RESILIENT COMMUNITIES FOR A FAIR ECOLOGICAL TRANSITION

THE CORE COLLECTIVE'S VISION FOR A FAIR ECOLOGICAL TRANSITION

SUMMARY

INTRODUCTION

This document was produced as part of the Resilient Communities programme. This vision is the first outcome of three years of exchange and synthesis within the programme, particularly during two Global Stakeholder Assemblies and based on the experiences of each individual.
It lays the foundations and hypotheses for what unites the actors behind the concept of a fair ecological transition.
This initial approach serves as a guide for **action, evaluation and influence.**

The vision of this collective is therefore described here with a view to
1. Action: to provide food for thought for building action, to give coherence to projects carried out by partner communities and civil society organisations in France and abroad, innovations and experiments, and to take into account the systemic and integrated aspect that combines justice and ecology.
2. Evaluation: by its very nature, the concept of transition implies movement, transformation and change. It is essential to be able to evaluate these changes beyond a traditional quantitative approach. An approach that takes into account the systemic aspect of the transition, that makes stakeholders active participants in observing changes and that guides action is at the heart of our proposals throughout this guide.
3. Influence: finally, as will be explained later, this transition cannot happen without making our positions clear and defending a set of values that represent us, a body of rights that must be respected and without which a fair ecological transition cannot happen. This guide helps to highlight these positions so that we can communicate them, raise awareness and defend them through advocacy actions.

This vision is alive and will be refined, questioned and enriched by the reflections and actions of the Resilient Communities collective. It also aims to be confronted with the reality of other actors working towards a fair ecological transition, including political and institutional actors, NGOs, economic actors, civil society, etc.

Updating this guide is therefore a major challenge for phase II of the «Resilient Communities» programme, which will run from 2025 to 2028.

THE VISION

The final vision described by the programme partners is that of an «ideal world» (the outcome of a fair ecological transition) where three major groups of rights would be respected and guaranteed simultaneously. **According to our assumptions, there can be no fair ecological transition without the joint respect of the following three major sets of rights: the right to live in connection with one another and with nature**, to live without oppression or power struggles, to respect spiritualities, to speak out and make decisions in the civic sphere, and to enjoy fraternity and respect

the right to live off the land and one's labour, to have decent food and income, and to have virtuous and equitable economic systems

the right to live in harmony with one's territory: preservation of ecosystems and environmental migration routes; resistance to extractivist pressures and land grabbing; the right to live in a healthy and safe environment, free from pollution (physical and mental well-being, protecting populations from environmental and socio-economic risks); recognition and protection of the specific rights of indigenous peoples and their territories; access to essential sustainable services, but also the right to cohesion

THESE THREE MAJOR SETS OF RIGHTS HAVE BEEN BROKEN DOWN INTO 18 HORIZONS

- Each of these horizons is broken down into intermediate stages.
- These intermediate stages will be achieved through the implementation of various activities.
- Each of these activities can be supported by common levers for change or modes of action.

3
Women and men have equal access to their rights and opportunities, and they assume equal responsibilities.

4
Intergenerational dialogue, based on genuine consideration of everyone's opinions, helps to produce an inspiring narrative

5
People live their spirituality in a way that respects their social ties and their ties to other living beings.

2
Everyone's knowledge and expertise are freely recognised and shared

1
Every person has the capacity and opportunity to participate in decisions affecting the management of their community and territory

TOWARDS A RIGHT TO LIVE IN CONNECTION

18
Defenders of territories are protected.

17
Safe migration conditions exist

16
Equitable access to and community management of commons are recognised and ensured

15
Territories are resilient to climate change

TOWARDS A RIGHT TO LIVE IN HARMONY ON ONE'S TERRITORY

6

Agroecological practices become the predominant food production techniques in the territory.

7

The right to healthy and appropriate food is guaranteed for all

8

Decent incomes from work are assured

10

A system of solidarity guarantees a dignified life for all.

11

People can rely on alternative economic models to make a living

TOWARDS THE RIGHT TO LIVE WITH DIGNITY FROM ONE'S WORK AND THE LAND

13

The right to essential services is guaranteed for all and is sustainable

12

Access to land for work and subsistence is guaranteed.

12

The territorial rights of indigenous peoples and traditional peoples and communities are recognised and protected.

14

Territories have preserved ecosystems that are free from pollution.

ELODIE PERRIOT / SCCF

OWARDS A RIGHT TO LIVE
IN CONNECTION

01

EVERY PERSON HAS THE CAPACITY AND OPPORTUNITY TO PARTICIPATE IN DECISIONS AFFECTING THE MANAGEMENT OF THEIR COMMUNITY AND TERRITORY

DEFINITION: everyone, regardless of their background or status, has an equal opportunity to contribute to the decision-making process in an informed manner. This ensures that policies and actions are inclusive, representative and reflect the needs and aspirations of the entire community and all its parts, with particular attention to women and young people.

LEVEL OF ACHIEVEMENT	DESCRIPTION (INTERMEDIATE RESULT)
0	• Some people do not express themselves when decisions are made about their community or territory, whether due to a lack of means, opportunities or fear of reprisals. • Power relations are not challenged. • Consultation between stakeholders at the community level allows those with the most power or resources to participate in decision-making. • Individual requests from those with the most power are more likely to be successful.
1	• Community governance systems are recognised and/or formalised. • Processes for inclusion and mitigation of power relations are established within communities.
2	• Community-based governance systems are functional and implement corrective measures to address power imbalances. • Each person feels capable of defending their ideas and has the right to express themselves while respecting others. • Other actors in the territory (state technical services, other communities, associations, research, etc.) are involved in decision-making.
3	• Everyone is able to assert their position in a debate and be heard. • Regular negotiation of power relations (rotating leadership, etc.). • All local stakeholders are mobilised, driven by collective emulation. They can jointly develop and promote advocacy on a larger scale (regional, national, etc.). • Consistency between the different geographical scales is taken into account. • Together, they are able to analyse stakeholders, mobilise resources, develop tactics and adapt to changes in the context.

02

EVERYONE'S KNOWLEDGE AND EXPERTISE ARE FREELY RECOGNISED AND SHARED

DEFINITION: The circulation of knowledge appears to be an essential lever for ecological transition. This circulation involves several forms of knowledge, whether «traditional» knowledge from institutions and universities or situational and experiential knowledge. These different forms of knowledge need to be circulated among different actors, whether from the academic world, among peers or groups of peers from different contexts.

LEVEL OF ACHIEVEMENT	DESCRIPTION (INTERMEDIATE RESULT)
0	• Knowledge and know-how are considered a competitive advantage, and knowledge and experience are rarely or never shared. Cultural services are privatised, and values associated with competition and individual merit are dominant.
1	• A culture of knowledge and expertise sharing is developing, but not systematically. • Spaces for peer-to-peer exchange are being set up with the aim of empowering individuals, circulating their knowledge and forming a collective. These spaces are based on both discussion and practical application, enabling exchange and training between peers.
2	• Knowledge is shared collectively among peers and more broadly with the community. Everyone is encouraged to collaborate and exchange knowledge. • Spaces for peer exchange are ritualised, with time or space reserved for certain groups whose voices are less often heard (women, young people, etc.) and are based on a participatory methodology that allows individuals to become aware of their own knowledge and its legitimacy within the group. These spaces allow for the valorisation of each person's knowledge, the strengthening of the power to act through a method that promotes awareness, and the realisation of forming a collective and formulating political demands. • Links are established between different peer groups (the spaces are networked): spaces for exchange are organised between these groups (exchange visits, seed fairs, assemblies, regional dynamics, etc.), between peers at different levels (for example, between farmers from different municipalities, regions or countries).
3	• Knowledge and skills are built around continuous interactions, the development of common values and an understanding of the community's goals. • Spaces for the exchange of knowledge between local populations and academic research are established through participatory action research projects. This work involves joint experimentation (participatory action research such as field schools, experimentation with methods, data collection, etc.) between academic actors and local populations; it responds to the immediate needs of the populations concerned; local populations are aware of the work undertaken before it is implemented, during the process, and they are aware of its results.

03

WOMEN AND MEN HAVE EQUAL ACCESS TO THEIR RIGHTS AND OPPORTUNITIES, AND THEY ASSUME EQUAL RESPONSIBILITIES.

DEFINITION: to achieve this equality, positive practices must be implemented to provide opportunities for the less privileged, such as women, people with disabilities and individuals from diverse gender backgrounds, by guaranteeing them equitable access to resources, rights, decision-making and control over these resources, without discrimination. Examples include the right to land ownership, which is often dominated by men, representation in associations, trade unions and agricultural cooperatives, and the determination of priorities and needs in certain communities where women are often excluded from participation. This objective also includes protecting them from gender-based violence.

LEVEL OF ACHIEVEMENT	DESCRIPTION (INTERMEDIATE RESULT)
0	· Women are victims of violence and/or discrimination for reasons related to their gender. They do not have support or assistance to escape these situations of violence, and their opinions and knowledge are not taken into account in decision-making spaces. Domestic and care work is carried out exclusively by women.
1	· The role of women in the community and in the preservation of common goods is recognised and valued, but they are not taken into account in decision-making spaces and do not have the same opportunities as their male counterparts. Men take on some of the domestic and care tasks, but only a small proportion of the burden assumed by women.
2	· Women's role in the preservation or management of common property is recognised and valued, and they have specific spaces to empower themselves and share with their peers. They are gradually taking part in decision-making processes concerning their territory. Other members of the community take on the tasks traditionally assigned to women to compensate for this burden.
3	· Responsibility for managing common property is shared equally between men and women. The skills and work of women in the community are valued and rewarded. They are able to freely choose their place in the community. Women have the right to access, own and control land and resources in the same way as men.

04

INTERGENERATIONAL DIALOGUE, BASED ON GENUINE CONSIDERATION OF EVERYONE'S OPINIONS, HELPS TO PRODUCE AN INSPIRING NARRATIVE

DEFINITION: this dialogue promotes mutual understanding and respect, consideration of everyone's opinions, and the creation of an inspiring and inclusive narrative that bridges the generation gap and encourages collective learning and cooperation. This dialogue involves, in particular, the participation of young people in public and community debates, the creation of economic opportunities for young people, the defence of children's rights, and the protection and recognition of older people.

LEVEL OF ACHIEVEMENT	DESCRIPTION (INTERMEDIATE RESULT)
0	• No spaces for mixed-age dialogue. Young people or older people are devalued. Or spaces for mixed-age dialogue exist, but the representatives and/or voices that are most listened to come only from the groups with the most power. • The opinions of young people/older people are not taken into account.
1	• Existence of mixed dialogue spaces (age) where some representatives and/or the most influential voices come from groups that usually have less power. • The opinions of some young people/older people are taken into account without being representative.
2	• Existence of mixed (age) dialogue spaces whose operating rules allow for the representation of all opinions in discussions about values and the development of their community.
3	• Sustainability of mixed (age) and representative spaces for dialogue. • A narrative/vision of development objectives developed and supported collectively, taking into account the opinions of all, including young people. This allows for inspiration from existing ancestral practices while stimulating innovation.

05

PEOPLE LIVE THEIR SPIRITUALITY IN A WAY THAT RESPECTS THEIR SOCIAL TIES AND THEIR TIES TO OTHER LIVING BEINGS.

DEFINITION: Human beings are an integral part of a natural and spiritual ecosystem. Various traditions (Gaia, Pachamama, Common Home, etc.) remind us of the interdependence between humans and other living beings. Living in harmony means recognising others (human beings, living beings and, more broadly, nature) not as resources, but as partners with whom we must dialogue, coexist and protect.

LEVEL OF ACHIEVEMENT	DESCRIPTION (INTERMEDIATE RESULT)
0	· Relationships between human beings and with the rest of the living world are degraded. · The rest of the living world is perceived solely as a resource to be consumed or exploited. Nature is being domesticated in an uncontrolled manner (artificialisation of land, ecological degradation, overexploitation of common goods, etc.), leading to conflicts between groups with divergent interests.
1	· Communities are aware of the need to preserve the rest of the living world, but their commitment to this cause is limited. A few traditional or everyday practices contribute to this. · However, the path identified to achieve this involves struggles between different interest groups.
2	· People are aware that they are part of a whole, a living ecosystem that must be protected. · Ancestral values/traditional or everyday practices that contribute to its protection are identified and valued (protection, sustainable management). · Recognition and respect for alternative spiritualities and lifestyles are advocated.
3	· People have a deep understanding of the interdependence between humans and between humans and non-humans. Ancestral values/traditional and everyday practices that contribute to living in harmony with the rest of the living world are disseminated and/or improved (reducing the impact of humans on nature, mapping common goods to facilitate their protection, collective action plans beyond individual practices). · Different spiritualities are protected through the implementation of appropriate public policies. Chosen models/lifestyles/traditions coexist peacefully with the aim of social cohesion.

XAVIER SCHWEBEL / SCCF

TOWARDS THE RIGHT TO LIVE WITH DIGNITY FROM ONE'S WORK AND THE LAND

06

AGROECOLOGICAL PRACTICES BECOME THE PREDOMINANT FOOD PRODUCTION TECHNIQUES IN THE TERRITORY.

DEFINITION: agroecological practices help address issues of food sovereignty (access to food, its regular availability and quality), protection of living organisms, resilience of populations to climate change, creation of decent jobs and social cohesion[1] .

LEVEL OF ACHIEVEMENT	DESCRIPTION (INTERMEDIATE RESULT)
0	· Agroecological practices are neither known nor practised. Unsustainable agri-food systems, low socio-ecological resilience, low or even declining remuneration for production work[2] . Agroecological techniques are known but remain in the minority.
1	· Agroecological practices are adopted by producers for their family production/own consumption.
2	· Agroecological practices are partially adopted by producers for their family production and for sale, and they can make a living from them.
3	· Agroecological practices are predominant in the region, and farmers receive support from public authorities for their dissemination and sustainable maintenance.

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1   See guidance note for supporting the agroecological transition - SCCF 2025

2   It is characterised by two typical situations:
    (a) traditional agriculture with increasingly limited access to ecological assets (land, biodiversity, water) and markets for the sale of production. Progressive deterioration of the self-managed resource base (physical or social), compromising the technical and economic conditions for the reproduction of production systems. Low levels of productivity and increasing deterioration of terms of trade in markets. High levels of food and nutritional insecurity and dependence on productive inputs and labour;
    b) Modernised agriculture/livestock farming (family or employer-based) heavily dependent on markets for agrochemical inputs and services (financial, intermediary, private technical assistance, etc.), producing monoculture commodities for sale in globalised vertical trade chains.
    Agri-food systems characterised by high consumption and low energy efficiency, high levels of crop losses and waste, and degradation of the biophysical base of agricultural ecosystems.

07

THE RIGHT TO HEALTHY AND APPROPRIATE FOOD IS GUARANTEED FOR ALL

DEFINITION: People have «regular, permanent and free access, either directly or through monetary purchases, to quantitatively and qualitatively adequate and sufficient food, corresponding to the cultural traditions of the people from which the consumer comes, and which ensures a mental and physical, individual and collective life free from anxiety, satisfactory and dignified.»[1]

LEVEL OF ACHIEVEMENT	DESCRIPTION (INTERMEDIATE RESULT)
0	People do not have access to regular or decent food (exposure to famine, food insecurity or malnutrition).
1	• People have access to regular food, but this access is unstable, restricted, disconnected from their cultures and eating habits, or of poor nutritional quality, and people do not participate in the food system (e.g. food redistribution schemes by NGOs or external institutions).
2	• People have decent access to a balanced diet, but this access is fragile and subject to external factors (climate change, market laws, trade agreements, etc.).
3	• People have access to a healthy and balanced diet, they can choose their food, and they have non-stigmatising, dignified, guaranteed and sustainable access.[2]

1 Jean Ziegler, United Nations Document, A/59/385, § 5.
2 Dignified access to food for all: what criteria for dignity and what compass for implementation?, SCCF January 2017.

08

DECENT INCOMES FROM WORK ARE ASSURED

DEFINITION People who are able to work have access to decent work[1] but also «dignifying work2 « (see Manifesto for Decent and Sustainable Work, 2019), enabling them to live with dignity, to provide for themselves and their loved ones, and to live in harmony with the rest of the living world.

LEVEL OF ACHIEVEMENT	DESCRIPTION (INTERMEDIATE RESULT)
0	
1	• People do not have access to work or are forced into work that does not provide them with sufficient income to meet their needs, or are forced into work that endangers their health and their connection to the rest of the living world.
2	• People have access to decent work that allows them to earn sufficient income to meet their needs, but this does not allow them to live in harmony with their peers and the rest of the living world.
3	• People who are able to work have access to «dignified» work, and their right to enjoy the fruits of their labour is respected. This work allows them to earn a decent living (to meet their needs and those of their dependents, to improve their quality of life) and to live in harmony with the rest of the living world.

1   See ILO definition summary
2   Caritas in Veritate, Benedict XVI, CV 63: «What does the word 'dignified' mean when applied to work? It means work that, in every society, is an expression of the essential dignity of every man and woman: work freely chosen, which effectively involves workers, men and women, in the development of their community; work that, in this way, allows workers to be respected without any discrimination; work that provides the means to provide for the needs of the family and to educate children, without the children themselves being forced to work; work that allows workers to organise freely and make their voices heard; work that leaves sufficient time to rediscover one's roots on a personal, family and spiritual level; work that ensures dignified living conditions for workers who have reached retirement age.

09

A SYSTEM OF SOLIDARITY GUARANTEES A DIGNIFIED LIFE FOR ALL.

DEFINITION: people who are unable to work or earn a sufficient income benefit from a solidarity system that guarantees their right to live with dignity (tontine systems, rice savings, microcredit, universal income, RSA, solidarity funds for migrants in their community of origin, etc.).

LEVEL OF ACHIEVEMENT	DESCRIPTION (INTERMEDIATE RESULT)
-1	• People who are unable to earn sufficient income to live with dignity cannot rely on any solidarity system or are prevented from accessing any other form of solidarity (e.g. dependence on banks, or 'privatisation of solidarity' – funerals, for example – inability to resort to bartering, etc.).
0	• Solidarity systems exist informally, based on individual initiatives.
1	• Formalised and/or traditional self-help groups exist at the community level (self-formed rice savings groups, etc.).
2	• Contacts between different self-help groups from different communities are organised into federations to strengthen themselves and possibly carry out joint advocacy (change of scale to the territory).
3	• These solidarity systems are recognised, perpetuated and secured. They are seen as an alternative and mobilised to protect the right of the most vulnerable people to live with dignity.

10

PEOPLE CAN RELY ON ALTERNATIVE ECONOMIC MODELS TO MAKE A LIVING

DEFINITION: beyond exclusively monetary exchanges, people can rely on alternative models to meet their needs or access services (e.g. local currencies, bartering between individuals, local markets, short supply chains, etc.).

LEVEL OF ACHIEVEMENT	DESCRIPTION (INTERMEDIATE RESULT)
0	· An economic system dominates, from which part of the population is excluded. This system harms members of the community (e.g. food costs are too high, forcing people to limit their food intake or prioritise food over other basic needs).
1	· Alternative systems exist that are based on individual initiatives (bartering between individuals, etc.).
2	· Alternative systems are formalised at the community level (e.g. farmers' seed exchange fairs, social and solidarity economy initiatives, local currency).
3	· Alternative economic models are recognised, perpetuated and secured. They are perceived and used as a viable and profitable system by community members.

11

ACCESS TO LAND FOR WORK AND SUBSISTENCE IS GUARANTEED.

DEFINITION: people have secure access to their living and subsistence territories

LEVEL OF ACHIEVEMENT	DESCRIPTION (INTERMEDIATE RESULT)
0	· Producers and communities no longer have access to ecological assets (land, biodiversity, water) in their territories of life or social reproduction, or face expropriation, invasion and exploitation of their territories of life and/or subsistence, without the possibility of collective action or resistance.
1	· Communities are aware of their rights, organise collectively to defend their access to their territory, and have access to their subsistence territory, but this access is fragile, limited or unrecognised.
2	· Certain categories of the population have effective, secure and sustainable access to land, but this access is restricted to a portion of the population based on class, caste, race or gender.
3	· Producers and communities have secure and sustainable access to their territories for living and subsistence. This access is recognised, effective and protected by law (whether customary or modern) and the authorities.

TOWARDS A RIGHT TO LIVE
IN HARMONY ON ONE'S TERRITORY

12

THE TERRITORIAL RIGHTS OF INDIGENOUS PEOPLES AND TRADITIONAL PEOPLES AND COMMUNITIES ARE RECOGNISED AND PROTECTED

DEFINITION: Indigenous territories are those inhabited by Indigenous peoples and claimed as their ancestral territories.[1] The right of Indigenous communities, peoples and nations to live and preserve, develop and transmit to future generations is respected.

LEVEL OF ACHIEVEMENT	DESCRIPTION (INTERMEDIATE RESULT)
0	· The ownership of the lands, territories and common property of indigenous peoples is not officially recognised. Indigenous populations face expropriation, invasion and exploitation of their territories. .
1	· Communities have developed documentation enabling self-recognition of their ancestral territories (+ inclusive/participatory dimension).
2	· Legal recognition of territories and protection of territories are (in the process of being) guaranteed through the influence of partners.
3	· Recognised indigenous territories are managed autonomously and inclusively, respecting the rights of indigenous communities.

1   See study «Thou shalt not let thy land die», SCCF, February 2021.
     https://www.secours-catholique.org/m-informer/publications/tu-ne-laisserais-pas-mourir-ta-terre-resister-sadapter-proposer-six

13

THE RIGHT TO ESSENTIAL SERVICES IS GUARANTEED FOR ALL AND IS SUSTAINABLE

DEFINITION: All individuals must have reliable, equitable and uninterrupted access to basic services such as healthcare, education, drinking water, sanitation, housing and energy. In this context, sustainability means that these services are provided in a manner that meets current needs without compromising the ability of future generations to access the same services, ensuring long-term well-being.

LEVEL OF ACHIEVEMENT	DESCRIPTION (INTERMEDIATE RESULT)
0	· People do not have access to basic services, or have unstable and fragile access.
1	· The needs of the population (water, energy, transport, sanitation, food) are identified and community-based solutions are being tested. Access to these services remains fragile and dependent on external factors.
2	· Dialogue with the authorities to recognise the right to access essential services is underway and is improving access to essential services.
3	· Communities play a key role in the management and maintenance of essential services, including in remote areas and for all, according to sustainable and inclusive models (concept of equity). Essential services are considered common goods and managed as such.

14

TERRITORIES HAVE PRESERVED ECOSYSTEMS THAT ARE FREE FROM POLLUTION.

DEFINITION: Territories have ecosystems that are preserved through sustainable use and appropriation practices: ecological balance is preserved and provides vital services such as clean air, water and fertile soil. Biodiversity is protected, as is the quality of life for current and future generations.

LEVEL OF ACHIEVEMENT	DESCRIPTION (INTERMEDIATE RESULT)
0	• The territories are polluted, ecosystems are subject to profound anthropogenic changes (land artificialisation, deforestation, wastewater discharge, etc.).
1	• Communities are environmentally conscious (risks associated with pollution, need to preserve their environment) of the issues affecting their territory.
2	• Communities are experimenting with measures to preserve their environment and are engaging in dialogue with stakeholders (to be defined according to context).
3	• Measures to prevent and combat pollution and preserve the environment are adopted and implemented thanks to clear commitments from all stakeholders and the implementation of public policies.

15

TERRITORIES ARE RESILIENT TO CLIMATE CHANGE

DEFINITION: these territories have strategies, infrastructure and policies that help to protect communities, preserve ecosystems and ensure sustainable development in the face of climate change.

LEVEL OF ACHIEVEMENT	DESCRIPTION (INTERMEDIATE RESULT)
0	• Communities have no risk and disaster management plans. Climate change is not taken into account or addressed.
1	• Communities have a risk and disaster management plan that takes into account the specific risks faced by all and the means to implement it.
2	• Risk management and climate change adaptation measures are the subject of dialogue/advocacy with local authorities to drive change at scale.
3	• Public policies guarantee the resilience of territories to climate change.

16

EQUITABLE ACCESS TO AND COMMUNITY MANAGEMENT OF COMMONS ARE RECOGNISED AND ENSURED

DEFINITION: Equitable distribution of common goods such as land, water, forests, digital spaces, fisheries, deserts and others, ensuring that everyone, especially marginalised groups and women, has the right to benefit from these resources for their needs and to care for them without discrimination.

NIVEAU D'ATTEINTE	DESCRIPTION (RÉSULTAT INTERMÉDIAIRE)
0	• Commons (land, water, forests, fisheries, deserts, digital spaces, etc.) are privatised, access to them is restricted or controlled, and local populations cannot benefit from them.
1	• Community governance models for certain common goods, with jointly developed rules based on existing mechanisms, are being trialled.
2	• There is advocacy for public policies that recognise the commons and guarantee their management by communities.
3	• The rights of nature are recognised and enable the protection of the commons. Legal frameworks guarantee local communities the right to oversee and make decisions on the use and management of these commons, while preventing privatisation and ensuring inclusion, sustainability and democracy.

17

SAFE MIGRATION CONDITIONS EXIST

DEFINITION: People can migrate safely and legally, and can count on reception and integration mechanisms that enable them to live with dignity, providing for their basic needs (food, shelter) but also allowing them to live according to their cultural identity of origin (spiritual needs, customs, etc.).

NIVEAU D'ATTEINTE	DESCRIPTION (RÉSULTAT INTERMÉDIAIRE)
0	• People are forced to migrate by means that endanger their physical and mental integrity. They are stigmatised and excluded from access to their basic rights in the territories of arrival and along their migration route.
1	• The need to protect these people is recognised, but no specific legal status has been developed and no support measures have been adopted.
2	• A protective legal framework is developed and reception facilities are set up. People's rights are recognised and legally respected. Reception and care facilities are provided along transit routes. These facilities cover transit routes but also support for people who choose to return to their country of origin.
3	• Welcoming societies and integration facilities exist in the host territories, as well as psychosocial support facilities. • Safe and legal migration routes exist. • Their rights are respected and they have access to the services they need to live with dignity and flourish in their host territory.

18

DEFENDERS OF TERRITORIES ARE PROTECTED.

DEFINITION: the safety of land defenders is recognised and guaranteed by legal, institutional and political measures. This protection includes safeguarding their rights to land and resources, guaranteeing their physical safety, preventing criminalisation and persecution, and supporting their ability to defend environmental and human rights without fear of violence, harassment or displacement.

NIVEAU D'ATTEINTE	DESCRIPTION (RÉSULTAT INTERMÉDIAIRE)
0	· Land defenders are subject to intimidation (violence, harassment, torture, threats, deadly attacks) and/or criminalisation (use of legal or legislative tools).
1	· Advocacy is initiated on threats and violence against land defenders.
2	· Support networks and community alert and protection mechanisms are being established. A dialogue has been initiated with local/national and international authorities for the protection of defenders.
3	· Defenders are granted protective status and recognition of their role; robust mechanisms for preventing violence are put in place. Legal and technical assistance is provided, such as lawyers to defend and plead before the courts, as well as the creation of maps and spatial drawings to prove land ownership.

MEMBERS OF THE RESILIENT COMMUNITIES COLLECTIVE: