

10

YEARS

After the

United Nations Declaration on the Rights of Indigenous Peoples



10 Years After the United Nations Declaration on the Rights of Indigenous Peoples

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Published by

Tebtebba Foundation

No. 1 Roman Ayson Road

2600 Baguio City, Philippines

Tel. +63 74 4447703 Tel/Fax: +63 74 4439459

E-mail: tebtebba@tebtebba.org

Websites: www.tebtebba.org; www.indigenousclimate.org

Writer:

Marie Ngoddo

Editors:

Willy V. Alangui and Raymond de Chavez

Cover, Book Design and Production:

Paul Michael Q. Nera

Printed by:

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Table of Contents

Acronyms	vii
Foreword	ix
Introduction	1
The Indigenous Peoples Assistance Facility (IPAF)	1
The Projects and Partner Organizations	1
The Indigenous Peoples' Sustainable, Self-Determined Development (IPSSDD)	3
This Publication	4
Stories of Good Practice	
Jawatn Women at the Forefront in the Defense of Lands and Territories	6
Having a Voice in (Village) Governance	9
Growing Confidence and Building Unity while Growing Vegetables	13
Preservation of Traditional Crops	16
Vigilance in the Last Frontier	19
Mapping as an Advocacy and Reflection Tool	21
Concerted Efforts to Influence Policy	23
Dry Land Farming	25
Household Dialogue	26
Programmatic Implementation	28
Contributions of the Projects to the IPSSDD	
1. Land and Territories	32
2. Natural Resource Management and Biodiversity	34
3. Economics	35
4. Governance (Traditional and Formal)	39
5. Traditional Knowledge and Culture	39
6. Health	41
7. Gender and Intergenerational Dynamics	43
8. Indigenous Peoples' Rights	44
9. Development of Community Institutions/Organizations	46
Summary and Recommendations	
The UNDRIP and the IPAF	50
Some Considerations on the Implementation of the IPAF	50
Recommendations	51
Annex: IPSSDD Framework Indicators	53

Acronyms

ADO	Agriculture Development Officer (India)
ADSDPP	Ancestral Domain Sustainable Development and Protection Plan (Philippines)
AMAN Kalbar	Aliansi Masyarakat Adat Nusantara - Kalimantan Barat Chapter (Indonesia)
ASHA	Accredited Social Health Activist (India)
CADT	Certificate of Ancestral Domain Title (Philippines)
CBFMA	Community-based Forestry Management Agreement (Philippines)
CBMIS	Community-based Monitoring and Information System
CDS	Cultural and Development Society (Bangladesh)
CIPA	Cambodia Indigenous Peoples Alliance
CIPO	Cambodia Indigenous Peoples Organization
CSRA	Surul Centre for Services in Rural Area (India)
DENR	Department of Environment and Natural Resources (Philippines)
FPIC	Free, prior and informed consent
GISTDA	Geo-Informatics and Space Technology Development Agency (Thailand)
IFAD	International Fund for Agricultural Development
IMPECT	Inter Mountain Peoples' Education and Culture in Thailand Association
IPAF	Indigenous Peoples Assistance Facility
IPO	Indigenous peoples' organization
IPRA	Indigenous Peoples Rights Act (Philippines)
IPSSDD	Indigenous Peoples' Sustainable, Self-Determined Development
JAKOA	Jabatan Kemajuan Orang Asli (Malaysia)
MASAKA	Malayang Samahan ng mga Katutubo sa Antipolo, Inc. (Philippines)
MGNREGS	Mahatma Gandhi National Rural Employment Guarantee Scheme (India)
NATRIPAL	Nagkakaisang mga Tribu ng Palawan, Inc. (Philippines)
NCIP	National Commission on Indigenous Peoples (Philippines)
NGO	Non-government organization
RISDA	Rubber Development Authority (Malaysia)
SHG	Self-help group (India)
SHMG	Self-help marketing group (Pakistan)
SRI	System of Rice Intensification
UNDRIP	United Nations Declaration on the Rights of Indigenous Peoples
YKPM	Yayasan Kajian dan Pembangunan Masyarakat (Malaysia)

Foreword

The stories narrated in this publication tell us that when indigenous peoples communities and families are given direct financial support, they succeed in achieving their lives strategies.

The important element that emerges from this publication is the importance of gathering the knowledge and experience that emerge from the small projects financed by the Indigenous Peoples Assistance Facility (IPAF) of the International Fund for Agricultural Development (IFAD).

The IPAF finances small projects up to US\$50,000. This may seem small, but feedback from indigenous peoples who took advantage from the IPAF funded projects tell us that from their perspective this support is considerable at the community level. What matters most to the communities and their organizations is not simply the money they receive through the awarded IPAF grants, rather the power transferred to them in the process to make their own decisions at community and family level with the available resources. Moreover, we have learned that the IPAF small projects are an important tool for women's role in decision-making.

The communities are adopting innovations, such as the use drone mapping and land use of the Jawatn territory in Indonesia, which is contributing to Village Regulation on the Protection and Management of Customary Forest. This is a preparatory step to their application for the formal recognition of Mondri customary forest in accordance with the Minister of Environment and Forestry Regulation.

This publication is in itself innovative in showing how the projects financed through the IPAF are contributing to the implementation of the UN Declaration on the Rights of Indigenous Peoples, particularly Article 23, whereby *Indigenous peoples have the right to determine and develop priorities and strategies for exercising their right to development. In particular, indigenous peoples have the right to be actively involved in developing and determining health, housing and other economic and social programmes affecting them and, as far as possible, to administer such programmes through their own institutions.*

Introduction

The Indigenous Peoples Assistance Facility (IPAF)

The International Fund for Agricultural Development (IFAD) established the Indigenous Peoples Assistance Facility (IPAF) in 2006. It is a dedicated grant that indigenous peoples and their organizations can access in order to finance small projects that are in line with their own vision of development and well-being. An important criterion in the selection of IPAF projects is the extent by which the project will strengthen the culture and identity of indigenous peoples and build on their existing social capital. This means that indigenous peoples are not simply the target beneficiaries of the IPAF projects. Rather, the IPAF utilizes the existing social capital of indigenous peoples—their indigenous knowledge and practices, governance systems, and natural resources among others—as key to project implementation.

A direct access to funding mechanisms provides opportunities for indigenous peoples' organizations to put forward projects that they have designed based on their own priorities. This fosters their self-determined development since "indigenous peoples, themselves, would decide how economic, social and cultural development should happen in their territories."¹

The UN General Assembly adopted the United Nations Declaration on the Rights of

Indigenous Peoples (UNDRIP) in 2007. IFAD as a United Nations organization is mandated to establish mechanisms that support the implementation of the Declaration. The IPAF became a part of these mechanisms.

More than 10 years have passed since the launching of the IPAF and the adoption of the UNDRIP. This publication hopes to show how the IPAF is contributing to the realization of the UNDRIP on the ground, using stories and cases from IPAF Asia as examples.

The Projects and Partner Organizations

In early 2015, the IPAF launched its 4th Call for Proposals for small projects with focus on four themes: Land, Territories and Resources; Food Security and Nutrition; Access to Markets; and Climate Change Mitigation and Adaptation. The selection of projects was based on a competitive process. There were 159 proposals submitted from Asia and the Pacific. The proposals went through initial screening based on the eligibility criteria defined in the Call for Proposals. Sixty four were accepted and underwent technical review. The IPAF Board made the final selection.²

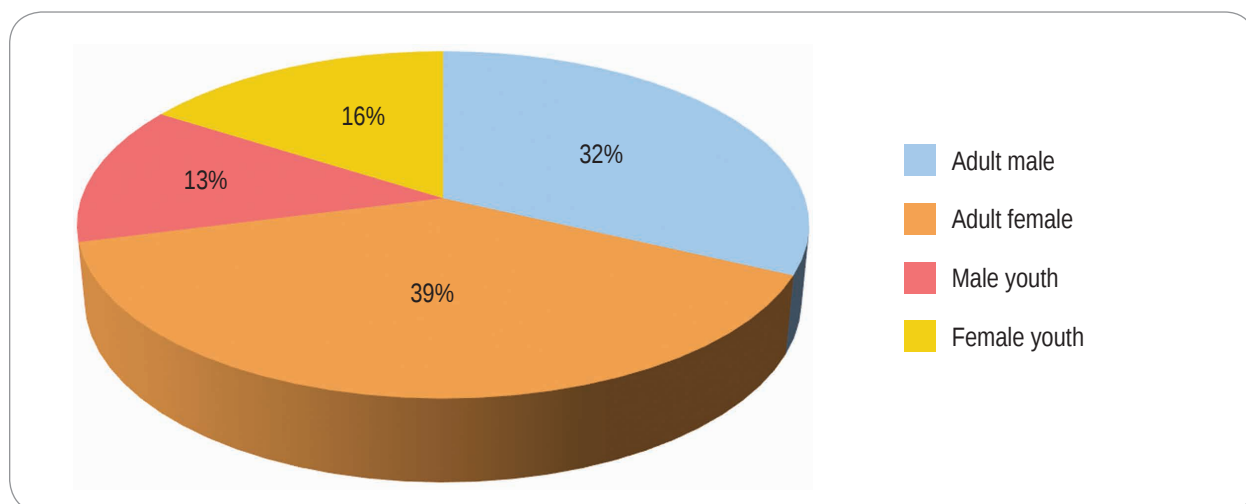
Nine projects from eight countries in Asia were selected for the cycle. The projects ranged from 18 to 24 months of implementation starting last quarter of 2015 until December 2017. The projects primarily covered capacity building and awareness raising activities; income-generating activities like production and marketing; food security-related activities such as homestead gardening, creation of food banks and reintroduction of native plant seeds; mapping (delineation of territory, land use mapping, biodiversity survey); natural resource management and regeneration; media campaign (social media,

radio talk shows, TV broadcast); documentation (films, booklets); and developing linkage and engagement with government and non-government institutions.

The partner organizations directly implemented the projects. Tebtebba (Indigenous Peoples' International Centre for Policy Research and Education) acted as the regional co-manager in charge of monitoring and supervision, capacity building and backstopping of partners, and documentation and dissemination of knowledge generated from the IPAF.

Table 1. Partner Organizations and Projects.

Country	Organization	Project Title	Indigenous Peoples Group
Bangladesh	Cultural and Development Society (CDS)	Preservation and Promotion of Traditional Crops	Garos, Koch and Hajongs
Cambodia	Cambodia Indigenous Peoples Organization (CIPO)	Build and Strengthen the Capacity and Raise Awareness on Indigenous Peoples' Rights to Lands and Territories	Bunong and Kui
India	Surul Centre for Services in Rural Area (CSRA)	Revamping Livelihood of Santhal Tribe through WADI Approach	Santhals
Indonesia	Aliansi Masyarakat Adat Nusantara – Kalimantan Barat Chapter (AMAN Kalbar)	Strengthening Indigenous Jawatn Dayak Communities' Capacity (Especially Indigenous Women) in Three Villages to Manage their Indigenous Forest/Territory Sustainably	Jawatn Dayak
Malaysia	Yayasan Kajian dan Pembangunan Masyarakat (YKPM)	Enhance Ulu Gumum Jakun Orang Asli Livelihoods through Diversity, Sustainable Agriculture and Social Enterprise	Jakun Orang Asli
Pakistan	Sukhi Development Foundation	Empowering Bakarwals: Income Generation through Propagation and Marketing of Medicinal Plants in the Neelum Valley of Azad Jammu Kashmir-Pakistan	Bakarwal
Philippines	Malayang Samahan ng mga Katutubo sa Antipolo, Inc. (MASAKA)	Promoting Organic Agriculture within the Dumagat Community (PRO-Agri)	Dumagat
Philippines	Nagkakaisang mga Tribu ng Palawan, Inc. (NATRIPAL)	NATRIPAL CADT and Advocacy Project	Tagbanua
Thailand	Inter Mountain Peoples' Education and Culture in Thailand Association (IMPECT)	Strengthening the Highland Environmental Management Network and Ensuring Land, Natural Resources and Food Security for Six Indigenous Communities in Northern Thailand	Akha, Hmong, Lisu, Lahu, Karen (Pgaz K' Nyaw) and Lawa

Chart 1. Direct Beneficiaries

The projects directly benefited an estimated number of 12,283 indigenous peoples in at least 44 villages. 4004 (32%) of the direct beneficiaries were men, 4751 (39%) were women, 1,561 (13%) were male youth, and 1967 (16%) were female youth. More adult women and female youth benefited from the projects than adult males and male youth respectively. There was a 4:1 ratio between adult participants to youth participants.³

The Indigenous Peoples' Sustainable, Self-Determined Development (IPSSDD)

The Indigenous Peoples' Sustainable, Self-Determined Development (IPSSDD)⁴ is a framework that guides Tebtebba in its work. It is a holistic framework encompassing the human rights-based approach; the ecosystems-based approach; and gender, intergenerational and intercultural approach. It also includes indigenous peoples' perspectives of well-being. There are nine domains in the IPSSDD that correspond to the different approaches: land and territories; natural resources and biodiversity; economics; governance (traditional and formal); traditional knowledge and culture; health; gender and intergenerational dynamics; indigenous

peoples' rights; and development of community institutions/organizations.

IFAD has nearly three decades of experience working with the rural poor and indigenous peoples. One of the lessons learned in their long experience is that indigenous peoples have specificities that are different from other rural poor; as such, there is a need for a differentiated approach in dealing with indigenous peoples.⁵ IFAD's Policy on Engagement with Indigenous Peoples is complementary to the IPSSDD framework. The Policy lists nine principles of engagement that guide IFAD in its work with indigenous peoples. These are cultural heritage and identity as assets; free, prior and informed consent; community-driven development; land, territories and resources; indigenous peoples' knowledge; environmental issues and climate change; access to markets; empowerment; and gender equality.

The IPSSDD domains and indicators relevant to indigenous peoples are interdependent of each other. A regional overview prepared by Tebtebba on the proposals submitted from Asia and the Pacific for the IPAF 2015 Call for Proposals showed the interconnections between and among the different IPSSDD domains. The proposals highlighted, for example, the causal relationship between the depletion of natural resources and food insecurity, or the non-recognition of indigenous peoples' rights to land and cultural and identity crisis. Issues of

food security and nutrition are often linked to issues of women and children, including access to markets and the viability of land, territories and resources. The different projects presented here demonstrate that the different domains are interconnected and mutually reinforcing. They also point to the fact that the issues that indigenous peoples are facing are multipronged, which in turn call for multipronged solutions.

This Publication

The data that make up this publication came from three sources.

1. Reports from the partner organizations: These included progress reports, completion reports, the IPSSDD baselines prepared at the start of each project, and data from the IPSSDD self-assessment upon project completion. The nine partner organizations accomplished an IPSSDD baseline at the first three months of project implementation. The purpose was to establish the situation of the communities before project intervention. The partners made use of survey, interviews and observations in establishing the baseline. Secondary data were also used where available. Each baseline was revisited at the end of the project and used as refer-

ence to the IPSSDD self-assessment that was accomplished by the partner organizations.

2. Reports during the field monitoring visits conducted by the Tebtebba IPAF project coordinator. Field monitoring visits included meetings with the partner organization, project beneficiaries and external stakeholders.

3. Presentations and discussions during the IPAF Asia End-of-Project Assessment Workshop: Partner organizations were gathered in the Philippines on 25-26 January 2018 for the assessment workshop, where issues encountered and lessons learned with regard to the implementation of IPAF in the region were discussed and presented.

The book is divided into four chapters. Following this Introduction, Chapter 2 contains stories of good practice highlighting innovations, strategic interventions that cut across several domains, and project results and their impact on the partner communities. Chapter 3 presents the contributions of the projects according to the nine domains in the IPSSDD, focusing on the indicators that are relevant to indigenous peoples under each domain. The book ends with its conclusion and recommendations.

Endnotes:

¹ See *Indigenous Peoples' Sustainable, Self-Determined Development A Training Course for Community Trainers* (Tebtebba, 2014: ix).

² The IPAF Board consists of four indigenous peoples' representatives (one each from Africa, Latin America and the Caribbean, East Asia and the Pacific, and South Asia), a representative from IFAD, and a representative from the UN Permanent Forum on Indigenous Issues (UNPFII).

³ There was a purposive targeting of women or a conscious effort to achieve gender balance in the project designs. In the regional overview study of the proposals submitted in response to the IPAF 2015 Call for Proposals, it was found out that almost all of them targeted women as beneficiaries. This was most pronounced in India. Nineteen among the 55 proposals received from the country had women solely as target beneficiaries. The focus on youth however was marginal in the 157 proposals received. Projects for women and children were more common than those for women and youth.

⁴ See *Towards an Alternative Development Paradigm: Indigenous People's Self-Determined Development* (Tebtebba, 2010) for an exposition of the concept of self-determined development as written by indigenous peoples.

⁵ See *Policy on Engagement with Indigenous Peoples* (IFAD, 2009). Note also Annex V on best practices and lessons learned.



Stories of Good Practice

This chapter presents 10 stories that show innovations, strategic interventions that crosscut several domains, or project results that show impact. The first eight stories end with articles in the UNDRIP to which the particular story is contributing. This is to demonstrate the potential of the IPAF projects in the realization of the UNDRIP. The last two stories show project implementation strategies that are worth sharing and learning from.

Jawatn Women at the Forefront in the Defense of Lands and Territories



Jawatn Women

Project: Strengthening Indigenous Jawatn Dayak Communities' Capacity (especially the Indigenous Women) in Three Villages to Manage their Indigenous Forest/Territory Sustainably

Place: Boti, Sungai Sambang and Mondri Villages, Sekadau District, West Kalimantan, Indonesia

Indigenous Peoples: Jawatn (sometimes referred to as Jawatn Dayak being one of the many subgroups of the Dayak)

The main problem the Jawatn Dayak of Sekadau District, West Kalimantan, Indonesia is facing in their lands and territories is the rapid intrusion of palm oil companies. In a 1997 mapping conducted by Pancur Kasih, the total area of the Jawatn territory was 15,118 hectares. At the beginning of 2017, around 3,575.92 hectares of the Jawatn territory were given Company Use Right Permit¹ for palm oil plantation without free, prior and informed consent from the community members. By virtue of Forestry Ministry's Decree No: 733/2012, the Jawatn territory is classified as *Areal Pemanfaatan Lain*-APL (Other Utilization Area), which facilitates the giving of permits to palm oil companies.

The Jawatn women are at the forefront in the defense of their lands and territories. Their

experience shows women suffer the most with the intrusion of palm oil in their territories.² What follows is a narrative of how the Jawatn women fought for their rights in the face of development aggression.

The women organized themselves into groups and held several discussions and trainings on gender issues and on indigenous peoples' rights. The series of discussions they had were consolidated into the Jawatn Women's Struggle Agenda (hereby called Women's Agenda). First, they analyzed the problems they were facing in the community and the long-term impacts of the problems. Second, they made commitments for the resolution of the problems.

Among those stated in the Women's Agenda were:

“We agree to struggle for the protection and respect of customary territories including forests and natural resources from external destructive investment schemes through:

- a.** Conducting participatory mapping to determine area of customary territories and help empower traditional governance system;
- b.** Making sure that all decisions created by village administration related to land, forests and territories which influence the livelihood of the Jawatn, especially the women, should involve women’s participation;
- c.** Making sure that natural resource management should be based on the local wisdom of the Jawatn.

We agree to struggle for the discontinuation of palm oil plantation expansions which are now existing within the Jawatn territories by:

- a.** Rejecting expansion and new investments of palm oil and other destructive industries in our territories;
- b.** Requesting President Joko Widodo, the Minister of Environment and Forestry, the Minister of Spatial Agrarian and Chief of National Land Agency to withdraw palm oil plantation licenses that were given without following proper consultation with the Jawatn;
- c.** Requesting the palm oil companies to keep their promises of corporate responsibility when they first entered the Jawatn community;
- d.** Allowing the Jawatn to implement self-determined development, which is appropriate in the whole context of Jawatn system (social, cultural and ecological).”

In the meeting with the women of Boti, Sungai Sambang and Mondri villages during the field-monitoring visit, women’s organizer Erna expressed that:

The women made a commitment in the Women’s Agenda that if the man of the family wanted to sell a family’s land, he should discuss it first with the wife and there will be no selling of land if the wife disagreed. We have seen cases in our villages where the husband sold the land without consulting his wife. The wife only found out after it was sold or when she went to the farm and was told that another person already owned it. The wife went home to confront the husband and the husband said ‘Why, it is my right to sell the land!’

One woman narrated the following when asked if they were able to put this particular commitment into practice:

My husband came from another kampung [a hamlet within a village]. The palm oil company came to our village and my husband said that we should sell our land to the company. I disagreed and told my husband that I don’t want to sell the land because land is very difficult to find. Besides, my parents gave the land to me. I cannot imagine if my daughter will ask me in the future, ‘Where is the land that was given by my grandparents?’ and I have nothing to show. My husband and I agreed that we’re not going to sell the land.

The goal of the women was to have the Jawatn Women’s Struggle Agenda become a Jawatn Agenda and they worked proactively to make this a reality. The first thing that they needed to do was to ensure their agenda was recognized and given support by the village government. The women held meetings with their

local government units (called *desa*)³ to inform them of the Women's Agenda and the commitments therein. The village head of Mondri was supportive of the Women's Agenda from the very start. Some village heads took a longer time to provide support. But by October 2017, all the three village governments had signed a Commitment of Agreement and adopted the Women's Agenda as reference in planning for development and women's empowerment. This signed Commitment of Agreement was an important document binding the village heads to provide administrative support for the realization of the Women's Agenda.

The Jawatn women did not stop there. The women formulated the Jawatn Model of Land and Forest Management System (hereby called the Model) together with customary leaders or *adat* authorities and board members of the village government units. The Model was a follow-up to the provision stated in the Women's Agenda that the management of natural resources should be based on the local wisdom of the Jawatn. All the three village heads also provided their Commitment of Agreement to the Model.

The Model put forward the following recommendations:

a. The procedures for the utilization and management of Jawatn customary forests should be regulated under customary agreements;

b. The village heads and village consultative bodies are encouraged to create Village Regulation in the Protection and Management of Customary Forests based on this Model;

c. The village heads, with the agreement of the community, are encouraged to immediately define the extent of their customary forests;

d. The district government of Sekadau regency is encouraged to issue local regulations to recognize and protect the Jawatn rights according to the Domestic Ministry Decision No. 52/2014.

A drone mapping of the Jawatn territory and land use was done following the formulation of the Model. The map would guide the efficient and effective ways of forest management and land use.

One by one, the provisions in the Women's Agenda and in the Model are being realized. Mondri Village is underway in creating a Village Regulation on the Protection and Management of Customary Forest. This is a preparatory step to their application for the formal recognition of Mondri customary forest in accordance with the Ministry of Environment and Forestry Regulation No: P.32/MenLHK-SetJen/2015.⁴ The village head of Mondri expressed during Tebtebba's field monitoring visit that they want to be the second *desa* in the province of West Kalimantan to have a formal recognition of their customary forest, and they are determined to make this come true.

In the two years of project implementation, the Jawatn women managed not only to consolidate themselves but also to influence their village governments for long-term institutional changes.

This story of the Jawatn women touches on several articles in the UNDRIP, mostly Articles 26 and 27 on the rights to lands, territories and resources. It is also about putting in place mechanisms to ensure the rights to free, prior and informed consent on projects in their lands and territories, which is covered in Article 32. In addition, this is a story of women's participation, and hence of Article 22.1, which pays attention to the rights and special needs of indigenous elders, women, youth, children and persons with disabilities.

Having a Voice in (Village) Governance



Project: Revamping Livelihood of Santhal through WADI Approach

Place: Seven villages under Charicha Local Self Government (Gram Panchayat), Md. Bazar Block, Bhirbhum District, West Bengal, India

Indigenous Peoples: Santhal

Project: Strengthening Indigenous Jawatn Dayak Communities' Capacity (especially the Indigenous Women) in Three Villages to Manage their Indigenous Forest/Territory Sustainably

Place: Boti, Sungai Sambang and Mondri Villages, Sekadau District, West Kalimantan, Indonesia

Indigenous Peoples: Jawatn

Project: Empowering Bakarwals: Income Generation through Propagation and Marketing of Medicinal Plants in Neelam Valley of Azad Jammu Kashmir-Pakistan

Place: Taobut Area of Tehsil Kel in Neelam Valley, Azad Jammu Kashmir-Pakistan

Indigenous Peoples: Bakarwal

One of the problems faced by many indigenous peoples is their lack of participation in village-level governance and are thus left behind on decisions affecting their lives. We present three projects with efforts to get indigenous peoples involved in decision-making processes on important rights issues at the village level.

In India, the village level has the *gram panchayat* (village assembly) and the *gram sabha* (Gram Panchayat Development Planning), but not everyone has a space here. According to Ropdhan, a Santhal youth activist of Tulsibona village:

The Santhal have never been to the gram panchayat. But a year ago, we made the decision to go because we realized that we won't have our needs fulfilled if we are not going to demand for it. There were two of us who went: one from the women and one from the men. The gram panchayat calls the gram sabha every May and October but the tribals are not invited. We, the Santhal, made our own village development plan at our own initiative and then we presented it to the gram sabha.

We are happy to develop our own tribal plan, which contains the things we need: farm pond, construction road, land development, individual benefit schemes, among others. Our needs have been incorporated in the gram sabha.

Another village that has experience bringing their concerns to the gram panchayat is Chaglakuri. The women members of the self-help groups (SHGs) went to the gram panchayat to: 1) seek for 100 days paid work under the MGNREGS (Mahatma Gandhi National Rural Employment Guarantee Scheme); 2) request for the repair of the drinking water resource; 3) request for the electrification of their village; and 4) get approval of their Integrated Child Development Center.

The women also went to the gram panchayat to ask for a resolution on the increasing domestic violence against women. According to the women, their husbands drink *cholo* and then they beat their wives. They emphasized that *cholo* is not a traditional drink produced in the community. It is a commercial alcoholic drink that is cheap and readily available but has high nitrogen content and thus can be poisonous. The particular request of the women to the gram panchayat was to stop the selling of *cholo*, and they were able to successfully get the help of the gram panchayat for this resulting in the decrease of violence against women. The sale of the drink however had a resurgence after a few months. The women organized themselves for a panchayat-wide demonstration in April 2017 to demand the police and administrators to take immediate actions against the alcohol suppliers. In so doing, they were able to stop *cholo* sale through the excise department and police authority.

The head of Charicha Gram Panchayat welcomes the involvement of the Santhal. In his own words:

There is increasing percentage of Santhal and other groups who are participating in the gram panchayat. It is a good development and we need

more convergences like this. The women SHGs and NGOs such as the project partner CSRA are doing a lot of things so they are a big help to the gram panchayat.

In the case of Indonesia, the women do not have space in the *musrenbangdes* (Village Development Planning Assembly). It is stated in the Jawatn Women's Struggle Agenda that the women should work on "Making sure that all decisions created by village administration related to land, forests and territories which influence the livelihood of the Jawatn, especially the women, should involve women participation." Hence, the women made sure to have women representatives in the *musrenbangdes* held in February 2017.

As it is with initial efforts, the participation of the women in the assembly was not perfect. This is seen in the difference in perception of the women who attended the *musrenbangdes* and the *desa*. According to the women:

*Yes, there were those of us who experienced joining the assembly. However, we felt that the people there were not listening to us or they didn't care. The village heads seemed to be more interested to hear what the higher level of government had to say, like what the sub-district head had to say. They listened to higher officials more than they listened to the women's proposals. At some point they even said, 'Why do women have to create groups?' What can women's groups do? Nevertheless, the *desas* had seen the training sessions and regular discussions that we women were doing in the project, so now the *kades* (head of village) always invited us to join the village assemblies.*

Meanwhile, a representative of the *desa* noted that:

The women were invited and they were supposed to make up one team in the making of the village development plan. Some women were involved but it seemed that their participation was only in name. We want them to be more active in the future.

Vermey, who serves as the project officer and organizer of the women considers it a good progress that one, the women were invited to the village development planning assembly, and two, they attended the planning meetings even though they were not yet that confident. The village government however is growing confidence on the women's ability to help in governance. In Mondri, three women were appointed as staff in the desa: Nika (Chief of Financial Affairs), Anina (Chief of Clerical and General Administration), and Adriana (Staff of Welfare and Public Service).

The case in Pakistan does not exactly involve village governance, but it shows the efforts of the

Bakarwal to be given a voice, and in doing so, they are able to make their government to listen and respond to their basic needs.

The Bakarwal are a nomadic people, and raising livestock is their main livelihood. For centuries, they have been following migration routes in the northern areas of Pakistan. In the summer, they live in the Taobut area of Neelam Valley. Before winter sets in, they travel on foot along with their goats and sheep downward to the Potohar Plains of Punjab. After winter, they migrate back on foot to Neelam Valley following the same route upward. They have limited interaction with the government, and for most parts, they rely on their own governance system. Baji Qasim, the spiritual leader of the Bakarwal holds an annual gathering (*Urs*) at Rian Sharif in Kotli district of Azad Jammu Kashmir where issues and concerns are discussed. Almost all the Bakarwal attend the gathering; major issues, like conflicts between members, are settled by the spiritual leader.



Mr. Murtaza, during planting medicinal plants in Taobut Area of Neelam Valley, AJK-Pakistan. (Photo credit: Asif Javed)



The Bakarwal are mainly ignored by the government. Current issues faced by the Bakarwal are related to the issuance of national identity cards. The identity card is required to every Pakistani citizen at least 18 years of age, and this card is required for voting, application for bank account among others. 73% of the Bakarwal do not have identity cards. There are places in their migration routes where the police checks identity cards and the Bakarwal risk being arrested and given punishment if they cannot show their cards. They cannot vote in the absence of an identity card, and not being able to vote also translates to not having a voice in the government. The government does not care for the basic needs of people who are not able to vote during elections. Facilities such as health centers and schools are absent in Neelam Valley. The children do not go to school. The few Bakarwal who attended school only finished primary level, and there is a high rate of illiteracy among the people.

The project organized the Bakarwal into the Community Organization of the Bakarwal, which served as the focal organization for the project implementation. But more than this, the organization advocated for issues in the community, and had as a mission to work towards the promotion and protection of the rights of the Bakarwal, and to bring their issues to the attention of stakeholders in the public and private sectors. The members of the organization

met with officials of the National Database and Registration Authority (NADRA) and highlighted the issue of lack of Computerized National Identity Cards (CNICs) of Bakarwal, as well as concerns regarding birth and death registrations. Members of the community organization also consulted with the health department officials regarding the provision of healthcare services to the Bakarwal community. They also advocated for the education of Bakarwal children.

The role of the community organization is becoming more critical in the face of other issues that are starting to emerge. In an interview with Muhammad, a Bakarwal leader, he lamented the fact that they are being told by the local people, the government and the Wildlife Department that they can no longer stay in some places where they used to be. These places are part of migration routes that they have been following for several generations. The Wildlife Department accuses them of destroying the forests. Now the Bakarwal have to travel longer routes given the prohibition. Muhammad is optimistic that with their community organization, they are more ready to go into dialogue with the Wildlife Department.

The three stories cover Article 18 on the right of indigenous peoples *to participate in decision-making in matters affecting their rights, through their own leaders and representatives, chosen by them in accordance with their procedures and in the context of their indigenous decision-making institutions*. These stories are also relevant to Article 23 on the right of indigenous peoples to development, including their right to determine and develop their priorities and strategies toward achieving this. A particular provision of Article 23 states *indigenous peoples have the right to be actively involved in developing and determining health, housing and other economic and social programmes affecting them and, as far as possible, to administer such programmes through their own institutions*. Article 22.1 on women's participation also applies here, as well as Article 6 on the right to nationality, Article 14.2 on the right to education, and Article 24.2 on the right to health.

Growing Confidence and Building Unity while Growing Vegetables



The Orang Asli eco-vegetable farm in Ulu Gumum.

Project: Enhance Ulu Gumum Jakun Orang Asli Livelihoods through Diversity, Sustainable Agriculture and Social Enterprise

Place: Kampung Orang Asli Ulu Gumum, Pahang State, Malaysia

Indigenous Peoples: Jakun Orang Asli

Discrimination is one of the main problems that the Jakun Orang Asli are facing. This is expressed in a variety of ways, as seen in the following experiences:

- An Orang Asli is paid RM20-30 (\$5-7.5) for a full day of heavy work. However, the minimum wage in West Malaysia is RM4.81 (\$1.20) per hour (or RM1,000/\$250 per month);
- Rubber prices paid to the Orang Asli are about 20-80% cheaper than the market rates for most of 2015, which is, on the average, 15% lower than the market prices that should be paid to the tapper;
- The Bahasa language is full of derogatory words that are associated to the Orang Asli. There is the expression “Jakun!” which has come to mean you’re deplorable. The Jakun Orang Asli have internalized this derogatory expression, making them think they are less than other people. As a result, they do not have self-confidence and could not

defend themselves from discriminatory practices.

Yayasan Kajian dan Pembangunan Masyarakat (YKPM), the project partner, believed from the start that a solidarity model of social enterprise was the way to go given the situation of the Orang Asli. In a solidarity model (sometimes called community model), community members are co-organizers and equal partners of a project and thus are involved in collective decision-making. For example, they could identify and work on a collective piece of land, and the profits are shared among them, as well as the losses. Any investor or funder does not take any profit.

Being traditionally hunters and gatherers, the Orang Asli of Ulu Gumum had no experiences with farming, more so with collective and commercial scale farming. The plants they tended before the project were those needing minimal care, like watercress and water spinach. The project on eco-vegetable farming was a slow learning curve for them. Motivation was

low, and the Orang Asli waited to be told what to do because they were afraid to take initiative; and they were hesitant to talk about problems because these were viewed as criticisms. But a year through the project implementation, there was considerable improvement. As YKPM states in their report:

The Orang Asli learned how to make their own fertilizers using fish. They learned how to mix their own germination soil to optimize germination rates. The rates of germination have improved from 50% to 80% as a result of their experimenting with different soil mixes. They understood the need for creating enough air pockets for the seedlings to breathe with optimum water retention volumes to achieve good germination rates. They also noticed growth could be accelerated with the use of small amounts of rich compost. The optimal mix and ratios were experimented by the Orang Asli until they were able to reach a high successful rate of germination.

During transplanting, the Orang Asli were quick to notice that certain plants grew better when plastic coverings were used as they deduced correctly that the sun reflection from the plastic sheet onto the bottom of the young leaves repelled insects that were preying on the young transplanted plants. This greatly reduced the mortality rate of the young transplanted plants.

They were also much quicker and more confident to take proactive action as their understanding of plant diseases increased. Instead of waiting on the men to do the spraying of the effective microbes on the plants, the women took it on themselves to fill up the 16L backpacks and carried out the spraying themselves. They saw as priority the need to remove yellowing leaves at the bottom of the plants to stop the fungal disease from spreading. And

they also took quick action to treat the soil with effective microbes to neutralise the bad bacteria and fungus. Their careful disposal of the diseased leaves and sterilizing of the pruning cutters showed improved understanding that fungus could spread through touch.

They were also able to tell that certain plants like long beans don't do well in water-logged soils. And so they replanted the long beans on higher ground of the farm. They were beginning to question the logic of our agriculturist trainer in giving instruction to plant the snow peas four-inch apart. They argued that a minimum distance of six inches apart was better as they felt the young roots would be damaged by the proximity of the chicken droppings compost. Our agriculturist had already taken into account this issue by asking for the compost to be applied at least five-inch deep but it was nonetheless positive that they're questioning instructions rather than follow blindly. These observations and proactive action showed the Orang Asli are truly grasping deeper knowledge and skills in planting.

The Jakun Orang Asli became more ready to share problems and bring them up for discussion because they realized it was okay to make mistakes. During Tebtebba's monitoring visit in Ulu Gumum, one of the eco-vegetable participants, Alus, asked the YKPM staff how her share was computed. That was a good sign because in the past, the Orang Asli would simply accept their remuneration without asking about computations of their salaries. Now they are interested and are beginning to ask questions.

A related impact of the project was the realization among the Orang Asli of "what they can do with their land, and what they can do with their hands." This was the most striking point to come out from the eco-vegetable farm participants during the field-monitoring visit.

The main occupation in the village is working on palm oil plantations where most of them earn between RM300-500 per month (US\$75-125). In the eco-vegetable farm, what gives pride to the Orang Asli is that they are working their own land and producing something out of it. This is a huge contrast to working for somebody else or in somebody else's land. These are captured in the words of Wan and Nur:

I am working for myself and I am working in my own land. I don't work for somebody else. I am responsible for myself. There is no boss supervising me, telling me what to do or scolding me. I am working with fellow community members and they understand if I don't come in on time because of a problem.

We are working in our own land. Now we have gained experience and we are still continuously learning. But it's also a challenge because there is more responsibility. We're not used with the responsibility. But there is pride in it because once we grow something we can sell it and we can eat it. It is sustainable for us as well because we're eating it. It's not just the monetary value. Before we have to go to town to buy vegetables. Now we have vegetables here already. It's the same vegetables but this is our own product.

Water became a problem in the eco-vegetable farm. The tube well in Ulu Gumum broke down for one year and a half, and the agencies responsible in fixing it did not do anything. The El Niño in 2016 had a tough effect in Ulu Gumum and in the vegetable farm. The government provided water tanks (that could contain around six drums of water), and supplied water

once a week. Five to six families shared the water tank so water was not enough; community members had to rely more on water pumps.

It was a long struggle to lobby for the restoration of the broken tube well. The community was taught to document the entire process of filing a complaint and making an appeal. The issue was finally escalated to the prime minister's office. With the intervention of the office, the tube well was finally repaired in October 2017. This has strengthened the Orang Asli's confidence to campaign for their rights and to use levers of powers and networks. They are now planning to write development plans so it will be included in village budget allocation. It is a realization that water is a basic right the state could not deny. However, they are learning that the process to realize their rights needs proactive action, documentation, working and negotiating with people in power and authority, and a sustained united voice.

With the tube well repaired and functioning, they saw the importance of creating a management committee to oversee its maintenance. They agreed that each family would contribute RM10 (\$2.5) to the management fund to maintain the pump. Such a proposal was suggested way before the project started, but it did not progress because the community members did not see the need for a joint effort to manage the tube well. YKPM believes that the traditional values and practice of *gotong royong* (cooperation and working together) and *adat berpakat* (sharing), which were applied in the eco-vegetable farming, were pivotal in the acceptance of the tube well maintenance proposal. There was a realization among the Orang Asli that they needed to work together in order to progress.

This story is relevant to Article 21 on the right to development. It states: *Indigenous peoples have the right, without discrimination, to the improvement of their economic and social conditions, including inter alia, in the areas of education, employment, housing, sanitation, health and social security.*

Preservation of Traditional Crops



Mrs. Monjuna Mrong planted as much as 50 varieties of traditional crops in her homestead garden. (Photo credit: Super Rema)

Project: Preservation and Promotion of Traditional Crops

Place: Villages Balijuri, Kharamura, Babelakona, Hariakona, Darsikona and Kumargati in Sreebardi Sub-District, Sherpur District, Bangladesh

Indigenous Peoples: Garo, Koch and Hajong

For the Garo, Koch, and Hajong peoples in Bangladesh, the loss of their traditional crops tells a story of historical marginalization.

The Garo, Koch and Hajong had to leave their ancestral land and take refuge in India during the Hindu-Muslim riots in 1964. They returned home after the situation settled down in 1965 but by then their lands had been declared as “enemy property” by virtue of the 1965 Enemy Property (Custody and Registration) Order. Many were not able to get their lands back. “Enemy property” was considered as “vested property” when Bangladesh was established as a separate country from Pakistan; it meant that the lands remained vested in the Government of Bangladesh. As a result, the traditional livelihood of jum cultivation was restricted because of the absence of land. Then in 1988, shifting cultivation was completely banned due to the Social Forestation Project. The government implemented monoculture plantation of eucalyptus and acacia trees in the name of social forestry. The ban on shifting cultivation applies up to the present.

Shifting cultivation is associated with food security and biodiversity, and this is supported by robust research.⁵ Traditional crops are lost in the absence of this important traditional livelihood, making indigenous peoples dependent on food sold at the market.

For this project, traditional crops were planted in homestead gardens (managed per family) and in selected plots (managed by groups of 20s) in six villages as a way to revive and promote these crops.

One of the activities of the project was identifying the traditional varieties of crops that were starting to disappear in the area. The Garo, Koch and Hajong identified 56 crops (either fruits or various rice varieties), 49 vegetables and 69 medicinal plants. Examples were *millampong* (a medicinal plant), *chongiberate* and *matchirongbang* (vegetables), *chongda* (a kind of cotton that was a cash crop) and *ampeng* (root crop). It was an initial challenge to find the seeds of the crops. They had to buy them or secure the seeds from the Department of Agriculture in



the district. Trinamul Unnayan Sangstha (TUS), another indigenous-focused NGO donated seeds coming from the indigenous peoples of the Chittagong Hill Tracts. It became a platform for exchange between the indigenous peoples in the Chittagong and the plains.

At least 38 of the identified crops were planted in the homestead gardens and selected plots in the 2016 cropping, and then 20 more were added in 2017. There were some identified crops that they were not able to revive because they could not find the seeds. The project followed the traditional agricultural calendar: plot preparation from January to March and planting from March to April. In the traditional shifting cultivation of the Garo, Koch and Hajong, at least 36 traditional crops were planted all at once and harvested at different times of the year. This ensured availability of food during the whole year.

Traditional knowledge and practices associated with traditional crops were also being revived. The youth comprised around a third of

project participants, making intergenerational transfer of knowledge possible. Shifting cultivation was banned for a long time in Bangladesh, so it was only the older generation who knew about the traditional crops. The revival of medicinal crops also led to the revival of traditional knowledge on healing. Words associated with shifting cultivation and had not been used for a long time were being recalled and started to come out. For example, shifting cultivation was called *pabor* in the project areas. *Aaba* meant the land for shifting cultivation. The first ritual done during plot preparation to demarcate and purify the land was called *aachiroka*.

The project was able to demonstrate that abundant harvest was possible even without the use of inorganic inputs. At the beginning of the project, community members were skeptical that homestead gardening would be successful without inorganic inputs. The selection of plots for the planting had to be done carefully, because some areas had been extensively applied with inorganic fertilizers that they became acidic. It



For the first time, some of Garo youth of the Balijuri village familiarize themselves with the migaru, a traditional crop, in 2016. (Photo credit: Badhon Areng)

helped that some members of the community had been doing vermi composting (they received training from the Department of Agriculture Extension and were given accreditation to sell the organic fertilizer). With the homestead gardens, vermi was used and natural insect repellants, such as nim leaves, were also promoted.

In the end, the fact that the crops produced in the project were chemical-free became their best advantage. The project was conceptualized not as an income-generating activity, but there were families who had surplus produce in their homestead gardens, which they sold. It turned out that there was a demand for chemical-free vegetables and marketing these was not a problem. The project provided good income to some of the participating families.

Articles 11.1 and 31.1 that touch on traditional knowledge relate to this story. Article 11.1 states *Indigenous peoples have the right to practice and revitalize their cultural traditions and customs*. On the other hand, Article 31.1 states *Indigenous peoples have the right to maintain, control, protect and develop their cultural heritage, traditional knowledge and traditional cultural expressions, as well as the manifestations of their sciences, technologies and cultures, including human and genetic resources, seeds, medicines, knowledge of the properties of fauna and flora, oral traditions, literatures, designs, sports and traditional games and visual and performing arts*.

Table 2. Sample of Identified Crops that are Disappearing (From the report of Cultural and Development Society).

Crop	Vegetable	Medicinal Plant
Ampeng	Akkaru mande	Amsupari bijak/bigil
Asira: bijak	Gominda	Akkon bijak
Billik	Genasi	Silking
Eching	Genasi nakap	Chirota
Holdi	Amigam	Bolmadra/sekki
Migarau	Sajna	Samrupu
Mikop	Modu/papaya	Bolnachil
Mendu	Baring mande	Samjim
Spin	Galda bijak/migil	Chichu pang
Migitchak	Karek	Diggi pongpret
Mimasarang	Raja guru	Dojagipe

Vigilance in the Last Frontier



Transporting non-timber forest products.

Project: NATRIPAL CADT and Advocacy Project

Place: 10 Barangays in the Municipality of Taytay, Province of Palawan, Philippines

Indigenous Peoples: Tagbanua

The island-province of Palawan is referred to as the last ecological frontier in the Philippines and it has been recognized by UNESCO as a biosphere reserve in 1991. Unfortunately, this would no longer be the case if business goes as usual. The Tagbanua of Taytay identified three problems related to resources that are happening in their domain: illegal logging and destruction of forests, fishing-related problems at the Malampaya Sound, and land grabbing. These problems have significant implications on the life and livelihood of the Tagbanua, and these same problems are related to why they wanted to have their Certificate of Ancestral Domain Title (CADT).⁶

Through the project, the Tagbanua of Taytay secured a certificate from the National Commission on Indigenous Peoples (NCIP) for their CADT application. The application would go through a series of validation procedures and it would take years before the title itself is granted to the applicants. Nevertheless, the certificate of application could already be used in dealing with individuals, companies and outside

agencies that have an interest in the resources within the domain.

NATRIPAL, the project partner, has years of experience in facilitating their member communities in CADT applications. Based on their experience, having a CADT is worth all the years of waiting. There are three CADT claims in the province of Palawan that NATRIPAL helped process prior to this project. Cases of land grabbing and illegal squatting were minimized or prevented with the CADT. An elder from the town of Napsan said that as early as during the application for the CADT, they were already given priority rights in the application of permits for the concession of non-timber forest products like rattan and *almasiga* (resin). However, based on the experience of NATRIPAL, having a CADT does not guarantee the protection of the ancestral domain. There are cases that show that illegal squatting by powerful individuals continue even with the presence of a CADT. In some cases, traditional village leaders are divided on an issue, making it easier for outside interests to get into the domain. This means that the CADT

is only as strong as the unity of the community members and their capacity to assert their rights.

Vigilance of the community members is therefore paramount. The following are two stories showing how the Tagbanua who partnered with the project asserted their rights over their ancestral domain.

The Farmers Association in Barangay⁷ Calawag composed of non-indigenous farmers is applying for a Community-based Forestry Management Agreement (CBFMA)⁸ inside the ancestral domain of the Tagbanua. Personnel from the Department of Environment and Natural Resources (DENR) are actively promoting the CBFMA. The Farmers Association tried to convince Lydia, the president of the indigenous peoples' organization SAKABACA to join in their CBFMA application. She was told that they would have respective areas of the forest to manage under the supervision of the DENR. Almost convinced of the proposal, Lydia went to Danny who is their CADT representative. Danny advised her not to accept the offer because they have a standing claim for an ancestral domain title. A CBFMA is a form of tenurial instrument that is good for 25 years, and it would overlap with their ancestral domain application. Lydia heeded the advice and the CBFMA matter did not progress any further.

NATRIPAL is skeptical of the CBFMA because individuals with vested interests use it as an alibi to transport illegal logs out of the community. The logs are declared as fruit trees or planted trees but underneath are freshly cut premium logs. Another problem is that the CBFMA would be given to lowland cultivators who are non-indigenous, not to the Tagbanua who live nearby the forested areas. If the CBFMA were to be awarded to a people's organization, it should be to SAKABACA, the organization of the Tagbanua in the area who are owners of the ancestral domain, and not to the Farmers' Association.

In another barangay, New Guinlo, the Tagbanua invoked their right to free, prior and informed consent, which prompted the Provincial Government of Palawan to follow FPIC standard operating procedures.

The Provincial Government of Palawan initiated a project for *danggit* (*Siganus sp.*) in Barangay New Guinlo. *Danggit* is a small fish that is preserved boneless and could serve as an income-generating product. The barangay chairman of New Guinlo was tasked to handle the project, and contacted the former president of YABOCIES, the indigenous people's organization of New Guinlo, to help handle the project. However, it was the wrong person to approach for help. The former president of YABOCIES was ousted in the organization because of allegedly promoting migrant interests within the ancestral land claim. The construction of the building for the project started without the consent and knowledge of YABOCIES. Upon knowing this, YABOCIES filed a complaint to the National Commission on Indigenous Peoples (NCIP) and furnished NATRIPAL, the Palawan NGO Network Incorporated, and the Palawan Council for Sustainable Development copies of their complaint.

Given the complaint, a representative of the barangay chairman asked NATRIPAL about the right protocol that they should have done for the project. He was told to present the project proposal to NCIP, and NCIP would do a field visit investigation and initiate a consensus-building process toward the formulation and signing of a MOA. The representative of the chairman apologized to YABOCIES and said he would inform the proponents of the project to follow correct FPIC process. The project was eventually re-started following appropriate FPIC procedures.

For the members and leaders of YABOCIES, they had no objection to the entry of the project. What they wanted was proper consultation and respect for their right to FPIC. This experience has produced a ripple effect. For example, the Municipal Government of Taytay first asked for the approval of the indigenous peoples in barangays Canique, Alacalian and Calawag before putting their water system project. Obtaining FPIC is becoming a standard operating procedure because of the vigilance of the indigenous peoples in the area.

This story is related to Article 32 of the UNDRIP on the rights to land, territories and

resources and free, prior and informed consent. It states: *Indigenous peoples have the right to determine and develop priorities and strategies for the development or use of their lands and territories and other resources. And States shall consult and cooperate*

in good faith with the indigenous peoples concerned through their own representative institutions in order to obtain their free and informed consent prior to approval of any project affecting their lands or territories or other resources.

Mapping as an Advocacy and Reflection Tool



Land use view in Ban Doi Kham.

Project: Strengthening the Highland Environmental Management Network and ensuring land, natural resources and food security for six indigenous communities in Northern Thailand

Place: Six villages (ban) in the provinces of Chiang Rai, Chiang Mai and Mae Hong Son, Thailand

Indigenous Peoples: Lisu, Lahu, Akha, Hmong, Karen and Lawa

The main problem of the six villages (*ban*)⁹ covered in the project in Thailand is the constantly changing policies of the government when it comes to natural resource management. All six villages are within or at the border of a national park/forest reserve-declared area or on the upstream of a watershed area.¹⁰ Policies of the Thai government on national parks and forest preservation do not recognize the rights of indigenous peoples to manage their own resources. The declaration and expansion of national parks and forest reserves put restrictions on the livelihood system, most especially shifting cultivation, of forest-dependent communities.¹¹ This is causing high insecurity among the indigenous peoples.

In response to the policies of the national government and the restrictions that they were

faced with, the hill tribes who partnered with the project conducted participatory land use mapping. The land use maps identified the lands according to residential area, permanent farm (e.g., paddy rice fields), shifting cultivation zone, forest utilization zone, forest preservation zone, and sacred sites (e.g., cemetery). The maps were used as an advocacy tool, for the government to recognize the forest rights of the hill tribes. Through the land use maps, the hill tribes demonstrated that their traditional livelihood could go hand in hand with sustainable forest protection. It also showed that they have natural resource management systems imposing demarcations between cultivation areas from conservation areas, and village regulations preventing community members from extending their farmlands to the forest. The land use maps

served as a counter-discourse to the accusations that the traditional livelihoods of the hill tribes were causing deforestation.

The land use maps were approved at the local government level.¹² This provided security to the villages on their forest rights. At present, there are remaining issues at the national level and their advocacy work continues.¹³

The land use maps also served as reflection tool on the part of the community members.¹⁴ The land use mapping allowed the villagers to check on the impacts of their land use practices. During a community meeting in Ban San Klang where they analyzed the land-use survey, the villagers came to realize that the quality of the soil dropped when they planted corn. About 10 years ago, almost all of the villagers were planting corn because this was the crop which was then in-demand in the market. A royal project in San Klang supported cash crop, and a lot of the shifting cultivation zones became permanent farms. But the quantity of their produce kept dropping every year, and they had to spend more money on inorganic fertilizers and pesticides. To make matters worse, the price of corn went down, causing them to rethink the viability of corn as a cash crop. During Tebtebba's monitoring visit in July 2017, the traditional village head of San Klang said that no one among them planted corn in 2017.

In the community plans of the villages, some of them mentioned that the kinds of livelihood support that they would accept into their community are those that would not bring pressure to the forest (e.g., silver jewelry-making instead of cash crop). There is also an increased call for integrated farming because of the village regulation that prohibits expansion of farmlands to the forest. They have to make the most out of the farms they have. In Ban Doi Ngam, they grow tea, coffee and persimmon in an integrated farming instead of monocrop corn. They said they have seen a lot of examples from other villages that grow corn, and they do not want to do the same.

The Lisu, Lahu, Akha, Hmong, Karen and Lawa who participated in the project likewise conducted a mapping survey of biological diver-

sity of animals and plants in their villages. The database of biological diversity formed part of the Community-based Monitoring and Information System (CBMIS) of the villages. It could be used as an awareness-raising tool on the effects of monocropping since the mapping survey showed clearly that there was poor biodiversity in areas used for monocropping. During the mapping survey, people already observed that there was more wildlife in the forest preservation area compared to the forest utilization area. Thus the mapping survey allowed the hill tribes to reflect on the reasons and factors causing the disappearance of their plants and animals in a particular area.

A related activity to the biodiversity project was the creation of food banks in the villages and the re-introduction of native plant seeds. The six villages covered in the project had different number of varieties of native plant seeds available in their area. The Lawa and the Karen had more than 100 varieties of native plant seeds whereas the Hmong, Akha, Lahu and Lisu had only around 50 varieties. There were two related reasons why the latter hill tribe groups had less varieties of native plant seeds: they were more into cash crop farming and thus used more pesticides; and they also no longer practiced their shifting cultivation as actively as before. As part of the project, each village identified a suitable part of the forest to grow using native plant seeds, and villages with more seeds of native varieties shared theirs to those who had less.

This story is relevant to Article 20 of the UNDRIP, which states: *Indigenous peoples have the right to maintain and develop their political, economic or social systems or institutions, to be sure in the enjoyment of their own means of subsistence and development, and to engage freely in all their traditional and other economic activities.* The practice of shifting cultivation of the hill tribes could be considered as a repository of traditional knowledge systems and practices, and thus the ability to continue such practice leads to the enjoyment of other rights. Article 31.1 is also covered in this story as it refers to the right of indigenous peoples to maintain, control, protect and develop their cultural heritage, traditional knowledge and traditional cultural expressions, among others.

Concerted Efforts to Influence Policy



Circle of support; Cambodia indigenous peoples.

Project: Build and Strengthen the Capacity and Raise Awareness on Indigenous Peoples Rights to Land and Territories
Place: 10 villages in the provinces of Preah Vihear, Mondolkiri and Kratie, Cambodia
Indigenous Peoples: Bunong and Kui

Indigenous peoples' rights are well recognized and reflected in various Cambodian laws and policies. Cambodia is one of the few countries in Asia that has a specific law covering indigenous peoples, which is the Land Law of 2001. The country also adopted the UNDRIP. However, awareness of these relevant laws remains dismal, and implementation is still very limited.

This is the reason why the project is heavy on raising awareness about existing laws that recognize the rights of indigenous peoples. The target is two-fold: the first is raising the awareness of indigenous peoples on their rights to land and territories, and building their capacity to claim and exercise their rights. Second is raising the awareness of non-indigenous peoples, including parliamentarians, provincial authorities and law students. Awareness-raising activities were done through house-to-house dialogues (more on this below), social media, radio talk shows, and forums in universities.

The issue of land and territories is a sensitive matter in Cambodia. A scheduled radio talk show for the project was dropped at the last minute for no reason (project holders thought it

was most likely because the radio operators were uncomfortable about the sensitivity of the issue). Staff of CIPO, the project partner, and members of the technical working group experienced harassments from provincial authorities, and were at some point literally blocked from entering the communities. To make matters worse, 2017 was a turbulent year for civil society and media in Cambodia. Some NGO operations were suspended and media outlets were forced to close down. The government strictly enforced a controversial law, the Law on Association and NGOs (LANGO), which limited a lot of NGO work on the ground.

One of the lessons learned by CIPO was that engagement, advocacy and lobby work with mandated government institutions were all the more relevant in the midst of a difficult situation. CIPO continued to proactively cooperate with government agencies in areas that were not so sensitive so that they could build relationships to advance policies that have long-term impacts.

CIPO and key members of the Cambodia Indigenous Peoples Alliance (CIPA) conducted several informal and formal meetings and

dialogues with relevant ministries to bring more attention to indigenous peoples' issues. On January 11-13, 2017, representatives of indigenous peoples' organizations met with 16 relevant ministries¹⁵ to assess the implementation of the National Policy on Indigenous Peoples Development since it was adopted in 2009. The government officials recognized the limited implementation of the National Policy during the meeting. As a result, the indigenous peoples and the 16 relevant ministries agreed to create a "Working Group to Lead the Implementation of the National Policy on Indigenous Peoples Development." The aim of the working group was to work together for the improvement of indigenous peoples' livelihoods and well-being. The ToR of the Working Group was developed and priority areas/action points were jointly identified.

Some of the action points have been progressing, like the development of the first national report on "Demographic and Socio-Economic Status of Indigenous Peoples in Cambodia," to be finalized and published in March 2018. The lack of information about indigenous peoples in the national data was a long-standing problem, which was also one of the reasons why they were mostly absent in the development agenda. The national report was a response to this gap of

data: it was an important step in the inclusion of indigenous peoples in national data generation and disaggregation of data to reflect more accurately their situation. The national report would inform and guide the inclusion of indicators on indigenous peoples in the upcoming 2019 Population Census.

CIPO is part of the indigenous peoples' movement in Cambodia, and many of its policy advocacies are done together with other indigenous peoples' organizations through the CIPA alliance. A concerted effort is needed because CIPO would not be able to achieve things on its own. It was this same concerted effort that made the Government of Cambodia drop its controversial draft of an Agriculture Land Law, which could have had an adverse effect on the farming practices of indigenous peoples.

Article 23 on the right to development and Article 39 are reflected in this story. Article 23 is on the right of indigenous peoples to development, including their right to determine and develop their priorities and strategies toward achieving this. Article 38 refers to the role of the State in ensuring the realization of the UNDRIP, by asking them to consult and cooperate with indigenous peoples and to take appropriate measures, including legislative measures toward achieving the goals of the Declaration.

Dry Land Farming



The wadi farm in Tulsibona village.

Project: Revamping Livelihood of Santhal through WADI Approach

Place: Seven villages in Charicha Local Self Government, Md. Bazar Block, Bhirbhum District, West Bengal, India

Indigenous Peoples: Santhal

The following shows farming innovations that are being done in the drought-prone Santhal villages. The Santhal traditionally cultivated their paddy rice twice a year, but now they could only do it once a year as farming became fully dependent on rainwater. The ground water level has been gradually depleting in the last 30 years owing to non-availability of water conservation measures, made even worse with the government's promotion of eucalyptus trees. Even rainfall is below average. The lands are considered as wastelands due to the non-availability of water.

The project used the *wadi* approach to regenerate the land. Wadi is a Gujarati word, which basically means small fruit orchard. A total of 26.2 acres of land situated in seven villages was put under wadi development. Of the total land area, 3.6 acres were degraded forest, 8.4 acres were sand riverine and 14.2 acres were barren and stony. These lands were normally not thought of as ideal land for agriculture. Regeneration of the land included labor-intensive work with the help of ploughing and tractors, application of traditional organic manure and vermi compost,

and development of water system (trenches, drip irrigation and tube wells). The wadi lands are now home to nearly 3000 fruit trees (mango, guava, jackfruit, lemon and *jujube*). It will take a few years before the trees will bear fruit, so meanwhile the space between the fruit trees are being used for vegetable and pulse cultivation, which also promotes soil moisture conservation.

Sukul, staff of the project partner CSRA and also from the Santhal village came up with an innovative strategy called "Waste to Wealth." The Santhal were encouraged to do kitchen gardening in whatever land they possessed. However, most of the households collected drinking water from tube wells and water for domestic purposes from ponds through clay water pots, so it was a challenge where to get water for the kitchen gardens. At first, Sukul organized 10 households to dig a hole of 3 feet deep and 2½ feet diameter beside the kitchen garden. A drain connected the hole to the area where they bathed and washed clothes and utensils; the wastewater was directed to the hole. Straw and bamboo sticks were used on top of the hole to protect the water from evaporating, and polyethylene lining was

used for water absorption in the ground. This strategy was proven very effective, and more than 100 households started using it in their kitchen gardens. Another pit was dug beside the waste water hole where the households prepared organic fertilizer with vegetable or fruit peelings, cow and goat dung and dry leaves, and used the resulting fertilizer in their gardens.

Along with their efforts to conserve water, the Santhal had to lobby their local government for their water supply buoyed by their belief that water is a basic human right. Just like in the

case of the Orang Asli in Malaysia, the Santhal had to raise their voice in the Gram Panchayat Development Plan (GPDP) for safe drinking water, farm ponds and river lift irrigation facility for farming. The members of the SHGs submitted several memorandums and had follow-up meetings with the GPDP. Their persistence resulted in the installation of seven new tube wells in Kadamhir, Amgachi, Borabad, Tulsibona and Chaglakuri villages.

This story is similar to Story 3 and is thus relevant to Article 21 on the right to development.

Household Dialogue



Dinner being prepared in a Bunong house.

Project: Build and Strengthen the Capacity and Raise Awareness on Indigenous Peoples Rights to Land and Territories

Place: 10 villages in the provinces of Preah Vihear, Mondolkiri and Kratie, Cambodia

Indigenous Peoples: Bunong and Kui

All the projects had a capacity-building component, but the household dialogue that CIPO did proved to be a different strategy. CIPO used the household dialogue method in educating village members about their rights to land and territories. This method required them to go to every household to conduct the dialogue, quite different from a training that was done in one place and with a big group. Here are some of their reflections about the household dialogues:

The reason we do this is because we learned that absorption and transfer of knowledge is not so good in training with a big group. We found out that people are more confident to understand, to talk and to share if the setting is informal. But we use both methods. We can do big group trainings if we go to the village and see that we can organize as a group. But if we notice that

they're not fully participating, we divide the group. Sometimes there are three or four houses situated near each other and we call the members together and do the dialogue with them. Sometimes we do the dialogue with only two people.

- Mane, CIPO Technical Adviser

One of the members of the technical working group had an experience where she went to the house to conduct the dialogue but the person in the house brought out a knife because he does not like people from NGOs... But we do the household dialogue anyway because it's reaching out to more people and more enriching. Even if the people don't care about us when we get to their homes, we still try to convince them to listen to us. If we approach the house and infer from the people's faces that they're not interested, we talk about other things first. It can be about history or about tradition, and then we start the topic when the people start to listen and respond. Sometimes we also talk about our experience in our own village. When the people start asking questions, we then start with the explanation while referring to the manual [Manual on Indigenous Peoples Rights to Land and Territories].

- Narrated by members of the technical working group

We go to every household to explain to them about their rights to land and territories as mentioned in the Constitution, in the Land Law and in international laws, and also to encourage the people to participate in the protection of our land to avoid land grabbing. We introduce our names and our objective when we arrive at the household. The whole members of the household will be able

to listen and understand if we reach for them at their houses, whereas only one representative from each household will be able to attend if we invite them for a training.

The household dialogue is a good approach in building more understanding. We ask the people we're talking with if they understood what we've talked about, and we continue the discussion and explanation if they said they didn't. We can feel while doing the household dialogue that the people are interested to know about their rights. Our approach when we do the household dialogue is like reminding the community members of their traditional ways of managing resources like having their spiritual forests.

- Narrated by indigenous representatives of Sretkom Village

The members of the technical working group were leaders in their own villages and have been active in the defense of land and territories, and therefore have knowledge on land rights. But they were not necessarily from the villages that were covered in the project, thus the idea of having indigenous representatives was to have focal points in the villages who would train other community members after the technical working group has left, and to continue the work even beyond the timeline of the project. The indigenous representatives admitted that there were parts of the laws related to lands and territories that were still unclear to them and they were not that confident to explain these to community members. They said they focused more on the things they were clear about. As part of mentoring, household dialogues were done in pairs, composed of a member from the technical working group and an indigenous representative, so that the two could support each other. The importance of this mentoring was narrated by an indigenous representative in Sretkom:

I am happy that my group is trained by fellow indigenous peoples. I feel confident and I feel I have support, so if I lack knowledge, CIPO and the technical working group are behind me.

One challenge in the household dialogue was the language. In Preah Kaork Village for example, the people were more confident if they

speak in Kui, so the technical working group members that had to be mobilized were those who could speak Kui. Another challenge was that the household dialogue took a lot of time. A pair could do an average of eight to ten houses per day. In a village like Sretkom with 279 families and with around eight indigenous representatives, each pair had to devote an average of eight full days for the household dialogues. This was a lot of time and commitment on their part.

Programmatic Implementation

Project: Strengthening the Highland Environmental Management Network and ensuring land, natural resources and food security for six indigenous communities in Northern Thailand

Place: Six villages (ban) in the provinces of Chiang Rai, Chiang Mai and Mae Hong Son, Thailand

Indigenous Peoples: Lisu, Lahu, Akha, Hmong, Karen and Lawa

There were three main programs that the project partner IMPECT worked on: Natural Resources and Environmental Management (NREM), Strengthening of Indigenous Peoples Movement in Thailand, and Cultural Revitalization and Alternative Education. The IPAF project was under the NREM program, but it is supported by the two other programs. IMPECT staff members had their own tasks within the programs they were assigned to, but they also worked as a collective. Working as a collective ensured that one project enhanced other projects/programs so that it con-

tributed to the overall goal of the organization.

The program “Strengthening of Indigenous Peoples Movement in Thailand” covered public advocacy and campaign on the rights of indigenous peoples, including policy change and reform. The outputs of the IPAF project included a database on land use, regulations for land and resource use, and a system to monitor the status of biodiversity in the territories. These outputs served as tangible resources in strengthening advocacy and inputs to policy reform. The land use maps served to counter the policies of the

government on natural resource management that were being imposed on indigenous peoples. Using the maps, the people were able to show that their management practices were actually protective of their natural resources. The leaders and members of the partner indigenous peoples' network, the Highland Environment Management Network (HEMN), used the actual experiences on the ground as models of good practice during dialogues with local government units. These models of good practice also became the basis of recommendations that they forwarded to the local government units (LGUs).

The outputs in the IPAF project also supported the Cultural Revitalization and Alternative Education program. The traditional

knowledge of the communities on natural resources management, and the inventory of flora and fauna from the biodiversity mapping, were integrated into the curriculum and developed as learning materials for the community schools. The program was trying to establish an indigenous knowledge institute with the communities serving as living museums and learning spaces for indigenous and non-indigenous students, especially on indigenous knowledge and practices. In 2016, the Cultural Revitalization and Alternative Education program organized the indigenous youth camp. The HEMN leaders and members served as resource persons during the event where they presented the materials developed as a result of the IPAF project.



An upland farm of the Dumagat in Antipolo, Philippines.

Endnotes:

¹ Known in Indonesia as *Hak Guna Usana* (HGU) which is a permit given by the central government.

² See AIPP (2015) on the disproportionate effect of land dispossession on indigenous women.

³ Desa is the smallest administrative unit in West Kalimantan and most parts of Indonesia. It is headed by a *kades*. Desa may also mean village. Several desa units make up a sub-district, and several sub-districts make up a district (regency).

⁴ This Regulation states that individuals and groups of indigenous peoples may propose for recognition of their customary forest for the sake of conservation, protected forest or production forest and limited production forest, which is tied to their system of protection and management. In order to have customary forests recognized, there has to be recognition from the *bupati* (chief of the district), in this case the bupati of Sekadau District. The recognition from the bupati will be sent to the Ministry of Forestry, which does the necessary verifications in the field before giving the recognition. The first customary forest in West Kalimantan that was recognized by the Ministry of Forestry of Indonesia was in Sekadau District. The recognition of the forest covering 100 hectares was given in March 2017.

⁵ See Erni (2015) for selected case studies on Asia on shifting cultivation and food security.

⁶ The Indigenous Peoples Rights Act of 1997 (IPRA) defines CADT in Section 3 (c) as “title formally recognizing the rights of possession and ownership of ICCs/IPs [Indigenous Cultural Communities/Indigenous Peoples] over their ancestral domains identified and delineated in accordance with this law” [IPRA].

⁷ Barangay is the lowest administrative unit in the Philippines. It can be the equivalent of a village.

⁸ The Community-based Forest Management (CBFM) was enacted in 1995 under Presidential Executive Order No. 263. It was meant to decentralize forest management by giving local communities who depend on the forest a stake in the management of forests. Local communities can be indigenous peoples and it can also be migrants living in the upland. One of the key features of the CBFM is the issuance of the Community-based Forest Management Agreement (CBFMA) to forest users through their registered people’s organization. The CBFMA provides resource access use and rights good for 25 years, and thus it’s also a form of security of tenure. The main goal of CBFM is sustainable management of forests, but the actual implementation is far from ideal. See Pulhin, Amaro and Bacalla (2015) for an introduction on CBFM.

⁹ *Ban* is the smallest administrative unit in Thailand. A number of ban comprise a sub-district and a number of sub-districts comprise a district (*tambon*).

¹⁰ Ban Lao Woo overlaps with Chiang Dao Wildlife Sanctuary, the Pha Dang National Park and the forest preservation area of the Khun Khong Watershed Management Unit. Ban Mai Huai Hia overlaps with the Doi Inthanon National Park and Mae Ya-Mae Pon Watershed. Ban Doi Kham is in the Ob Luang National Park. Ban San Klang and Ban Doi Ngam are in the upstream of the Mae Tam River Basin.

¹¹ For more discussion on Thai government’s forest policies and the shifting cultivation of the hill tribes, see NDF and Huay Hin Lad Community (2012); AIPP and IWGIA (n.d); Erni and Nikornuaychai (2015); and Trakansuphakon (2010).

¹² The Ban Luang Sub-district Ordinance on land and resources management of the community was issued, and as a result, this case influenced other sub-districts to issue their own similar regulations, such as Ta Gor Sub-district Administration Organization in Mae Suai district, Chiang Rai.

¹³ The Thailand hill tribes work with the local government units because based on experience, these are more receptive to their concerns. Many of the local government administrators are from the communities and they understand the issues of the hill tribes.

¹⁴ See Erni & Nikornuaychai (2015).

¹⁵ 1) Ministry of Rural Development (MRD), 2) Ministry of Interior (MoI), 3) Ministry of Land Management, Urban Planning and Construction (MLUPC), 4) Ministry of Education, Youth and Sports (MoEYS), 5) Ministry of Economy and Finance (MEF), 6) Ministry of Environment (MoE), 7) Ministry of Mines and Energy (MME), 8) Ministry of Culture and Fine Arts (MCFA), 9) Ministry of Women’s Affairs (MoWA), 10) Ministry of Planning (MoP), 11) Ministry of Public Works and Transport (MPWT), 12) Ministry of Labor and Vocational Training (MLVT), 13) Ministry of Agriculture, Forestry and Fisheries (MAFF), 14) Ministry of Health (MoH), 15) Ministry of Justice (MoJ), and 16) Ministry of Tourism (MoT). The United Nations Department of Economic and Social Affairs (UNDESA) provided financial support to make the meeting possible.



Contributions of the Projects to the IPSSDD

The Indigenous Peoples' Sustainable, Self-Determined Development (IPSSDD) is a framework that guides the implementation of the IPAF projects, and also serves as a goal by which projects are assessed. It sets the tone as early as during project planning and design; indicators that look into strengthening the culture and identity of indigenous peoples are primary. It follows that questions during monitoring and assessment are how far the projects are contributing to the different domains in the IPSSDD.

This section looks into the significant contributions of the projects based on the following nine domains in the IPSSDD framework: lands and territories; natural resources and biodiversity; economics; governance (traditional and formal); traditional knowledge and culture; health; gender and intergenerational dynamics; indigenous peoples' rights; and development of community institutions/organizations (see Annex for the indicators in each domain).

Each domain, including its indicators, is discussed individually. The domains however should be viewed as mutually reinforcing. Some projects are crosscutting and are thus discussed under several domains.

1 Lands and Territories

We have nowhere to go if all of our forests are occupied... We only have this land. What will be left of us?

- Melecio, Tagbanua, Philippines

Under this domain, we consider the extent to which the projects contributed to security of land ownership. This could be in the form of recognition of ownership of indigenous lands and territories, establishment of landmarks or monuments delineating territories, and/or status of land use and land use change. It could also be in the form of facilitating the implementation of legal systems that support indigenous peoples' rights to their land.

The projects in the Philippines, Indonesia and Thailand had a mapping component.

- The NATRIPAL CADT and Advocacy Project in the Philippines dealt with the application of the Tagbanua for their Certificate of Ancestral Domain Title (CADT). They mapped their ancestral lands and waters corresponding to 240,000 hectares and installed 23 boundary monuments. This would undergo validation by the National Commission on Indigenous Peoples (NCIP) and it would take years before the collective title itself is awarded to the applicants. Nevertheless, some changes could already be seen. The barangay head of Talog expressed that as a result of the project, there was a decrease in the number of migrants who cleared the forest for farming purposes. The decrease was due to the active awareness-raising campaign of the Tagbanua informing the public about their ongoing CADT application.
- In Indonesia, AMAN Kalbar used drone technology to map the Jawatn territory and land use, updating a 1997 Pancur Kasih map, which was done way back when there was still no massive intrusion of palm oil companies in the area. The Jawatn now have updated data on their territory, areas of the customary forests of each of the three *desa* (village), the extent of land they have lost to palm oil plantations, and other significant information like areas that have potential for eco-tourism. The Jawatn have categorically rejected palm oil expansion in their territories in all the output documents of the project—in the Jawatn Women's Struggle Agenda, the Jawatn Model of Land and Forest Management System, and in the Commitment of Agreements of the local government units. The village of

Mondi has two customary forests, the Rimak Roga Babi and the Kaar, and has applied for the formal recognition of these. The drone map revealed that the Rimak Roga Babi customary forest covers 360 hectares and Kaar customary forest covers 28 hectares.¹ The formulation of the Village Regulation on the Protection and Management of Customary Forests, a requirement for the application, was done with the help of AMAN Kalbar.

- IMPECT in Thailand conducted participatory land use mapping using GPS. The land use maps were made publicly available through the Geo-Informatics and Space Technology Development Agency (GISTDA). The six villages covered in the project are situated in national park-/forest reserve-declared areas. There was high anxiety that they will be asked to leave their lands because of the notion that their traditional livelihood of shifting cultivation caused deforestation. The land use maps were used as advocacy tools to counter such notions.

The project in India facilitated the application for a Record of Rights of 281 households that have no land records. The Record of Rights is in accordance with the Land Reform Act, 1955 and the Forest Rights Act, 2006. They are individual (not collective) record of homestead land but the Record is a joint ownership between husband and wife. Eighty nine of the 281 households who applied had been issued their Record of Rights as of end of project implementation. The rest was expected to follow.

There are other ways of obtaining security of land. The area where the project in Malaysia operates is within 80% of Orang Asli land that is not recognized by the state, and thus the Orang Asli are considered tenants at will which can be asked to leave the area anytime. It is easier for the government to allocate the land for other purposes if it is considered as idle land. The project partner YKPM believes that the development of eco-vegetable farms provided a strong presence of the Orang Asli and could deter encroachment into the area.

Thus far, the IPAF projects contributed to security of land ownership through the installation of boundary monuments that will lead to formal recognition of ancestral domain, and delineation of territories needed in the application for recognition of customary forests. The mapping



Palm oil plantation encroaching on the customary forest of Mondri.

activities provided updates on the status of land use and land use change giving the community the necessary data that will inform appropriate action and response. Security of tenure was also achieved through the utilization of the land making possible encroachment difficult. Last but not the least, Record of Rights of individual homestead had been facilitated in India.

2 Natural Resource Management and Biodiversity

We learned how to come up with community plans, so it's not that easy for the national park authorities to dominate us.

- Suriya, IMPECT staff, Thailand

We now look at how the projects helped indigenous peoples access, manage and benefit from their resources guided by notions of maintaining sustainability and biodiversity. The discussions here fall under the domain of natural resource management and biodiversity.

Community plans are inherently connected to natural resources management. Community plans are called different ways in the different projects, but the idea behind is for the plan to serve as a guide in community development.

The Tagbanua formulated their Ancestral Domain Sustainable Development and Protection Plan (ADSDPP) as part of their CADT application process. The Tagbanua ADSDPP has three parts: the first is a contextual analysis of the communities and the ancestral domain, covering among others the history, traditional knowledge systems and practices, problems and issues that the communities are facing, and the available resources within the domain; the second part is a development outline for the communities,



The village regulation of Ban Doi Ngam displayed at the entrance of the village.

which includes how they are going to improve the conditions of the natural resources in the domain, potential additional livelihood opportunities from non-timber forest products such as rattan, and how cultural identities could be revived; and the third part is on the mechanisms for implementing the plan, like customary laws and regulations on the management of the ancestral domain. Examples of regulations contained in the ADSDPP are the following:

- Section 18: Cutting of trees in sacred areas and in watershed areas is strictly prohibited;
- Section 19: Illegal fishing methods such as the use of dynamite or cyanide and trolling are strictly prohibited;
- Section 24: The number of rattans harvested in each barangay should be no more than 120,000 poles per year;
- Section 25: The buyer of the rattan should pay a forest charge and give 5% of the value of the rattan to the indigenous peoples' organization.

The Jawatn Dayak formulated the Jawatn Model of Land and Forest Management System, a preparatory document outlining the steps that need to be done for the efficient and effective management of Jawatn customary forests. This document identifies the types of forest utilization (e.g., protected forest areas, hunting areas, customary production forest area) that would be further elaborated using the drone map of the Jawatn territory and land use. It also identifies the actions that are prohibited in the forest areas, and these would be enriched further upon the formulation of village regulations.

The six villages in Thailand also formulated their community plans identifying the activities to be done for efficient management of natural resources. They created firebreak lines and installed forest fire surveillance systems, conducted forest ordination, designated areas for aquatic animal conservation, and built check dams and small reservoir for use during the dry season. The villages updated their rules and regulations that every community member as well as outsiders should follow. Examples of village regulations are:

- No cutting of trees at the forest preservation zone;
- No selling of trees outside of the village;
- No hunting of wild animals;
- No burning at the forest area;
- No extension of land to the forest preservation area.

The Community Organization of Bakarwals in Pakistan also established guidelines specifying, among others, the quantity of medicinal plants each Bakarwal family was allowed to harvest and sell in order to prevent overharvesting. It also became mandatory for each Bakarwal family to plant medicinal plants in the grazing areas.

The contribution of the projects in this domain is seen in improving the management system of indigenous peoples on the natural resources they rely on. This domain however should be looked alongside the domain on lands and territories, because effective management of natural resources is predicated on having access to said resources in the first place. Similarly, this domain should be looked alongside the other domains. For instance, access to resources and having sound natural resource management system are linked to practice of traditional livelihood and food security.

3 Economics

Only when you nurture, cultivate, continuously defend and sustain the land can you actually say you are taking care of the ancestral domain.

- Boyet, Dumagat, Philippines

In this domain, we look at the extent to which the projects strengthened food security and facilitated the generation and regeneration of worthy income production processes. Activities include addressing soil and water conservation, agricultural and livestock production techniques improvement, creation and support of



Mrs. Sakina Be Be, during planting medicinal plants in Taobut Area of Neelam Valley, AJK-Pakistan. (Photo credit: Asif Javed)

off-farm activities, improving access to markets, establishing rural finance services and creating participatory processes in policy and decision making. The projects in Malaysia, Pakistan, the Philippines, India and Bangladesh fall under this domain.

The occupations of the Orang Asli in Ulu Gumum in Malaysia vary from working in palm oil plantations, rubber smallholding, and collecting timber and non-timber forest products. Some Orang Asli men have been allocated a share in a palm oil scheme that is coordinated by the Jabatan Kemajuan Orang Asli (Department for Orang Asli Development), and managed by the Rubber Development Agency (RISDA). Each member is given equity rights to six acres of land and receives a monthly dividend amounting to RM600 (\$150). Some Orang Asli are employed as palm oil workers in the RISDA-managed plantation and receive a monthly salary of RM500-1000 (\$125-250). The majority who do not have a share in this oil palm scheme earn between RM300-500 (\$75-125) per month.

Under the project, the Orang Asli engaged in collective farming. Establishing themselves

as a community enterprise, they entered into a partnership with a strategic marketing cooperative platform, the People Economy Cooperative Selangor, which guaranteed them access to fair markets. The cooperative connects farm to fair markets, coordinates orders, collects the produce from the farm, ensures quality control, and delivers it to the markets. In short, the cooperative helped the Orang Asli with the marketing of their produce, as well as with the merchandising and logistical aspects of their operations.

Starting May 2017, 18 months through the project implementation, the monthly income for each of the participating Orang Asli in the eco-vegetable farm ranged from RM600 to RM800 (\$150-200). This was a significant increase in the average monthly income of RM300-500 (\$75-125) that they were receiving before the project. YKPM provided a monthly subsidy of about RM3,000 (\$750). The target was for production to be able to cover direct farming costs by February 2018. More than the increase in income, a big impact of the project was the realization by the Orang Asli that a one-acre eco-vegetable farm could support two families

comfortably compared to a six-acre palm oil that could only support one family.

The main occupation of the Bakarwal in Azad Jammu and Kashmir-Pakistan is rearing of livestock, mostly goats and sheep. Their secondary source of income comes from collecting and selling of medicinal plants. The Bakarwal, however, are paid below market prices for their medicinal plants.

One hundred Bakarwal families were the direct beneficiaries of the project. Their average monthly income at the start of the project was PKR4,000-6,000 (\$36-54). At the end of project, this income has increased to PKR6,000-9,000 (\$54-81.25) per family, reflecting an average of 50% increase. Income from medicinal plants now comprises a significant portion, around 20%, of the annual cash income of the 100 Bakarwal families. The 100 Bakarwal families were provided trainings on the management, propagation and harvest of medicinal plants; they were given seedlings for propagation, and got linked to markets. The project team conducted market study of herbs and medicinal plant markets in Azad Jammu and Kashmir and in major cities in Pakistan. Three self-help marketing groups were also established.

The project Promoting Organic Agriculture within the Dumagat Community (PRO-Agri) was short-lived, but it helped increase the income of participating farmers. The following three cases show how the project helped alleviate the economic situation of some of the participants:

- Boyet, a strong advocate on organic farming among the Dumagat, said that his family's monthly expense was around P3,000 pesos (approximately US\$60) and the income he got from the IPAF project was able to cover for three months of family expense;
- Aying, a father of four children, said his group had two cropping periods during the project. There were three of them who worked in the first cropping. They planted cabbage, and each

member got a profit of P9,000 (\$180). This amount was able to cover the expenses (food, children schooling, household items) of Aying's seven-member household for 1.5 months. In the second cropping, Aying and his group members got a profit of P5,000 each (\$100). The amount was able to cover household expenses for a little less than a month;

- Rolly and his wife Lorie were one of the most active participants in the PRO-Agri project. They had two cropping periods during the project. They planted cabbage as their first crop, earning the couple a profit of P14,000 (\$280). The amount covered household expenses and allowances of their daughter who is in college for 2.5 months. The second cropping was in an upland farm where they planted ginger in large quantity. They have not yet sold the ginger as of the time of the interview because they were waiting for a good price. The project also supported the planting of cassava, and the couple was planning to make and sell cassava chips using the harvested cassava from the upland farm.

The project in India was a regeneration of Santhal livelihood through the wadi approach (orchard development and mixed farming). The project involved 39 women SHGs who were put under a producer's cooperative and got linked with the National Rural Livelihood Mission (NRLM) for subsidized credit on microbusiness. The plan was to process the fruits from the orchard and sell these for additional income. It would take a few years more before the trees started bearing fruits. Meantime, vegetables were planted in between the fruit trees in the orchard.

The vegetables produced at the different wadi farms had a total estimated value of INR104,400 (\$1,592). Sixty percent of the vegetables were

for household consumption. Forty percent were sold and the money generated was included in the bank account of the SHG that worked on the particular wadi farm. Vegetable production in each wadi farm was different owing to factors such as soil fertility and irrigation facility. It also depended on the SHG group; some groups were more diligent in the farm works so they were able to grow and harvest more vegetables. The nine SHGs in Tulsibona and Chaglakuri villages gained a combined income of INR41,760 (\$637), or INR4,650 (\$71) per SHG, from their vegetables.

The project in India also piloted two dry land paddy-farming techniques in cooperation with the Agriculture Development Officer (ADO) of Md. Bazar Block. Two smallholder farmers in Mahuldanga village were selected for the demonstration of the System of Rice Intensification (SRI). They were able to produce high quality seven quintals of paddy rice within three months of sowing in their 1 *bigha* (equivalent to 0.40 acre) of land. The total production cost was INR4,712 (\$72) while the total benefit from the paddy was INR9,700 (\$148), leaving a net profit of INR4,988 (\$76) for the two smallholder farmers.

Another pilot demonstration, this time using the zero tillage technique, was done in Fulbagan village. Two farmers had 10 *bigha* (equivalent to 4 acres) of land, which remained unused due to non-availability of water. The Agriculture Department borne 80% of the cost, 10% was provided by CSRA and the remaining 10% came from the farmers. Within three months, the total yield recorded was 60 quintals of paddy rice (or six quintals per *bigha*). The total production cost was INR51,350 (\$783) while the total benefit from the paddy was INR84,000 (\$1,281), giving a net profit of INR32,650 (\$498).

The CSRA also utilized the Mahatma Gandhi National Rural Employment Guarantee Scheme (MGNREGS) for some of the labor works in the wadi development. There were 35 SHG members who received 22 days of work under the employment scheme and got a salary of INR176 (\$2.65) each per day, or INR3,872 (\$59) each for the 22 days.

The project in Bangladesh produced traditional crops for household consumption becoming a source of healthy food for the community members. Surplus produce was sold in the market and provided good income to some of the participating families. There was a demand for fertilizer-free crops so marketing was not a problem. Below are some examples of those who had extra income from the homestead gardening in year 2017:

- CDS provided Pronita 23 varieties of vegetable seeds to cultivate. Some of these vegetables were grown at the roof of her house, a traditional farming technique among the Garo. Pronita sold bananas, ginger, turmeric, arum and other crops from her homestead garden. She earned a total of BDT45,000 (\$562.50).
- Members of the South Hariakona plot altogether sold BDT60,000 (\$750). The amount was distributed among the group members who worked on the plot.
- Among the participants in the project with CDS, Monjona planted the most number of traditional crops, as much as 50 varieties. She took a loan of BDT 70,000 (\$875) to build her house, and she was able to pay back the loan using the money she got from selling the surplus from her homestead gardens.

The IPAF projects proved strong in terms of improving livelihood, but this should not be seen in terms of increased income alone. The projects strengthened food security and regenerated worthy production processes. These are in the form of promotion of traditional crops and organic agriculture, providing value addition to traditional production technique, and facilitating access to fair markets as well as credit.

4 Governance (Traditional and Formal)

All decisions created by village administration related to land, forests and territories which influence the livelihood of the Jawatn, especially the women, should involve women's participation.

- Jawatn Women's Struggle Agenda,
Indonesia

Under this domain, we consider the extent to which the projects contributed to strengthening the capacity of indigenous communities to deal with the legal and institutional systems of the state and at the same time being able to assert their traditional structures of government.

The stories presented in Chapter 2 on the experiences of the Santhal to participate in the gram panchayat and gram sabha and the experiences of the Jawatn women to push for their involvement in the village development planning assembly are examples of ways where indigenous peoples, and indigenous women, asserted their voice in village governance. The participation in governance was predicated on equality and non-discrimination, which meant that the Santhal should have equal space with their non-indigenous counterparts, and the women with the men. Equality and non-discrimination issues also applied to the Bakarwal. Not having identity cards resulting in their inability to exercise their voting rights was not an excuse to be ignored by the state.

Participation in decision-making could also be seen in the project in Cambodia with the inclusion of CIPO and representatives from indigenous peoples' organizations into the "Working Group to Lead the Implementation of the National Policy on Indigenous Peoples Development." Being in the working group allowed them to influence on and provide necessary inputs to policy.

The issue of governance was evident in the project on natural resource management. The

Jawatn made full use of government decrees to advance their rights to land and territories. At the same time, there was emphasis on customary agreements and governance systems in the management of customary forests. The same happened in the case of Thailand, where the right of the hill tribes to be the managers of the forests that they have occupied for many generations were given emphasis.

At the project management level, most of the projects worked with and utilized existing governance structures in the villages. This facilitated the implementation of the project activities and at the same time ensured continuity after the projects ended. IMPECT worked closely with the village committees in its natural resource management activities. After all, the village committees would be the ones to ensure compliance to village regulations, not IMPECT. Traditional leaders and elders served advisory roles in some aspects of the project. In India, the planning during the project initiation was conducted under the leadership of seven traditional leaders (*manjiharam*) and 14 of the most aged people from the seven villages. In Pakistan, Sukhi coordinated with the Baji Qasim, the spiritual leader of Bakarwal who was well-respected and recognized among the Bakarwal community.

5 Traditional Knowledge and Culture

I can taste my childhood with the traditional crops we have cultivated.

- Peterson, 90 years old Garo, Bangladesh

This domain is related to how the projects effectively included indigenous knowledge systems and practices in various aspects of their lives. The stories we shared gave answers to questions like: how were indigenous knowledge systems incorporated in health care programs, and in economic production activities? Was there strengthening of local institutions devoted



Santhal women.

to maintaining and recovering knowledge and culture systems? What about in relation to the creation of tangible or intangible assets?

The project in Pakistan came up with a booklet entitled *Bakarwals and the Medicinal Plants of Azad Jammu and Kashmir, Pakistan* documenting the medicinal plants that were found in Neelam Valley. It contained the traditional knowledge of the Bakarwals on herbal medicines and the illness they cured.

Promoting indigenous knowledge and practices of the Garo, Koch, and Hajong peoples in Bangladesh has been the motivation of the project Preservation and Promotion of Traditional Crops. Part of the project was to revive traditional crops and medicinal plants that were in danger of disappearing along with the indigenous knowledge associated with them.

There were efforts for intergenerational transfer of knowledge. Most of the hill tribe youths in Thailand did not stay in the villages because they studied or worked in the city. An

Indigenous Youth Camp on natural resource management was done in Chiang Mai City targeting the hill tribe youths who lived there. In Bangladesh, the project also facilitated the transfer of knowledge from the elders who have memories of shifting cultivation to the youth who live at a time when shifting cultivation is banned and no longer practiced.

Intergenerational transfer of knowledge was also evident in the project with the Bakarwal. There was interest among the adults to pass on the knowledge on traditional medicines, and there was also interest among the youth to learn them. Thirty seven percent of the direct beneficiaries in the propagation and marketing of medicinal plants were young people. Knowledge was being transferred as a way of life, not as specific project intervention. Whenever they went to the forest, they also taught their children about the medicinal plants and what they were for. Intergenerational transfer of knowledge holds a lot of promise for the Bakarwal because migration of indigenous youth to the cities is not

yet a problem. Unlike in other places, the youth are staying put probably because their pastoralist way of life continues to be strong.

The other farming-related projects also used and popularized indigenous knowledge among the partner communities. In the eco-vegetable farming with the Orang Asli, burnt wood was used as fertilizer and the blowpipe arrow poison plant was used as natural bio fertilizer. The Jakun Orang Asli in Ulu Gumum were hunters and gatherers up until 2008, and with no long experience with farming. But they have a deep understanding of soil constituents and this helped them in the seed germination. As narrated in Story 3, they experimented mixing different types of soil, and found the best soil mixture that provided a higher success rate for transplanting seedlings. In India, organic manure such as cow and goat dung was used. Trenches for irrigation were dug following Santhal's knowledge of ground water recharge. The seeds for the vegetable cultivation were from the seeds preservation project of the Santhal.

The project in India made use of indigenous songs to mobilize the community especially during their campaigns on land, water and forests. The indigenous songs of the Santhal contain the messages of Marangburu (the Santhal god which also refers to natural resources) and stories of great leaders like Sidhu and Kanoo about their struggles for their customary rights on *jal* (water), *jamin* (land), and jungle (forest). The use of indigenous songs and dances was evident during the field-monitoring visit of Tebtebba. The Santhal welcomed their guests with songs that conveyed their identity (the name of the SGH groups, the name of the village) and the activities that they were doing in the project.

The drone mapping in Indonesia helped the Jawatn visualize the status of their cultural assets. Sacred sites that needed rehabilitation were identified. Mondri Village was also designated as a Center for Jawatn Culture. In order for the village to live up to the designation, cultural infrastructures had to be put in place like the indigenous village hall (*penanti*’, *balee beajad*). What remained to be done was to research and document the history of the place.

6 Health

With a small effort of one to two hours a day, we are saving INR5,000 per year on food expenses and also gained nutritious vegetables. Our organic kitchen garden helped us a lot not only monetarily but also for health reasons.

- Durgu, Santhal, India

Under this domain, we look at how the projects generated tangible changes in basic health conditions in the partner communities.

Only one of the nine projects has a specific component on health, which was the setting up of health camps for the Santhal women. The CSRA collaborated with government health centers and the Integrated Child Development Services to provide health camps for the women. The health camps tackled basic knowledge on health and nutritional issues. The CSRA also went into a partnership with ASHA (Accredited Social Health Activist) health workers in the village health awareness program. The ASHA are trained government health workers who go to the villages and provide awareness on a number of health issues such as malaria, diarrhea, immunization, tuberculosis, personal hygiene, etc. They also tackle reproductive health issues such as family planning and child marriage. Part of the tasks of the ASHA women is to ensure compliance of the Indian government's law on 100% institutional delivery that was passed in 2011.²

The 100% institutional delivery is a sensitive matter. Studies conducted by the World Bank and UNICEF showed there are less than 20% of tribal groups in India who give birth in an institutional facility. The World Bank study found that tribal women reject such services because they feel they are not treated with respect and dignity. Health workers have low regard for adivasi women, which influences their provision of services to the women. The World Bank documented “multiple cases of botched childbirth in health centers” because health workers do not feel any accountability toward adivasis.³



The nursery of the eco-vegetable farm in Malaysia.

On the part of the CSRA, partnership with government health workers and health centers allowed the Santhal women to access the nutrition needed to counter rampant anemia among very young mothers. Child marriage was a serious problem in the villages; young girls got married and became pregnant at 14 years of age on the average. Many of the young mothers and their babies were anemic and malnourished. In this case, the provisions of the institutional delivery on mother and child nutrition were significant. The ill effects of child marriage were tackled from the perspective of mother and child health.⁴ Furthermore, a child born in an institutional facility has the required birth registration paper, and this may be used to counter child marriage. It has been observed in some cases that parents claimed their daughter was already of legal marrying age because she did not have a birth registration to show that she was in fact still a minor.

Aside from the promotion of the health situation of the Santhal women, the CSRA also supported kitchen gardening. Five defunct tube wells were repaired through the project to provide drinking water. This is in addition to the seven tube wells that the government installed after active lobbying of the Santhal to demand for their water supply.

The other projects, although not focused on health, had indirect impact on health situation. Through the farming-related projects, organically produced vegetables became more available in the communities, making the people less dependent on crops being sold in the market. Traditional medicine has also seen resurgence. The planting of traditional crops in Bangladesh, and the creation of food bank and reintroduction of native plant seeds in Thailand led to the revival or reintroduction of medicinal herbs and crops in both project areas.

7 Gender and Intergenerational Dynamics

Bakarwal women know more about traditional medicines than the men, because the women are the healers in the community.

- Muhammad, Bakarwal, Pakistan

This domain is related to how the projects helped mainstream gender concerns and women empowerment, especially by favoring women's participation in a culturally sensitive way in project planning, prioritization and implementation.

Only two of the projects had women as main beneficiaries, but gender was a crosscutting indicator in all the projects. Most of the projects had

targeted at least 50% of the project beneficiaries should be women.

The empowerment of women could be seen both at the individual level and at the collective level. Empowerment of women at the collective level can be seen in the case of the Jawatn Dayak who, as a group, were able to influence their village governments for long-term institutional changes. It can also be seen in the efforts of the Santhal women to tackle head on violence against women by lobbying the gram panchayat, the police and the excise department to stop the selling of cholo. Empowerment of women at the individual can be seen when the wife demands the husband that there is no selling of land unless the wife gives her approval, as the Jawatn women learned to demand from their husbands. It can also be seen in cases of empowered women who were able to assert their rights or who have made a difference in the community. This is seen in the case of Rany, one of the members of the technical working group in the project



Santhal women.

in Cambodia. Rany, a 26-year old Kui led her village in Preah Vihear in a protest against an economic land concession company that demolished their houses and cleared their land for sugar cane plantation without free, prior and informed consent.

The projects reported women's significant roles in indigenous peoples' struggles. NATRIPAL mentioned that women are more aggressive in reporting illegal activities such as illegal logging and fishing using their mobile phones. CIPO said that the women are always in the first line during protests to companies that are encroaching on their lands. This has been a tactic that they have learned; the police and military are less confrontational when faced with women.

A lesson learned on women and youth participation is the importance of considering them as independent participants to projects and programs. In the organic farming with MASAKA, many of the participants were a husband and wife (and sometimes their sons), counted as one, meaning as a couple or one family. In some cases where the husband became inactive, the wife and the son also became inactive. This meant that their participation was simply an extension of the participation of the man. In the collective farming project in Malaysia, some participants were also couples, but the wife was counted separately from the husband. In some cases where the husband dropped out of the project, the wife decided to stay because she was considered as a partner independent of her husband.

Another lesson is the importance of having projects solely managed by or dedicated to women. In some projects where beneficiaries were both men and women, the participation of the women became secondary (as seen in the organic farming project with MASAKA) and some of them did not see the need to be active as long as the men were active. In the project with the Dumagat in the Philippines, the partner community had the women manage the vermicomposting project, and this encouraged them to be actively involved. Aside from having an important role to play in the project, it also gave them additional income separate from their husbands.

The domain of gender and intergenerational dynamics should also examine the extent of project participation by the youth and elderly. The youth comprised a little more than a fourth of the total number of direct beneficiaries, with the female youth more than the male youth (refer to Chart 1). In Thailand, the youth were trained for GPS mapping and were mostly the ones that conducted the land use and biodiversity survey. In India, the youth facilitated the application for the Record of Rights because they knew how to operate computers. The participation of the elderly however is minimal in the projects. They served as advisors in the project design, and in intergenerational transfer of knowledge as presented in the domain on traditional knowledge and culture. Beyond that, there was no explicit mention of them as beneficiaries.

8 Indigenous Peoples' Rights

In my village, around 50-60 members of the community patrol the forests. Encroachers become afraid, even if there are 20 of them, because they are not as strong as the community.

- Somnang, Kui, Cambodia

Under this domain, we look at how the projects (1) increased the awareness of the partner communities on indigenous peoples' rights, (2) engendered advocacy services, and (3) encouraged state and development actors to fulfill and respect indigenous peoples' rights in development processes.

The project with CIPO had to do with the right of indigenous peoples to their land and territories. Cambodia's Land Law was passed in 2001 but CIPO's baseline data showed that "approximately only around 5% of the authorities and the government staff knew about it." The project thus dealt with raising the awareness about relevant laws on the rights to land and



The Malampaya Sound, Palawan, Philippines.

territories, and also on how the indigenous peoples could claim and exercise these rights. The Bunong and Kui of Cambodia did patrolling and ocular inspections of their domain, apprehending chainsaws if they came across illegal loggers. They also protested encroachments of extractive industries into their territories. The village of Lao Ka in Cambodia actively used advocacy to claim back the spiritual mountain of the Bunong, Ansrang Anblam, which was illegally grabbed from them by local elites, with some backing from a high ranking official. The village of Preah Kaork held protests and forwarded petitions to claim back their land that was converted into sugarcane plantation. These are still ongoing cases, but it shows that indigenous peoples are now proactively exercising their rights, especially to their lands and territories.

The exercise of rights could also be on the part of the duty bearers. CIPO conducted dialogues with commune councils, provincial judges and parliamentarians on indigenous peoples' rights. The objective was to make them aware, and

make them more responsive to the rights of their indigenous constituents. Similarly, IMPECT and members of the Highland Environmental Management Network conducted several advocacies directed at their government (from the local to the national), informing them about indigenous natural resource management systems in order to counter misconceptions about shifting cultivation or rotational agriculture.

Illegal logging and illegal fishing were some of the major issues in the ancestral domain of the Tagbanua. It was not unusual to see lumber being transported from the forest down to the loading areas in broad daylight. With the project, the Tagbanua became more active in facing these issues and threats to their territories, owing to the capacity building trainings that were given them, as well as the confidence provided them by their CADT application. Community actions included patrolling and conduct of ocular inspections, confiscation of chainsaws used by illegal loggers, and filing of complaints to concerned authorities. The availability of mobile phones facilitated

the fast reporting of illegal activities. Women were the most active in using their phones to report illegal activities. The president of the indigenous peoples' organization in Barangay Canique, upon learning about the presence of illegal loggers in their boundary with another barangay, initiated a move to apprehend four of the illegal loggers, with the assistance of the Palawan NGO Network. They filed a complaint to the Department of Environment and Natural Resources (DENR) against the encroachers and illegal loggers. The Tagbanua are now seeing the importance of collective community efforts in the defense of their ancestral domain.

9 Development of Community Institutions/Organizations

By bringing in indigenous peoples' groups from different countries to exchange stories, Tebtebba has enriched our understanding of the struggles of indigenous peoples but also the global contributions that we can put forward.

- Onn Sein, Director of YKPM, Malaysia

This domain is related to how the projects enhanced the knowledge, skills, structures and processes of community institutions/organizations.

A component of the project in Thailand was to strengthen the Highland Environmental Management Network, a network of 63 indigenous peoples' organizations in Northern Thailand. Members of the network were given trainings on advocacy and relevant laws, to make them the lead organizations in the advocacy work with the government. In no time, they were leading dialogues and forums with government agencies that focused on the natural resource management systems of the hill tribes. The objective was to inform the government about the importance of traditional livelihoods

and to counter the myth that these traditional livelihoods led to deforestation.

In Malaysia, the procedures on transparency and accountability in the eco-vegetable farming helped strengthen the village council. The farm committee prepared vouchers, produced bills, and did proper bookkeeping and analysis of accounts. The keeping and sharing of accounts reduced allegations of misuse and unnecessary suspicion. Many projects fail because of mere allegations of mismanagement, even if unfounded and baseless. The transparency of accounts that was practiced by the farm committee kept rumors under control and strengthened the credibility of the group. Some members of the farm committee also became part of the village council. The village council was impressed with how the eco-vegetable farm was managed by the farm committee that they decided to adapt their procedures.

We include in this domain how the IPAF project has strengthened the partner organizations. The IPAF fund is relatively small, naturally attracting small organizations that are in the process of building their own capacity to work with indigenous peoples. Before the IPAF project, the CDS in Bangladesh was limited to events-based projects the longest of which had duration of six months. As IPAF project holder, it was the first time for CDS to handle a full-cycle project, which became a learning opportunity on project management. It was the same for AMAN Kalbar. This organization has a long history on advocacy work but not on project implementation. The project they did under IPAF was likewise a learning opportunity on how to manage a full-cycle project.

CIPO was established only in 2014, so the IPAF project was one of the first ones they had. This project introduced CIPO to indigenous communities and government ministries in Cambodia, and it was this introduction that enabled CIPO to be included into the "Working Group to Lead the Implementation of the National Policy on Indigenous Peoples Development."

In the case of YKPM, the project made them appreciate the IPSSDD framework better. Within

this framework, the YKPM partners formulated appropriate indicators and learned to design projects that were sensitive and responsive to the rights of indigenous peoples.

Finally, sharing and exchanges of experiences among the different partner organizations during the Inception Workshop and the

End-of-Project Assessment Workshop enabled them to learn from each other as indigenous peoples coming from different countries. More importantly, they learned invaluable lessons and insights from their experiences as they went about solving their complex and inter-related problems.



Bunong fishermen at the Mekong River, Cambodia.

Endnotes:

¹ The two other Jawatn villages—Boti and Sungai Sambang—have lesser areas of customary forests than Mondri, but they have also expressed their wish to have them formally recognized.

² The law requires that every pregnant woman should give birth in a designated birthing place, which is usually away from the villages. An ambulance takes the pregnant mother to the birthing place at the time of delivery. There is no fee to be paid and in addition, each pregnant person is given INR1,000 (\$15.25) to support mother and child nutrition on the days following delivery. The law on 100% institutional delivery covers pre-natal support and post-natal support for about one year after birth (e.g., making sure that the baby receives immunization).

³ World Bank (2017: 84-85).

⁴ Anchoring the issue of child marriage from a mother and child health perspective provide more fruitful discussion as compared to tackling it from a cultural perspective. There is a tendency for the discussion to be reactive when culture is discussed because it can be seen as an attack to cultural practices that encourage child marriage.



Summary and Recommendations

This chapter provides a summary of what has been presented thus far, and ends with some recommendations.

The UNDRIP and the IPAF

The year 2017 marked the 10th year anniversary of the adoption of the UNDRIP at the UN General Assembly. There have been great achievements since the adoption of the Declaration at the national and international levels.¹ On the other hand, there remains a gap in the implementation on the ground, that is, at the community level. The good thing is that, in the words of Mililani Trask, indigenous peoples themselves are giving life to the Declaration right in their communities:

...Indigenous peoples in leadership internalize these standards, go back home and make sure that their own processes were more inclusive—really look at social development and realize that we have to move the ball forward for things such as education, health, affordable housing, and using that not only to organize our people but to go out and work with local government.²

The quote above resonates well with the IPAF experience. Calling for the genuine implementation of the UNDRIP during UN processes and at national systems is important. At the same time, it is the groundwork of indigenous peoples and their organizations that give meaning to the Declaration. Indigenous peoples themselves have to move the ball forward in order to make the Declaration relevant to their lives.

The small projects in the IPAF Asia 4th cycle have proven that a small amount could go a long way. Indigenous peoples are proactively working toward the realization of their rights as expressed in the UNDRIP. The stories in Chapter 2 demonstrate how indigenous communities

are working to assert their various rights: right to participation; right to nationality; right to spiritual, linguistic and cultural identity; right to education; right to development; right to health; right to lands, territories and resources; and right to free, prior and informed consent.

It matters that the IPAF is a direct access fund that enables indigenous peoples to pursue projects that they have designed themselves. It encourages indigenous peoples to identify the problems that they face and the solutions to these. For these reasons, the IPAF has huge impact on the lives of indigenous peoples. It has helped them actualize the concept of sustainable and self-determined development, for them to determine their own destinies.

The projects have revolved around issues critical to indigenous peoples' lives. The Indigenous Peoples' Sustainable, Self-Determined Development (IPSSDD) is a framework tying these issues up through the different domains, which helped categorize the complex issues faced by indigenous peoples. Through the promotion of a holistic framework such as the IPSSDD, indigenous peoples are challenging the notion of having economic indicators as the only basis for determining development and quality of life. This is the contribution of indigenous peoples to development discourse.

Some Considerations on the Implementation of the IPAF

This publication is a celebration of the achievements of the IPAF projects. Nevertheless, there remain some limitations that need to be considered in the future. Foremost here is the short duration of the projects, which ranged from 18 to 24 months, such that most of the projects could not be sustained after the project timeline. In the words of CIPO, the two years of IPAF project is building momentum, and this momentum needs to be sustained in order for the initial gains to move from outcomes to impacts. Other partner organizations echoed this view. Many considered the IPAF projects as pilot

projects, expressing the need for longer and continuing support to further build the foundations that have already been put in place.

Recommendations

The IPAF partner organizations and Tebtebba as co-manager put forward the following recommendations:

- 1.** Increase direct access fund to indigenous peoples organizations through the IPAF.
- 2.** Support more capacity building of the partner organizations. Most of the partner organizations are small organizations that do not have much experience on project and finance management.
- 3.** Provide resources and organize exchange visits and workshops involving IPAF partner organizations as forms of building capacity. These are activities that provide opportunities to share experiences and learn from each other. The sharing of good practices by and strengths of one organization could provide inspiration to the others.

During the End-of-Project Assessment Workshop, participants became interested

in the income-generating project in Malaysia because of its comprehensive marketing plan and detailed cost-benefit analysis. The other participants recognized their organizations' difficulties in running income-generating activities. Likewise, the participant from Malaysia was interested in learning how the other organizations were able to seamlessly incorporate indigenous knowledge systems and practices in their project implementation.

- 4.** Support scaling up and/or continuation of successful IPAF projects.
- 5.** Establish mechanisms to allow exchanges between IPAF and IFAD projects. Many IPAF partner organizations are not aware of IFAD.
- 6.** Hold trainings to build the capacity of Tebtebba as co-managers. For example, social enterprise is not within the expertise of Tebtebba, making it hard for them to provide helpful recommendations on this type of undertaking. Hire a technical expert to monitor and supervise, and who could provide a more informed advice to partners.
- 7.** IFAD could help influence and motivate states to recognize the rights of indigenous peoples over their ancestral domain.

Endnotes

¹ See Frank (2017).

² Ibid, p.18.

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Annex: IPSSDD Framework Indicators

Domains	Indicators
Land and Territories	• Number/area of traditional/indigenous land and territories recognized, historical landmarks (Includes traditional land marks like rocks, big tree, bodies of water) and monuments delineating territory • Number of indigenous peoples awarded land certificates under the legal system • Land area awarded to indigenous peoples under legal system • Status of land use/ land use change
Natural resources and biodiversity	• Community management of natural resources • Access to and use of natural resources • Benefits (non-carbon) from resources • Improvements in: » Status of resources » Biodiversity conservation and innovations • Persistence of customary sustainable use, values and practices
Economics	• Persistence of traditional livelihood systems • Food security and sovereignty • Innovation • Improvement of livelihoods: » Access to capital » Access to support services » Access to market
Indigenous Peoples' Rights and Governance (traditional and formal)	• Recognition of indigenous peoples and their rights • Recognition and promotion of traditional governance • Persistence of traditional governance systems/structures/policies/norms • Full and effective participation (format, method/process; elders, youth and women) • FPIC • Complementation of traditional governance with formal systems
Traditional Knowledge and Culture	• Persistence of traditional occupations • Recognition, transfer, revival of traditional knowledge • Revitalization, nondiscrimination, respect, promotion of culture • Living language/use of language (at home and school) • Practice/persistence of rituals, dances, songs, wearing of apparels • Integrity of culture
Health	• Persistence of traditional health practices • Existence of traditional health practitioners (how many per type of healer) • Access to health services including: » Community-based health care services » Number of health care providers/type • Improvement of health conditions and health seeking behavior: » Number of people accessing different types of health care » Innovative health care methods (recovering and mainstreaming traditional with formal)
Gender and intergenerational dynamics	• Full and effective participation of women, youth and elders • Roles/status of women, youth and elders in decision making processes • Prevalence of gender discrimination/VAW
Development of Community Institution/ Organization	• Basic understanding of the principles of IPSSDD especially among community/ organizational leaders/ staff • Capacity to articulate and practice these principles in daily life/work • Advocacy

The small projects supported by this cycle of the International Fund for Agricultural Development's Indigenous Peoples Assistance Facility (IPAF) Asia have proven that a small amount could go a long way. The stories demonstrate how indigenous communities are working to assert their various rights—to participation; to nationality; to spiritual, linguistic and cultural identity; to education; to development; to health; to lands, territories and resources; and to free, prior and informed consent.

As a direct access fund, IPAF enables indigenous peoples to pursue projects that they have designed themselves; encourages them to identify the problems that they face and the solutions to these; and has helped them actualize the concept of sustainable and self-determined development, for them to determine their own destinies.

