6.3 Two articles published in international journals in 2018 and 2019. At least one more publication is planned after our final Yr 3 report results are established</p> <p>6.4 End of project results to be shared in Year 3 and after, but we have regularly shared progress with our many faith and conservation partners in and outside of Indonesia</p>	

Project summary	Measurable Indicators	Progress and Achievements April 2019 - March 2020	Actions required/planned for next period
	6.5 By end of Yr 3, an IWT fatwa module and new religion and conservation course included in UNAS's Faculty of Biology curriculum to inspire young conservationists to adopt religious approaches and partnerships in wildlife conservation (baseline = no module)	6.5 Learning from Islamic approaches integrated into UNAS Masters of Biology course Conservation and Conflict and an Islamic University in West Java has adopted this learning into their Environmental Theology course in their Faculty of Philosophy	
Activity 6.1 Consortium partners issue recommendations to 11 village governments on livelihood and wildlife trade programmes for integration into village development plans		Year 3 activity but we regularly share our progress with village governments and have fruitful discussions on how livelihood activities can be integrated with their village development plans (Section 3.1, Annex 4.2)	To be issued at end of the project
Activity 6.2 UNAS finalises fatwa training kit for conservation and development groups		-Materials for the training kit are completed (6 modules, posters, training videos, awareness videos, educational resources, comic books, pesantren teachers supplement) -All materials shared freely on the UNAS-PPI website (Section 3.1, Annex 4.1.1, 4.1.2)	We will share widely and feature these resources on our highly user friendly new online platform, a web portal on conservation and religion to be launched early in Yr 3
Activity 6.3 ARC/ WWF UK with partners submits journal article(s) to national and international publications		-2 journal articles on the project published (Section 3.1, Annex 4.1.2)	We will publish the results of our project, in collaboration with researchers associated with the Oxford Martin School, after our Yr 3 M&E report is complete
Activity 6.4 ARC/ WWF UK and partners share project results at national and international conferences and meetings		ARC/ WWF and UNAS-PPI have shared our project activities and results to date widely in Yr 2 at at least 15 events (Section 3.1, Annex 4.1.2)	We will continue to do so in Yr 3

Project summary	Measurable Indicators	Progress and Achievements April 2019 - March 2020	Actions required/planned for next period
Activity 6.5 UNAS shares project progress with the Siaga Bumi multi-faith forum on the environment at regular meetings to stimulate action on wildlife trade by other religious groups; shares progress regularly with government, conservation and civil society groups; All partners put up project news on websites, media/ social media at key milestones throughout the project, and particularly at end of Year 3 with project results		Progress shared with Siaga Bumi at their meetings, with government and NGO partners at national meetings and on social media (Section 3.1, Annex 4.1.2)	We will continue to do so in Yr 3, and through a WWF UK- supported new 'one-stop-shop', highly interactive and open access conservation and religion web portal
Activity 6.6 UNAS integrates lessons learned into UNAS curriculum by developing fatwa-module and new religion and conservation course in the Post Graduate Programme in the Faculty of Biology		Learning from our project is integrated into the existing Masters of Biology course and an Islamic University in West Java adopted this learning into their Environmental Theology course in their Faculty of Philosophy (Section 3.1, Annex 4.1.2)	UNAS-PPI will explore whether to create a distinct course on religious approaches to conservation in the Conservation Biology Faculty

Annex 2: Project's full current logframe as presented in the application form (unless changes have been agreed)

N.B. if your application's logframe is presented in a different format in your application, please transpose into the below template. Please feel free to contact IWT-Fund@tsi.co.uk if you have any questions regarding this.

Project summary	Measurable Indicators	Means of verification	Important Assumptions
Impact: The illegal wildlife trade is almost eradicated in Rimbang Baling Wildlife Reserve, Sumatra, with improvements in livelihood and social benefits for poor communities that can be replicated across Indonesia (Max 30 words)			
Outcome: IWT is reduced >50% across 11 Muslim villages near RBWR by connecting core religious beliefs to wildlife protection, and replacing IWT benefits with values-driven, sustainable livelihood alternatives (Max 30 words)	0.1 By Yr 3, >50% of poachers in 11 villages near RBWR stop participation in wildlife trade (baseline = 12 commercial poachers + local opportunistic poachers) 0.2 By end of Yr 3, poaching linked to 11 villages of target species falls by >50% (existing baseline = 2 tigers/yr; 7 bears/yr – and baseline for other species completed by WWF by June 2018)	0.1 & 0.2 WWF June 2018 baseline survey of IWT in 11 villages (KFW funded); WWF IWT monitoring reports in Yrs 1, 2 & 3; Village level wildlife crime phone app database analysis by TPUs in Yrs 2, 3; Yapeka quarterly reports; annual WWF/ MOEF TPU law enforcement IWT databases and reports for RBWR; Yapeka quarterly field reports and KAP surveys Yrs 1, 3	The government management authorities of RBWR, village authorities, Muslim clerics, community leaders and villagers cooperate with project partners to reduce illegal wildlife trade WWF and law enforcement agencies are able to adequately monitor change in poaching activities/ number of poachers in 11 villages

	<p>0.3 By end of Yr 3, 60% of sample households (10% sampling) in 11 villages demonstrate strong conservation awareness and willingness to abide by IWT fatwa and IWT laws for RBWR (baseline = no understanding of fatwa; 40% surveyed in 2015 did not know about the existence of RBWR, 80% did not know about RBWR conservation programme)</p> <p>0.4 By end of Yr 3, minimum 30% rise in income in 750 households in 6 key villages to IDR 1,254,500/month resulting from switch to sustainable livelihood activities (baseline = IDR 965,000/month)</p>	<p>0.3 UNAS surveys in Yrs 1, 2, 3 measuring shifts in awareness and understanding of the fatwa and IWT regulations; Yrs 1 & 3 Yapeka KAP householder surveys and questionnaires integrating questions on understanding of the fatwa and IWT regulations</p> <p>0.4 Yapeka-led KAP baseline survey in Yr 1 and follow up surveys in Yr 3; Yapeka quarterly reports measuring changes in income, skills, diversification of livelihood strategies, gender equity</p>	
<p>Outputs: 1. By end of Yr 3, 8,000 (49%) people in 11 buffer zone villages understand the fatwa’s prohibition on IWT and provincial IWT laws, and relate wildlife conservation to their core religious values</p>	<p>1.1 In Yr 1, 60 participants from 11 villages who before had no understanding of the fatwa can outline its key points on IWT after 2, 3-day fatwa trainings led by UNAS (for 30 clerics including pesantren leaders; 12 women leaders from community, prayer groups and pesantren; 18 law enforcement officials)</p> <p>1.2 Commitments made by training participants to share fatwa-based IWT messages at least 1/month in sermons, schools, women’s prayer groups, patrols in 11 villages, reaching 8,000 people (50% women/ girls) by end of Yr 3 (baseline = 0 people reached)</p> <p>1.3 By end of Yr 3, 60% (10% sample) of congregants from 18 mosques, Muslim women in female prayer and community groups, and students from 4 pesantren in 11 villages who before had no understanding of the fatwa can outline its key points on IWT</p> <p>1.4 By Q3 Yr 1, fatwa educational</p>	<p>1.1 UNAS training report and pre & post training questionnaires</p> <p>1.2 UNAS fatwa training reports; Commitment documents signed by training participants, witnessed by the MUI; UNAS M&E reports at end of Yr 1, Yr 2 & Yr 3 by UNAS (based on at least 1 Whatsapp group/ phone call every 2 months + field visits with surveys every 6 months)</p> <p>1.3 UNAS surveys in Yrs 1, 2, 3 including before and after sermons measuring shifts in awareness; women-focused surveys; surveys in pesantren; Yrs 1 & 3 Yapeka KAP householder surveys and questionnaires integrating fatwa questions</p>	<p>Religious and community leaders are respectful of fatwa and agree to follow its guidelines</p> <p>Training participants commit to raising fatwa awareness at similar levels as previous UNAS training participants in Java and Sumatra</p>

	materials freely available and disseminated including: materials for clerics and community leaders; teachers supplement for pesantren; content for radio shows, videos and social media, (baseline = none available)	1.4 Media hits, educational materials printed, videos and radio shows produced; UNAS, WWF & Yapeka reports	
2. By end of Yr 2, 750 households (25% of population; 20% women) in 6 of the 11 priority villages have capacity to pursue diverse and sustainable livelihood activities	<p>2.1 By Yr 1 Q2 following community forums about the project, agreements signed with 6 village chiefs to stop village participation in IWT and instead engage in sustainable livelihood activities. Monitoring of agreements by field partners 1/ month by WWF-Yapeka</p> <p>2.2 By Yr 1 Q3, sustainable livelihoods needs assessment and strategy document completed for 6 villages</p> <p>2.3 By end of Yr 1, 5 sustainable livelihood activity demonstration plots in 6 villages established by Yapeka as learning centres for 750 households (baseline = 0)</p> <p>2.4 By end of Yr 2, 30 sustainable livelihood skills trainings held by Yapeka for 750 householders (=187 women) from 6 villages (baseline = 0 trainings)</p> <p>2.5 By the end of Yr 3, minimum 4 men and women from each of the 6 villages able to provide sustainable livelihood skills training to other villagers (baseline =0)</p>	<p>2.1 Community agreements between Yapeka and village government and adat (customary) leaders; Yapeka reports on community forums; Agreement documents; WWF, Yapeka, UNAS progress reports in Yrs 2 & 3</p> <p>2.2 Yapeka-led village needs assessment report; village map; KAP study; strategy document; all detailing village livelihood dynamics, needs, opportunities, and gender sensitivities</p> <p>2.3 Yapeka training reports; Yapeka quarterly reports</p> <p>2.4 Demo-plots created; Yapeka quarterly reports</p> <p>2.5 Yapeka training of trainer reports/quarterly report</p>	<p>Communities are interested and willing to participate in sustainable livelihoods capacity building</p> <p>Women are willing and able to participate at high levels in trainings</p> <p>Yapeka will be able to identify core group for training of trainers</p>
3. By end of Yr 3, minimum 30% rise in income in 750 households in 6 villages resulting from switch to diversified and sustainable livelihood activities	<p>3.1 By end of Yr 3, minimum 38% rise in rubber productivity for 750 households (i.e. at least 182kg/month/100 trees of rubber sap yield), with no additional land clearing (baseline = 132 kg/month/100 trees)</p> <p>3.2 By end of Yr 3, increase to 10% of</p>	<p>Yapeka-led needs assessment in Yr 1; KAP surveys Yr 1 & 3, Yapeka quarterly reports</p>	<p>Villagers and village governments and representatives are interested in creating diversified, sustainable livelihoods based on experience of other villages in the landscape</p>
(baseline average of IDR			

<p>965,000/month to rise to IDR 1,254,500/month)</p>	<p>households using biogas and 30% using organic fertiliser (baseline = 0)</p> <p>3.3 By end of Yr 3, increase to 20% in number of women tending home vegetable gardens (baseline = 0)</p>		
<p>4. By end of Yr 3, >50% of the 12 poachers identified in RBWR buffer zone stop hunting and shift to alternative livelihood activities</p>	<p>4.1 By Yr 2 Q1, >50% of the 12 hunters in 11 villages sign agreements to stop participation in IWT and instead act as community TPU liaisons, reporting IWT information collected at village level to district level TPUs (baseline= no agreements)</p> <p>4.2 By end of Yr 3, 12 poachers from 11 villages are trained in sustainable livelihood activities detailed in Output 3 in addition to TPU income (baseline = none trained)</p>	<p>4.1 Agreement documents.</p> <p>4.2 Yapeka-WWF training reports/quarter report and progress reports in Yrs 2 & 3</p>	<p>Targeted poaching households are willing to work with project partners to replace short-term income from wildlife trade with longer-term benefits of sustainable livelihood activities</p>
<p>5. By end of Yr 3, wildlife crime monitoring in 11 target villages strengthens formal law enforcement detection efforts</p>	<p>5.1 By Yr 2 Q2, 12 TPU liaisons in 11 villages are trained in using a real time community-based wildlife crime reporting app based on best practices to report wildlife crime to district TPUs (baseline = none trained)</p> <p>5.2 By Yr 2 Q2, religious, adat leaders and conservationists hold community forums and outreach in mosques encouraging villagers in 11 villages to report wildlife crime to TPU liaisons (baseline = no outreach)</p>	<p>App database analysis regularly compiled in WWF TPU & WCT reports; law enforcement agency database and reports; Yapeka quarterly field reports; UNAS & Yapeka meeting reports</p>	<p>Villagers who link their core religious beliefs and values with ending wildlife trade, and who benefit from more secure livelihood activities, are more willing to reduce wildlife trade in their communities</p> <p>Communities will not be intimidated and instead act a stronghold against threats from outsider traders and poachers</p>
<p>6. By the end of Yr 3, research results and best practices are consolidated and shared by ARC and partners for replication in other wildlife trade</p>	<p>6.1 By end of Yr 3, recommendations issued to 11 village councils on integrating sustainable livelihood activities into village development plans</p>	<p>6.1 Recommendations document; meeting minutes; Yapeka reports; village</p>	<p>National and international journals, the media, conservation, development and other religious groups are interested in the subject matter</p>

<p>areas</p>	<p>(baseline = none shared)</p> <p>6.2 By end of Yr 3, fatwa training kit for conservationists working on IWT in Muslim communities produced by UNAS and freely available (baseline = none produced)</p> <p>6.3 By end of Yr 3, at least 2 case study papers on results submitted to national and international conservation and religious publications by ARC and partners (baseline = 0)</p> <p>6.4 By end of Yr 3, project results shared online and nationally and internationally at conferences and meetings and with key faith and secular partners (e.g. conservation NGOs; the Siaga Bumi Indonesian multi-faith forum on the environment; Germany's new Religion-Environment programme; the UNDP-OECD faith-consistent funding programme; IUCN #NatureForAll Campaign; SCB Religion & Conservation Working Group...), vs. none shared in Yr 1</p> <p>6.5 By end of Yr 3, an IWT fatwa module and new religion and conservation course included in UNAS's Faculty of Biology curriculum to inspire young conservationists to adopt religious approaches and partnerships in wildlife conservation (baseline = no module)</p>	<p>development plans</p> <p>6.2 Training kit produced; freely available on partner websites</p> <p>6.3 Letters of acknowledgement from national and international publications</p> <p>6.4 Meeting reports, ARC and partner websites, number of media hits and articles</p> <p>6.5 UNAS reports; course module produced</p>	
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Checklist for submission

	Check
Is the report less than 10MB? If so, please email to IWT-Fund@ltsi.co.uk putting the project number in the subject line.	
Is your report more than 10MB? If so, please discuss with IWT-Fund@ltsi.co.uk about the best way to deliver the report, putting the project number in the subject line.	
Have you included means of verification? You need not submit every project document, but the main outputs and a selection of the others would strengthen the report.	X
Do you have hard copies of material you want to submit with the report? If so, please make this clear in the covering email and ensure all material is marked with the project number.	
Have you involved your partners in preparation of the report and named the main contributors	X
Have you completed the Project Expenditure table fully?	X
Do not include claim forms or other communications with this report.	