

GLOBAL
COMMUNITY LAND TRUST
VIRTUAL SUMMIT

2026 SYNTHESIS REPORT

CO-HOSTED BY



INTERNATIONAL CENTER FOR
COMMUNITY LAND TRUSTS



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EXECUTIVE SUMMARY

This report documents and reflects on the 2026 Global Community Land Trust Virtual Summit (the “summit”), the first-ever global convening of its kind. It is intended for the networks and organizations that made the summit possible, for the broader community of practitioners and allies who participated, and for the Robert Wood Johnson Foundation, whose support enabled the work. It covers the summit’s origins and design, its reach and participation, the themes that emerged across all ten sessions, and the questions it leaves open for reflection.

BACKGROUND

The 2026 Global CLT Virtual Summit grew out of two converging threads. Rondo Community Land Trust brought a vision for a global CLT learning initiative and the resources to make it possible. The International Center for Community Land Trusts (CLT Center) brought five years of World CLT Day momentum and a growing set of relationships with CLT networks around the world, cultivated through quarterly convenings that had been building cross-regional exchange since early 2025.

From those two threads, Rondo CLT and the CLT Center developed the first-ever Global CLT Virtual Summit together: a six-week series of free online events organized by CLT and community land networks from around the world, anchored by World CLT Day, to reclaim and honor the Black and Indigenous leadership traditions that gave rise to the CLT model. The full story of how the summit came to be is described in Part I.

THE SUMMIT IN NUMBERS



WHAT EMERGED

Across ten sessions organized by networks on five continents, the summit produced something more than a collection of case studies. Different legal systems, different political contexts, different histories of land dispossession and resistance. And underneath all of it, a remarkable degree of shared experience and challenge.

Wherever communities are using collective land stewardship to resist displacement, protect affordability, and build governance power, they are doing something that goes well beyond housing. They are protecting the conditions under which collective life is possible: culture, memory, language, relationship to land, the ability of a community to shape its own future. The CLT, in this light, is a relationship between people, place, and the generations that come after them.

Five themes emerged with particular consistency across sessions. They are developed in full in Part III and introduced briefly here:

1. **CLTs as stewards of community and culture.**

From civil rights organizing in the American South to Indigenous land stewardship in Canada and California, from a self-built neighborhood in Portugal to Welsh-speaking communities in West Wales, every session

returned to a version of the same insight: what CLTs protect is the conditions under which cultures survive: language, ceremony, memory, the practices that connect people to place and to each other. This was among the most consistent findings across the ten sessions, and among the least visible in how CLT organizations typically describe their work.

2. **Community organizing at the core.**

In every context where CLTs are active, the depth of community governance, political education, and relationship-building surrounding the legal instrument matters as much as the instrument itself. Speakers across sessions described this dimension as universally valued and chronically underfunded.

3. **The individual versus the collective.**

Across sessions, practitioners described the same challenge in different registers: the most persistent force working against collective land ownership is the internalized logic of individual accumulation. This is the idea, reproduced daily by markets, policy, and culture, that security means owning something for yourself. Sessions surfaced this as a persistent challenge without resolving it.

4. Political will is central.

Across every political context represented in the summit, practitioners described the CLT model as technically proven, legally adaptable, and financially viable, and consistently constrained by the absence of sustained political commitment. The challenge, as speakers identified, is rarely technical feasibility but instead the willingness of institutions to recognize and enable what communities are already building.

5. CLTs as a Tool for Working Within the System to Change It.

From its earliest days, the CLT has used existing legal tools to achieve outcomes those systems were never designed to produce. The Canada and California sessions documented this tradition being extended into new territory: Indigenous-led organizations using the CLT's legal structure to pursue land back, repatriation, and governance — using a tool built on one set of assumptions to fight for something grounded in a fundamentally different one: land as relationship rather than property. Practitioners doing this work are clear-eyed about the stretch, accepting the best available legal tool while building toward something beyond it.

QUESTIONS THE SUMMIT LEFT OPEN

The summit did not resolve everything it surfaced. Several questions recurred across sessions without producing shared answers: how to prioritize resident voices in the design of future convenings; how to extend the summit's reach to contexts across the Global South where interest in community land stewardship is growing but organized networks do not yet exist; how to measure and resource the stewardship work that makes permanent affordability possible over time; and how Indigenous-led organizations can continue to stretch the CLT concept toward land relationships that existing legal frameworks were not designed to accommodate. These questions are documented in full in Part 4 and are offered as an account of where the conversations landed and where future programming might go.

HOW THE REPORT IS ORGANIZED

This report is organized in four parts. Part 1 provides context and background — the origins of the summit, how partners worked together, the framing decisions made in advance, and an overview of the program. Part 2 presents participation data — overall reach, session-by-session attendance, geographic distribution, role composition, and aggregated exit survey findings. Part 3 presents the thematic synthesis — the five themes that emerged across sessions, developed with evidence from transcripts, exit surveys, and Q&A exchanges. Part 4 reflects on what the summit demonstrated, what it left open, and what it suggests for future programming. Appendices include session recordings and a full list of speakers and their organizations.

PART 1:

CONTEXT & BACKGROUND

ORIGINS OF THE SUMMIT

Rondo Community Land Trust, with support from the Robert Wood Johnson Foundation, came to the International Center for Community Land Trusts with a vision for a global CLT learning initiative and the resources to make it possible. The CLT Center brought five years of World CLT Day momentum and a growing set of relationships with CLT networks around the world, cultivated through quarterly convenings that had been building cross-regional exchange.

World CLT Day, a campaign to celebrate, promote, and amplify the global CLT movement, was first launched in 2021. Since then, it had grown into an annual touchpoint for CLT practitioners, residents, and allies to showcase their work, with more CLTs from around the world joining each year to organize local events, share stories, and connect under the shared hashtag #WorldCLTDay.

In early 2025, the CLT Center began convening quarterly calls with CLT and community land networks from around the world, creating a space for networks to share updates, identify common challenges, and explore opportunities for collaboration. At the September 2025 convening, given the diversity of geographies and contexts that networks represented, it was proposed to expand the annual single-day celebration into a broader series, one that could bring regional conversations into a shared global space.

From that conversation, Rondo CLT and the CLT Center developed the first-ever Global CLT Virtual Summit together. They invited the networks in that global leadership circle to organize their own sessions around a shared animating purpose: to reclaim and honor the Black and Indigenous leadership traditions that gave rise to the CLT model,

and to connect that legacy to contemporary global struggles for land, housing, climate resilience, and self-determination.

WHAT THE SUMMIT WAS DESIGNED TO BE

The summit was co-designed as a distributed, network-led series where each participating network structured and hosted its own session, with the CLT Center and Rondo Community Land Trust providing coordination, technical support, interpretation, and communications infrastructure across the series. Sessions were free to attend and ran from May 5 to June 9, 2026, anchored by World CLT Day on May 15. All recordings were made publicly available after each session.

Six objectives guided the summit's design and are used to assess its outcomes featured in this report:

1. **Reclaim and honor the Black and Indigenous leadership traditions that gave rise to the CLT model, and to connect that legacy to contemporary global struggles for land, housing, climate resilience, and self-determination.**
2. **Connect CLT and community land networks, practitioners, and allies**
3. **Amplify World CLT Day and celebrate the work of CLT communities around the world**
4. **Maximize engagement from CLT practitioners, residents, organizers, and allies across the global movement**
5. **Create useful recordings, summaries, and materials that last beyond the event**
6. **Raise awareness of CLTs among climate, health, housing, land, and racial justice allies**

HOW PARTNERS WORKED TOGETHER

The summit reflected a collaborative partnership in which each organization played a distinct and complementary role.

Rondo Community Land Trust initiated the vision for this work and led early conversations with the Robert Wood Johnson Foundation, securing the funding that made the summit possible. As summit co-host, Rondo collaborated with the CLT Center to ensure alignment across messaging and public communications, and supported media engagement and storytelling throughout the series.

The International Center for Community Land Trusts coordinated global implementation — managing scheduling, interpretation, communications, registration, data collection, and post-event documentation across ten sessions. The CLT

Center also served as the primary point of contact for host networks and as the lead on the Global Synthesis Report.

The Robert Wood Johnson Foundation's support made both the summit and the broader global learning initiative possible, reflecting its commitment to health equity, place-based systems change, and community-led leadership. CLT and community land networks organizing individual sessions were responsible for promoting their respective events, encouraging participation from their members and communities, and contributing post-event reflections to inform this report. Their willingness to bring their communities' stories into a global conversation is what the summit was built on.



A NOTE ON FRAMING

ON THE TERM “MOVEMENT”

Throughout this report, the term “movement” is used as shorthand for the broader, decentralized community of CLT practitioners, organizations, networks, and allies working on community land stewardship around the world. It does not imply a unified body, a shared leadership structure, or a coordinating organization.

CLTs and community land networks exist and operate independently, in very different legal, political, and cultural contexts. What connects them is a set of shared principles such as community governance, permanent affordability, land as a common good, and an increasingly visible set of cross-regional relationships.

When the report observes that “the movement has not yet resolved” a question or “the movement is working through” a tension, it means that practitioners across multiple sessions described something they are grappling with in their contexts, without having arrived at shared answers. These observations are descriptive, not prescriptive.

ON TERMINOLOGY AND IDENTITY

While the summit centered Black, Indigenous, and traditional community leadership, the public-facing framing emphasized vulnerability, housing insecurity, and community stewardship as globally resonant entry points. This reflected an intentional decision not to foreground the term “BIPOC” in the formal title of the initiative.

The term BIPOC emerged within specific US and Anglo contexts and does not translate cleanly across borders or racial formations. Rather than impose terminology that may not reflect how communities understand identity and power in their own settings, the summit centered the lived experiences and structural conditions that disproportionately affect Black, Indigenous, and marginalized communities worldwide. BIPOC leadership remained the throughline, embedded in network guidance, themes, and political orientation, while allowing the framing to travel across global contexts without flattening local realities.

ON THE CLT MODEL AND ITS ORIGINS

A related framing question surfaced during the summit itself, particularly in the Canada and California sessions. Several speakers noted that the CLT model, as a legal instrument, was built within a Western property rights system, the same system that dispossessed Indigenous communities in the first place. Using that instrument to pursue land back, rematriation, or Indigenous governance is not a contradiction, but it is a tension worth naming. The summit did not attempt to resolve it. Holding it directly feels more useful to the field than papering over it with language that suggests more alignment than actually exists.

THE PROGRAM

The summit featured ten sessions organized by eleven host networks with speakers from four continents (Link to [Session Recordings](#)). Each session reflected the priorities and context of the network(s) that organized it, while contributing to a shared global conversation anchored by the summit's central theme.

World CLT Day, celebrated on May 15, served as the central anchor of the summit period. While not a session with its own registration and attendance data, it provided a shared focal point around which networks and communities worldwide marked the movement's global presence.

5 May	Rooted in Justice: Centering Underserved Communities in Community Land Trust Practice	<i>Rondo CLT; Minnesota CLT Coalition</i>
5 May	Termos Territoriais Coletivos no Brasil: Aprendizados, desafios e perspectivas	<i>Catalytic Communities / Favela CLT Project</i>
12 May	What We're Learning in the Global South: A Conversation on CLTs Across Contexts	<i>International Center for CLTs</i>
14 May	Diseño de Soluciones de Tenencia Colectiva de la Tierra a Partir de las Aspiraciones Comunitarias: La experiencia de Puerto Rico	<i>Caño Martín Peña CLT; Community Land Stewardship Collective of Puerto Rico</i>
15 May	World CLT Day 2026 Celebration	
19 May	CLTs as a Tool for Community Wealth Building	<i>Greater Boston CLT Network</i>
20 May	European Network Feasibility Study Launch: Using the CLT Approach to Renovate Self-Built Neighborhood Cova da Moura	<i>European CLT Network</i>
21 May	Land, Justice and Community in Great Britain	<i>CLT Network of England and Wales; South of Scotland Community Housing</i>
26 May	Decolonizing Community Land Trusts	<i>Canadian Network of Community Land Trusts</i>
3 June	Organisme Foncier Solidaire / Bail Réel Solidaire: Une réponse à la crise du logement?	<i>Foncier Solidaire France</i>
9 June	Meeting the Moment: Solidarity and Partnerships with Indigenous Peoples in the California CLT Movement	<i>California CLT Network</i>

PART 2:

PARTICIPATION

The summit drew a broad and geographically diverse audience across its six-week run. This section presents participation data across four dimensions: overall reach, session-by-session attendance, who participated, and geographic distribution. It closes with aggregated findings from the exit surveys administered after each session.

OVERALL REACH

Across ten sessions, 824 people registered from 40 countries. Of those, 543 or 66% joined at least one session live, representing 27 countries. 283 attended more than one session.

Registration and attendance figures are tracked separately because they tell different stories. Registration reflects the summit's reach and visibility across the global CLT community and beyond. Attendance reflects actual engagement in terms of who showed up to participate in the conversations as they happened. Both matter, and both are presented here.

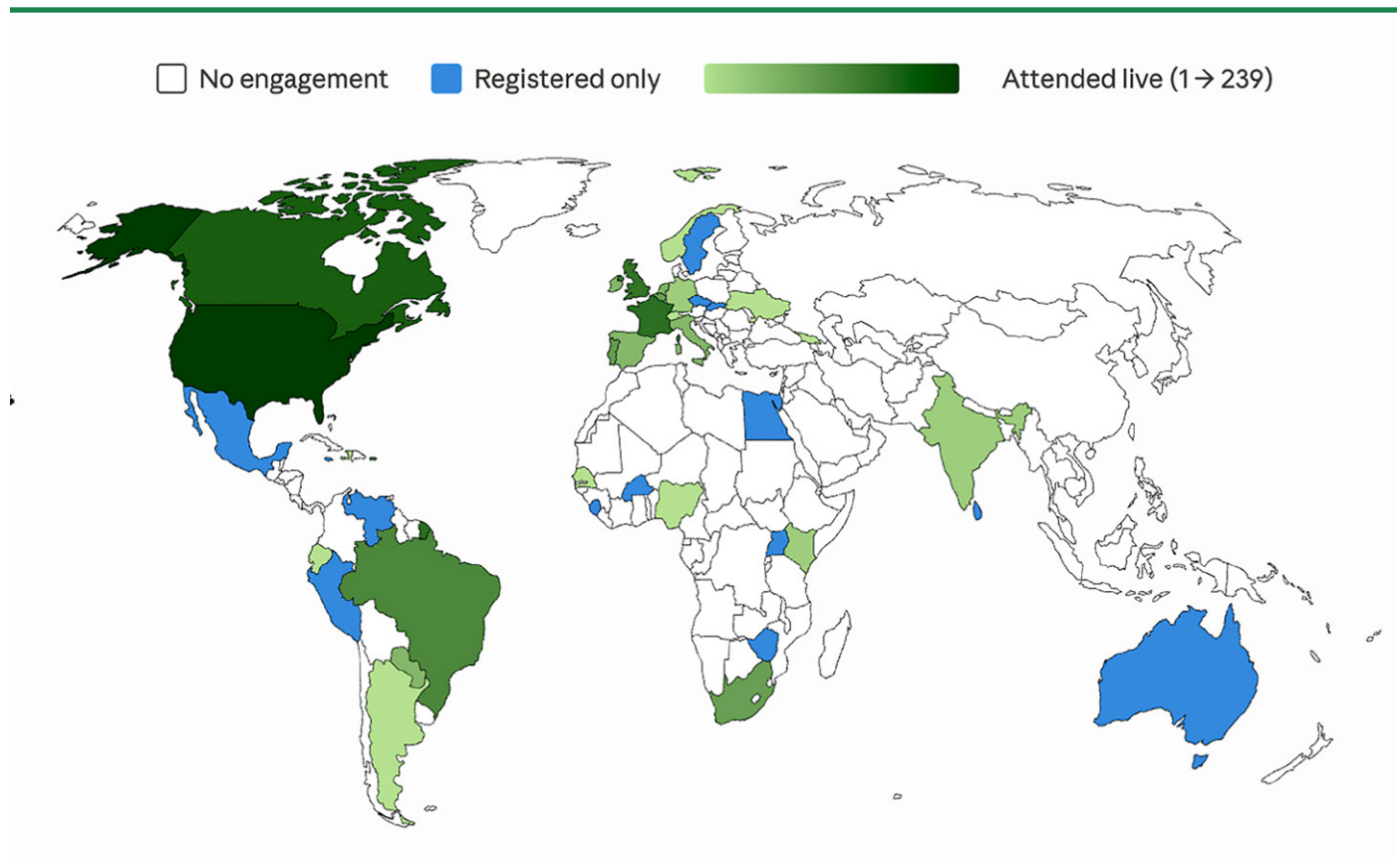


Figure 1. Participation by Country. Green indicates countries with live attendees (darker = higher attendance). Blue indicates countries with registrants who did not attend live. White indicates no engagement. Data reflects unique registrants (824) and unique live attendees (543) across ten sessions.

SESSION-BY-SESSION ATTENDANCE

Attendance varied across sessions, reflecting differences in host network size, regional audience, time zone, and session language. The table below presents registration and attendance figures for each session, along with the number of countries represented in live attendance.

Date	Regist'd	Attended	Attend Rate	# of Countries	Countries
5 May	199	102	51%	12	Belgium, Bolivia, Canada, France, Haiti, India, Kenya, Portugal, South Africa, Spain, UK, US
5 May	76	35	46%	5	Brazil, Canada, Portugal, UK, US
12 May	142	69	49%	13	Belgium, Brazil, Canada, Denmark, Germany, Haiti, Italy, Netherlands, Portugal, Puerto Rico, South Africa, UK, US
14 May	154	79	51%	7	Argentina, Canada, Ecuador, Paraguay, Portugal, Puerto Rico, United States
19 May	208	89	43%	8	Brazil, Canada, India, Netherlands, Portugal, UK, US
20 May	98	40	41%	16	Belgium, Brazil, France, Germany, Ireland, Italy, Kenya, Norway, Poland, Portugal, South Africa, Spain, Switzerland, Ukraine, UK, US
21 May	145	59	41%	8	Canada, India, Ireland, Netherlands, Nigeria, Portugal, Spain, UK, US
26 May	239	110	46%	11	Belgium, Brazil, Canada, Georgia, Haiti, Portugal, Puerto Rico, Senegal, South Africa, UK, US
3 June	95	54	58%	12	Belgium, Canada, Egypt, France, Georgia, Haiti, Italy, Martinique, Portugal, Spain, UK, US
9 June	231	91	39%	4	Canada, Portugal, Slovenia, US

WHO PARTICIPATED

While all 824 individuals who registered self-reported their role at registration, the analysis below focuses on the 543 who attended live. CLT practitioners made up the largest share at 31%, followed by community leaders and organizers (22%), technical allies (19%), academics and researchers (16%), government and policy actors (9%), and funders (4%).

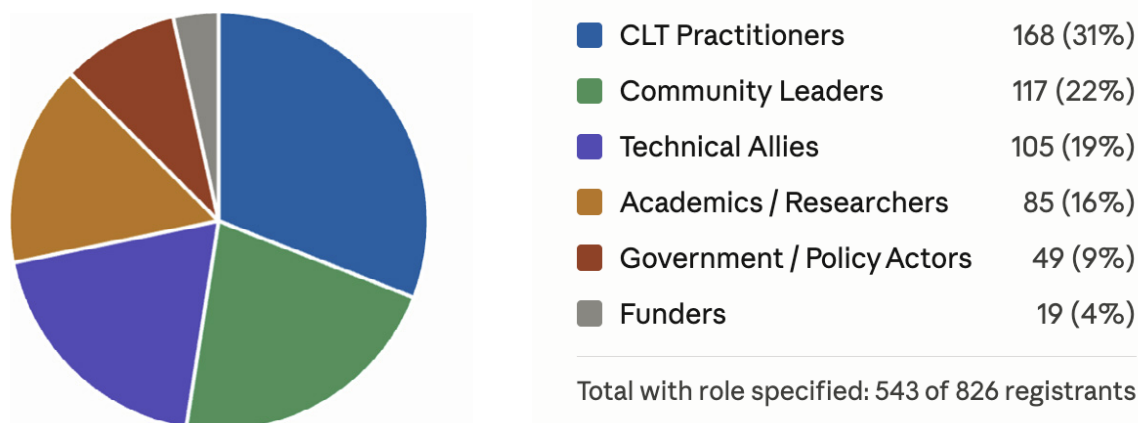


Figure 2. Role composition of unique live attendees, 2026 Global CLT Virtual Summit. Based on self-reported role at registration. *n*=543 unique live attendees.

GEOGRAPHIC DISTRIBUTION

Live attendees represented 27 countries across five continents. As shown in Figure 1 above, participation was concentrated in North America: the United States (239), Canada (78), and Puerto Rico (50) together accounted for 67% of live attendance reflecting the geographic distribution of the summit's host networks and the size of the CLT movement in those contexts. Beyond North America, strong representation from France (45), the United Kingdom (38), and Brazil (20) reflected the reach of their respective host networks. South Africa (9), Paraguay (4), Kenya (2), Senegal (1), and Nigeria (1) point to engagement from contexts where the CLT movement is newer or still emerging..

Noting the stories that this data tells, registrants came from 40 countries — thirteen more than those represented in live attendance. The following countries had registrants who did not attend any session live: Jamaica, Uganda, Burkina Faso, Czechia, Egypt, Mexico, Peru, Sierra Leone, Slovakia, Sri Lanka, Sweden, Venezuela, and Zimbabwe. This observation is important as it suggests that there is interest in the CLT model from contexts where organized networks do not yet exist.

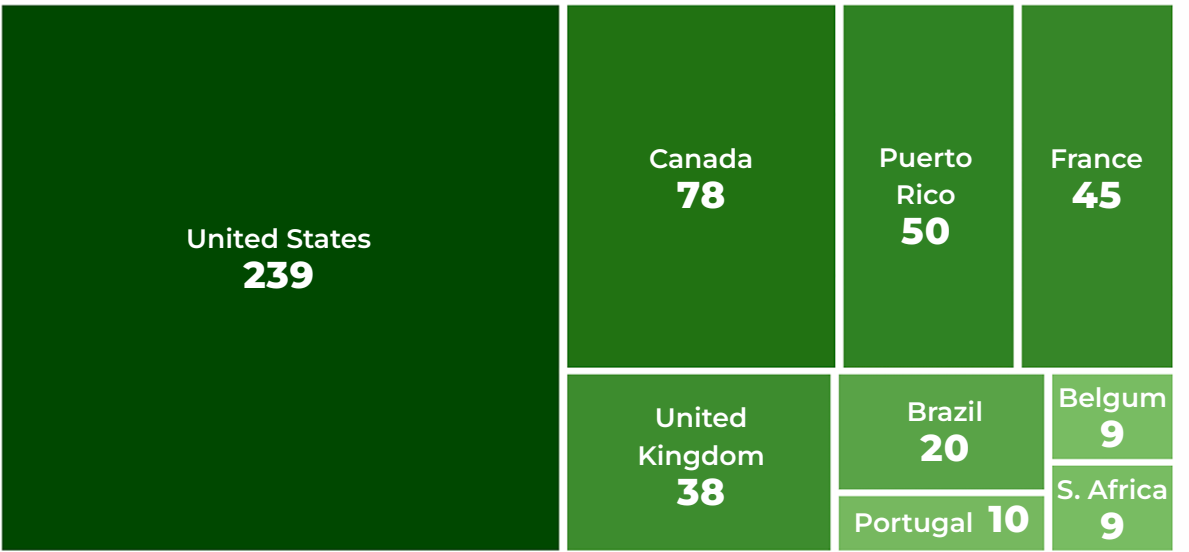


Figure 3. Top nine countries by live attendance. Darker green indicates higher attendance. n=507 of 547 unique live attendees.

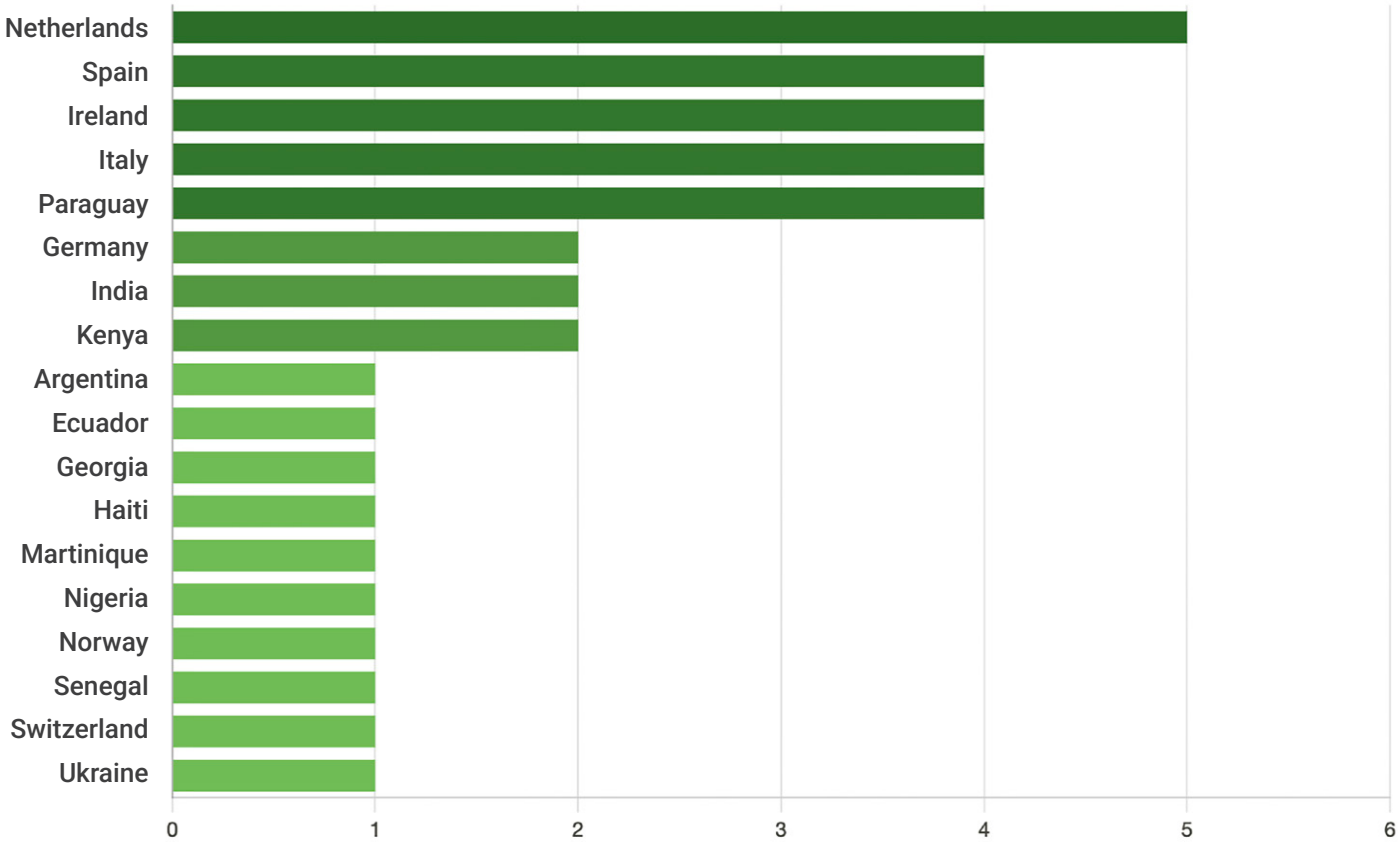


Figure 4. Remaining countries by live attendance. Remaining 18 countries by live attendance. Includes Netherlands (5) through Ukraine (1). Colors consistent with Figure 3 scale.

EXIT SURVEY RESULTS

Each session concluded with a short exit survey administered through Zoom immediately after the event. The survey asked participants to rate the usefulness of the session on a scale of 1 to 5, and included five open-ended questions: what they found most valuable, what was missing, ideas they planned to apply, cross-regional learning, and suggestions for improvement. Surveys were administered in English, Spanish, Portuguese, and French for all sessions.

Response rates varied significantly across sessions, from a low of four responses for the Brazil session to a high of 25 for the Canada session, reflecting differences in session size, audience, and format. In total, 148 responses were collected across ten sessions. Given the variation in sample sizes, findings are directional rather than statistically representative. Full session-level findings are documented in the post-event reports for each session.

Session	Responses	Rated 5	Rated 4	Rated < 3
Rooted in Justice (US)	23	17 (74%)	4 (17%)	2 (9%)
Termos Territoriais Coletivos no Brasil (Brazil)	4	3 (75%)	0	1 (25%)
What We're Learning in the Global South (Global)	7	5 (71%)	2 (29%)	0
La experiencia de Puerto Rico (Puerto Rico)	17	12 (71%)	5 (29%)	0
CLTs as a Tool for Community Wealth Building (Boston)	20	10 (50%)	8 (40%)	2 (10%)
European Network Feasibility Study Launch (Europe)	8	6 (75%)	2 (25%)	0
Land, Justice and Community in Great Britain (Great Britain)	14	8 (57%)	5 (20%)	1 (7%)
Decolonizing Community Land Trusts (Canada)	25	17 (77%)	5 (18%)	3 (12%)
OFS/BRS (France)	8	5 (63%)	2 (25%)	1 (13%)
Meeting the Moment (California)	22	17 (77%)	4 (18%)	1 (5%)
TOTAL	148	100 (68%)	37 (25%)	11 (7%)

USEFULNESS RATINGS

Across all ten sessions, the large majority of respondents rated their session four or five out of five. The table below presents ratings by session. Of the 148 respondents, 100 (68%) rated their session extremely useful, and 137 (93%) rated it four or five.

QUALITATIVE FINDINGS

Four patterns appeared consistently across exit survey responses throughout the series.

1. **Concrete examples over general overviews.**

Across sessions, participants consistently mentioned specific case studies, programs, and decisions as the most valuable content. In other words, what organizations actually did, what worked, and what didn't. Sessions that offered depth in a single context were rated more favorably than those that covered multiple contexts briefly.

2. **Historical and political grounding matters.**

Sessions that connected their content to the movement's civil rights and Indigenous roots rather than treating CLTs as a purely technical housing instrument were consistently described as among the most valuable. Participants identified this grounding as what distinguished the summit's sessions from more general CLT content

3. **Cross-regional learning was the richest**

open-ended response. The question asking participants what they had learned from another country or context consistently produced the most substantive responses of the survey. Participants named connections the sessions themselves had not always made explicit, namely between Brazil and Portugal, between Wales and Indigenous communities in Canada, between South Africa and Puerto Rico.

4. **Depth over breadth.**

Across multiple sessions, participants noted that the 90-minute format with multiple speakers allowed for breadth but limited the operational and technical depth they were looking for. Several sessions generated requests for follow-up resources, direct contact with speakers, and opportunities for peer exchange beyond the webinar format.

PART 3:

THEMATIC SYNTHESIS

The summit's ten sessions were all organized by different networks, in different languages, addressing different regional contexts and political conditions. Across the series, certain themes kept returning where practitioners, residents, organizers, and researchers working in very different places are grappling with the same underlying conditions. This section draws on the content from every session, exit survey responses, Q&A exchanges, as well as post-event reflections to identify five themes that emerged with consistency and force across the series. These are patterns that recurred often enough, and with enough specificity, to suggest something meaningful about where the global CLT movement stands and what it is working through.

THEME 1:

CLTS AS STEWARDS OF COMMUNITY & CULTURE

Session after session, in contexts with no obvious connection to each other, speakers described their CLT work in terms that went well beyond housing. What they were protecting, they said in various ways, was something harder to name and harder to replace: the conditions under which a culture can continue to exist. This theme appeared across nine of the ten sessions, in six countries, and in all four languages. It was named directly by some speakers and demonstrated through practice by others. Taken together, the accounts form a consistent argument about what CLTs are actually doing in the communities that rely on them most.

The thread began in the first session. Mikeya Griffin of Rondo Community Land Trust described the history of the Rondo neighborhood in Saint Paul, Minnesota, a historically Black community bisected by Interstate 94 in the 1960s, an act of urban renewal that destroyed an estimated USD 157 million in intergenerational wealth and severed a community from its own geography. Rondo CLT's work, she argued, is about restoring a relationship between a people and a place that the highway deliberately broke. Ashley Allen grounded this further, asking: "Who am I to erode the hard work of people who lived and died for the privilege to preserve and protect communities?" The CLT, in this framing, is a vehicle for a community's right to remain in the place that shaped it.

In Brazil, the same argument appeared in a different register. Jurema Constâncio da Silva, speaking about the Shangri-Lá Cooperative in Rio de Janeiro, described a community that had held itself together for decades through collective memory, shared practice, and mutual obligation long before any formal legal structure existed to protect it. "A moradia, para mim, já não é mais quatro paredes," she said: housing, for me, is no longer four walls. The cooperative's survival was a social achievement, sustained by the same people across generations. The termo territorial coletivo (TTC), Brazil's adaptation of the CLT, gives legal form to something that was already alive.

"In order to have healthy people we need our ceremonies. In order to do our ceremonies we need to be healthy."

— RUTH WORTMAN, Humboldt Healthy Families (California Session)

Puerto Rico's session deepened the argument by centering cultural festivity and language as inseparable from secure tenure. The Caño Martín Peña CLT was born partly out of a struggle to protect a community whose festivity, music, and social fabric were as much at stake as its housing. Tarcyla Fidalgo, who bridged the Brazil and Puerto Rico sessions through her work with the CLT Center's Global South Initiative, made the connection explicit: in the contexts she works in, land and culture are not separate issues. They are the same issue.

The session on Great Britain introduced a different dimension: language itself as a form of land. Casey Edwards, speaking about Wales, described a Welsh concept, *cynefin*, that has no direct English translation. It refers to the place where you feel you belong, where the people and landscape around you are familiar. Land, in this understanding, is memory and identity woven into daily life. The Welsh-speaking heartlands of West Wales face displacement not only of people but of an entire language community. Gareth Iwan of Pedwar Llan CLT cited a civil rights slogan that Welsh activists have used for decades: "*Tai a Gwaith i Gadw'r Iaith*" — homes and work to save the language. The CLT, in this context, is being used as an instrument of linguistic survival.

The Canada session brought the argument to its fullest development. Dr. Kaitlyn Patterson of All Our Relations Land Trust described her organization's work as trying to change how people see the land "not as property but as a living relative." The CLT holds land for ceremony, language resources, food sovereignty, and the transmission of knowledge between generations. Lisa Neil of Keepers of the Circle described Mother Earth as the honorary chair of their board of directors. This was a governance decision, she was clear, not a metaphor.

The California session closed the summit with some of the most personal accounts of what cultural stewardship actually costs. Darlene Franco of the Wukchumni CLT described her grandmother crawling under a fence to tend plants she had always tended, afraid of being caught on land that had belonged to her people for generations. Ruth Wortman of Humboldt Healthy Families described a recovery program where healing happens through ceremony, basket weaving, sweat lodge, and harvesting. "In order to have healthy people we need our ceremonies," she said. "In order to do our ceremonies we need to be healthy." Alice Lincoln-Cook of FireKeepers Alliance described managing land through cultural fire practices (prescribed burning as a sacred obligation). "We man that land because it's the right thing to do," she said, "and that's what we're told to do by our creator." The CLT, for FireKeepers, exists to restore the legal access that makes those practices possible again.

Taken together, these accounts point to something that seldom appears in how CLT organizations describe their work publicly: across many contexts, CLTs are being used as stewards of culture, protecting not just land and affordability, but the conditions under which cultures survive. The ground lease protects affordability. The governance structure protects community power. What the communities themselves describe protecting is something the legal instrument does not name: language, ceremony, memory, the specific texture of belonging that makes a place a home.

THEME 2:

COMMUNITY ORGANIZING AT THE CORE

One of the most consistent observations from practitioners was that the work of building a CLT — the meetings, the governance design, the political education, the relationship-building — carries value independent of what gets built. It appeared with consistency across sessions organized by networks with very different histories, legal contexts, and levels of institutional development. Speakers described the process as something communities benefit from in its own right, not only as preparation for acquiring land or developing housing.

The Brazil session made this argument most directly. Tarcyla Fidalgo described the TTC model as something communities benefit from before a legally constituted CLT exists because the act of organizing collectively around land, of building shared governance and political consciousness, produces outcomes that a title deed cannot. The process of deciding together what the land is for, who has access to it, and how decisions get made is itself a form of community wealth. This framing shaped how she described the TTC's challenges as well: the risk is not only that land gets sold, but that the collective consciousness that gave rise to the CLT erodes over time, leaving the legal structure intact but hollowed out.

“The process itself is the model.”

— JOHN SMITH, DSNI (Greater Boston CLT Network Session)

In Puerto Rico, Katia Avilés-Vázquez described the five additional CLTs beyond the Caño that have emerged over the past five years as products of years of political education and community organizing that preceded their formal establishment. The CLT, she said, is built daily with residents through assemblies, conflict, and the slow work of building trust across a community that has every reason to distrust institutions. Andrea del Mar Malavé Bonilla added a practical dimension: political education is also a defense mechanism. Communities that understand what their CLT is and why it exists are harder to displace legally, politically, and culturally than communities that simply live in CLT homes without that grounding.

Boston's session brought this argument into institutional focus. Minnie McMahon from the Greater Boston CLT Network named governance as the most underfunded and least visible dimension of CLT work. The Network's members spend enormous amounts of time and energy on community organizing, resident leadership development, and governance work that rarely appears in grant budgets or impact reports. John Smith's observation, “the process itself is the model,” captured the statement that practitioners across the series had been circling: the way a CLT is built, the degree to which residents shape its governance and direction, is not separable from what the CLT produces.

The Canada session showed what it looks like when this commitment is taken to its structural conclusion. Andy Bond described the Downtown Eastside CLT meeting with an Indigenous tenants

and elder circle (~26 people) for three years before the organization acquired a single building. That circle now has formal power to select and veto board members and make final decisions on property acquisitions. Dr. Kaitlyn Patterson described All Our Relations Land Trust operating by consensus rather than majority vote, with a Grandmother's Council that meets formally every three months and whose guidance the board is required to follow. Lisa Neil described a process of community formation that preceded and continues to shape every decision the Keepers of the Circle makes. In each case, the governance structure is the expression of a set of values about who holds power and how decisions should be made.

Across sessions, exit survey respondents consistently named the most valuable content as moments when speakers described what organizing and governance work actually looks like in practice: the specific decisions, the tensions, the things that didn't work. The demand for depth over breadth that appeared in multiple exit surveys reflects, in part, a demand for more of this: the slow, relationship-intensive work that makes CLTs function. That this work is so consistently valued by practitioners, and so consistently absent from formal evaluation frameworks and grant budgets, is itself a finding worth carrying forward.

THEME 3:

THE INDIVIDUAL VERSUS THE COLLECTIVE

Every session in the summit described, in some form, the same challenge: the tendency for collective gains to be individualized over time. A community organizes collectively to secure land, builds a CLT to hold it in perpetuity, and then faces sustained pressure from residents, markets, policy systems, and internalized cultural logic to convert that collective asset into individual private ownership. The pressure takes different forms in different contexts, but the underlying dynamic is consistent.

Brazil's session named it most directly and most analytically. Tarcyla Fidalgo described the cycle she has observed across multiple CLT contexts: communities that fought collectively for land and then, once tenure is secured, want to sell individually. The pressure often comes from within the community itself, from residents who have internalized the logic of the market, the idea that security means owning something outright, that collective ownership is a transitional arrangement rather than a permanent one. The TTC model was designed precisely to resist this pressure, but Tarcyla was candid about how difficult that resistance is to sustain over time, particularly as original organizers age out and new residents arrive without the same political formation.

“The colonized system has done its best – and has been very effective – at convincing everybody that you are separate from the land, that the land is not you and you are not the land.”

**– NORM LEECH, Downtown Eastside CLT
(Canada session)**

Puerto Rico's session confirmed the pattern across five distinct cases. Each of the island's CLTs has faced versions of the same question: what happens when individual families want to access the equity in their homes, or when a member wants to sell at market rate, or when a developer offers a price that seems too good to refuse? The answer in each case has required ongoing political education, governance vigilance, and the kind of community accountability that is hard to maintain without dedicated resources. Katia Avilés-Vázquez noted that the CLT model's strength, its permanence, is also the source of its most persistent internal tension. People who join a CLT are accepting a constraint on individual wealth accumulation in exchange for long-term community stability. Keeping that bargain alive requires constant renewal.

The Canada session located the origin of this pressure in colonization itself. Norm Leech of the Downtown Eastside CLT was direct: "The colonized system has done its best, and has been very effective, at convincing everybody that you are separate from the land, that the land is not you and you are not the land." The separation of people from their relationship to land and to each other, he argued, is the original wound that the CLT model is trying to address. Lisa Neil extended this: "The land trust owning property, even in fee simple,"¹ she said, "when it's through a land trust mechanism, is the closest thing we have to the way Indigenous people used to steward and take care of the land." The CLT is, in this reading, an attempt to rebuild a relationship with land that colonization destroyed.

1 Fee simple refers to outright, unconditional ownership of land under common law — the standard form of private land ownership in the United States, Canada, the United Kingdom, and most countries with Anglo-derived property systems. CLTs typically own land in fee simple while leasing it to residents through long-term ground leases, which is what restricts resale and maintains permanent affordability.

The French session added a structural dimension that hadn't appeared in the other sessions. Jean-Baptiste Soulard of organisme foncier solidaire (OFS) Plaine Commune, the French adaptation of the CLT, described the challenge of operating in a housing market where government subsidies and tax incentives are structured around individual ownership, where the financial logic of the entire system pushes toward resale and individual wealth accumulation. The OFS/bail réel solidaire (BRS) model was designed to work within that system while countering its logic, but doing so requires constant negotiation with public authorities, financial institutions, and residents who have been told their whole lives that home-ownership means owning something outright. Nathalie Demeslay of Rennes Métropole named the political dimension directly: "We no longer try to correct the free market. We establish as a postulate that the base, the universal foundation, is social housing." Among the CLT-adjacent models represented at the summit, Rennes Métropole's approach stands as one of the few examples of this stance taken at institutional scale.

The exit survey data offered confirmation of this theme from an unexpected angle. Several respondents across sessions named the question of what happens to CLT homes across generations — what the model looks like after two or three cycles of ownership — as something they wanted to hear more about. The question itself reflects the pressure: whether the collective commitment can be sustained not just among the founding generation but among people who inherit or purchase into a CLT without the organizing history that created it. That is the individualization question in its long-term form, and one the sessions surfaced without resolving.

THEME 4: POLITICAL WILL IS ESSENTIAL

Across every political context represented in the summit, practitioners described the same pattern: the CLT model is technically proven, legally adaptable, and financially viable, and consistently constrained by the absence of sustained political commitment. This finding emerged as a lived experience, described in concrete terms by speakers working in very different institutional environments. The barrier they named was the willingness of institutions to recognize, enable, and sustain what communities are already building.

The opening session grounded this in the American civil rights context. Mikeya Griffin described Rondo CLT's origins in a community that lost its land to a highway and has spent decades building back, through organizing, advocacy, and sustained political work, against institutional indifference and active harm. The right-to-return program, the commercial land trust, the cultural preservation work, none of it was handed to the community. It was organized for, fought for, and defended against repeated political threats. Her framing, "We have already lived the answers we seek," was in part a response to this reality: the community does not need institutional validation to know what it needs.

Portugal's session illustrated what happens when political will is absent for decades. Joana Lages described Cova da Moura, a self-built neighborhood of 5,000 residents on the outskirts of Lisbon, as having waited fifty years for an urban solution. Every time a workable planning process was underway, it stopped. A 2002 master plan proposed

mass demolition. A revitalization program launched in 2005 stopped mid-implementation. The municipality's current housing strategy defers the neighborhood to 2035. During the 2025 municipal elections, a major party candidate ran on a platform of eradicating the neighborhood. The feasibility study that Ricardo Carneiro and Joana Lages presented at the summit is technically rigorous, legally grounded, financially modeled, and requires a political decision to act that fifty years of advocacy have not yet produced. Tarcyla Fidalgo from Brazil, who contributed to the study's legal analysis, offered a reframe that traveled across the summit: the obstacle to regeneration at Cova da Moura is political will, not the narrow alleys and dense informal fabric of the neighborhood

"We have already lived the answers we seek."

— MIKEYA GRIFFIN, Rondo Community Land Trust (Minnesota session)

The Great Britain session documented the same pattern across three nations at very different stages of the same journey. Megan MacInnes, chair of Community Land Scotland, described Scotland's 2025 land reform bill as "a damp squib", passed despite strong public appetite for more progressive land reform, and followed by a new government that assigned no minister responsibility for land reform at all. Tom Chance from the CLT Network of England and Wales described England's government acknowledging highly concentrated land ownership in a national land use strategy and then doing nothing to address it. Casey Edwards celebrated a historic Welsh election result, Plaid Cymru forming government for the first time in 100 years, with a community right to buy in their first 100 days commitment, while noting that no cabinet

secretary had yet been assigned to take the work forward. Across all three nations, public appetite for community ownership outpaced institutional willingness to enable it.

France offered a partial counter-case that sharpened the argument. Nathalie Demeslay described Rennes Métropole as having made the BRS model the default instrument for all new housing production, embedding CLT-inspired principles into metropolitan planning strategy, creating tiered affordability mechanisms, and formally rejecting the logic of market correction in favor of social housing as a universal baseline. As the most institutionally embedded CLT-adjacent model in the summit, the OFS demonstrates what sustained political commitment at municipal scale can produce. Even in Rennes, rehabilitation financing remains unresolved, the legal prohibition on racial data collection creates a structural blind spot in measuring social impact, and the model's expansion depends on continued political support that is not guaranteed.

California closed the summit with the sharpest account of what political abandonment looks like on the ground. Darlene Franco described the Wukchumni Tribe petitioning for federal recognition since 1987 — nearly forty years — with no resolution. The unratified treaties of 1851 and 1852, signed by California's Indigenous peoples and then hidden by the federal government for fifty years, were the operating context for everything the Wukchumni CLT is trying to do today. The CLT exists, in part, because the political system has failed to deliver what it promised and because the community decided to build what it needed rather than wait any longer.

The summit did not produce a shared theory of how to build political will. What it documented was a detailed, cross-contextual picture of what its absence costs in decades of waiting, communities displaced, and models that work technically but cannot scale without institutional support. Several speakers pointed toward partial answers: building collective power across organizations rather than within individual ones, as Tom Chance described for the CLT Network of England and Wales; embedding CLT principles in legislation before political conditions shift, as Tarcyla described for the TTC in Brazil; developing financial independence from government funding cycles, as Lisa Neil described for Keepers of the Circle in Canada. The question of what produces sustained political commitment to community land stewardship surfaced across sessions as a shared challenge and one that the summit did not resolve

.THEME 5:

CLTS AS A TOOL FOR WORKING WITHIN THE SYSTEM TO CHANGE IT

From its earliest days, the CLT has been a tool for working within existing legal and financial systems to achieve outcomes those systems were never designed to produce. Ground leasing for single-family homes is a system stretch. Permanently affordable homeownership is a system stretch. The CLT takes the tools that exist — property law, nonprofit governance, charitable status — and uses them to do something the system did not intend. This has always been the nature of the work.

The summit's Canada and California sessions documented this tradition being extended into new territory: Indigenous-led organizations using the CLT's legal structure to pursue land back, repatriation, and governance. Norm Leech of the Downtown Eastside CLT named it with characteristic directness: "I love the irony of using a tool created by colonized law against itself to decolonize the relationship with land." Elder Marie Penawaniquit described it as the "sneak up dance," using colonial policies, laws, and institutions to get things back to the way they should be. Lisa Neil described the CLT as "the closest thing we have to the way Indigenous people used to steward and take care of the land" still legally within the colonized world, but structurally closer to Indigenous land stewardship than anything else currently available.

"The land trust owning property, even in fee simple, when it's through a land trust mechanism, is the closest thing we have to the way indigenous people used to steward and take care of the land."

— LISA NEIL, Keepers of the Circle (Canada session)

What makes this extension particularly significant is its context. In most CLT applications, the legal framework of property ownership, however imperfect, at least shares the basic assumption that land can be held, governed, and stewarded by a community. In the Indigenous context, the CLT is being stretched into territory where the underlying legal assumption, that land is property at all, is itself in question. Practitioners doing this work are clear-eyed about the stretch. They are accepting the tools available because those tools, imperfectly,

get closer to the goal than anything else on offer. Tarcyla Fidalgo described TTC communities in Brazil accepting the model's legal constraints while building political consciousness that points beyond them. Ricardo Carneiro made the same point about Cova da Moura in Portugal: the goal is to export principles rather than solutions, keeping decision-making within the community precisely because no legal instrument will ever be a perfect fit.

The summit also surfaced this dynamic in the European context, though framed differently. The Up-cycling Trust project in Brussels and the OFS/BRS model in France are both stretching CLT-adjacent legal frameworks toward outcomes — renovation without displacement, permanent affordability at metropolitan scale — that the available financial and regulatory infrastructure does not yet fully support. In each case, practitioners are working at the edge of what existing tools can do, finding creative combinations of legal mechanisms, public subsidy, and community governance to get as close as possible to what they are trying to build.

Nat Pace of the Canadian Network stated their network's commitment to land back and decolonization, and added that this commitment holds "whether through the CLT model or not." Jacky Rivera of the California CLT Network used the same phrase in her opening remarks. The repetition is worth noting: two representatives from two different networks in two different countries, both holding the CLT as the best available tool while remaining open to what comes next. This reflects a mature relationship with the CLT concept that honors what it makes possible right now while recognizing the distance between current tools and ultimate goals.

EVALUATION & RELECTIONS

EVALUATING THE SIX OBJECTIVES

The summit set out to do six things: to reclaim and honor the Black and Indigenous leadership traditions that gave rise to the CLT model; connect CLT and community land networks, practitioners, and allies around the world; amplify World CLT Day and celebrate the work of CLT communities around the world; maximize engagement from practitioners, residents, organizers, and allies; create useful recordings, summaries, and materials that last beyond the event; and raise awareness of CLTs among climate, health, housing, land, and racial justice allies.

Against those objectives, the evidence assembled in this report suggests the following:

- 1. Reclaiming and honoring the movement's Black and Indigenous roots:** This was demonstrated consistently across the ten sessions. Every session, in some form, returned to the civil rights and Indigenous land stewardship traditions that gave rise to the CLT model. The sessions most explicitly engaged with this theme — Minnesota/Rondo, Puerto Rico, Canada, and California — did so with depth and specificity, drawing on primary voices and lived experience. The European and Great Britain sessions connected those roots to contemporary struggles in ways that were not always anticipated in the summit's original framing.
- 2. Connect CLT and community land networks, practitioners, and allies around the world:** This is harder to measure from participation data alone, but exit survey and post-summit survey responses offer directional evidence. Cross-regional learning was consistently the richest open-ended response in the exit surveys. Respondents across sessions identified connections between contexts that the sessions themselves had not always made explicit. Several post-summit survey respondents described the global scope of the summit as its most valuable feature, hearing from practitioners across many contexts in a single series was stated repeatedly as rare and reaffirming.
- 3. Amplify World CLT Day and celebrate the work of CLT communities around the world:** This was supported by the summit's structure, which anchored the six-week series around May 15 and created a sustained period of global visibility. Future editions will be better positioned to assess whether the summit strengthened local engagement around World CLT Day specifically.
- 4. Maximizing engagement:** This produced mixed results. 824 unique registrants from 40 countries is a strong first-edition outcome. An average attendance rate of approximately 66% across sessions is positive. 283 multi-session attendees suggest a core audience that found genuine value in the series and returned across weeks.

5. **Creating useful recordings, summaries, and materials that last beyond the event:** This is substantially met by this report and the accompanying post-event documentation, and will be further met as recordings accumulate views over time. The ten session recordings are publicly available and have been shared with all registrants. Post-event reports documenting key themes, notable quotes, exit survey analysis, and cross-session connections have been produced for each session.
6. **Raising awareness among allied sectors:** This is the hardest objective to assess from the available data. The role breakdown shows government and policy actors (9%) and funders (4%) in the room, alongside academics and researchers (16%). Whether those participants were meaningfully engaged, what they took away, and whether the summit influenced their understanding of CLTs is something that would require follow-up research to determine.

REFLECTIONS AND LOOKING AHEAD

The 2026 summit was designed as a first edition. What follows identifies aspects of the summit that were only partially realized, and points toward directions for future editions.

Geographic reach. This year's programming was concentrated in North America, South America, and Europe, the regions where organized CLT networks already exist and where the host networks were based. Africa, Asia, and Oceania were not represented in the program, reflecting the current geographic distribution of the CLT field rather than a lack of interest. Registration data tells a different story: registrants from Senegal, Nigeria, Kenya, Uganda, Zimbabwe, India, Sri Lanka, Thailand, and

beyond point to genuine and growing interest in community land stewardship across the Global South. A future edition has an opportunity to extend its reach into those contexts and to include Australia, where the CLT movement is active and growing. The CLT Center's Global South CLT Initiative is well positioned to serve as a connector, helping to identify, support, and bring in practitioners from contexts where the model is new or still emerging.

Resident voices. Practitioners, researchers, and network leaders made up the large majority of speakers across the ten sessions. Residents — people who live in CLT homes or in communities where CLTs are working — were less represented, and several exit survey and post-summit survey respondents noted this. Prioritizing resident voices in the design and speaker recruitment process for a future edition is a clear area for improvement.

Stewardship and measurement. The challenge of measuring CLT stewardship work is long-standing and well-known. City governments and funders can count housing units built and residents housed, but the stewardship work that makes permanent affordability possible over time is far harder to quantify. Without it, the concept of permanent affordability cannot be implemented and yet it rarely appears in grant budgets, impact reports, or evaluation frameworks. The summit surfaced this across multiple sessions without producing a solution, but the consistency with which practitioners identified it suggests it remains one of the movement's most important unresolved challenges.

Rehabilitation financing. Every session that touched on renovation — the European CLT Network, France, Great Britain — mentioned the same financial obstacle: rehabilitation costs that do not pencil out without near-zero land cost, public

subsidy at deficit scale, or regulatory conditions that are not available in most contexts. Financing mechanisms are highly country-specific and do not translate easily across borders. A future edition might focus on cross-border approaches — community bonds, land acquisition funds, public-philanthropic partnerships — that surface models with broader applicability.

The CLT model and Indigenous land relationships.

Several Indigenous-led organizations featured in the summit described using the CLT's legal structure to pursue land back, repatriation, and Indigenous governance while acknowledging it as an imperfect fit. Kaitlyn Patterson stated it directly: "a compromise in vision, accepted because it is the best available legal tool." Representatives from California and Canada both qualified their networks' commitments to land back and decolonization with the same phrase: "whether through the CLT model or not." Whether the CLT model can be fully transformed from within, or whether its legal structure will always have limits when applied to worldviews that do not recognize land as property, is a question the summit surfaced but did not resolve. Future editions might create dedicated space for Indigenous-led practitioners to explore this question on their own terms.

Sustaining the work across generations. Several sessions touched on a question that stewardship practitioners know well but that receives less attention in global conversations about CLT development: what happens after the founding generation? In the Great Britain session, Megan MacInnes described volunteer fatigue in a community of 260

people where the number of working-age adults able to sustain a development trust is shrinking. Angela Williams described the slow work of building trust in a community that had spent generations living in the shadow of a domineering landowner. The Canada session described three years of relationship-building before a single building was acquired. Stewardship guidance exists within the field, but it is unevenly distributed across the global network of organizations the summit brought together. Long-term organizational sustainability — how CLTs pass their values, governance structures, and community relationships from one generation to the next — surfaced as a shared concern across very different contexts and deserves continued attention.

The richness of the field and the role of World

CLT Day. Across ten sessions, the summit documented a global CLT movement that is extraordinarily diverse in its legal forms, its cultural expressions, its political contexts, and its relationships to land and community. That diversity is one of the field's greatest strengths, and future programming has an opportunity to continue to celebrate and deepen it. World CLT Day, as the summit's anchor and the movement's shared annual moment of visibility, is the natural home for that celebration — bringing together practitioners, residents, and allies from around the world to mark what they share while honoring what makes each context distinct. As planning for future editions begins, it is worth considering how the summit and World CLT Day can continue to develop in relationship with each other, each reinforcing the other's reach and visibility while allowing both to grow.

ACKNOWLEDGMENTS

The 2026 Global CLT Virtual Summit was made possible by the generosity, commitment, and hard work of many people and organizations.

The eleven host networks that organized sessions brought the summit to life. Rondo Community Land Trust and the Minnesota Community Land Trust Coalition; Catalytic Communities and the Favela CLT Network; the International Center for Community Land Trusts; the Colectivo de Gestión Colectiva de la Tierra de Puerto Rico and the Caño Martín Peña CLT; the Greater Boston Community Land Trust Network; the European CLT Network; the Community Land Trust Network of England and Wales and South of Scotland Community Housing; the Canadian Network of Community Land Trusts; Foncier Solidaire France; and the California Community Land Trust Network each brought their community's story to a global conversation and made the summit what it was. The distributed, network-led model that shaped the summit's design only works because networks like these were willing to take it on.

The fifty speakers who presented across the ten sessions gave the summit its substance. Their names and organizational affiliations are listed in Appendix B.

Shilpa Shankar, Program Officer at the Robert Wood Johnson Foundation, who championed this work and provided crucial support for the summit.

Mikeya Griffin, Executive Director of Rondo Community Land Trust, whose commitment to this work and trust in the partnership made the summit possible. Rondo CLT's role as co-host and co-initiator of this initiative was essential to everything that followed.

Greg Rosenberg, Executive Director of the International Center for Community Land Trusts, provided

essential administrative leadership and stewardship throughout, ensuring the partnership operated with integrity and care at every stage, and supporting the team in bringing the summit to life.

Addie Backhus, Communications and Development Manager at Rondo Community Land Trust, provided essential support in the overall organization and coordination of the summit, bringing care and commitment to the work at every stage.

Pierre Arnold provided coordination support across the summit series and French-language support for the France session and related communications, bringing both linguistic fluency and genuine care for the work to everything he contributed.

Tamar Lopez, **Eutimio Castillo**, and **Erin De Vergeray** served as Zoom technicians across the summit's ten sessions, managing the technical infrastructure that made global, multilingual, accessible sessions possible. Their reliability and responsiveness under pressure kept the summit running smoothly.

Ben Harris, Communications Director for the International Center for CLTs served as lead coordinator for the summit, managing scheduling, communications, registration, interpretation coordination, post-event documentation, and the production of this report. The organizational infrastructure that made the summit function was largely his.

Finally, and most importantly: the **824 unique registrants** who signed up across all ten sessions and the **543 unique attendees** who joined us live. Their presence, their questions, their feedback, and their willingness to show up across time zones and competing demands is what gave the summit meaning. This report is for them as much as it is for anyone else.

SPEAKERS AND ORGANIZATIONS

The following individuals presented at the 2026 Global CLT Virtual Summit. Speakers are listed alphabetically by last name.

1. Ashley Allen, Houston Community Land Trust
2. Katia Avilés Vázquez, Fideicomiso por la Agroecología
3. Miriam Berndt, 221A, Cultural Land Trust
4. Andy Bond, Downtown Eastside Community Land Trust
5. Ricardo Carneiro, Estúdio Periférico
6. Tom Chance, Community Land Trust Network of England and Wales
7. Joanne Cheung, International Center for Community Land Trusts
8. Jurema Constâncio, Movimento Nacional de Luta pela Moradia
9. Chris Dalglish, South of Scotland Community Housing
10. Nathalie Demeslay, Rennes Métropole
11. Christine Eden, Marshfield Community Land Trust
12. Casey Edwards, Cwmpas
13. Tarcyla Fidalgo, Catalytic Communities / Projeto TTC
14. Darlene Franco, Wukchumni Community Land Trust
15. Mikeya Griffin, Rondo Community Land Trust
16. Juliette Grenier, Fédération des Coop'HLM
17. Julien Gug, Procivis Alsace
18. Gareth Ioan, YTC 4Llan
19. Lames Jennings, Tufts University
20. Mariolga Juliá Pacheco, Fideicomiso de la Tierra del Caño Martín Peña
21. Joana Lages, Iscte – Instituto Universitário de Lisboa
22. Norm Leech, Downtown Eastside Community Land Trust
23. Pedro Lima, Universidade de São Paulo
24. Felipe Litsek, Catalytic Communities / Projeto TTC
25. Alice Lincoln-Cook, FireKeepers Alliance
26. Megan MacInnes, Applecross Community Company
27. Andrea Del Mar Malavé Bonilla, Fideicomiso Tierra de Valientes de Vieques
28. Dali Malnoury, Community Land Trust Brussels
29. Damon Mason, Rondo Community Land Trust
30. Minnie McMahon, Greater Boston Community Land Trust Network
31. Aerin Monroe, Pathways of Purpose / LFL Community Land Trust
32. Fransuá Mar Otero Margary, Fideicomiso de Tierras Comunitarias para la Agricultura Sostenible
33. Lisa Neil, Keepers of the Circle / Timiskaming District Community Land Trust
34. Nkechi Okeke Aru, Brent Community Land Trust
35. Nat Pace, Canadian Network of Community Land Trusts
36. Kaitlyn Patterson, All Our Relations Land Trust
37. Marina Pineda Shokooh, Cooperativa de Vivienda La Torre de Sofía
38. Claudia Pires, Architect and Professor
39. Céline Priem, Logeo Promotion
40. Mariana Reyes Anglero, Fideicomiso de La Loíza
41. Jacky Rivera, California Community Land Trust Network
42. Lyvia Rodríguez del Valle, El Enjambre Colectivo
43. Jean-Baptiste Soulard, OFS de Plaine Commune
44. Mike Staples, South of Scotland Community Housing
45. Rylan Shewmaker, European Community Land Trust Network
46. John Smith, Dudley Street Neighborhood Initiative
47. Valentin Vaudoux, Upcycling Trust Project / Rennes Métropole
48. Crystal West, Development Action Group
49. Angela Williams, Tarras Valley Nature Reserve
50. Ruth Wortman, Humboldt Healthy Families