

CEPF SMALL GRANT FINAL PROJECT COMPLETION REPORT

I. BASIC DATA

Organization Legal Name: WANG Nan

Project Title (as stated in the grant agreement):

Conservation Research on White-Eared Pheasant Habitat in Western Sichuan

Implementation Partners for This Project: www.yading.net; Daocheng Forestry Bureau; www.westchinaecotour.com; www.chinabirder.com

Project Dates (as stated in the grant agreement): April 2004—Sept. 2005

Date of Report (month/year): Oct. 2005

II. OPENING REMARKS

Provide any opening remarks that may assist in the review of this report.

Daocheng county is located in Hengduan Mountain in southwest Sichuan Province. In a survey taken in September 2002, a large group of White-Eared Pheasant (*Crossoptilon crossoptilon*) was found in and near Zhujie Monastery area in Daocheng county, where most of the local residents are Tibetan. Due to the Tibetan culture, local people have been keeping protecting White-Eared Pheasant very well. However, like many other developing areas in China, with the increase of new comers from outside, traditional culture in this area is gradually fading away. Daocheng is becoming more and more "modern". In the meantime, local people's wildlife conservation awareness is changing. In better understanding the current status of White-Eared Pheasant and other pheasant species and their habitats in Daocheng county, with the support of "CEPF Project of Conservation Research on White-Eared Pheasant Habitat in Western Sichuan", we took an investigation in several temples and forests from January 2003 to June 2005. We also held influential education activities to help local people and tourists understand potential threats to the wildlife and their habitats in Daocheng area. This project aims to study the habitats of White-Eared Pheasant and other pheasant species in Daocheng, to identify the changes in local wildlife conservation traditions, to provide constructive action plan and recommendations based on the studies, and to reinforce the conservation to local White-Eared Pheasant and other wildlife resources through cooperation with local governments and non-governmental organizations.

III. NARRATIVE QUESTIONS

1. What was the initial objective of this project?
 - 1) investigate surviving status and living environment of White-Eared Pheasant in and near Zhujie Monastery;
 - 2) study by what degree White-Eared Pheasant utilize two types of habitats;
 - 3) research White-Eared Pheasant's living boundary and the relation between the distance from their living area to temples and human disturbance level;
 - 4) identify and implement methods to solve the conflict between local community development and White-Eared Pheasant conservation.

2. Did the objectives of your project change during implementation? If so, please explain why and how.

In the study, we found that forest is the most important habitat for White-Eared Pheasant's survival though White-Eared Pheasant are found in different habitats such as forests, shrubs and meadows. Forest is White-Eared Pheasant's group living place and also main place of finding food and nursing. Annually, White-Eared Pheasant's activities are centered with the forest, extending to as far as 1.5km in nearby shrubs and meadows. Therefore, forest habitat conservation is key to White-Eared Pheasant conservation. Local people value White-Eared Pheasant because they think White-Eared Pheasant brings good fortune to them. Typically they feed White-Eared Pheasant and take actions to against poaching, which is called a direct conservation. We found that the survival habitat of White-Eared Pheasant is also critical to some other endangered pheasant species, such as Chinese Grouse (*Tetrastes sewerzowi*), Buff-throated Partridge (*Tetraophasis szechenyii*), and Blood Pheasant (*Ithaginis cruentus*). Although local people do not log in Sacred Land, the logging pressure is moved to other environment, which is still a threat to White-Eared Pheasant and other pheasant species. Compared with other wildlife, White-Eared Pheasant has been highly valued by local people, thus worthy to be a flagship species in this area. Through conservation actions on White-Eared Pheasant, we can enlarge the influence to other wildlife resources.

In addition to complete the proposed project contents, we found there are good traditions since ancient time to protect wildlife by Tibetan people in Daocheng. They do not hunt wild animals, fish fishes, and log in Sacred Land. Their daily diet has no bird and fish, even farmed birds and fishes. These traditions have long been seen a protecting umbrella to local wildlife. However, with the development of tourism and the increase of new comers from outside, these good traditions are gradually disappearing. Therefore, we put certain efforts on publicizing such traditions to local people and tourists.

Besides, with the increase in household income, felling trees for building new houses and for fuel woods is getting worse, which means local people ignore protecting wildlife's habitat although they do direct conservation to wildlife. Hence we designed education activities based on the new social and economic changes, helping local people understand the importance to protect the habitat for the beloved wildlife.

3. How was your project successful in achieving the expected objectives?

We took a 12-month field investigation, including interviews to find out major problems influencing the survival of pheasant species and other wildlife, in 13 sites found pheasant species within Daocheng county. Based on long interactions with local people, we selected several feasible ways to help local people realize these problems. The education methods include: oral communication (during the field trips, we tell local people what would be potential threats to wildlife's survival); printed educational materials (utilizing visual shocks); and printed brochures of Tibetan tradition of wildlife conservation (during the tourism peak time, we presented these brochures to help local people and tourists understand that ab extra culture is threatening local wildlife).

4. Did your team experience any disappointments or failures during implementation? If so, please explain and comment on how the team addressed these disappointments and/or failures.

Because of different cultural backgrounds, at the beginning of the project implementation, some local people did not understand and support our work. After a long time contact with local people, this problem was solved, and we could communicate with local people quite well. In addition, through coordination by local NGOs and governments, local people made clear on what we are working for, which is proved a very efficient way of communication. Local NGOs and governments provided great assistance during the whole process of project implementation.

5. Describe any positive or negative lessons learned from this project that would be useful to share with other organizations interested in implementing a similar project.

- 1) A well-knitted long-term investigation;
- 2) Cooperation with local governments and NGOs;
- 3) Large-scale educational activities;
- 4) Improvement of local NGOs' enthusiasm;
- 5) Providing assistance for local NGOs' to build conservation capability.

6. Describe any follow-up activities related to this project.

- 1) In Daocheng county, we helped local NGO "Yading Community" apply two projects from Asia Environment Fund and WWF. The purpose of these two projects are to publicize the negative impacts of consumption of wildlife skins by Tibetan people and consumption of plateau fishes by tourists. With our assistance, these two projects are in practice and getting good results.
- 2) Tibetan traditions have long been seen a protecting umbrella to local wildlife. Lack of educational materials on such traditions is a problem found in Daocheng and other Tibetan areas. Therefore, we plan to apply additional fund from CEPF to compile and print teaching materials on "Tibetan Traditions on Wildlife Conservation" for local primary schools and middle schools.
- 3) In Beijing we set up a website for Chinese bird fans (www.chinabirder.com), in which certain part of contents are targeting the publicity of Tibetan traditions of wildlife conservation. We hope this effort would have broader influence to save these good traditions from extinction.

7. Please provide any additional information to assist CEPF in understanding any other aspects of your completed project.

In December 2004, we printed calendars to publicize protecting White-Eared Pheasant habitat. Daocheng local NGOs and Forestry Bureau helped distribute these calendars to all local residents. The calendar, in both Chinese and Tibetan, explains the importance of forest habitat to White-Eared Pheasant's survival and illustrates with pictures.

Before the Wildlife Conservation Act took into action, most hunters were non-Tibetan. Now because of the enticement of "modern life style", local people, especially the youth, are losing their good traditions. Local restaurants are selling chicken, fish and rabbit, even young Tibetan are no longer keeping the taboo of not eating them. This phenomenon shows that with the influence of outside culture, Tibetan traditions of wildlife conservation are gradually fading away. The development of tourism also accelerates this fading process. Therefore, it is important to let both local people and tourist know the value of Tibetan traditions of wildlife conservation.

Zhujie Monastery area and hillside of Suochong village are two sites found the most White-Eared Pheasant groups. Due to long-time human disturbance, there is no forest and shrub in and between these two sites. By our suggestion, in 2004 Daocheng Forestry Bureau arranged work of their annual "Returning Farmland to Forest Project" between Zhujie Monastery area and hillside of Suochong village, planting trees to connect these two habitats for White-Eared Pheasant. They plant poplar trees over 3,700m of elevation. Although we do not know whether this method works or not, we hope it has some educational effect to local people.

Conservation on White-Eared Pheasant habitat also brings positive conservation to other endangered species such as Chinese Grouse (*Tetrastes sewerzowi*) and Buff-throated Partridge (*Tetraophasis szechenyii*). We suggested Daocheng county government to take White-Eared Pheasant as the county's mascot and publicize its role in local traditional culture. Furthermore, an online column has been set up in publicizing the symbolized meaning of White-Eared Pheasant to Daocheng and attracting more concerns on Daocheng's wildlife and culture.

Project outputs:

- 1) investigated 12 forests and 1 alpine shrub meadow habitat, surveyed local people's attitude towards wildlife, researched the current status of White-Eared Pheasant and other pheasant species in Daocheng, and identified main factors that threaten these species.
- 2) By means of persuading as well as compiling, printing, and distributing posters to all Daocheng residents to publicize the importance of forests to White-Eared Pheasant.
- 3) Through compiling, printing, distributing brochures to tourists, help them understand the role of Daocheng's traditions to local wildlife conservation and the impact of invading culture from outside.
- 4) Provide assistance to local NGOs and reinforce concerns from government.
- 5) Help local NGOs apply fund to protect wildlife resources in Tibetan areas, and guide them to implement projects smoothly. After the end of this project, other projects led by local NGOs have been continued.
- 6) Publicize Daocheng's traditions of wildlife conservation through Internet.

VII. ADDITIONAL FUNDING

Provide details of any additional donors who supported this project and any funding secured for the project as a result of the CEPF grant or success of the project.

Donor	Type of Funding*	Amount	Notes
World Pheasant Association	Project Co-financing	£ 4,000	Co-fund with Chicago Zoological Society in investigating White-Eared Pheasant's ecological behavior
Chicago Zoological Society	Project Co-financing		Co-fund with World Pheasant Association in investigating White-Eared Pheasant's ecological behavior

****Additional funding should be reported using the following categories:***

- A** *Project co-financing (Other donors contribute to the direct costs of this CEPF project)*
- B** *Complementary funding (Other donors contribute to partner organizations that are working on a project linked with this CEPF project)*

C *Grantee and Partner leveraging (Other donors contribute to your organization or a partner organization as a direct result of successes with this CEPF project.)*

D *Regional/Portfolio leveraging (Other donors make large investments in a region because of CEPF investment or successes related to this project.)*

VIII. ADDITIONAL COMMENTS AND RECOMMENDATIONS

From long run, keeping local conservation culture is very important. In addition, actions should be taken to reduce logging activities in forests and shrubs.

At present, local people and tourists have realized the importance to keep traditional culture and understood habitat conservation is crucial to the survival of White-Eared Pheasant and other wildlife species. However we need to do much more to solve the existing problems.

For that reason, we hope to apply additional fund from CEPF in consolidating the traditions of wildlife conservation in this area. A project report, "Education Combined Traditional Tibetan Culture with Conservation Knowledge", has been submitted to CEPF. We are looking forward to further support.

Besides, we are looking for financial support to identify alternative methods to meet local people's demand for woods.

VIII. INFORMATION SHARING

CEPF aims to increase sharing of experiences, lessons learned and results among our grant recipients and the wider conservation and donor communities. One way we do this is by making the text of final project completion reports available on our Web site, www.cepf.net, and by marketing these reports in our newsletter and other communications. Please indicate whether you would agree to publicly sharing your final project report with others in this way.

Yes

No

If yes, please also complete the following:

For more information about this project, please contact:

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CEPF 小项目最终项目完工报告

I. 基本信息

组织法定名称: 王楠

项目名称 (以合同中的名称为准):

白马鸡栖息地及保护生物学研究

项目实施的合作伙伴: 亚丁人社区网站 www.yading.net; 稻城县林业局; 西行漫游网站 www.westchinaecotour.com; 中国鸟迷网站 www.chinabirder.com

项目时间 (以合同中注明的时间为准):

2004 年 4 月-2005 年 9 月

报告日期 (月/年):

2005 年 10 月

II. 开场白

稻城县位于四川省西南部, 地处横断山腹地。2002 年 9 月在四川西部的考察中, 于稻城县的著杰寺及其对面山坡发现了很大的白马鸡种群。稻城县居民主要为藏族, 由于藏族文化的作用, 长期以来当地人对这里的白马鸡进行了很好的保护。但是, 正像中国很多发展中地区一样, 随着外来人员的增加, 当地的传统文化正在消失。稻城正变得越来越“现代”。与此同时, 当地人保护野生动物的意识也在改变。为了解稻城县白马鸡及其他雉类生存和栖息地状况, 在“CEPF 白马鸡保护生物学”项目的支持下, 我们于 2003 年 1 月至 2005 年 6 月考察了稻城县的一些寺庙和几个有白马鸡分布的林区。并针对稻城野生动物及其栖息地可能遭受的威胁, 对当地群众和游客进行了声势浩大的宣传教育活动。本项目目的在于了解白马鸡及其他雉类在稻城的生存状况, 并了解当地保护野生动物的文化正在发生的变化, 以此为依据采取可行的措施, 提出可能的方案和建议, 通过和当地政府和民间组织的合作, 加强保护当地白马鸡及其他野生动物资源。

III. 叙述性问题

1. 该项目的最初目的是什么?

最初目的:

1. 详细考察著杰寺及其对面山坡白马鸡种群的生存状态和其生存环境。
2. 明确白马鸡对两生境的利用程度
3. 了解该地区白马鸡群体活动区及其与寺庙的距离和人为干扰程度之间的关系。
4. 寻找并实施解决当地社区发展和白马鸡保护之间冲突的方法。

2. 在实施过程中, 该项目的目标是否有变更? 如果有, 请具体注明变更原因及变更内容。

在对白马鸡的研究中发现, 虽然白马鸡可以出现于多种环境中, 包括森林、灌丛、草甸, 但是森林环境对白马鸡生存是至关重要的, 它是白马鸡的积极群夜栖环境, 并为其提供主要的取食盒育雏场所。白马鸡在一年中的活动范围都是以森林

环境为中心，向附近的灌丛、草甸环境延伸 1.5km 的范围。所以，森林环境是白马鸡的关键栖息环境，保护森林环境是保护白马鸡的关键。当地人非常重视保护白马鸡，他们认为白马鸡可以给他们带来好运，所以通过饲喂和禁止捕猎对其进行直接的保护。我们的调查中发现，白马鸡的生存环境中还有其他珍稀濒危雉类生存，例如斑尾榛鸡（国家 I 级重点保护野生动物）、四川雉鹑（国家 I 级重点保护野生动物）、血雉（国家 II 级重点保护野生动物）等。当地人虽然禁止采伐神山圣地的树木，但是将采伐压力转嫁到其它环境，同样威胁白马鸡及其他雉类的生存。同其他野生动物相比，白马鸡在当地人心目中占有很重要的位置，可以作为旗舰物种并通过对它实施保护和对公众的宣传活动来保护当地野生动物资源。

本项目最初目的是考察白马鸡及其他雉类栖息环境、栖息地利用状况以及环境压力给白马鸡及其他雉类造成的威胁。我们除了完成项目内容外，在完成此项目过程中，发现稻城藏族民间自古就有很好的保护野生动物的传统。他们不捕杀野生动物、不捕鱼、不在神山圣地砍伐树木，日常饮食中也没有鸟类和鱼类，即使是家禽和人工养殖鱼类也没有。这些传统长期以来就是当地野生动物的保护伞，稻城野生动物资源丰富全仰仗于这些传统在当地很好的保留下来。然而，随着旅游业的发展和外来人员的增加，这种传统正在受到外来文化的冲击，渐渐消失。所以，我们在完成项目内容之外，还将大量精力投入到向当地百姓和游客宣传这些传统。

此外，随着稻城人民收入的增加，砍伐树木建房取暖的现象越来越严重，当地人虽然对野生动物进行直接的保护，但是却忽视了对其生存环境的保留。我们针对新的社会经济背景下，稻城出现的这些问题对当地人进行了有针对性地宣传，让他们了解对于保护他们喜爱的野生动物而言，最重要的是保护它们所需要的生存环境。

3. 该项目是如何成功达到所预期的目标的？

我们在稻城县进行了 12 个月的野外调查工作，考察了稻城县境内 13 个有雉类分布的地点，并通过访问调查了解当地影响雉类及其他野生动物生存的主要问题。发现这些问题之后，在长期和当地人接触的基础上，选择当地人可以接受的宣传方式，让他们了解这些问题。我们采用的宣传方法包括：口头宣传，即在野外工作期间告诉当地人影响当地野生动物生存的各种隐患；印制、发放宣传海报，即通过视觉材料传达当地森林受到的破坏会影响白马鸡的生存；印制、发放反映藏族保护野生动物传统的宣传手册，并通过在旅游高峰期进行大规模的宣传，让当地人和大量外来游客认识到外来文化对当地野生动物生存所产生的威胁。

4. 在项目实施过程中，您和您的团队是否经历过任何失望与失败？如果有，请具体注明并解释如何解决失望和处理失败的。

由于我们与当地百姓文化背景不同，少数当地百姓在我们最初开展工作过程中不了解我们工作的性质和意义。在他们观念中，过去只有猎人才关心野生动物并在野外寻找野生动物，对我们在当地长期开展野生动物考察工作最初抱着不理解不支持的态度。

长期的深入基层的工作是消除一切误会最佳解决办法，我们经过和当地人长期的交流和生活，以及后续开展的一系列野生动物保护宣传活动，使他们了解了我们

们工作的性质、目的，并吸引他们关注当地野生动物所受到的威胁，认识到自己的一些传统是有利于野生动物生存的，而目前他们接受的一些“现代”生活方式正使他们丢失这些好的传统。

另外，依靠当地民间组织和政府协调，使当地人清楚我们工作的性质，这也是一条非常有效的途径。他们在我们工作的整个过程中提供了大量的帮助。

5. 请详细描述您或您的组织从该项目中获得的，可与从事类似项目的其他组织分享的任何积极或消极的经验。

项目经验总结：

1. 扎实的长期调研工作

本项目是在对白马鸡进行野外研究的过程中开展的，野外调查时间一共 12 个月，一共考察了稻城县 13 个地点，并对其中两个研究地点开展了对白马鸡栖息地利用及繁殖生态的深入研究。长期的实地工作不但使我们掌握了白马鸡及其他雉类栖息地利用特点，更通过和当地人的长期接触了解到他们的一些生活方式对这些雉类生存的威胁、当地人保护野生动物的风俗以及旅游业和外来人对当地这种风俗的影响。在这个过程中，我们有机会思考其深层原因并提出有针对性的对策。由于在藏区工作，当地对待很多事物的看法与我们不同，调查研究的同时，我们可以了解当地人对野生动物保护工作的接受程度，选择可行的工作方法。在此过程中，还要与当地政府和民间组织建立了联系，取得了对方的信任和支持，为后续开展保护宣传活动创造条件。

2. 联合当地政府和民间组织

野生动植物保护工作要在需要受到保护的地区开展，当地政府和民间力量应该是这一工作的主力。但是在他们过去没有接触到相应工作的时候，没有这方面的积极性，也不知道从何下手。我们在当地长期的工作，可以带动他们并影响、带动、教会他们开展工作。外来人员的指导一定要在发动当地人积极配合的基础上才能顺利开展。所以联合当地政府和民间组织，是此项目取得所有成果的前提。

3. 大规模的宣传活动

由于此项目的支持方向和项目的出发点是保护稻城白马鸡及其他野生动物，那么就要根据当地存在的问题，选择有关人员可以接受的方式，让他们认识到这些问题并告诉他们可行的解决途径。这个过程中，大力的宣传是非常必要的，让更多人认识到问题的重要性和紧迫性。要解决问题首先要吸引他们的关注，并引领他们思考可能的解决办法，后续开展的工作一定要在当地人的思想和经济条件可以接受的范围内进行。

4. 提高当地民间组织积极性

项目完成过程中要注意吸引当地人参加。他们对当地情况最了解，是未来当地开展工作的主力。他们的积极性调动起来之后，即使目前的项目完成，他们也会在当

地继续关注并想办法解决他们所发现的新的问题，使这个项目具有更大范围的持续性。

5. 帮助当地民间组织开展保护工作

由于当地人缺少野生动植物方面的相关知识，在当地民间组织有了积极性之后，要正确引导，给他们提供书籍、资料，培养当地的民间力量。为他们提供国内外开展的野生动植物保护工作的信息，让他们认识到自己在做和要作的事情是非常有意义的。在他们发现当地存在的一些问题时，帮他们理清思路，寻找适合的解决途径。

6. 请注明任何与该项目有关的后续活动。

■■■在稻城，我们帮助当地民间组织“亚丁人社区”从亚洲环境基金和WWF 申请到 2 个项目，用于宣传藏族消费野生动物毛皮的不良后果，和游客消费高原鱼类的不良后果。在我们的帮助下，这 2 个项目都已经开展并在当地取得较好效果。

■■■藏族保护野生动物的传统文化是当地野生动物资源的保护伞！外来文化的冲击正使他们渐渐的从藏区百姓的生活中消失。保持优良的传统文化需要重视对青少年的教育，而目前稻城及其他藏族地区中小学没有开设与藏族野生动物保护传统相关的课程，也没有相关的教材和读物。对藏族中小學生加强这方面的工作，可以使藏族保护野生动物的传统发扬光大，可以使藏族传统在新的社会经济背景下继续发挥当地野生动物保护伞的作用。因此，我们向 CEPF 继续申请项目资金用于编写、印刷、发放、讲解“藏族保护野生动物传统”的中小学教材或读物，使我们的工作可以在当地产生更深远的效果。让当地藏族百姓在生态保护层次了解自己的传统文化的积极作用，使之继续发扬，不会因为外来文化的影响而消失掉。

■■■我们在北京设立了“中国鸟迷”网站 (www.chinabirder.com)，其中一定比例内容是宣传藏区传统文化中保护保护动物的传统。希望在更加广泛的范围宣传、保护这种文化，使之不会因为来自发达地区游客的“无知”而使它磨灭，最终消失。

7. 请提供任何可使 CEPF 更完整的了解该项目的信息。

从我们的考察中可以发现，白马鸡虽然能适应其生存环境受到一定程度的人为干扰，但是由于森林环境是其必须的夜栖场所，森林对白马鸡而言是最重要的栖息环境。由于稻城的藏族百姓对白马鸡非常关注，对当地群众宣传保护白马鸡可以提高保护其栖息地的认识，所以，2004 年 12 月，我们印制了一批宣传保护白马鸡生存环境的日历，通过稻城民间组织和林业部门将这些日历发放给稻城县所有居民。日历中展示了森林环境对白马鸡生存的重要性，并通过图示反映毁林就等于直接猎杀白马鸡。日历文字为汉字和藏文两种。在发放过程中，当地林业部门用当地可接受的语言向群众强调日历中所表达的内容。

稻城藏族传统文化所发挥的作用是此地区野生动物得到良好保护的主要原因。在野生动物保护法实施以前，稻城狩猎野生动物的主要是外来做生意以及政府机关工作的人员，这些人大多不是藏族人。一直以来保护野生动物主要是当地百姓自发

进行的。随着信息和交通条件的改善、稻城同外界交往的增多，稻城保护野生动物的传统正暴露于外来文化的强大压力之下。“现代生活方式”的诱惑，正使当地人丢弃其良好的文化传统。外来人，特别是游客，正带给他们“新的观念”去对待野生动物。一些保护野生动物的传统正在丢失。例如，稻城传统的藏族人吃鸡、鱼、兔等动物，并且他们对这些动物没有野生与家养之分，因为过去没有鸡、鱼、兔的养殖。这种传统是当地保护这些动物野生资源的根本。现在，一些人在稻城县捕鱼完全出于迎合游客和非藏族居民的口味。稻城的一些餐馆打着“鸡、鱼、兔”的幌子招揽游客。我们在稻城考察期间发现，一些接受外界生活方式的年轻藏族不再把吃鸡、鱼、兔作为其生活中的禁忌。他们也在漫漫的接受消费野生动物。而在过去正是当地文化中的这种对食物的禁忌保护了稻城的野生动物，现在，他正由于外来文化的影响慢慢消失。

稻城藏族传统文化是当地野生动物的保护伞，当地人的生活方式反映了这种文化传统。但是多数游客不了解藏族文化中保护野生动物的内容，他们在旅游过程中的一些行为正在改变这种有益的传统。所以，让游客了解并宣传这种传统对于保护藏区野生动物是非常重要的。为此，我们设计并印制了一批反映藏族传统文化中保护野生动物内容的宣传手册。带动稻城县民间组织发放并向稻城的游客宣传其中的内容。让游客了解藏族的这种“保护文化”正因为有客的到来而渐渐消失。

著杰寺和所冲村山坡是白马鸡种群数量较大的两个地区，并且由于两地之间长期被人类利用，现在已没有森林或灌丛分布，致使两地区白马鸡种群无法交流。每年，稻城县林业局都会开展退耕还林工作，将稻城县的一部分土地种植树木，海拔3700m以上地区种植树种主要为杨树。这是林业局每年厉行的工作之一。在我们的建议下，2004年稻城林业局将一部分退耕还林工作安排到著杰寺和所冲村之间的空地上，希望以此连接两个有白马鸡生存的生境。虽然通过这种植树的方法可能在短期内不能连接两种群，新种植的树种可能也不适于白马鸡生存，但是，我们希望通过重建白马鸡栖息地的方法教育当地群众加强保护白马鸡的生存环境。

白马鸡生存的森林环境中也生活着多种野生动物，其中包括雉鹑、斑尾榛鸡等国家一级重点保护野生动物。对白马鸡的栖息地进行保护和重建，同样也会挽救这些珍稀濒危野生动物。由于在稻城县白马鸡数量较大、易于发现，并且具有良好的“群众基础”，在保护它的栖息地的同时也同样在保护其他濒危野生动物。为此，我们向稻城县政府部门提交报告，建议其将白马鸡作为稻城县鸟加，宣传其保护意义以及其在稻城传统文化中的作用。此外，我们在网上还开设专门板块大力宣传白马鸡对稻城的象征意义，引起更多人对稻城县野生动物和当地文化传中的关注。

项目成果

1.考察了稻城县有雉类生存的12个森林和1个高山灌丛草甸环境，已及其周边百姓对当地野生动物的态度，了解了稻城白马鸡及其他雉类资源状况和威胁其生存的主要因素。

2.通过讲述和编制、印刷、发放宣传海报向全稻城居民宣传了森林环境对白马鸡的重要作用。

3.深入了解了稻城保护野生动物的传统习俗及其对当地野生动物保护的作用，以及未来文化对它产生的冲击，并通过编制、印刷、发放宣传手册向游客进行了大规模宣传。

4.带动当地民间组织开展野生动植物保护工作，加强政府部门对野生动植物保护工作的重视。

5.帮助当地民间组织申请资金保护藏区野生动物资源，并指导其顺利开展工作，使白马鸡项目结束之后，当地的民间保护野生动植物工作可以继续继续进行。

6.通过网络宣传稻城县保护野生动物的传统。

IV. 其他资金

请提供曾经资助过此项目，从而帮助这个项目最终实现或者帮助确保该项目达到 CEPF 目标的其他资助人的详细信息。

资助人名称	资助类型*	金额	说明
世界雉类协会	项目共同资金	英镑 4000	与芝加哥动物学会共同提供用于白马鸡生态习性观察
芝加哥动物学会	项目共同资金		与世界雉类协会共同提供用于白马鸡生态习性观察

* 其他资助一栏需要按照以下的种类填写:

- A. 项目共同资金 (其他资助人对 CEPF 这个项目的直接费用有贡献)
- B. 补充的资金 (其他资助人对与此 CEPF 项目有关的项目及其实施组织有贡献)
- C. 受赠人和合作伙伴提供的资金 (其他资助人提供给贵组织或者该项目的合作伙伴, 对此 CEPF 项目的成功实施有帮助的)
- D. 区域性资金或其他投资组合 (其他捐赠者因为 CEPF 的投资或此项目的成功实施而在同一地区提供的大额投资)

V. 其他评价和建议

从长远来讲，保留当地保护野生动物的传统文化是非常重要的一个方面；另一方面，要采取可行的办法降低当地群众生产生活对森林、灌丛环境的采伐。

目前，游客和当地人已经认识到保留其传统文化的重要性，认识到保留好白马鸡的生存环境对白马鸡和其他野生动物的生存是至关重要的。但是需要继续深入的工作来解决他们所认识的这些问题。

因此，我们希望能够向 **CEPF** 继续申请项目用于强化当地保护野生动物的传统。《将藏族传统文化与保护生物学知识相结合的教学和宣传》报告已经向 **CEPF** 提交，希望能得到支持。

此外寻找替代途径解决当地人采伐木材也是继续开展的工作。我们正在申请这方面的资金支持，希望 **CEPF** 能给与资助。

VI. 信息分享

CEPF希望增加在**CEPF**的受赠人、更广泛的保护组织和捐赠人团体之间的经验、教训和成效的分享。其中的一种方式就是将每个**CEPF**项目的最终完成报告发布在**CEPF**的网站 www.cepf.net 或者在**CEPF**每个月的通讯和其他交流方式中使用。请确认您是否同意通过以上方式将您的最终项目完成报告与他人共享：

- 同意
 不同意

如果同意，请填写以下内容：

如需了解关于此项目的更多信息，请联络：

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