

E/C.19/2008/CRP. 11
18 April 2008
English

Permanent Forum on Indigenous Issues
Seventh session
New York, 21 April - 2 May 2008

**Consultation Workshop and Dialogue on
Indigenous Peoples' Self-determined Development or
Development with Identity**

14-17 March 2008
Tivoli, Italy

**Organized by Tebtebba (Indigenous Peoples' International Centre for Policy
Research and Education)**

**Supported by The Christensen Fund (TCF), International Fund for Agricultural
Development (IFAD) and UNESCO**

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I. Introduction

1. This meeting report summarizes the proceedings of the Consultation Workshop among indigenous persons and supporters held on 14-15 March to the Dialogue with representatives of UN agencies, multilateral financial institutions and some CGIAR bodies and NGOs on 16-17 March. This activity is part of a project of Tebtebba which is called “Operationalizing the Human-Rights Based Approach for the Protection and Enhancement of Biodiversity and Cultural Diversity Amongst Indigenous Peoples.” This is mainly supported by The Christensen Fund but with additional support from UNESCO and IFAD. This particular activity is meant to be a visioning exercise amongst indigenous peoples to further elaborate their concept of development with identity or self-determined development with focus on bio-cultural diversity. Then based on this exercise a dialogue between these group and representatives of some UN agencies, the World Bank, CGIAR bodies, donor community and NGOs was held to present the results of the consultation and get feedback from them, whether the issues and proposals reached resonates with some of the programs and policies of their institutions.

2. There were substantial discussions on the situation of indigenous peoples’ traditional livelihoods and other areas of economic, social and cultural development as well as the responses of indigenous peoples to their changing situations, with a particular focus on the challenges, risks and opportunities. The contours of indigenous peoples’ self-determined development or development with identity, as traced by the consultation-workshop participants, was outlined.

3. Challenges and opportunities were identified, based on the presentation of representatives of UN agencies, multilateral financial institutions, CGIAR bodies, and NGOs on their work relevant to indigenous peoples’ self-determined development and on the interactive dialogue between the aforementioned bodies and indigenous representatives.

4. Finally, there was a brief discussion and agreements reached on the road ahead for all the participants, towards the realization of indigenous peoples’ self-determined development.

Process

5. A Consultation-Workshop on Indigenous Peoples’ Development with Identity was held in Tivoli, Italy on 14-15 March 2008 amongst twenty (20) indigenous leaders, activists and thinkers, including a few who work with the UNDP and the World Bank who come from twelve (12) countries. Several representatives of NGOs who have been supportive of indigenous peoples and independent consultants who had worked on indigenous peoples issues before.

6. In order to contextualize the consultation-workshop, a summary of an earlier meeting in Bangkok, Thailand, held on 24-25 November 2007, was shared. The Bangkok meeting

was a visioning and conceptualization meeting on indigenous peoples' self-determined development, held among twelve indigenous experts and advocates. After the presentation of the summary, there was thorough introduction by the participants on who they are, which peoples they belong to, brief personal histories, and a description of the work they have done / are doing relevant to indigenous peoples' self-determined development. Since it is envisaged that this group will be working more closely together, maybe as a network in the future, it was important that everybody know more about each other so the synergy between each will be reinforced.

7. The Tivoli meeting proper began with an introduction of the participants, focusing on their life stories and experiences related to doing development work amongst their own peoples and the campaigns and advocacy work they have been doing from the local to the global levels. A discussion of the present state of traditional livelihoods of indigenous peoples, focusing on the challenges and opportunities followed. Thereafter, there was a discussion on the state and issues on education, health, biological diversity, cultural diversity, traditional knowledge, indicators of indigenous peoples' well-being, climate change, technology, and other issues of interest to indigenous peoples that the participants have been working on. On the basis of these substantive discussions, the general contours of indigenous peoples' development with identity or self-determined development were mapped out.

8. The results of the discussions during the two-day Consultation-Workshop were shared with the new arrivals for the second phase of the discussions in Tivoli, a Dialogue with UN Agencies, CGIAR bodies, and NGOs. The new arrivals then identified aspects of their respective institutions' work relevant to indigenous peoples' self-determined development, with emphasis on the challenges and opportunities for indigenous peoples. In order to clarify and sharpen the points shared during the presentations, an interactive dialogue among the participants was conducted, resulting in a road map identifying future steps that should be taken for the realization of self-determined development of indigenous peoples.

II. Main Observations and Conclusions

(a) Overview of global situation

9. What comes out clearly from the discussions in Tivoli is that the dominant development model or paradigm has failed. When we say the dominant development paradigm this means the incessant pursuit of economic growth without the integration of cultural development, social justice and environmental sustainability. This development model is underpinned by the neo-liberal economic theory (globalization, liberalization of trade and finance, deregulation, privatization, etc.) which is captured by the Washington Consensus. Proof of this failure can be seen in the worsening economic inequity (wider gap between the rich and poor countries and the rich and poor within the countries) ecological crisis (e.g. loss of biodiversity and climate change), erosion of cultural diversity and the rapid loss of languages and social injustice. Despite all the talk about

sustainable development, the unsustainable consumption and production patterns of the rich countries and the elite within the poor countries continues to plague this world.

10. These observations validate the critique of indigenous peoples that accumulation of wealth through production surpluses, particularly at the individual level or among elite groups, does not contribute to the security or well-being of societies, because it destroys equilibrium and harmony. The erosion of values such as reciprocity, diversity, solidarity, harmony with Mother Earth, accountability, among others, is seen on a daily basis, which is one key factor for this ecological and social crisis the world faces.

11. More and more, the process of nation-state building is leading towards the weakening of its role in protecting its own citizens and their diversity. There exists now what can be called a failure of governance, characterized by increasing collusion between the state and corporations or situations where corporations have become so powerful that they are able to dictate how a state conducts its business. The Washington Consensus which pushes for a weaker state, relegating it to just facilitate the further liberalization of finance and trade has succeeded in some states leading to a worst situation for indigenous peoples.

12. This generation has become witness to a severe weakening of the UN due to lack of funds and capable leadership. This lack of funds has, in turn, led to susceptibility of the UN organization to private sector influence. Thus, we find that the programmes and technical assistance provided by some UN agencies and funds are more geared towards promoting the agenda of the private sector whether this be in promoting industrial agriculture over sustainable agriculture, liberalizing national laws to conform with finance and trade liberalization, or putting more stress on market-based mitigation measures for climate change instead of addressing the root causes of global warming.

13. Yet, despite, or maybe even because of, this situation, we find that indigenous peoples' movements, at the national, regional and global levels, have become ever stronger and more vibrant. The phenomenal growth of the indigenous peoples' movements from the local to the global level is unprecedented and this will be a key influence in reshaping governments, the UN system and society at large. We find in indigenous peoples' territories a persistence of traditional livelihoods and the revitalization indigenous knowledge systems as well as cultural revival and strengthened assertion of identity and right to self-determination. The blossoming of these effective adaptation and coping strategies, in the face of dire crises brought about by the failure of the dominant development model, are testimony to the resilience of indigenous peoples. The cultural revival amongst indigenous peoples is becoming more dynamic in various parts of the world.

14. The key achievements of the global indigenous peoples' movement in the recent years are the establishment of the UN Permanent Forum on Indigenous Issues, the adoption of the UN Declaration on the Rights of Indigenous Peoples and the establishment of the UN Special Rapporteur on the situation of human rights and fundamental freedoms of indigenous people. The Declaration of the Second Decade of

the World's Indigenous People is also another achievement which should be maximized by the indigenous peoples.

(b) Situation of indigenous peoples' traditional livelihoods and other areas of economic, social and cultural development:

(i) Swidden Agriculture, Rotational Farming or Shifting Cultivation

15. The term “rotational farming” is preferred over “shifting cultivation” in order to counter State discourse against this traditional indigenous livelihood system and to emphasize that lands are fallowed and returned to after an appropriate period of time. Rotational farming is still widely practiced among many indigenous groups and is based on a substantial body of indigenous knowledge relating the people to the land, forest and wildlife, and the spiritual world. It is an integral system, which stems from a traditional, year-round, community-wide, and ritually-sanctioned way of life. This system has proven to be ecologically sustainable, provided that enough land is available for indigenous peoples engaged in this type of livelihood.

16. The main issues surrounding rotational farming or shifting cultivation are laws that make this livelihood system illegal (such as in the Thailand, Vietnam, Philippines) and eradication programs (such as in the Laos) by means of land allocation and resettlement of lowland populations in the Highlands. Governments argue that shifting cultivation is technologically primitive, inefficient and wasteful, destructive to forests and soils, and prevents development, thus keeping people in poverty. However, these types of arguments fail to go beyond purely economic arguments, heavily based on the dominant development paradigm, and fail to take into consideration the multi-dimensional characteristics and values that systems of rotational farming hold for indigenous peoples.

17. Shifting cultivation eradication programs have resulted in loss of food security, the deteriorating quality of nutrition, the loss of plant diversity and, most importantly, a host of social and cultural impacts, such as the erosion of ceremonial life, reduction or dissolution of communal labor exchange and cooperation, privatization of land ownership and individualization of production, increased socio-economic inequality, increasing conflicts, and general erosion of social cohesion and communal identity. These impacts constitute human rights violations under well-settled international norms applicable indigenous peoples' rights, most notable the equality and non-discrimination.

18. Upholding the right of indigenous peoples to self-determined development entails the recognition of and support for the continuation of rotational farming as a way of life, which makes sense because shifting cultivators are flexible, they change and diversify, have complex land-use and management systems whose economic basis rests on several pillars. Further, this system takes existing knowledge and experience as point of departure, taps potential for exchange, and fosters a belief in one's own creativity.

19. A caveat, however, when arguing in favor of rotational farming is the reality that in

some places the system is under pressure and not always working. The loss of land base and accompanying population increase, as well as promotion of cash cropping, have led to stressed systems. Also, in Africa some shifting cultivators, but more the settled agricultural farmers, have begun to take over a lot of indigenous land, further marginalizing pastoralists. The challenge is to devise some means of land stabilization, as well as how to present the realities and problems without undermining the demand of indigenous peoples for rights.

(ii) Pastoralism

20. Pastoralism is a livelihood system that incorporates production, trade and social welfare mechanisms. It is a dynamic form of land use and refined resource management system. Pastoralism is constantly changing and evolving in response to the changing environment in which it operates. However, national development paradigms exclude pastoral peoples' views, so no real self-determined development has been possible.

21. The threats to pastoralism are many, and they include: loss of land; pervasive discrimination against pastoralists; domination by settled agriculture farmers groups who are encouraged by the government to farm the grasslands, frequent and severe drought and flood cycles, as well as upstream life-line river water abstraction; the establishment of administrative units (locations and sub-locations) by authorities; inappropriate water points, resulting to the abuse of wet/dry season grazing rules; breakdown in traditional authority structures for regulating mechanisms of access, management, and control of grazing and water resources.

22. Pastoralism as a way of life also suffers from economic and political marginalization, leading to a lack of viable markets, devaluation of livestock, which is equivalent to the exchange rate in pastoralist systems; commercialized or politically instigated insecurity / arms race; labeling of pastoralists by the State as terrorists; curtailment of mobility and range use; necessitated settlements; alienation of the young generation and loss of traditional ecological knowledge (TEK); urban emigration, and; relief food & donor aid dependence syndrome.

23. A major issue is the question of land ownership, whereby a lot of pastoralist land (particularly in Kenya) is considered trust land. Moreover, there are many competing interests for pastoralists' land, such as by wildlife conservationists, farmers, miners, chicken farms, and the like. Thus, there is an urgent need for the recognition of customary land tenure in law and practice. This can be done by identification, recognition and protection of economically and culturally useful land-use practices that are dependent on communal or customary tenure.

24. Pastoralism need to be recognized as a viable system, especially in light of the fact that there are 3 million pastoralists in Africa. One avenue that can be explored is to demand the observance and enforcement of the right to pursue and maintain traditional livelihoods under International Labor Organization (ILO) Convention No. 111. Also,

there should be provision of a legislative framework to ensure communities share in the economic returns accruing from the use and exploitation of valuable natural resources on their land. This can be guaranteed by observance of the principle of free, prior, and informed consent, to which indigenous peoples' are entitled as part of their right to self-determination.

25. In the meantime, while issues and challenges faced by pastoralist societies are not yet being fully addressed, certain adaptation measures have been put into place, such as livestock diversification (camels), agro-pastoralism (irrigation), livestock/other trade, migration and waged labor, and investment in child education.

26. The path towards empowering indigenous pastoralists will start through raising community awareness, enhancing decision-making, participation and visibility, strengthening the old and building hybrid structures and capacity, the creation of opportunities, and the understanding, recognition and management of change.

(iii) Fishing / Coastal and Marine Livelihoods

27. The best-nourished people come from areas where land and sea resource use are combined, or what may be called amphibious production. Forest farming based economies tend to be less productive and less well-nourished than coastal communities. Among coastal indigenous communities, new concepts of territory have been developed, whereby title extends as much as 25 kilometers into the sea (Nicaragua) or consists of purely ancestral waters (Philippines). This creates problems with private fishing companies, as well as oil exploration companies.

28. Climate change has also had great impact on coastal communities. Increased and more strong hurricanes is one manifestation of climate change that has alarmed indigenous elders, who now feel unable to predict hurricanes the way they used to. A lot of superstition surrounds the sea and activities performed in it, including in coastal indigenous communities. In Nicaragua, indigenous women have had to bear the blame for the increase in the number hurricanes because, according to the elders, hurricanes happen because women work in the islands, a right that women had fought for and won.

(iv) Agroforestry

29. Indigenous peoples' lives are intertwined with land and forest. However, forests are very much under threat from movement of other people into forest areas, as well as from the conversion of indigenous peoples' forests into protected areas, which is very much supported by environmentalist groups.

30. This raises the question of whether indigenous peoples can work with environmentalists. Alliances with environmentalists is an issue in all regions, and there notably and increased aversion to working with environmentalists. Indigenous activists

ask whether we try to “save” them or realign them to our cause. The harsh position is that they are not “saveable” is held by a lot of Central American indigenous peoples.

31. Another issue amongst indigenous peoples who practice agroforestry is the fact that forestry law is so highly exclusionary that even community forestry discourse is extremely dangerous for indigenous peoples. Community forestry programs provide very limited areas, and obliges “forest managers” to have management plans that are usually out of connection with traditional ways of managing community resources. This is actually a means by which forestry departments maintain control over communities. The permitting system may not suit indigenous realities because it requires too much interaction with political personalities, a practice that fosters dependency and illegality, yet provides very little actual protection for indigenous peoples (who become the first victims in “clean-up” operations).

(v) Hunting and Gathering

32. Hunting and gathering as a traditional way of life is an economic activity as well as an expression of culture. This traditional lifestyle requires the use of wide spaces and inevitably leads to a nomadic lifestyle. Their land use is so often invisible to mainstream society, with some forms considered inappropriate, such as the use of fire and whaling, that there is massive prejudice against it. Thus, the major problem faced by hunters and gatherers is that there is no more space due to deforestation, exploitation, mining, eviction, installation of national parks, advancement of agricultural frontier and the like – all resulting in the loss of traditional land.

33. The loss of land leads to forced or induced sedentarization, for which there is no proper preparation. It is not surprising, therefore, that hunting and gathering peoples experience difficulty in adapting into a different way of life, leading to cultural instability, as well as economic and social problems. There is also a particular vulnerability to certain types of disease as a result of sedentarization. Most hunter and gatherer peoples now can be characterized as being in transition, where they are neither hunters and gatherers nor agriculturists or pastoralists but, rather, have mixed economies.

34. Suggested solutions to address these problems include the introduction of small-scale pastoralism, agriculture, money-generating activity, and education. There is, however, an urgent need for training hunting and gathering peoples in order to adapt to these new lifestyles. For those who have already been resettled, there is a need to address the problem of illiteracy, while for those who have not yet been resettled, there is a need to maintain the environment so they can continue their way of life.

(vi) High Mountain Indigenous Production Systems

35. These systems have significant components based on spirituality. Everything is a cycle. Reciprocity and a strong sense of community are vital for the sustenance of this

production system. Production is intensive and small-scale and therefore has advantage for the family and also for the soil. The agricultural and production system in high montane areas is complex, diverse and high-risk. However, these are very important for diversity and for the variety of adaptive local knowledge. Because these are fragile environments and highly disaster-prone people have developed a whole range of adaptation mechanisms as can be observed in Nepal, Northeastern India, the Cordillera region in the Philippines, among others.

36. Highland communities are also increasing their political participation. There is a strong link between highland farmers and groups struggling for more public participation and the establishment of more laws and policies addressing their rights. We can see this in Bolivia where an indigenous person became the President of the nation and where 14 out of 16 cabinet ministers are now indigenous persons. In Ecuador, Peru, Guatemala and in Colombia there are serious efforts by indigenous peoples occupy more spaces for political participation.

37. In the face of this, there are also serious challenges and issues confronting indigenous peoples. There is not much cultural control over exchange or trading processes. Demographic growth and advancement of commercial agriculture into the frontiers is creating environmental and land problems. There is significant out-migration into urban centers causing a reduction in production. Reduction of snow and water because of climate change is a big problem. There are cases of corruption and moral decay amongst the leadership of some organizations.

38. The strengthening of traditional governance systems and authorities is needed, especially in Colombia or countries where indigenous peoples are not a majority. There needs to be development and use of more environment-friendly and culturally appropriate production technologies.

39. In Asia, it was noted that governments have a strong bias towards lowland agricultural systems at the expense of supporting high montane areas. Valuing upland environmental services are still not largely recognized nor remunerated by the dominant society especially those from the lowlands. This is a big challenge which requires a radical change in the economic valuation systems and also in the mindsets of people.

(vii) Handicraft Development

40. Indigenous handicraft development is an area which has not been discussed more substantially in indigenous processes. However, there is a huge potential for indigenous peoples to develop further their handicrafts, which forms part of indigenous tangible cultural heritage.

41. Indigenous peoples have traditional dresses, fabrics, weapons, traps, utility tools, cultural and ritual and spiritual items, as well as raw materials. Indigenous peoples also possess intangible cultural heritage, which includes histories, culture, folklore, songs and

dances, skills, indigenous traditional knowledge and spiritual wisdom.

42. Those who are interested to buy indigenous handicrafts, the customers, want to be proud of what they buy. Indigenous peoples are also proud of their culture and handicraft and certainly do not want dole-outs. So if there are customers who want to buy and indigenous peoples are willing to develop handicraft production as part of their economic development then a win-win situation can be created. However, indigenous peoples have to systematically address issues of sources of raw materials, skill and craftsmanship, aesthetics, tradition, tools and equipment, transfer of knowledge and skills and issues of protection of indigenous traditional knowledge. A system has to be devised to integrate indigenous identity, lore, and spirituality into the final products. One method is to articulate the background stories on which people made the product, what the designs mean, what materials were used and for what occasions the products are used for, among others. The product can be combined with a cultural event in which the customer participated in so that she or he will associate a memory with the product.

43. Marketing of the product has to be organized systematically from the village to the higher levels. Efforts should be exerted to eliminate the middle-man and ensure the direct links between the producers and the customers. There has to be a continuous improvement of branding and image, utility, ideas and production systems. Of course, indigenous peoples are always confronted with the issue whether to commercialize or not. So the community has to decide and the proper balance between ensuring the integrity and sacredness of indigenous rituals and cultures and commercializing indigenous tangible cultural heritage.

(viii) Indigenous Education

45. Latin America has more than 30 years of lessons in intercultural bilingual education programs. However, the linguistic approach rather than a holistic approach has been the dominant one. In the past, programs were created for indigenous peoples only. However, the next phases should promote more intercultural education for the non-indigenous persons. The last 15 years has seen an increase in the indigenous universities because more spaces have been opened for indigenous peoples.

46. The experiences of indigenous universities in terms of developing curricula which reflect the worldviews and cosmologies of indigenous peoples, integrating traditional knowledge holders in teaching the young indigenous students, etc. are very rich. There is a need to bolster these efforts further and to promote exchanges and facilitate scholarships not only within the region but between regions.

(ix) Indigenous Health

47. The indigenous peoples concept of health is more holistic than mainstream thinking. However, there is a lack of recognition of indigenous health systems. In Latin America

there are four types of recognized health systems:

- Mainstream health system
- Medicinal plants – whereby only traditional indigenous medicinal plants, but not inter-cultural health systems, are recognized
- Mixed institutions – whereby traditional and mainstream health systems are housed within the same building
- Complementary system – whereby the mainstream system has a mechanism for recommending traditional healers, and there is a mechanism of complementation. This system is the most acceptable, since traditional healers are not forced into mainstream structures.

(x) Culture and Cultural Diversity

48. Culture does not only mean handicrafts, dances, rituals and songs. Cultural diversity is not a mosaic on the wall, not frozen in time. It is dynamic. Indigenous peoples should not just be focusing on museum objects or costumes as defining them. Rather, the focus should be on the whole connection of things as this is what keeps indigenous peoples alive and intimately connected to their landscapes.

49. Culture should not be limited to just allowing peoples to use their languages. There is a need to also look into what is being expressed, the substance of what is being said using indigenous languages. There are threats to indigenous cultural diversity and these include the tendency to fund projects which are only acceptable to governments. The NGOisation of indigenous communities and organizations just so they can receive funds from donors is another threat. Religious organizations are also major actors in opposing the way indigenous peoples live and practice their cultures. The richness of indigenous food and agricultural systems are parts of cultural diversity, but these are also under threat from food aid, industrial agriculture and from biotechnologies such as genetically modified crops.

(xi) Biological Diversity, Protection of Related Traditional Knowledge, Access and Benefit-Sharing, and Indicators of Indigenous Peoples' Development and Well-being

50. Within the framework of the United Nations Convention on Biological Diversity (CBD), protection of traditional knowledge (TK) through participation in the CBD Working Group on Article 8(j), or WG8(j), is the main area that indigenous peoples have been engaged in. Recently, in the Working Group on the Review of Implementation (WGRI) of the CBD, TK was identified as an area that needs to be monitored through the use of indicators. Seeing this as an opportunity, the International Indigenous Forum on Biodiversity (IIFB) proposed that indigenous peoples themselves should be the ones to propose proper indicators on TK. The parties to the CBD accepted this proposal and, as a result, a series of workshops have already taken place to develop such indicators.

52. One indicator that has already been agreed is “Status and trends of linguistic diversity and numbers of speakers of indigenous languages.” One of the proposed additional indicators is “Status and trends in the practice of traditional occupations.” The use of this indicator is supported by ILO Convention No. 111, which prohibits discrimination on the basis of traditional occupations. Research on this proposed indicator can be undertaken by indigenous peoples’ organizations themselves. This is an opportunity to involve IPs and research institutions to gather data for this indicator. Other proposed additional indicators are: “Number of governments legally recognizing customary law, institutions and practices” and “Demographic trends.”

53. The reaction of the WG8(j) to this report is to ask governments, IPs and research institutions to go into immediate testing and piloting of these indicators before the actual adoption by the parties of the indicators. When adopted by the Conference of the Parties (COP), the parties will then be obliged to report on these indicators (whereas their only existing obligation under the CBD is to formulate National Biodiversity Strategic Action Plans (NBSAPs), plus monitoring). This is a big opportunity for IPs, whereby partnerships can be forged with governments and other bodies in order to look in a very deep way into the situation of indigenous peoples.

54. One challenge is that although a lot of multilateral bodies are geared towards collecting data, they are not looking at data that is pertinent for indigenous peoples. However, governments have said that it is possible for them to develop methodologies for developing the indicator on “Status and trends in land-use patterns in the traditional territories of indigenous and local communities,” because abundant data (albeit non-disaggregated) already exists, such as satellite imaging and photographs. Apart from the additional proposed indicators, there is also a section on “Global Core Themes and Issues” where strategic indicators can be developed for indigenous peoples.

55. It was observed that some of the persons involved in the present Consultation-Workshop, with financial support from IFAD, were instrumental in the regional consultations on the development of the indicators: Mirna Cunningham in Latin America, Naomi Kipuri in Africa, Tebtebba in Asia, and the Forest Peoples Programme (FPP) for customary use. There have been discussions with the UN Division on Statistics to develop methodologies on how to gather pertinent data for further development of the proposed indicators.

(xii) Ancestral Land Demarcation and Development: Good and bad experiences

56. In general, ancestral land demarcation and titling has proven to be a complicated, long and expensive process. The government, which has primary responsibility for the demarcation and titling process, lacks the capacity to properly implement the process. Moreover, other branches of the government with low awareness of indigenous peoples’ rights resist the demarcation and titling. Complicating the process is the existence of competing interests (extractive industries, mainstream populations, etc.) and conflicts within ancestral lands, where persons involved in the demarcation tend to be killed.

57. After ancestral land has been demarcated and a title issued, many more issues arise: has the process fostered unity or caused division within the community? Does the title actually ensure control over the land? One of the observations is that issuance of ancestral land titles requires the creation of new institutions and governance structures within the community. Usually, the new leadership structures that are developed to manage the ancestral land become more accessible to vested interests and vulnerable to corruption. Thus, within ancestral lands autonomy is important because tenure is useless without autonomy or the development of genuinely indigenous institutions of governance.

58. Perhaps the most important question that needs an answer after ancestral land has been demarcated and a title issued is “What kind of development should take place within ancestral lands?” The subsequent development plan is actually the more important part of the delineation and titling process. Presently, there is enormous temptation for the formation of “business partnerships.” In making a decision on whether or not to enter into a business partnership, there is a need to know what is at stake and a need to ensure genuinely free and informed consent. Indigenous peoples need to know about alternatives and how to counter the modernization and developmentalist discourse at the grassroots.

(xiii) Technology

59. Technology is the driving force of all advanced societies and is something we cannot completely ignore. However, the use of the term technology tends to evoke a sense of inferiority among indigenous peoples. What indigenous peoples have to realize is that the use of technology is not inherently a problem. There is a need to discover how to use technology as a tool that can be liberating and that can be used to drive what is important to indigenous peoples.

60. Presently, there is proliferation and growth of private foundations (e.g. Bill and Melinda Gates Foundation) that believe technology is the magic bullet (e.g. biotechnology). Some technology, such as biotechnology, may not in itself be bad, but becomes a problem because of who controls it. There are two approaches to the development of technology, the “Microsoft” approach, which is very controlling, and the “Google” approach, which is collaborative. One question that indigenous peoples need to ask is whether agriculture research can be done as co-creation between IPs and those that have technology. Can we view technology as something that indigenous peoples and agriculture researchers can produce together as equal partners?

(xiv) Climate Change, Mitigation and Adaptation

61. Indigenous peoples are the first ones to suffer from impacts of climate change. As has been said many times, they are the canary in the gold mine of climate change or the barometer of climate change, as the changes they have observed in their territories are the primary indicators that there is something wrong with the global climate. This is

primarily because indigenous peoples are peoples of the land and ecosystems. Thus, any change in the ecosystem adversely impacts their traditional livelihoods, their indigenous knowledge and their control over the lands, territories and resources. This is especially true for indigenous peoples living in the Arctic, small-island states and low-lying areas, arid and semi-arid areas, high montane areas, as well as the sub-tropics and tropics. Indigenous peoples have been adapting to climate change for thousands of years. Their continuing existence at present is a proof of this resilience. Despite this, the recognition of this resilience and their adaptation capacities as well as their contributions to mitigation have not been recognized by the UN Framework Convention on Climate Change (UNFCCC) nor by the international community. They also have not benefited from adaptation and mitigation funds.

62. Indigenous peoples have the smallest ecological footprint but are expected to carry the heavier burden of adjustment. As a result, IPs capacity to adapt is highly compromised because of magnitude of problem. They suffer not only from impacts of climate change but also from mitigation measures.

63. The issues that surround climate change and indigenous peoples are issues of equity, social justice, ecological sustainability, environmental justice and human rights. Mitigation measures, such as emissions trading, carbon sinks, renewable energy systems, and alternative fuels, are causing big land grabs and further exclusion of indigenous peoples. The creation of carbon markets without structural reforms will reinforce old exclusionary mechanisms (e.g. exclusion from forests). Likewise, the expansion of carbon sinks, hydropower dams, and lands for biofuel production are leading to massive land grabs and human rights violations against indigenous peoples.

III. Gains achieved by indigenous peoples at global, regional, national levels

64. On 13 September 2007, after almost twenty-four years of intense lobbying and negotiations, the United Nations General Assembly finally adopted the UN Declaration on the Rights of Indigenous Peoples (UNDRIP). The UNDRIP represents the minimum standards that should be observed internationally in relation to indigenous peoples. Even before the UNDRIP was adopted, as well as after its adoption, the way indigenous peoples have used the it and the way governments have reacted to its use has lent credence to the claim that specific provisions of the UNDRIP are fast becoming customary international law.

65. Active involvement and lobbying of indigenous peoples within the UN system has resulted in the creation of several bodies that address indigenous peoples' issues, such as:

- UN Permanent Forum on Indigenous Issues (addressing key development issues of IPs – lands, territories, resources: FPIC, climate change,etc.)
- UN Special Rapporteur on the situation of human rights and fundamental freedoms of indigenous peoples
- Expert Mechanism on the Rights Indigenous Peoples of UN Human Rights Council
- Increasing use of UN Treaty Bodies (Committee on the Elimination of Discrimination,

Human Rights Committee, etc.) to raise complaints against States

66. Indigenous peoples have expanded lobbying and advocacy efforts and constructive engagements beyond the UN to other bodies, such as:

- The International Labor Organization, which has adopted the only binding international instrument specifically dealing with indigenous peoples: ILO Convention No. 169 on Indigenous and Tribal Peoples
- Multilateral bodies, such as the World Bank, Inter-American Development Bank, and Asian Development bank, as well as the UN Development Programme and the UN Development Group, which have developed policies, strategies and guidelines on indigenous peoples.
- The work related to the private sector, such as the World Commission on Dams, Extractive Industries Review, Roundtable on Sustainable Palm Oil, etc.
- Bodies dealing with the protection of traditional knowledge, traditional cultural expressions, cultural heritage, etc.
- African Commission on Peoples and Human Rights Working Group on Indigenous Populations

67. Lobbying and advocacy at the national level has likewise resulted in important developments for indigenous peoples, such as:

- The enactments of constitutional provisions and national laws recognizing indigenous peoples rights (Latin America, Philippines, etc.)
- Indigenous peoples gaining political power (Bolivia, Nicaragua, Ecuador, Nepal, etc.)
- Indigenous autonomous regional governments (Nicaragua, Panama, Sami Parliaments, Nunavut, Greenland Home Rule, etc.)
- Increasing networking of IPs at the national, regional, and global levels
- Gaining better control over lands, territories and resources (ancestral land demarcation, assertion of FPIC, etc.)
- Revival of strong cultural movements and assertion of identities of IPs.
- Establishment of indigenous universities, bilingual and intercultural education
- Good practices on local self-reliant economic development (Bangladesh, Pancur Kasih credit union movement, etc.)
- Development of indicators of indigenous peoples' well-being and sustainability

IV. Some key issues raised in the consultation

68. Our approach to self-determined development or development with identity:

- We have a holistic non-sectoral and embedded approach to our own development
- We are seeking to build on our collective rights – now recognised in the UNDRIP – notably our right to self-determination
- Our understanding of culture is that it is a whole way of life and stems from our livelihoods and relations to land and is not a thing in itself (and cannot be reduced to just dance, ritual or language): so we focus on food, production, crafts and a sound resource base, as well as our spiritual life

- We seek full participation ('we are either at the table or on the menu')
- Based on greater control, autonomy and self-governance,
- Built on secure rights to our lands, territories and resources
- Ensuring Free, Prior and Informed Consent and
- Promoting our difference, our diversity and our resilience
- Building on tradition with respect for our ancestors but without being backward looking
- Accepting that with rights come responsibilities and that some customs too need reform e.g. with respect to indigenous women and discriminated groups.

67. Problems with classical agency or State approaches:

- Maximisation and homogenisation
- Technology focused
- Reductionist view of social change and pigeon holing us as poor and in need rather than as resourceful people with our own options and initiatives
- Projectised approach with pre-determined outcome
- Not linked to rights
- Donor distance from local realities
- Top down and little real participation
- Huge gap between policies and practice
- Culture seen as high culture not as peoples' everyday lives
- Negative views of our lifeways : shifting cultivation, forest dwelling, pastoralism, hunting and gathering etc etc
- Institutionalised discrimination, suspicion, seen as national security risk/terrorists
- Policies of sedentarisation, resettlement, displacement or restriction
- Inappropriate laws or non-application of good laws
- Lack of rights, land rights, self-governance, control
- Generation of conflicts with State, private sector and within communities: spawning insurgencies
- Lack of interagency coordination

68. Major challenges and opportunities:

- While value of cultural and biological diversity now recognised value of economic diversity less appreciated
- Must avoid a 'one size fits all' approach: only local control can really fit development to local realities
- Building local capacity, raising awareness and providing information
- Rebuilding respect, dignity and confidence
- Broad securing of rights and justice
- Building up our own forms of education - informally, at schools and at indigenous Universities

- Ensuring fair representation and accountability at all levels
- Building local business enterprises into local or regional economies
- Focus on small scale but inclusive initiatives
- Securing access to reliable markets, start local...
- Constructive engagement with the private sector: building on the gains of standard setting processes like WCD, EIR, RSPO
- Re-Educate the State
- Developing new relations with States and agencies as self-governing peoples/ regions
- Legal reform, ensuring legal pluralism,
- Recognising the real values of IPs' economic systems even if GDP contribution not great other values need better appreciation
- Health risks especially for 'isolated' peoples
- Securing control of 'IPRs'/Indigenous Heritage
- Adoption of revised indicators of development outcomes
- Promoting sharing of lessons learned among peoples and continents (costly but vital)

69. Key dilemmas:

- Urbanisation of world and of IPs too
- Climate change: direct effects and impacts of 'solutions', new carbon market impositions without structural reforms may only reinforce old exclusionary mechanisms
- How to 'upstream' indigenous voices into wider economic policy development and land use planning
- Dealing with NGOs
- Impositions of mainstream religions
- Land loss, new needs, increase in numbers and pressure on land leading to breakdown of once viable resource use systems
- Identifying how to really change agency behaviour: through changing agency philosophy, policy, personnel, consultants, incentives or governance? What really makes a difference

Contours or elements of indigenous peoples' self-determined development

70. From the discussions that took place these were the key points which were identified as elements or contours of self-determined development. It was agreed that the term to use is self-determined development as this captures more aptly the thinking and practice of indigenous peoples.

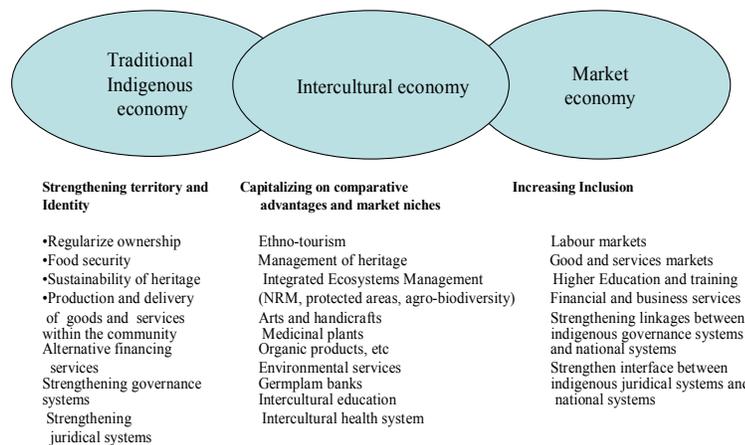
- Strengthen, protect and enhance distinct cultural institutions, indigenous philosophies and worldviews, customary laws, indigenous political governance and justice systems, and protect and reinforce traditional knowledge.
- Strengthen indigenous beliefs and practices which promote harmony and

sustained interaction with their environment, holistic management of territories and natural resources so that these can still be used by the future generations.

- Promote programmes and projects which are holistic and which enhance the values of reciprocity, equity, solidarity and interconnectedness.
- Start from the indigenous concepts of economic, social, political, cultural and spiritual well-being and diversity and develop indicators to measure how such well-being is promoted.
- Respect and protect right to lands, territories and resources; Develop and promote laws and policies which ensure indigenous peoples control, ownership and access to these.
- Respect and operationalize the right to free, prior and informed consent
- Ensure that equality, non-discrimination and right to political participation in all decision-making bodies programmes and projects brought into their communities.
- Respect and promote cultural rights and right to identity and revitalize cultural traditions and customs but also revising some aspects which do not promote gender or intergenerational balance.
- As part of the implementation of the right to self-determination, autonomous regional governments or other self-governing structures of indigenous peoples should be developed or enhanced and the control of these structures over social services such as health and education should be ensured.
- Promote indigenous peoples' participation in political governance, legislative structures from the local to the national level and beyond.
- Reinforce traditional livelihoods of IPs which are ecologically sustainable and which ensures equitable sharing of resources and benefits.
- Demand-driven, meaning indigenous peoples are fully involved in identifying, designing, implementing, monitoring and evaluating development programmes, policies or projects.
- Promote use of mother tongue, establish bilingual and intercultural education.
- Promote and support integrated local development projects that ensures the leadership role played by indigenous organizations and communities in project conceptualization, participatory planning, decentralized execution and local capacity building
- Protect indigenous peoples' intellectual, cultural, religious and spiritual property and provide redress for misappropriation.
- Provide adequate social services adapted to the socio-cultural and linguistic characteristics of indigenous peoples
- Provide options for indigenous peoples to decide which aspects of the subsistence economy, intercultural economy (interface between the subsistence and market economies) and the market economy.
- Support the development and use of culturally appropriate and environmentally sustainable technologies.
- Provision of environmental services from indigenous territories should be valued and compensated.
- Reinforce resilience, mitigation and adaptation processes of indigenous peoples especially in the face of climate change.

71. The diagram below highlights a strategy which indigenous peoples can use, as far as development is concerned. This contains the issues and opportunities faced in the area of traditional livelihoods, the market economy and the intercultural economy.

Figure 2. Strategies for indigenous economic development



Source: Adaptation from C. C. Perafán, *Impacto de cultivo ilícito en pueblos indígenas* AIBD, 1999 and Deruytere, A. *Strategy for Indigenous Peoples (Draft)*, 2006

V. Work of UN agencies, CGIAR, NGOs relevant to IP Self-determined development: challenges and opportunities

72. In the Dialogue portion of the whole process, the representatives of other NGOs, Donors, UN agencies, and some CGIAR representatives participated. The indigenous representatives presented a summary of the two-day consultation which they held. Then they posed questions to the new participants. These questions were:

- What are the possibilities for UN Agencies, bodies and programmes and NGOs and funders to adapt the UN Declaration on the Rights of Indigenous Peoples as their guiding framework for IP Development? Challenges and obstacles?
- What assessment and evaluations have you done on the projects, programmes and policies relevant to indigenous peoples in your institutions and what lessons have you learned and can share?
- How can indigenous peoples and the UN agencies, CGIAR and NGOs work together to develop and strengthen opportunities for support and implementation of IP self-determined development and strengthen relevant mandates?

- How can UN bodies and NGOs support the demands of indigenous peoples for their land and resource rights versus claims of states and corporations?
- Are you willing to support the capacity-building programs of indigenous peoples to train indigenous youth, women and leaders?

73. What followed was a very substantial sharing from the representatives of the various UN agencies, NGOs, donors and the CGIAR in terms of what they are doing for and with indigenous peoples and what do they see as challenges and opportunities. The participants included the World Bank, UNESCO, FAO, IFAD, ILO, UNDP, Bioversity International, CGIAR secretariat, CIAT and from the NGOs are IWGIA, Forest Peoples' Program, IIED, SONIA and the donor was Christensen Fund.

Summary of Presentations from UN agencies, NGOs, donors and the CGIAR bodies:

The Christensen Fund – TCF

74. The Christensen Fund (TCF) is based in California, USA and works on Bio-cultural diversity, giving out about \$15M of grants a year, mostly with indigenous peoples. Grant-making of the TCF is focused on land, ecology, culture, and music. However, TCF feels that maybe they should attend more to development. In response to the challenges posed from the indigenous peoples' consultation, TCF says they can embrace the substance of the UNDRIP and can likewise support capacity building for indigenous peoples.

75. TCF feels that donors, in general, have been funding on wrong scales: either too high or at the village level – but not at landscape scale which is where it is needed. Also with regard to time-scales: donors should try to have longer and across scales, more in accordance with people's time scales.

76. The multilateral development paradigm is changing: States were only leading actors for a short time. What we see now is actually more normal, wherein development is now shaped by power and money even to the extent of going to war. The situation is similar with modern issues, such as genetically-modified organisms (GMOs), carbon trading, intellectual property rights (IPRS), and biofuels: private interests play a major role. Big international NGOs – or BINGOs – representing civil society were seen as the good guys, but now even some NGOs are more powerful than States. Thus, choosing who / how we engage with them has become critical.

77. The same situation is found in the field of philanthropy: private money becoming available is not all bad (e.g. IFIP has 80 members), however some are quite horrifying. The deep trend is that States are losing power and moral authority and we need to be alert to that, especially considering that States are seen as holders of obligations to deliver rights. But now we need to address the same demands to private sector. One key question that indigenous peoples and support groups need to answer is: How does the Declaration apply to global players: the philanthropic organizations, BINGOs, and others? How do

we make them face their human rights obligations?

78. Another trend that is emerging is that we are also seeing many pressures in unitary and federal states to decentralise, leading to the re-emergence of city states as important actors. Such city-states will have to invest in environmental services and raw materials that they need. Maybe there are opportunities here, such as watershed management agreements and payment for environmental services – PES.

79. Therefore, how do we influence these processes? A multi-lateral approach is one way, but this will not be enough. A more effective way is to link to social movements. There is a need to link to environmental and social justice movements in new ways (e.g. Slow Food Movement) and a need to challenge with inspiration not just with power.

80. Regarding the ‘failure of the dominant development paradigm’ – there is a need to keep up this message. There is a need to challenge the idea that you can decouple people from nature. Negative feedbacks have been redirected to other places and peoples but this cannot be done forever and is now hitting us all. Hence, there is a need to face up to the human race. Indigenous peoples have the values and resources that are crucial to this.

81. Regarding the CGIAR bodies and livelihoods: the challenge is to promote diverse agro-ecosystems in broader terms, with more focus on food sovereignty, and addressing concerns about IPRs and technological control of varieties.

82. A number of viable legal and political strategies have been proposed, but we need to lead with ideas. It is important to engage intellectually with caring scientists who are rethinking western linear science in multiple-cause ways. We need to have a multi-pronged approach.

International Work Group for Indigenous Affairs – IWGIA

83. IWGIA was founded in 1968 and is an independent international membership organization, staffed by specialists and advisers on indigenous affairs. IWGIA holds consultative status with the United Nations Economic and Social Council (ECOSOC) and is an observer to the Arctic Council. It has a Secretariat with 16 staff members in Copenhagen, Denmark and local groups in Denmark, Sweden, Switzerland and France. IWGIA supports indigenous peoples' struggle for human rights, self-determination, right to territory, control of land and resources, cultural integrity, and the right to development.

84. In IWGIA’s view Indigenous Peoples’ Development with Identity:

- happens if communities are in control of the direction and process of development;
- is an expression of self-determination;
- in interaction with development agencies and the state means: the principle of FPIC is upheld
- In order for FPIC to be genuine, communities need to
 - know what the intervention implies and what’s at stake >> Information

- know about alternatives, especially: outside the dominant development paradigm >> Alternative paradigm/ Counter-discourse
- have the strength to resist and assert their rights >> Empowerment

85. Indigenous peoples organizations working at the local, national, regional and international level are the key agents in achieving IWGIA's main thrusts of information, discourse and empowerment. In the area of information, IWGIA supports and works in partnership with such organizations through information dissemination with the use of books, journals, web-site, videos in English and Spanish, and some books in other. In the area of counter-discourse, IWGIA's activities consist of support to and facilitation of analysis, discussions, exchange and strategizing and support to indigenous peoples' active involvement in international processes. In the area of empowerment, IWGIA supports projects implemented by indigenous peoples organizations on land rights campaigns and land titling, capacity enhancement (such as community organizers and leaders training), human rights monitoring, and core funding for indigenous peoples' organizations.

International Institute for Environment and Development – IIED

86. The work of IIED that relates to indigenous peoples fall into the broad areas of Food Sovereignty, Bio-Cultural Diversity and Livelihoods, further broken down as follows:

- Strengthening local organizations
 - Local adaptive management of environment
 - People's access to food and resources
 - Federations, networks and organized policy influence
- Empowering citizens in decision-making
 - Strengthening civil society
 - Methodologies for citizen participation in policy and institutional processes
- Social inclusion and the human right to food
 - Gender inclusion and equity
 - HR to food
- Agrarian reform and property rights
 - Equitable and culturally appropriate property rights
 - Community controlled land and territory
- Transforming knowledge and ways of knowing (Agro-ecology, eco-literacy and resilience)
 - Agro-ecology, eco-literacy and eco-design
 - Science of dynamic complexity and resilience of linked social and economic systems
- Trade, markets and economics (Re-governing trade and rethinking economics)
 - Anticipatory policy research on economically powerful actors
 - Deepening democracy: rethinking economics

87. IIED works on ideas and is not a funding agency; it does not have much influence over UN system. For IIED, Food Sovereignty includes:

- the right of peoples to define their own food and agriculture policies
- rights of access and control over land, water, seeds, livestock breeds, territories
- ecologically sustainable production and harvesting, principally agro-ecological production and artisanal fisheries based on high bio-cultural diversity
- right to protect and regulate domestic agricultural production and trade (e.g. restrict the dumping of products in local markets)

Forest Peoples Programme – FPP

88. The main goals of the FPP are the following:

- Promoting forest peoples’ rights (forest law and policy is the most exclusionary; the term “forest peoples” is both bigger and smaller than “indigenous peoples”)
- Control of forests, lands and livelihoods
- Promoting peoples’ direct representation networks (FPP sees itself as a support organization)
- Challenging top-down development
- Building support for rights in the environmental justice movement (such as the World Rainforest Movement – WRM)

89. One of the most important programs of FPP at this time is the implementation of the second decade of the world’s indigenous peoples, which has been done in the following ways:

<p>Promoting non discrimination in laws, policies and programmes: design, implementation and evaluation</p>	<ul style="list-style-type: none"> - Inter-American Court and CERD: training ++ - Successful cases <ul style="list-style-type: none"> o Moiwana o Saramaka - Urgent action: calls for legal reforms <ul style="list-style-type: none"> o Inodnesia o DRC o Suriname o Guyana
<p>Promoting full and effective participation of IPs in decisions that affect them... and FPIC</p>	<ul style="list-style-type: none"> - Support work / networks - CBD <ul style="list-style-type: none"> o Article 10c: customary use - CBD, WCC, CONGOs <ul style="list-style-type: none"> o PAs policy and practice - UNFCCC: REDD, GFA and FPCF - FPIC: FSC, CONGOs, EIR, WCD, RSPO, ICMM etc.
<p>Redefining development policies (inc.</p>	<ul style="list-style-type: none"> - WB, IDB and ADB, UNDP, GEF

private sector)	<ul style="list-style-type: none"> - The Forests Dialogue - High Conservation Value Resource Network - Rights and Resources Initiative
Implementing targeted development programmes	<ul style="list-style-type: none"> - Field projects with IPs in many countries (<i>Panama, Peru, Guyana, Suriname, Brazil, Paraguay, Argentina, Cameroon, CAR, Uganda and Rep. of Congo, DRC, Rwanda, Burundi, Bangladesh, Thailand, Malaysia, Indonesia</i>) - Support tailored to local demand within our limits of expertise
Developing strong Monitoring and Evaluation and enhancing accountability	<ul style="list-style-type: none"> - Assessing policy implementation and tracking problems <ul style="list-style-type: none"> o watchdog role: tracking private banks o tracking and documenting specific MDB projects o Filing complaints (e.g. IFC-Wilmar) o FLEGT and community level monitoring

90. The main dilemmas FPP faces in its current work include:

- How to promote gender equality and respect self-determination: Manila Declaration...
- NGOisation of IPs to handle money and projects and deal with non-IP world
- Representation: “mandate shopping”, and self-governance
- Private sector engagement: operational level only creates local changes while framework reform is what is really needed
- Do policies really direct agency development actions (25 years of advocacy but same problems)

PRATEC

91. We are in the midst of a civilizational change, and this presents both threats and opportunities. We all need to change: IP as well as non-IP. PRATEC is an indigenous organization, except that it is an NGO, which works on alternatives to the green revolution and, consequently, the enhancement of biodiversity.

World Bank – WB

92. In the next 5-10 years, humankind will determine how the world is going to look like

in the next 100 years. The WB is about a world free of poverty. It has a portfolio of \$25B of loans and grants per year and employs 10,000 persons worldwide. WB does not implement projects, but merely monitors and oversees. Approximately 15% of the Bank's projects involve indigenous peoples. There are three trends that the WB has to contend with in this era: climate change, the millennium development goals (MDGs), and clean energy.

93. In the area of climate change, the WB is involved in carbon trading by facilitating the exchange of carbon credits, whereby entities from developed countries buy credits from the developing world. One other program that the WB engages in is Reduced Emissions from Deforestation and Degradation (REDD), which involves paying people not to destroy nature.

94. The WB espouses the use of clean energy in the form of hydropower, for which there are going to be large investments in Asia and Africa. One other form of "clean energy" that is presently being promoted is biofuels – and one implication for indigenous peoples the occurrence of major indigenous land grabs. Presently, nuclear power is being touted as clean energy and uranium will be coming from indigenous peoples' lands.

95. A lot of money is soon going into climate funds, maybe about \$3B will be poured into climate change mitigation (i.e. lowering of greenhouse gas emissions). If done wrong, this program can be disastrous. However, this can also present a real opportunity for indigenous peoples.

96. On account of the UN System's promotion of the MDGs, more money will be going into programs and projects on health and education. This presents both threats and opportunities for indigenous peoples. Likewise, more money will be poured into infrastructure, and again this presents both threats and opportunities for indigenous peoples.

97. One approach that might work for the promotion of indigenous peoples' rights in institutions like the WB is constructive engagement or keeping the dialogue going. In this regard, the UNPFII has been a blessing for the WB. Another approach is to conduct research that matches indigenous knowledge (IK) on climate change with western knowledge on climate change. Unfortunately, one of the trends observed is that more of the traditional friends of indigenous peoples among donor community have been moving their money into government.

98. Other approaches involve engaging with the responsive part of private sector; the development of a market for sustainable development (e.g. sale of water rights); and, corporate social responsibility / demonstration of community benefit.

99. On the possibility of the Bank adopting the UNDRIP as a framework for dealing with indigenous peoples, a legal review has been undertaken of the Bank's policy on indigenous peoples to determine consistency with the Declaration. Findings are that only two areas are possibly inconsistent: FPIC and land rights. Because most of bank's

member countries have voted in favor of the UNDRIP, the WB can assist them in implementation.

100. On the observation that the decision-making process of the WB has become undemocratic, this may actually be an opportunity for indigenous peoples. On whether the WB can support capacity building programs for indigenous peoples, the WB has a grants facility (which has been turned over to IFAD). Unfortunately, implementing human rights is not within the bank's mandate.

Consultative Group on International Agricultural Research – CGIAR

101. The mission of the CGIAR is to achieve sustainable food security and reduce poverty in developing countries through scientific research and research-related activities in the fields of agriculture, forestry, fisheries, policy, and environment. The center has been working with indigenous peoples but only in an ad hoc manner, except for what will be discussed by Toby Hodgkin of Bioversity International.

102. There are 15 international CGIAR centers, all of which exhibit a huge diversity of approaches among CGs, unlike during the era of the green revolution. All the research done by CGIAR is applied research, or research geared towards solving specific problems. The CGIAR is at a crossroads with respect to its strategy, approach and policies, and is in the process of launching a collaborative undertaking among the CGs on climate change. This presents an opportunity to work with indigenous peoples because the work has not started yet. Three main geographical areas have been identified for this undertaking: Western Africa, the Indo-Gangetic plain, and North Africa. There is a need to identify entry points for indigenous peoples, taking into consideration the fact that scientists of CGs are supposed to be working under complete intellectual freedom.

Bioversity International

103. Vulnerability of traditional plant varieties is increasing with climate change. Thus, the maintenance and use of agricultural biodiversity is the mission of BI. Accordingly, BI recognizes the importance of informal seed systems – a vulnerable but very important system. There is a need for more dynamism in germplasms in light of climate change. A major problem is the compartmentalization of agro-biodiversity work

Food and Agriculture Organization – FAO

104. The Declaration of Atitlán recommended that FAO: establish an open-ended working group so that indigenous peoples may consult in the development and implementation of policies that affect food security and food sovereignty of Indigenous peoples; that FAO establish an indigenous peoples' Network; and that FAO designate a focal point on indigenous issues. These recommendations are being taken seriously and

implemented by FAO.

105. FAO's mandate is to raise levels of nutrition, improve agricultural productivity, and to better the levels of rural populations and sustainable NRM. Key Activities areas of FAO are the promotion of agricultural development, improved nutrition, and overarching global food security. FAO works with Indigenous Peoples and their organizations in many of its regular Programme activities.

106. However, except for some notable exceptions, FAO often works with IP as farmers or rural poor without a clear approach and a policy that recognize their distinct feature and needs. Furthermore, FAO independent external evaluation and the reform do not mention indigenous peoples. Thus, challenges for FAO include the following:

- To raise awareness among member countries, IPs' organization, FAO the staff, about the relevance of Indigenous issues for the work of FAO
- To ensure a real dialogue between IPs and FAO and the active participation of IPs into FAO
- To mainstream people's centered approaches in the agenda and technical work of the Organization, considering the cultural-biodiversity
- To elaborate a policy and strategic programmes on Indigenous issues to be agreed with the IPs, as part of FAO mandate, and have it endorsed by member countries
- More active collaboration on IPs issues with UNPFII & agencies (IFAD, Bioversity, CGIAR, ILO, IADB, etc.) IPs organizations and NGOs

UNESCO

107. UNESCO's key functions: laboratory of ideas, standard-setter, clearinghouse, knowledge and information sharing, and capacity builder

108. How can UNESCO's policies and programs reinforce and promote indigenous peoples' development with identity? The UNDRIP's provisions on culture echo UNESCO principles of cultural diversity.

109. The UNDRIP has important implications for UNESCO at the policy level, including the UNESCO Constitution, Medium-Term Strategy (2008 to 2013), and Normative instruments to promote cultural diversity, such as the UNESCO Universal Declaration on Cultural Diversity (2001), Convention on the Protection and Promotion of the Diversity of Cultural Expressions (2005), Convention for the Safeguarding of the Intangible Cultural Heritage (2003), and Convention on the Protection of the World Cultural and Natural Heritage (1972) and the related implementation guidelines (now principle of community participation).

110. The UNDRIP also has important implications for UNESCO at the programme level, such as Biennial programme (2008/2009), which include components such as

- To build and disseminate knowledge on the connections between UNDRIP and the UNESCO standard-setting instruments on the protection and promotion of cultural

diversity for sustainable development / development with identity

- training for policy makers and programmers (including UN staff) on using the “UNESCO Cultural Diversity Programming Lens”

111. Three examples of UNESCO good practice to promote development with identity are its programmes on:

- Cultural Mapping with Indigenous Peoples: a Tool for Community Involvement in Shaping Future Development
- ICT4ID: Developing Communication Capacity of Indigenous Peoples
- Local and Indigenous Knowledge Systems: Empowering Indigenous Peoples in Resource Governance processes

112. Challenges include:

- Build knowledge and capacity in UNESCO and among partners regarding UNDRIP and “development with identity, notably how they relate to UNESCO’s mandate and normative instruments of promoting education, cultural diversity and freedom of expression for sustainable development
- disseminate more widely among indigenous peoples information on its various legal instruments related to language, cultural diversity and cultural heritage and enhance the capacities of indigenous peoples to use these
- Use the UNESCO intersectoral platforms, the One UN and UNDAF processes as well as a number of regional and international policy processes to build knowledge on the UNDRIP using also the UNDG Guidelines on Indigenous Issues
- Seize the occasion of UNESCO’s chairmanship of the Interagency Support Group on Indigenous Issues (IASG) from May 2008 to May 2009 to build knowledge and capacity in UNESCO on UNDRIP and “development with identity”

UNDP Regional Programme on Indigenous Peoples – RIPP

113. UNDP works with indigenous peoples because it is UNDP’s mandate to address the development needs of the world’s poorest and most vulnerable. In 2001 UNDP adopted its Policy of Engagement with indigenous peoples. The first phase of the programme was from 2004-2007 and we are now into its second phase, from 2008-2012.

114. Components of RIPP’s strategy on indigenous peoples include: changing the governance lens from social exclusion to inclusive governance; the creation of a forum for dialogue & cooperation; raise sensitive issues; fostering a trans-border perspective; link the local, national, regional, and global levels; and maintaining a country presence and coordinating role.

UNDP Chittagong Hill Tracts Development Facility – CHTDF

115. The CHTDF is a UNDP direct execution that has a budget of US\$ 50 million,

running from April 2003 - September 2009, and operating in Rangamati, Bandarban and Khagrachari Hill Districts of Chittagong Hill Tracts, Bangladesh.

116. The CHTDF works on the following main peace and development issues in the CHT:

- Demand for Regional Autonomy, Local Governance, Decentralization
- Settlement Policy and Demographic Transition as Counter-measure
- Conflict and Ethnic Violence
- The CHT Peace Accord
- Land Ownership Issues
- Resident Status, Representation and Elections
- Control Over Natural Resources
- Channeling of Development Resources

117. The Purpose of the Programme is the improved socio-economic development of the Chittagong Hill Tracts in line with the principles of self-reliance, decentralisation and sustained peace. The overall objectives are to:

- Build Capacities of CHT Communities for Self-Reliance
- Build Capacities of CHT Institutions for Development
- Promote Cross-Cutting Socio-Economic Opportunities
- Build Confidence for Long-Term Peace

118. Activities of the Programme include:

- Promoting confidence building to solve long-standing problem critical to ensuring sustainable development in the CHT
- Organising village communities for empowerment and self-reliance
- Strengthening capacity & role of CHT institutions and local governance system
- Economic Development through supporting small local enterprise, youth employment and livelihood improvement
- Increasing access to and improve quality of basic education
- Quality health care for CHT population
- Promoting gender equality and women empowerment at all levels
- Facilitating 20 AusAID scholarships per year for CHT Indigenous Students
- Localised Disaster Response

International Fund for Agricultural Development - IFAD

119. IFAD has a long history of working with indigenous peoples because it works with the poorest of the poor in rural areas. It has asked indigenous experts to evaluate some of its work in several countries and this evaluation has identified the good practices and also the challenges and lessons learned from these experiences.

120. IFAD works extensively with indigenous peoples, thus it has felt the need to develop its own policy of engagement with indigenous peoples. The policy is mandatory but does not include guidelines. The policy is meant to ensure that targets are met and mandates

fulfilled.

121. IFAD also has an indigenous peoples assistance facility (IPAF), which is a small grants facility for indigenous peoples. The second call for proposals is about to be circulated.

International Labor Organization – ILO

122. ILO is the only UN agency which has legally binding instruments on indigenous peoples, Convention No. 107 and Convention No. 169. These have significantly helped indigenous peoples' raise their issues before the international community and also to help the cases they filed against nation-states which ratified these.

123. The main issue that ILO tries to grapple with is how to ensure that CCA-UNDAFs reflect IP issues. There is no simple answer on the global level, so there is a need to go down to the country level. Also, differences at the regional level need to be taken into account. Thus, there is a need to train staff at the country level on this, as well as on the implications of the UNDRIP and on the UNDG guidelines. The problem is that within the ILO, there has been a decentralization of decision-making to the country-level such that an IP expert is required for the country teams. Unfortunately, this has not been happening.

124. Other issues being faced by the ILO are the low number of ratifications of ILO 169, the overlap between IPs as workers and IPs as IPs, tripartism requirement in the use of the ILO complaints mechanism, and the harmonization and alignment agenda among donors, whereby there is no mention of IPs in their policies, making it increasingly difficult to get targeted funds from donors. There is a need to have good country-level legal and policy frameworks.

Slow Food Movement)

125. The Slow Food Movement started as an organization to promote traditional food, but is now also a publishing house and foundation. The movement deals with rights and not just food. One of its major projects at present is called the "Art of Taste" which is a listing of food in danger of extinction. It is through this project that the movement crossed paths with indigenous peoples. Many of the disappearing food on the movement's list are food found among indigenous peoples. The Slow Food Movement is very much interested in linking up with the indigenous peoples' movement, not only on the issue of food but also on the matter of rights.

VI. The ways forward

126. In terms of what the group can do to pursue further the discussions the following were proposed:

- Prepare the draft report of this activity and send to participants for their comments and additions. In the meantime, what has been prepared can be given to the UN Permanent Forum on Indigenous Issues so that this document can be included as a conference room paper.
- Organize side-events at the 7th Session of the Permanent Forum where the results of this process will be shared.
- Organize another event at the 14th Session of the Commission on Sustainable Development where a discussion on Indigenous Peoples and Sustainable Agriculture will be done.
- Need to do more scoping activities to identify more comprehensively the gains and challenges faced by indigenous peoples in pursuing their self-determined development.
- Need to do research and documentation on good practices from indigenous peoples, governments, UN agencies, CGIAR, NGOs, donors.
- Create an informal network to pursue the discussions and actions around self-determined development and generate resources for these continuing activities.

ANNEX 1.

Participants

	Name	People	Title	Organization
1	Joji Carino	Ibaloi	Policy Advisor	Tebtebba Foundation
2	Adrien Sinafasi Makelo	Pygmy	Coordinator	Dignite Pygme - DIPY
3	Andrea Hanks	Sta. Clara Pueblo	Wild Rice Campaign Coordinator	White Earth Land Recovery Project
4	Myrna Cunningham	Miskito	Chairperson	Center for Indigenous Peoples' Autonomy and Development (CADPI)
5	Naomi Kipuri	Maasai	Director	Arid Lands Institute
6	Hussein Isack	Maasai	Senior Research Scientist	Department of Cultural Heritage, National Museums of Kenya
7	Phrang Roy	Khasi	Global Biocultural Initiative	The Christensen Fund
8	Prasenjit Chakma	Chakma	Chief, Programme and Policy	UN Development Programme (UNDP) – Dhaka, Chittagong Hill Tracts Development Facility (CHTDF)
9	Navin Rai	Rai	Lead Specialist and Team Leader	Inclusion and Social Safeguards, The World Bank
10	Prasert Trakansuphakon	Karen	Regional Coordinator	Indigenous Knowledge and Peoples Network - Mainland Montane Southeast Asia (IKAP-MMSEA)
11	Rukka Sombolinggi	Toraja	Program Consultant	UN Development Programme (UNDP) – Regional Center in Bangkok, Regional Indigenous Peoples Program (RIPP)
12	Aurelius Kyrham Nongkynrih	Khasi	Professor	Department of Sociology, North Eastern Hill University
13	Virginus Xaxa	Oraon	Professor of Sociology	Department of Sociology, Delhi School of Economics
14	Wolde Gossa Tadesse	Gamo	Programme Officer	The Christensen Fund
15	Jennifer Corpuz	Kankanaey	Legal Desk	Tebtebba Foundation
16	Vicky Tauli-Corpuz	Kankanaey	Executive Director / Chairperson	Tebtebba Foundation / UN Permanent Forum on Indigenous Issues
17	Beverly Singer	Navajo & Tewa Nations	Associate Professor of Anthropology and Native American	University of New Mexico

			Studies	
18	Mateo Martinez Cayetano	Garifuna	Secretario Tecnico	Fondo Indigena
19	Kenneth Wilson	-	Executive Director	The Christensen Fund
20	Marcus Colchester	-	Director	Forest Peoples Programme
21	Chris Erni	-	Asia Programme Coordinator	International Work Group for Indigenous Affairs (IWGIA)
22	Vanda Altarelli	-	Independent Consultant	
23	Susanne Schnuttgen	-	Programme Specialist	UNESCO
24	Jens Dahl	-	Independent Consultant	
25	Michel Pimbert	-	Programme Director for Agriculture and Biodiversity	International Institute for Environment and Development – IIED
26	Jorge Ishizawa	-	Coordinator	Proyecto Andino de Tecnologias Campesinas – PRATEC
27	Antonella Cordone	-	Coordinator for Indigenous and Tribal Issues	International Fund for Agricultural Development (IFAD)
28	Birgitte Feiring	-	Chief Technical Advisor	Project to Promote ILO Policy on Indigenous and Tribal Peoples (PRO 169)
29	Joachim Voss	-	Independent Consultant	
30	Louise Sperling	-	Seed System Under Stress Programme	International Centre for Tropical Agriculture
31	Anne-Marie Izac	-	Chief Alliance Officer	CGIAR
32	Cinzia Scaffidi	-	Director	Slow Food Study Centre
33	Toby Hodgkin	-	Director, Global Partnership Programme	Bioversity International
34	Steen Lau Jorgensen	-	Director	Social Development Department, The World Bank
35	Dario Novellino	-	Research Fellow	Department of Anthropology, University of Kent
36	Anne Deruyttere	-	Independent Consultant	
37	Luisa Volpe	-	Consultant	The Christensen Fund
38	Jan Lundius	-		Food and Agriculture Organization (FAO)
39	Mario Acunzo	-		FAO
40	Rosalud dela Rosa	-		FAO