

Tebtebba

Volume 11, 2009

UN Declaration on the Rights
of Indigenous Peoples
Access and Benefit Sharing
Indigenous Peoples Rights
and International Human
Rights Laws CEDAW Indicators
Relevant for Indigenous
Peoples Convention on
Biological Diversity IPGREN
Capacity Development and
Training
Climate
UNPF

2008 in Review
2009: Working for
UNDRIP Implementation





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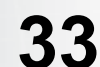
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This magazine is published with the support of Evangelischer Entwicklungsdienst (EED) of Germany.

2008: The Year



in Review

By Raymond de Chavez, Ellen Dictaan-Bang-oa, Salvador Ramo, Helen Valdez, Helen Magata and Jing Corpuz

The year 2008 has again been a year full of challenges and achievements for Tebtebba. This year marks the first year since the UN Declaration on the Rights of Indigenous Peoples (UNDRIP) was approved by the UN General Assembly last September 2007. The year, therefore, challenged Tebtebba to help in popularizing the Declaration. More importantly, activities this year were geared towards monitoring and implementing the Declaration, not only by indigenous peoples themselves, but by governments, UN agencies and multilateral bodies.

Tebtebba was engaged in organizing and co-organizing several activities that aimed to educate indigenous peoples on the UN Declaration—how the Declaration was crafted and approved, what this contains and how this can effectively be used by indigenous peoples to assert and ensure the recognition and protection of their rights. It also helped organize several dialogues with governments, UN agencies and multilateral and bilateral bodies—challenging them to be partners in implementing the Declaration. These activities include the Asia Regional Workshop on the UNDRIP in June, the Philippine Indigenous Peoples' Day Celebration in August, the

Asia IP Lawyers Training on UNDRIP and International Human Rights Law in November.

In key regional and international processes, and with governments, UN agencies and multilateral bodies, Tebtebba consistently advocates that the Declaration become the guide post by which programmes, policies and activities involving or affecting indigenous peoples should be conceptualized and implemented, always calling that indigenous peoples' right to free, prior and informed consent be recognized. These include the Convention on Biological Diversity and the UN Framework Convention on Climate Change; the Association of South East Asian Nations; in-

ternational financial institutions such as the World Bank and the Asian Development Bank; UN agencies such as the UN Environmental Programme, International Fund for Agricultural Development, among others.

Specifically in climate change discussions, Tebtebba has actively called for the recognition of indigenous peoples' rights and self-determined development, as embodied in the UNDRIP, and their effective participation in the negotiation process. Effective participation by indigenous peoples are more that ever crucial as governments craft a new agreement on mitigating climate change in a post-2012 scenario during COP15 in Denmark in

ASEAN	Association of Southeast Asian Nations
AWGKP	Ad Hoc Working Group on Further Commitments for Annex 1 Countries
AWGLCA	Ad Hoc Working Group on Long-term Cooperative Action
BIP	Biodiversity Indicators Partnership
CBD	Convention on Biological Diversity
CEDAW	Convention on the Elimination of All Forms of Discrimination Against Women
CEPA	Communication, Education and Public Awareness
CHT	Chittagong Hill Tracts
COP	Conference of Parties
FAO	Food and Agricultural Organization
IIFB	International Indigenous Forum on Biodiversity
ILO	International Labour Organisation
IPGREN	Indigenous Peoples' Global Research and Education Network
NCIP	National Commission on Indigenous Peoples
REDD	Reducing Emissions from Deforestation and Forest Degradation
UNDP	UN Development Programme
UNDRIP	UN Declaration on the Rights of Indigenous Peoples
UNFCCC	UN Framework Convention on Climate Change
UNEP	UN Environment Programme
UNIFEM	UN Development Fund for Women
UNPFII	UN Permanent Forum on Indigenous Issues
UNU	UN University
WB FCPF	World Bank Forest Carbon Partnership Facility

2009. Indigenous peoples suffer the most as a result of climate change and proposals to mitigate this often have deleterious impacts on their lives and their rights.

The proposal to include Reducing Emissions from Deforestation and Forest Degradation or REDD, for one, has become a contentious proposal for indigenous peoples. Governments, agencies and international financial institutions have already started setting up funds and bodies that will support REDD projects. However, indigenous peoples have not been involved nor consulted in these initiatives. Nor are they aware of what the REDD proposal is all about.

The renewed engagement of Tebtebba in the Bali Climate Change Talks in December 2007 segued into a more active and sustained role in 2008. With Ms. Victoria Tauli-Corpuz's critique of the World Bank's Forest Carbon Partnership Facility (FCPF) during its launching in Bali, the WB requested Tebtebba to organize an Asia Regional Consultation of Indigenous Peoples on the FCPF in February. The FCPF is a fund that will support governments capacities to develop REDD strategies and to implement REDD-related projects.

Global and Regional REDD consultations with indigenous peoples were organized by Tebtebba in November 2008—together with the UN University for the South East Asia Indigenous Peoples' Consultation on REDD (Nov. 9-11); and with the UNU, Secretariat of the Convention on Biological Diversity and the UN-REDD Programme of FAO/UNDP/UNEP, for the Global Indigenous Peoples'

Consultation on REDD (Nov. 12-14). Both of these consultations were held in Baguio City, Philippines.

Tebtebba is also coordinating the Asia-wide and global research on Local Adaptation and Mitigation Measures of Indigenous Peoples on Climate Change. The research results will feed into the Asia Regional and Global Summits on Climate Change and Indigenous Peoples to be held in 2009. For both summits, Tebtebba was identified as the focal organization for Asia. The research has also directly fed into the development of the Guide on Indigenous Peoples and Climate Change, which has greatly contributed to helping educate indigenous peoples on climate change as well as popularizing indigenous perspectives among NGOs, advocates, governments and UN agencies and bodies.

In capacity development, Tebtebba continues to support and enhance indigenous peoples' and indigenous women's organizations. Partnerships with several indigenous organizations have grown to include support for these organizations in Cambodia, Nepal and Indonesia. Engagement with indigenous organizations in the CHT has also been sustained.

Tebtebba's gender programme has also been active in supporting indigenous women through its project with UNIFEM (UN Development Fund for Women) on the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW). It has partnered with indigenous women's organizations in four Asian countries—including the Philippines, Thailand, Indonesia and Cam-



bodia—to enhance their capacities to document cases of violence against women and how to use CEDAW in their assertion of indigenous womens' rights.

Likewise, Tebtebba—through its Indigenous Peoples Capacity-Building and Advocacy Project on the Convention on Biological Diversity (CBD) Implementation—continues to strengthen institutional capacities of indigenous organizations on priority issues and themes under the CBD through focused global, regional and national activities. It supports the implementation of the work programme of the International Indigenous Forum on Biodiversity (IIFB) Working Group on Communication, Education and Public Awareness (CEPA) and carries out research, policy advocacy and networking on key issues of traditional knowledge, access and benefit sharing, climate change and the Ecosystem Approach. In partnership with indigenous peoples' organizations and networks, it has started implementing pilot proj-

ects on the above-mentioned thematic work areas and issues. The project is now on its second phase.

Tebtebba is also in the lead in pursuit of the adoption, testing and use of indigenous peoples' indicators of well-being, poverty and sustainability by the CBD, UN agencies, governments among others. Tebtebba is now an affiliate member of the Biodiversity Indicators Partnership (BIP), allowing increased collaboration on the development of indicators on traditional knowledge and indicators of indigenous peoples well-being in general.

It is also collaborating closely with the International Labour Organisation (ILO), which is interested in the proposed indicator to CBD on Status and Trends in the Practice of Traditional Occupation. In the Philippines, Tebtebba is facilitating a national process to take forward initiatives on indicators in collaboration with concerned government agencies and researchers. It also compiled past works, experts papers and other relevant documents on indicators relevant to indigenous peoples and published a resource book which will serve as a practical guide in furthering this work.

In research work, Tebtebba, through the Indigenous Peoples' Global Research and Education Network, continues to develop the research capacities of indigenous organizations. It has conducted several train-

ing workshops with partner indigenous organizations on research initiatives that have been identified by the partners as relevant for them. These include partnerships with CHT organizations on the "Decade (1997-2007) Assessment of the Chittagong Hill Tracts (CHT) Accord" and with Institut Daya-kologi of Indonesia for the project "Indigenous Peoples, Credit Union and Grassroots Holistic Development: The Case of the Pancur Kasih of West Kalimantan, Indonesia." In the research on Local Adaptation and Mitigation Measures of Indigenous Peoples on Climate Change, covering 10 Asian countries, Tebtebba has tapped IPGREN partners, while developing new partnerships with other indigenous organizations.

In the succeeding articles, Tebtebba's key activities in 2008 in various areas will be discussed while the lessons learned and factors that made these activities successful will be shared. 🌐

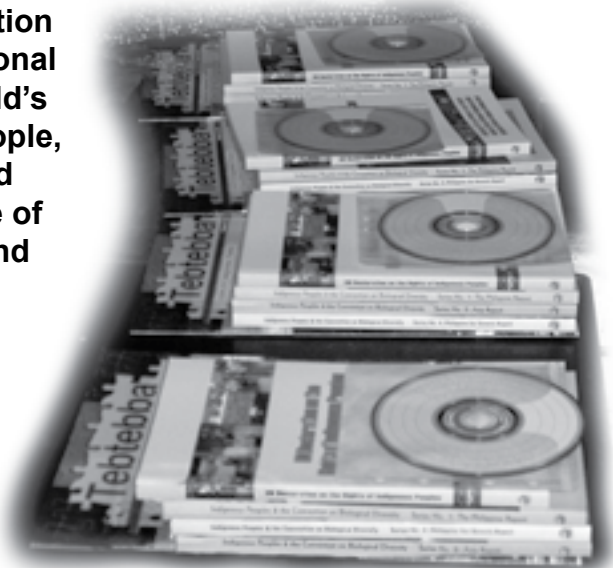


KEY ACTIVITIES IN 2008

A. POLICY ADVOCACY FOR THE PROMOTION, PROTECTION AND RESPECT OF INDIGENOUS PEOPLES' RIGHTS AND DEVELOPMENT

- Widely disseminating information on the UNDRIP within the Philippines, Asia and globally.
- Asia Workshop for the Promotion of the UNDRIP, 7-12 June
- Asia Indigenous Peoples Regional Fair, 26-27 July
- Celebrating the International Day of the World's Indigenous Peoples: Towards the Effective Implementation of the UNDRIP in the Philippines, 7-10 August
- Asia Regional Training of Lawyers and Advocates on Indigenous Peoples Rights and International Human Rights Law, 2-11 November

1. Implementation and Monitoring of the UN Declaration on the Rights of Indigenous Peoples (UNDRIP) and popularization of the International Day of the World's Indigenous People, the UNDRIP and the Programme of Action of the 2nd Decade of the World's Indigenous People



The adoption of the UN Declaration on the Rights of Indigenous Peoples (UNDRIP) by the UN General Assembly in 2007 was a milestone for indigenous peoples. It has been important in opening further, spaces for the recognition and promotion of indigenous peoples. In 2008, Tebtebba was actively involved in educating indigenous organizations on the Declaration, popularizing the UNDRIP in numerous meetings, fora and activities, and training indigenous lawyers on human rights laws and the UNDRIP.

On June 7-12, Tebtebba co-organized the Asia Regional Workshop on the UNDRIP, together with the Cordillera Peoples Alliance. This was attended by over 80 indigenous representatives in Asia. The workshop aimed to discuss the Declaration and how this can be used by indigenous peoples in the assertion of their rights. An action plan for the UNDRIP's implementation was the output of this workshop.



In July 26-27, Tebtebba also actively engaged in the Asia Indigenous Peoples Regional Fair held in Chiang-mai, Thailand. The Regional Fair was organized by the Asia Indigenous Peoples Pact (AIPP). This event was attended by indigenous representatives from Asia to celebrate the adoption of the

UNDRIP by highlighting and showcasing indigenous peoples' achievements. Tebtebba and AIWN set up information booths to share its activities. The Regional Fair also served as venue for networking among indigenous peoples. In particular, Tebtebba initiated meetings with other indigenous organizations for the formation of the Asia Coordinating Committee for the Asia Summit on Indigenous Peoples and Climate Change.

In August, Tebtebba co-organized the National Workshop - Celebrating the International Day of the World's Indigenous Peoples: Towards the Effective Implementation of the UNDRIP in the Philippines. This was a well-attended activity by 140 indigenous representatives all over the Philippines to map out strategies on how to ensure that the UNDRIP is implemented by government agencies, UN bodies and multilaterals and by indigenous organizations. An action plan was identified by participants and a multisectoral body, composed of indigenous representatives, government agencies and UN agencies and bodies to monitor its implementation was set-up.

In November 2008, Tebtebba organized the Asia Regional Training of Lawyers and Advocates on Indigenous Peoples' Rights and International Human Rights Law. This is a continuing thrust of Tebtebba to enhance capacities of indigenous lawyers on indigenous peoples' rights, and in particular, on the UNDRIP. The 23 participants from Asia, with some lawyers from Africa, organized themselves into an Asia Network of Indigenous Lawyers.

- Safeguard Policy Review of the Asian Development Bank
- 2nd Regional Consultation on ASEAN and Human Rights
- Ratification by the Philippine Government of ILO 169

2. Involvement in Policy Reviews on Indigenous Peoples, campaign for ILO169 ratification



Tebtebba continues its involvement in the safeguard policy review of the Asian Development Bank. This is an ongoing process that started in 2007 that aims to streamline its policies on involuntary resettlement, indigenous peoples, and the environment. Tebtebba participated in the consultation with indigenous peoples on the 2nd draft of its policy statement held last November.

Tebtebba is also involved in campaigning for the ratification of ILO 169 in the Philippines. ILO 169 is one of the key international human rights law relating to indigenous peoples.

Tebtebba also participated in several meetings on ASEAN (Association of South East Asian Nations), such as the 2nd Regional Consultation on ASEAN and Human Rights. This is a civil society initiative to influence the shaping of the proposed AHRB (ASEAN Human Rights Body) whose Terms of Reference will be discussed upon ratification of the ASEAN Human Rights Charter by all member states. Discussions during the consultation include benefits and risks of a regional human rights body in the context of the ASEAN organization and the human rights record of its member states; location; mandate; and its relation to the similarly proposed ASEAN Commission on Women and Children.

B. SHAPING AND INFLUENCING THE AGENDA AND SUBSTANCE OF VARIOUS UN BODIES AND PROCESSES RELEVANT FOR INDIGENOUS PEOPLES

- Submission by Victoria Tauli-Corpuz on Impact of climate change mitigation measures on indigenous peoples and on their territories and lands [E/C.19/2008/10]
- Side Events on Indigenous Peoples on Climate Change; Indigenous Women and Climate Change; and Indigenous Peoples and REDD
- Interventions on agenda items

3. The 7th Session of the UN Permanent Forum on Indigenous Issues (UNPFII)



The UNPFII is a key arena of Tebtebba's engagement with the UN. The Permanent Forum is an advisory body of the UN Economic and Social Council (ECOSOC) "with a mandate to discuss indigenous issues related to economic and social development, culture, the environment, education, health and human rights." It provides expert advice on indigenous issues to the Council and the UN as a whole, and raises awareness within the UN on issues concerning indigenous peoples. Its current chair is Victoria Tauli-Corpuz, Tebtebba's Executive Director.

The Forum is a very important venue for popularizing Tebtebba's analyses and perspectives on key issues along the



mandated areas of the Forum. Since the annual sessions are attended by an average 2,000 indigenous representatives from all over the world, it provides a very big opportunity to strengthen relations with indigenous organizations and networks, develop new ones, and identify areas of collaboration.

The theme of the UNPFII's 7th Session held from April 21 to May 2, was on "Climate change, bio-cultural diversity and livelihoods: the stewardship role of indigenous peoples and new challenges." Tebtebba's Executive Director, Victoria Tauli-Corpuz, as a co-Rapporteur, wrote the report on "Impact of climate change mitigation measures on indigenous peoples and on their territories and lands" [E/C.19/2008/10].

This was a very important document that highlighted the impacts, not only of climate change among indigenous peoples, but of the mitigation measures on climate change that are being implemented. And more importantly, how these are impacting on indigenous peoples rights, lands and territories.

Tebtebba also organized several well-attended side events. These included the side event on the Impacts of Climate Change on Indigenous Peoples; Climate Change and Indigenous Women; Indigenous Peoples' Self Determined Development; and on Reducing Emissions from Deforestation and Forest Degradation, co-organized with the Forest Peoples Programme.

Tebtebba also made several interventions on the agenda items related to the theme.

- WB Consultation on the FCPF, February 27-28
- Participated actively in the UNFCCC Processes – AWGLCA/AWGKP meetings and COP14
- Asia and Global Consultation on REDD, 9-11 November and 12-14 November
- Strengthened partnerships with various indigenous networks and NGOs

4. Climate Change Processes



The UNFCCC (UN Framework Convention on Climate Change) is the international convention dealing with climate change. While Tebtebba has been involved way back in 2000 in the UNFCCC, its participation has not been sustained. It was in 2007 that Tebtebba decided to actively engage with the UNFCCC process, with the 13th Conference of Parties Meeting in Bali, Indonesia from December 2-14, 2007. The Bali Talks identified a Road Map towards coming out with a new set of agreements—after the 1st commitment period of the Kyoto Protocol ends in 2012—to be concluded in Copenhagen (COP15) in 2009.

In the Bali Talks, a decision was made to see the possibility of Reducing Emissions from Deforestation and Forest Degra-



dation (REDD) to be included as a mitigating measure in the next Kyoto commitment period ending 2012. The World Bank, as part of this initiative, launched its Forest Carbon Partnership Facility (FCPF) in Bali. REDD is a very contentious issue for indigenous peoples. REDD proposes to use forests as means to mitigate climate change by preventing the release of carbon stored therein through the conservation of forests. This has implications over indigenous peoples' rights over their forests and the livelihoods and traditional practices linked with forest resource management.

As an offshoot of the critique of Victoria Tauli-Corpuz, Tebtebba's Executive Director and Chair of the UNPFII, on the World Bank's Forest Carbon Partnership Facility, Tebtebba was requested by the World Bank to facilitate a consultation among Asia indigenous peoples on the FCPF. This was held on February 27-28 in Nepal where indigenous participants raised their concerns on the FCPF and submitted proposals to the WB calling for broader consultations and inclusion of the UNDRIP as framework for indigenous peoples involvement in the FCPF, if they so decide.

In November, Tebtebba co-organized two consultations with indigenous peoples on REDD. These were the South East Asia Indigenous Peoples' Consultation on REDD on Nov. 9-11 and the Global Indigenous Peoples' Consultation on REDD, last 12-14 Nov. Participants in both workshops discussed climate change, REDD proposals—including finance—and implications on indigenous peoples. More importantly, participants came out with concrete proposals on how ensure that indigenous peoples' rights are respected in the REDD design that will be proposed in Copenhagen in 2009.

Several meetings of the UNFCCC Working Groups and Subsidiary Bodies were held in 2008. These include the Ad Hoc Working Group on the Elaboration of Further Commitments for Annex 1 Countries (AWGKP) and the Ad Hoc Working Group on Long Term Cooperative Action (AWGLCA). Tebtebba participated in these Climate Talks held in Bangkok, Thailand, in Bonn, Germany and in Accra, Ghana. These meetings were held before the Conference of Parties Meeting (COP14) in Poland in December.

Tebtebba also actively participated in COP14 in Poznan, Poland. A side event on indigenous peoples' local adaptation and mitigation strategies, as well a discussion on the results of the SEA and global REDD consultations, was held. This was a well-attended event. Tebtebba's Executive Director also served as panelist/speaker in more than six side events, discussing and sharing indigenous peoples' perspectives and positions on climate change. She also met and lobbied with several NGOs and networks (e.g., Accra Caucus on Forests and Climate Change, Rights and Resources Initiatives), government representatives (from Germany, Norway, Guatemala, Peru, Switzerland, Denmark, among others), UN bodies and agencies and funding agencies.

- Developing the Philippine Pilot Indicators Project in co-ordination with the National Statistical Coordinating Board, National Statistics Office and the National Commission on Indigenous Peoples
- Submission by Victoria Tauli-Corpuz on Indigenous Peoples' Indicators of Well-Being, Poverty and Sustainability [E/C.19/2008/9] to UNPFII7
- Global Technical Experts Workshop on Indicators Relevant to Indigenous Peoples, November 17-19, 2008
- "Indicators Relevant for Indigenous Peoples: A Resource Book"

5. Indicators Relevant for Indigenous Peoples, the Convention on Biological Diversity and the Millennium Development Goals



Towards developing a Philippine Pilot Indicators Project, the CBD Team undertook preparatory activities to familiarize the staff with indicators relevant for indigenous people through a series of meetings and staff development seminar workshop for the Tebtebba staff who shall be doing work on this.

The CBD Team leader, Joji Cariño, was invited as resource speaker to a workshop organized by the National Commission on Indigenous Peoples (NCIP) and participated in by selected NCIP staff on indicators relevant for indigenous peoples. The discussions focused on the development of performance indicators for the different departments of the NCIP and socioeconomic indicators for NCIP projects.

And as a response to other indigenous peoples' organizations and NGOs who were interested in working on indicators relevant for indigenous peoples, a Philippine workshop on indicators was held last November 10 to 11, 2008 with the general objective that the participants gain more knowledge of indicators relevant for them. The workshop was participated in by 13 men and women from different indigenous organizations, NGOs and government bodies.

The Global Technical Experts Workshop on Indicators Relevant to Indigenous Peoples, co-sponsored by ILO, on the other hand, was held on November 17-19. This workshop was a follow-up activity to the various regional, thematic and international workshops held in 2006 and 2007. This technical workshop brought together key experts on indicators work, from among indigenous peoples, UN agencies, researchers and governments. Its objectives were to share experiences, identify data-sets, derive lessons and elaborate the methodologies and tools to guide the next stages in indicators work at international, regional, national and local levels.

At the international level, the CBD Team has been involved in different global processes such as the UNCBD, UNPFII in collaboration with IIFB Working Group on Indicators and other NGOs in the development of indicators relevant to indigenous



peoples. Tebtebba is working closely with the ILO which is interested on an indicator proposed to the CBD on Status and Trends in the Practice of Traditional Occupation. ILO has recognized the need to devise appropriate methodologies for data collection and management in monitoring indigenous peoples' rights and well being. It supported Joji Cariño, the Team's Project Leader and Tebtebba's European Desk, to undertake country visits to Cambodia and Nepal with a view to supporting national work on indicators.

Linkages with the Biodiversity Indicators Partnership (BIP) were also strengthened with the acceptance of Tebtebba as an affiliate member and the discussion of increased collaboration on the development of indicators on traditional knowledge. Collaboration on the additional indicators on health and well-being was also opened up with the BIP.

The result of these and past involvements have been documented in the publication entitled "Indicators Relevant for Indigenous Peoples: A Resource Book." The book was launched on November 16, 2008 and was one of the references used during the Global Technical Workshop on Indicators held in Baguio City, last November 17-19, 2008.

6. Sustaining, deepening the work on the Convention on Biological Diversity and raising the level of awareness and capacities of indigenous peoples to influence government implementation of the Convention - Phase 2 of the Indigenous Peoples Capacity Building and Advocacy Project on the Convention on Biological Diversity Implementation

Phase 1 of the project conducted regional and national education workshops which strengthened coordination, networking and planning by regional, national and local indigenous peoples' organizations. Phase 2 aims to increase the multiplier effect of indigenous educators by strengthening their capabilities to carry out CEPA programmes through training, educational resources and support funds.

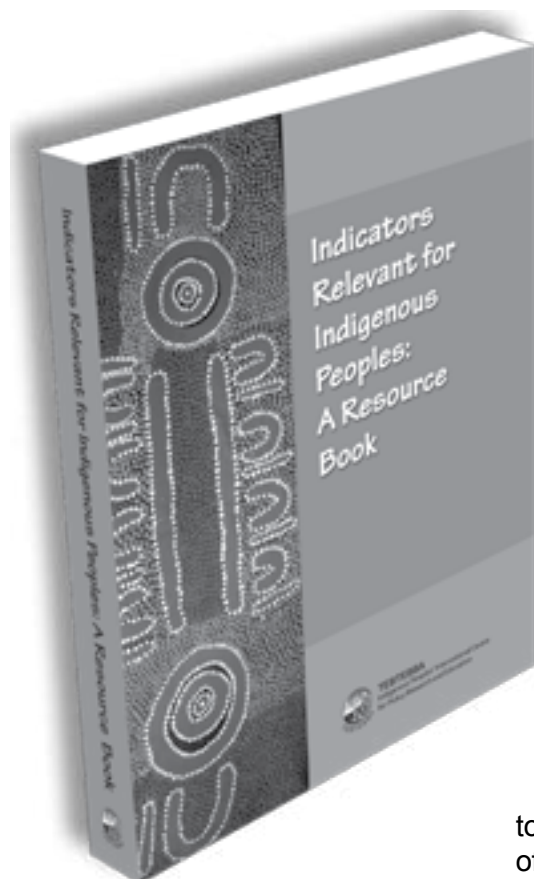
1. Communication, Education and Public Awareness (CEPA):

a. *Bangladesh CBD National Workshop*

The workshop was held in November 23-25 in Dhaka, Bangladesh. This was part of the project implementation of Phase 1, which was rescheduled three times due to the political instability of the national government of Bangladesh for the past two years. It was organized in partnership with Trinamul Unnayan Sangstha (TUS) and the Bangladesh Research Center on Indigenous Knowledge (BARCIK) and attended by representatives of various indigenous (*adivasi*) and forest-dependent peoples within Bangladesh. Aside from these participants (53) as presentors of local experiences, the organizing partners mobilized resource persons from government agencies/ministries, academe, and environmental and other *adivasi* NGOs. On the final day, the participants agreed on strategies and action plans for local implementation of the CBD.

b. *International Training of IP Educators and Trainors*

Held just after COP9, in coordination with the International Indigenous Forum on Biodiversity (IIFB) Working Group on Communication, Education and Public Awareness (CEPA),



it was participated by 25 indigenous trainers and educators. Participants came from the Pacific (Hawaii, Solomon Islands, Bougainville), Africa (Nigeria, Uganda, Burundi), Asia (Thailand, Bangladesh, Philippines), Russia, Latin America (Panama, Ecuador, El Salvador). The training aimed that as a result of the training, the participants will become able educators/capable trainers on indigenous peoples and the CBD.

The final part of the TOT was the strategy workshop for the CEPA work priorities and strategies for 2008 to 2010 of the IIFB Working Group on CEPA and the Network of Indigenous Educators.

c. Training Manual for Educators—Indigenous Peoples & the CBD

The education resource book is made up of four main sections namely: Basic Introduction to the CBD and Indigenous Peoples; Themes and Cross-cutting Issues of the Convention; CBD Implementation; and Emerging Issues. Aside from the modules under each sections, it will include some useful learning tools and methods, references and source materials, powerpoint presentations, and glossary/definition of terms/acronyms used.

d. Education and Capacity-Building through Networking

The project participated in varied events and activities organized by other groups and networks as another way to spread the CBD message and to advocate for the inclusion of indigenous peoples' issues. Issues covered include sustainable development and indigenous peoples' self-determined development; indigenous peoples' rights and human rights; ecological agriculture; indigenous cultural heritage and traditional knowledge. Project staff contributed as resource persons on these topics, but attendance at these meetings and workshops were also learning events which contributed to staff development, as well as for local, national, regional and international educational networking. Such networking opens up partnerships and leads to broader inclusion of indigenous issues in their agenda and programmes.

e. Fund raising: Educational Support Funds

Indigenous organizations have identified a need for flexible and supportive financial mechanisms which can channel funds for priority activities, without heavy administrative burdens on small organizations or informal networks. Because of this identified need, the project has aimed to develop Educational Support Funds, which can be operated as a block fund in support of capacity-building and CEPA activities. The project continues its commitment to this objective. A draft project proposal to support Communication, Education and Public Awareness (CEPA) activities based on the IIFB WG on CEPA priority action plan for 2008-2010 has been elaborated for submission to possible funders.

The project facilitated the International Indigenous Forum on Biodiversity (IIFB) to receive a grant from the German Government BMZ, to conduct its preparatory meeting prior to COP9, and to fund the participation of indigenous representatives to COP9. Tebtebba provided financial, administrative support and services for the implementation of this project. The Church Development Service (EED) in Germany also made a contribution to support IIFB to organize side events at important international meetings, including COP9 of the CBD, the UNFCCC and the UN Permanent Forum on Indigenous Issues. This grant supported IIFB side events organized during COP9 on indigenous peoples, biodiversity and climate change; traditional knowledge and international regime on access and benefit-sharing; and indicators.

In Phase 2, the project is focusing its research and policy advocacy efforts on the priority issues of Traditional Knowledge, Access and Benefit-sharing, Biodiversity and Climate Change and the Ecosystem Approach.

2. Research and Policy Advocacy

a. *Philippine National Forum on ABS*

A national forum on the “International Regime on Access and Benefit-Sharing: Identifying International Inter-linkages and Connections in the Philippine Context” was held March 11 in Quezon City, Philippines and was jointly sponsored by Tebtebba and Third World Network (TWN). It was attended by 36 representatives from indigenous and local communities, government, the academe and civil society.

Inputs included the historical development of an international regime on ABS; important provisions of the UN Declaration on the Rights of Indigenous Peoples (UNDRIP) which impact on ABS; and International Treaty on Plant Genetic Resources for Food and Agriculture (ITPGRFA). The Philippine government representatives shared some official initiatives in terms of policy coherence in the areas of access and benefit-sharing, traditional knowledge and other issues; and reported how the Philippines has been participating in the international arena, particularly in the negotiations in relation to the ABS regime.

At the end of the day, the participants identified and clustered issues and concerns and made corresponding recommendations and action plans.

b. *Other activities relating to the International Regime on Access and Benefit-sharing (ABS)*

It was also a busy period for activities relating to the International Regime on Access and Benefit-sharing. The project contributed to the following international meetings and activities: CBD 9th Conference of the Parties (COP9); Meeting of the High Level Segment of the COP9; Side Event on Traditional Knowledge and the International Regime on Access & Benefit Sharing; Expert Workshop on Traditional Knowledge and ABS; ABS Regional Workshop for the Caribbean; National Workshops on ABS in Dominica; and, UK ESRC Centre for the Economic and Social Aspects of Genomics (CESAGEN).





Tebtebba staff have been following the CBD deliberations on Access and Benefit-sharing from the start of the negotiations in the CBD—in both the Working Group on 8j and Related Provisions and WG on Access and Benefit-Sharing. Through the years, expertise on the topic has been recognized, and the project staff regularly attend expert meetings on the subject. Joji Cariño sits on the Advisory Board of the UK ESRC CESAGEN, and has been collaborating with research staff in Lancaster University to develop Indicators for Access and Benefit-sharing, including recognition of genetic resources and associated traditional knowledge of indigenous peoples. She also was a resource person on these themes during a Caribbean regional workshops on ABS, which followed district and national workshops in Dominica, which were held in October 2008. These were organized by the government of Dominica with support from TWN. She also participated in an Expert Workshop on ABS and Traditional Knowledge organized by the Austrian Government, held in Vienna on December 15-17.

c. *Philippine Indigenous Peoples and Protected Areas: Review of policy and implementation*

Tebtebba, in collaboration with the Forest Peoples Programme (FPP), conducted a research on Philippine Indigenous Peoples and Protected Areas as an input to the World Conservation Congress in October 2008 at Barcelona, Spain. A workshop will be organized in 2009 to validate the research results and to inform indigenous peoples, government and conservation agencies on issues and updates from the World Parks Congress and progress of work on the recognition of indigenous rights and conservation worldwide.

d. *Policy Advocacy work with UN Agencies—UNEP and IFAD, World Bank and the Asian Development Bank*

Mainstreaming of indigenous peoples' rights and issues into the work of UN agencies and development funders through the adoption of institutional policies and procedures is an objective set by under the Second UN Decade on Indigenous Peoples. In 2008, the project participated in the processes of policy review and elaboration of UNEP's Strategy Paper on Indigenous Peoples and IFAD's policy paper on Indigenous Peoples. The World Bank and the Asian Development Bank are also carrying out reviews of their Indigenous Peoples Policy. Externally, the Dag Hammarskjöld Foundation, Transnational Institute and International Policy Service undertook a critical reflection on the UN and civil society organizations and social movements, to evaluate where important openings and engagements within the United Nations have been made. The experience of the global indigenous peoples movement, in successfully working for the UNDRIP, was examined to highlight lessons for civil society engagement in the UN.

3. Pilot Projects

a. Pilot Project on the Protection of Traditional Knowledge in CBD Implementation

Under Phase 1 of the project, a Philippine network on Traditional Knowledge was formed as part of the national capacity-building activities on CBD Implementation. The network members have been meeting annually, and have elaborated Strategies and Action Plans to advance indigenous rights and traditional knowledge, nationally and locally. Phase 2 of the project aims to provide additional support to the network by supporting the implementation of priority activities identified by the members. As such, its programme has been developing, based on members' needs. In 2008, activities carried out fell into the following areas: Strengthening and expanding the TK Network; Education, information, and campaigns and Sui generis protection of TK. Strengthening the TK network in the Philippines, is also a learning experience, to inform the project's broader work on TK protection internationally.

b. Pilot Project: Support for Community Development within the Framework of Indigenous Peoples' Rights and Ecosystem Approach

This pilot project is being implemented in partnership with the Montanosa Research and Development Center (MRDC) in five barangays/villages of Tinoc, Ifugao, in the Cordillera region of northern Philippines, namely: Ahin, Binablayan, Tukucan, Tulludan and Wangwang. These areas, chosen by the partnership, are inhabited by the Kalanguya, one of the seven ethnolinguistic groups in the region. Initial planning for the pilot project pinpointed substantive research as the first output of the project, leading to the elaboration of community development plans, applying the ecosystem approach. In practice, the pilot project needed a development phase of establishing linkages with community groups, municipal bodies and provincial government. The project is simultaneously working on several levels of ecosystems: the cluster of five barangays, the municipality of Tinoc, and the province of Ifugao.



C. CAPACITY BUILDING OF VARIOUS INDIGENOUS PEOPLES' ORGANIZATIONS AT THE COMMUNITY, NATIONAL AND REGIONAL LEVELS AND NETWORKING WITH OTHER ORGANIZATIONS

- Strengthening the Asian Indigenous Women's Network (AIWN) and its member organizations through training workshops, participating in relevant activities and maximizing different arenas of advocacy.
- UNIFEM Project: CEDAW Monitoring and Documentation Project
- Study Workshop on Violence Against Indigenous Women in Asia and Pacific, New Delhi, India
- Asia Pacific Regional Consultation with the UN Special Rapporteur on Violence Against Women and the UN Special Rapporteur on the Human Rights and Fundamental Freedoms of Indigenous Peoples
- South East Asia Meeting on the Application of CEDAW Framework to Address Impunity in the Context of Violence Against Women, Kuala Lumpur, Malaysia

7. Reinforcing capacities of indigenous women's organizations and networks



Reinforcing indigenous women's capacity to organize, strengthen their existing organizations and communities, and better articulate their issues has been given due priority by Tebtebba in 2008. Under the UNIFEM (UN Development Fund for Women) Project, several trainings on documentation and making governments accountable to indigenous women were held with partner-indigenous organizations in the Philippines, Thailand and Indonesia with an aim in view of influencing a more sensitive CEDAW implementation by states, consistent with the UNDRIP. The project has also facilitated linking indigenous women and their organizations with other women's organizations and agencies. It also supported their engagement and participation to other pertinent national and regional activities like the activities of national CEDAW monitoring groups and the Regional Consultation with the UNSR VAW and UNSR IP where initial output from the trainings were presented.

The Gender Programme (which also serves as AIWN Secretariat) has also been instrumental in bringing indigenous women's perspectives on global issues. It has contributed to the discussions on climate change and indigenous peoples through the Guide on Climate Change and Indigenous Peoples as well as organized a side event on Climate Change Adaptation and Mitigation by Indigenous Women. It also presented an intervention during the UNPFII. The first issue of the AIWN magazine for the year was focused on the theme "Climate Change and Indigenous Women." At the regional level, engagement with the discussions on the proposed ASEAN Human Rights Body (AHRB), particularly the ASEAN Commission on Women and Children (ACWC), advanced the advocacy for the recognition of indigenous peoples' rights and the particular recommendations of indigenous women.

- Continuing partnership with indigenous peoples of Cambodia
- Continuing partnership with indigenous peoples of the Chittagong Hill Tracts in Bangladesh for the CHT Capacity Building Project.
- Support for capacity building of indigenous peoples from Nepal and Indonesia through exchange visits/ community immersions in the Philippines
- Support for Lumads (indigenous peoples) of Mindanao, Southern Philippines
- Funding the participation of indigenous representatives in key regional and global processes and helping strengthen local organizing and research efforts.

8. Support for indigenous peoples' organizations



In 2008, Tebtebba continues to support and strengthen capacities of indigenous organizations from Cambodia, Bangladesh, Indonesia, the Philippines and Nepal in various forms.

The partnership program in Cambodia with the Southeast Asia Development Program involves the continuing program to train and develop organizers doing development work in communities of indigenous peoples in 11 provinces. Thirtyfive development workers from seven local NGOs and organizations joined the theoretical and practical training program. Seven organizers' teams were composed with a periodic program of action and work plan—serving as the basis for coaching, monitoring and check-ups and periodic assessments.

In the Chittagong Hill Tracts of Bangladesh, Tebtebba continues to assist indigenous organizations and other local partner NGOs in its efforts at capacity-building. Now on its third phase, the capacity-building project hopes to contribute to building a vibrant peoples movement in the assertion of indigenous peoples' rights and welfare.

During the year, efforts at helping other organizations in capacity-building projects and programs in several other countries were conducted. Seven parliamentarians and indigenous leaders from Nepal visited the Philippines for a study tour in August 7-12 2008. These indigenous leaders wanted to learn from the experience of the Philippines in the areas of policy advocacy—in their effort to substantially contribute to writing a new constitution that would include promotion and respect for indigenous peoples' rights. Tebtebba provided inputs on the situation of Philippine indigenous peoples and the Indigenous Peoples Rights Act. Meetings were also arranged with two national indigenous peoples' networks and the National Commission on Indigenous Peoples.

Fourteen key leaders and members of Pancur Kasih and Segerak, two big indigenous organizations from West Kalimantan, Indonesia also visited the Philippines in October 13-22, 2008 for a study tour. This time, the participants wanted to learn from the experience of Philippine indigenous peoples and other

organizations in the areas of electoral politics and organizational building. Divided into two groups, Tebtebba facilitated the activities of the participants with the active involvement of local partner organizations such the Cordillera Peoples Alliance and BAYAN. The participants were toured around the City of Baguio and Quezon City to visit local communities and interview key organization leaders and officers. Congressmen from party list organizations also provided useful inputs.

In the Philippines, Tebtebba continued to partner with local organizations. Tebtebba worked with DAPON in assisting indigenous communities in their advocacy against mining. In south-east Mindanao, Tebtebba partnered with Sildap in a research about Lumads. Tebtebba supported the initiatives of indigenous leaders from the community in their opposition to the Moro Islamic Liberation Front/Government of the Republic of the Philippines Memorandum of Agreement on Ancestral Domain.

Tebtebba continues to support indigenous organization to engage in key global processes that will be useful in strengthening their capacities to undertake lobby and advocacy work and in articulating their issues and demands in these processes. Through the 2-year Ford-funded project “Building the Local-Global-Local Nexus of Indigenous Peoples’ Actions,” Tebtebba has supported indigenous organizations to participate in the UNPFII, the CBD and the UNFCCC.

D. UNDERTAKING RESEARCH AND HELPING BUILD CAPACITIES OF INDIGENOUS PEOPLES TO DO RESEARCH ON THEIR OWN SITUATIONS AND ON CRUCIAL ISSUES

- Advancing Indigenous Peoples’ Rights through Social Research: Indigenous People’s Epistemologies, Paradigms, Research Methodologies and Approaches’ and meeting of the Indigenous Peoples Global Research and Education Network (IP-GREN)
- Validation of the Research on Lumad of Mindanao
- Decade (1997-2007) Assessment of the Chittagong Hill Tracts (CHT) Peace Accord
- Indigenous Peoples Movement and Grassroots (initiatives) Work on Development: The Case of the Pancur



The Research Programme undertook research and research-related activities that were geared towards helping build capacities of indigenous peoples to do research on their own situations and crucial issues.

Both research projects in Bangladesh and Indonesia (CHT Peace Accord Evaluation and PKCU [Pancur Kasih Credit Union] Book Project, respectively), are already on-going. The

Kasih and the PK Credit
Union of West Kalimantan,
Indonesia

- Indigenous Peoples' Local
Mitigation and Adaptation
Measures to Address Cli-
mate Change

programme facilitated at least two workshops in each project country for mapping out of contents, formulation of research strategies and inception meetings. Likewise, the project proposals were written in coordination with the Research Programme and the Management Committee. For Bangladesh, specifically, the programme helped in developing guide questions for data gathering and writing the review of related literature of the Accord.

Climate Change research has been a continuing work for the research programme and other desks for that matter. The Guide on Climate Change and Indigenous Peoples was a result of a collaborative work of the whole Tebtebba. This is in addition to some literature review that was done as a technical support to the Executive Director. The research program has started writing the Philippine Report on "Indigenous Peoples Local Mitigation and Adaptation to Climate Change" sometime November until now. In relation with this, the programme has come up with a research guide for climate change and is doing the coordination work on the Asia and global climate change researches.

One major activity that was conducted in 2008 was the IP-GREN Workshop titled: "Advancing Indigenous Peoples' Rights through Social Research: Indigenous People's Epistemologies, Paradigms, Research Methodologies and Approaches." As a preparatory work for this, the programme wrote the Philippine Report and Summary of Indigenous Peoples Global Research and Education Network (IPGREN) activities. It also drafted the concept paper for the workshop and undertook the majority of the secretariat work for the said activity.

The Research Programme likewise attended and helped in secretariat work (documentation, coordination) for other various activities such as UNDRIP Asia, Baguio Land Congress, Baguio Charter Change, Indigenous Peoples Day, REDD Asia and Global and the National and International Workshop on Indicators.

The Research Programme's review work includes the Lumad Book project—which started its validation phase in September—and the ICIMOD projects, which was drafted and was endorsed to the Executive Director. Lastly, the programme was able to finish a draft of the Module on Basic Research and will hopefully continue this year.

E. PUBLICATIONS AND DOCUMENTATION

In 2008, Tebtebba's website: www.tebtebba.org was revamped to make this more interactive and more useful for indigenous organizations. The website is now regularly updated and includes majority of Tebtebba's publications and other resources.



Several publications were also released in 2008. These are:



Guide on Climate Change and Indigenous Peoples



CBD Series No. 6 – Indigenous Women and the CBD



Tebtebba Magazine 2007



Indigenous Perspectives: Biofuels, Forests and Climate Change



Indicators Relevant for Indigenous Peoples: A Resource Book



Support for editing, lay-outing and printing of two Asian Indigenous Women's Network (AIWN) magazines



Reprint of UNDRIP Philippine Edition

MAXIMIZING OPPORTUNITIES, ENHANCING CAPACITIES AND STRENGTHENING LINKAGES



1. Maximizing the spaces opened by the adoption of the UN Declaration on the Rights of Indigenous Peoples; working towards its popularization, implementation and monitoring

The adoption by the UN General Assembly of the UN Declaration on the Rights of Indigenous Peoples opened huge opportunities for indigenous peoples. The Declaration has become an effective tool in building relationships with funders, governments, UN agencies, multilateral bodies and international financial institutions, and NGOs. More importantly, the UNDRIP can be used to challenge these bodies to make sure that their laws, policies, guidelines and projects respect the rights of indigenous peoples and ensure their effective participation.

In the conferences and workshops organized by Tebtebba, a growing number of representatives from government agencies, UN bodies and funders actively participate. This is an opportunity for indigenous participants to engage these bodies in dialogue—bringing their issues, complaints and proposals to these groups, while at the same time calling for the respect and recognition of their rights.

Activities related to UNDRIP also draw in an increasing number of indigenous participants. In the Philippines, a diverse groups of indigenous organizations with various political leanings attend conference/workshops on the UNDRIP implementation organized by Tebtebba. The biggest ever group of participants was the activity held in August 2008 in Celebration of the World's Indigenous Peoples Day. This was attended by around 140 indigenous participants from all over the Philippines. Discussions

centered on the UNDRIP and in crafting a strategy for its monitoring and implementation. A multisectoral body composed of indigenous representatives, government agencies, UN bodies was also formed. The body is tasked to monitor the implementation of the UNDRIP in the Philippines.

The Asia Workshop on the Implementation of UNDRIP held 7-12 June was also well-attended. This shows that indigenous peoples see the importance of the Declaration in pushing for the recognition of their rights.

2. Linking the local to the global and the global to the local

Vital to the success of Tebtebba's initiatives is the conscious effort to always link indigenous issues and concerns on the ground to what is happening in the national, regional and international arena, then informing the local organizations and communities on the discussions taking place in these various arena. In all its activities, Tebtebba ensures the participation of indigenous representatives from the communities who are able to articulate their issues in various fora, be it in the national, regional or global levels. An integral component of this is educating the representatives on the various fora that they would be participating in and enhancing their capacities to effectively engage in these fora. In the international processes, Tebtebba also helps raise the issues of local communities. At the same time, the discussions and decisions of various bodies are shared in conferences and workshops of indigenous peoples to make them aware of what is happening on various levels.

In the discussions on climate change, for example, perspectives on climate change and its impacts on the local level are discussed; participants are apprised of the international process on climate change, i.e., UNFCCC and its subsidiary bodies, and on the current state of negotiations and its possible impacts on indigenous peoples. Thus, the conferences/consultations are very useful for the indigenous participants as the discussions are directly related to their experiences. In 2008, the three consultations organized by Tebtebba (on the WB FCPF, SEA REDD and Global REDD Consultations) were very much appreciated by indigenous participants as these became capacity developing activities. At the same time, these served as venue to dialogue with the bodies concerned, such as the World Bank, the UN-REDD programme, etc.

Research activities of Tebtebba also ensure this link. The research projects on the CHT Peace Accord and on the Pan-cur Kasih project were identified by partners as relevant to their needs, and these were therefore supported by Tebtebba.

The Tebtebba-managed Local-Global-Local Nexus project, funded by the Ford Foundation, directly supports local participation in international processes. A growing number of indigenous participants from Asia, Latin America and Africa have been able to attend several international processes and were effective in bringing their issues to fore.

3. Enhancing capacities and strengthening linkages with indigenous peoples' organizations and indigenous women's organizations towards empowerment and the achievement of self-determined development

One component of Tebtebbba's mission is to enhance capacities of indigenous peoples in various fields in support of the achievement of their self-determined development. This includes strengthening indigenous peoples and indigenous women's organizations to: undertake research based on their priorities and needs, enhance their ability to articulate their issues and concerns in various arenas and with different actors, increase their awareness on laws, policies and projects that affect them, effectively use treaty bodies and mechanisms to surface and seek redress for their issues, and increase their organizational skills in the management of their organizations.

In 2008, Tebtebbba was able to sustain and further develop its support to indigenous peoples and organizations in several countries. These include: SILDAP and Dapon in the Philippines; indigenous organizations in CHT and in the plain areas of Bangladesh; indigenous members of the government agency NFDIN (Nepal Federation for the Development of Indigenous Nationalities) of Nepal; AMAN (Aliansi Masyarakat Adat Nusantara) and Institut Dayakologi in Indonesia; and CIYA (Cambodia Indigenous Youth Association) and seven local organizations belonging to the Community Peace-building Network in Cambodia. For indigenous women's organizations, these include: indigenous women's organization in Bangladesh, ICSO (Indigenous Community Support Organization) of Cambodia, NNIW (National Network of Indigenous Women) of Nepal, BAI of the Philippines, IWNT (Indigenous Womens' Network of Thailand). Tebtebbba continues to actively support the Asian Indigenous Women's Network (AIWN) in all its activities. It also supports and coordinates the IPGREN, specifically on the research aspect of indigenous peoples work.

As part of capacity development, Tebtebbba organized orientation on UNDRIP and community organizing; Training of Trainers; skills enhancement; indigenous women's orientation and on CEDAW and VAW; training of lawyers on IPR and IHRL, training/education on the Convention on Biological Diversity, and training on social research.

These indigenous organizations supported, coorganized and participated in these key Tebtebbba activities. Without their support, these activities would not have been successful.



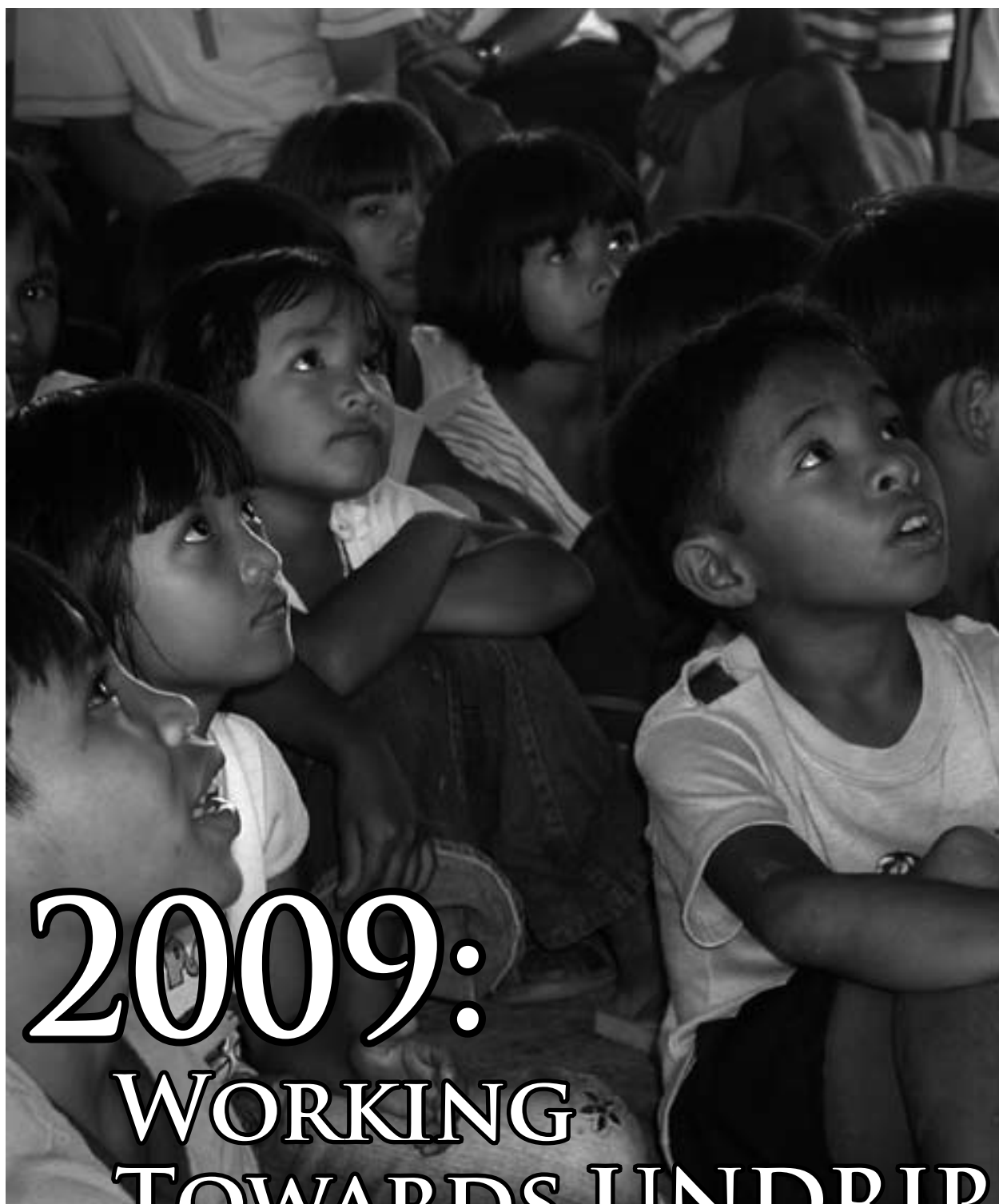
4. Networking with funders, NGOs and advocates, governments, UN agencies and multilateral bodies

In 2008, partnerships and networking with funders, NGOs, governments and UN agencies and multilateral bodies continue to grow. These partnerships were crucial in supporting and helping in the success of Tebtebba's activities. They provided needed information and materials on key issues affecting indigenous peoples, helped facilitate indigenous participation, and supported Tebtebba activities financially.

New engagements that were developed include those with UN University who helped co-organize the two REDD consultations held in November 2008. During the 7th session of the UNPFII, the UNU requested a consultation with Tebtebba with the view of identifying common themes and activities and forging coordination and possible partnership with Tebtebba. The REDD consultation was therefore a result of this talk. Tebtebba also established linkages with the FAO/UNDP/UNEP initiative called the UN-REDD programme. They became co-organizers of the Global REDD consultation. A new funder, Packard Foundation, was also tapped to help support the REDD activities. They also committed to helping Tebtebba in other climate change-related work, as they were impressed with how Tebtebba organized the two conferences. Other new networks of NGOs wherein Tebtebba were involved with are Accra Caucus on Forests and Climate Change and the Rights and Resources Initiatives.

Aside from these new collaborations, Tebtebba also sustained its networking with various NGOs and advocates such as IWGIA (International Work Group for Indigenous Affairs) of Denmark, TWN (Third World Network) of Malaysia, Almaciga of Spain and the Church Development Services (EED) of Germany, Tebtebba's longtime funder and supporter; various UN bodies and agencies such as IFAD, UNDP-RIPP, UNESCO, UNIFEM, ILO, the newly-established EMRIP (Expert Mechanism on the Rights of Indigenous Peoples), the Secretariat of the UNPFII, the CBD and the UNFCCC; governments and its agencies such as NORAD of Norway, DANIDA of Denmark, NCIP, NSCB (National Statistical Coordination Board) and NSO (National Statistical Office) in the Philippines, AECl of Spain, SwedBio of Sweden, among others. 🌱





2009: WORKING TOWARDS UNDRIP IMPLEMENTATION

Leveraging on the gains and lessons learned in 2008, Tebtebba identified the following objectives, strategies and activities for 2009:

General Objective:

Work towards the full and effective implementation of the UN Declaration on the Rights of Indigenous Peoples (UNDRIP) and pursue/undertake monitoring of its implementation; and the full realization of indigenous peoples self determined development.

Included in the objective are cross cutting themes of biological diversity and environment, gender, climate change, cultural diversity and traditional knowledge.

Strategies

- Policy Advocacy:
 - a. Encourage/Support efforts in the review/assessment, formation and/or implementation of laws, policies and programmes on indigenous peoples consistent with the UNDRIP;
 - b. Work/Call for the recognition of indigenous peoples' rights in various levels and arenas, such as:
 - » sustainable development
 - » biological diversity/environment
 - » climate change
 - » human rights
 - » gender
 - c. Support efforts in the establishment of monitoring bodies for the implementation of the UNDRIP;
 - d. Submit reports to key bodies and processes, including the Convention on Biological Diversity (CBD), the UN Framework Convention on Climate Change (UNFCCC), the UN Permanent Forum on Indigenous Issues (UNPFII), Commission on Sustainable Development (CSD), Expert Mechanism on the Rights of Indigenous Peoples (EMRIP), Commission on the Status of Women (CSW) and treaty bodies.
- Popularization/Propagation of the UN Declaration on the Rights of Indigenous Peoples and Indigenous Peoples' Self Determined Development (IPSDD), including the Ecosystems Approach.
- Building and Strengthening capacities of indigenous peoples and their organizations and networks:
 - » Training institute;
 - » Internship/exchange programmes;
 - » Use of treaty bodies/complaint mechanisms.
- Strengthening, developing and expanding networks and partnerships with indigenous peoples' organizations and communities; faith-based communities and churches; NGOs; funders; governments, UN agencies and bodies, multilaterals/intergovernmental bodies.
- Strengthening further Tebtebba's internal capacity.

Key Activities

Some of the key priorities of Tebtebba in 2009 include the following:

CAMPAIGNS, NETWORKING, ADVOCACY & INSTITUTION BUILDING

- Campaign on implementation and monitoring of UNDRIP
 - » Expert Meeting of UNPFII
 - » 8th Session of the UNPFII
 - » Philippine August 9 celebrations and monitoring body meeting
 - » Capacity development and education on UNDRIP
- Climate change
 - » Organizing and participating in the Asia Regional Summit on Climate Change and Indigenous Peoples, February 24-27, Bali, Indonesia
 - » Global Indigenous Peoples' Summit on Climate Change, April 20-24, Anchorage, Alaska
 - » Involvement in discussions and debates on REDD, monitoring of REDD
 - » Capacity development (education, training) of indigenous organizations on climate change
 - » Participation/lobbying/policy advocacy in the UNFCCC Climate Talks—AWGLCA/AWGKP/SBSTA/SBI Meetings in March, June, August, October, November; COP15 in December
 - » Support for core group of indigenous peoples to effectively lobby and influence the ongoing Climate Change Talks
 - » Implementation of the project: Ensuring the Effective Participation of Indigenous Peoples in Global and National REDD Processes
- Indigenous Peoples and Extractive Industries
 - » International Conference on Indigenous Peoples and the Extractive Industries, March 23-25, Philippines
 - » Co-organize with the Secretariat of the UNPFII the International Expert Workshop on Indigenous Peoples' Rights, Corporate Accountability and the Extractive Industries, March 27-29, Philippines
- UNPFII, EMRIP, CSD, CBD, UNEP, UNFCCC—participation, side events, submissions, interventions, networking
- Training institute—conceptualization, operationalization: staffing and setting up of trainers' pool; finalization of courses (modules), publishing of modules and resource kits; training schedules

RESEARCH

- Continuing research activities
 - » Indigenous Peoples, Credit Union and Grassroots Holistic Development: The Case of the Pancur Kasih of West Kalimantan, Indonesia with Institut Dayakologi, Indonesia
 - » Decade Assessment of the CHT Peace Accord, Bangladesh
 - » Lumad, Mindanao Book Project, Philippines
 - » Decade Assessment of the Indigenous Peoples' Rights Act, Philippines
 - » Local Adaptation and Mitigation Measures of Indigenous Peoples on Climate Change (Asia and global)
 - » Book project on Extractive Industries
- Module development
- Strengthening and coordination of the IPGREN and publication of IPGREN brochure

GENDER

- Third Conference of the Asia Indigenous Womens' Network (AIWN), November
- Continue capacity enhancement building on the work started under UNIFEM (support initiatives on independent reports to CEDAW and possibly expand to other countries, i.e., Cambodia, India)
- Enhancing documentation and reporting skills
- Push through with the proposed two community-based Training of Trainers
- Module on Indigenous Women

CBD PROJECT

- Communication, Education and Public Awareness
 - Test run and publish resource book on Indigenous Peoples and the CBD
 - Undertake workshops on CBD and training of indigenous educators
 - Publish project brochure, and educational materials on traditional knowledge & the ecosystem approach
 - Set up project website
 - Organize side events during key meetings such as the CBD, CSD & UNPFII
- Follow-up Work on Indicators
 - » Follow-up meetings with collaborators
 - » Convene the IIFB Working Group on Indicators
 - » Hold a follow-up international technical workshop, thematic workshop, and national workshops on proposed CBD related indicators
 - » Publish Spanish version of the Resource Book on Indicators
 - » Undertake pilot testing on proposed CBD related indicators
- Research and Advocacy
 - » Participate in key meetings of the CBD, CSD, UNPFII, UNFCCC, etc.
 - » Validate research on Protected Areas and undertake researches on traditional knowledge, access & benefit-sharing, biodiversity, and ecosystem approach
 - » Hold workshops on customary law, climate change and food security
- Pilot Project on Philippines TK Protection Network
 - » Continue networking through workshops and cross visits
 - » Sui generis protection of TK through heritage schools and language lessons
 - » Climate change mitigation through traditional waste management and traditional food production in urban settings
- Pilot Project on the Ecosystem Approach
 - » Assessment of the pilot area and formulation of development plan
 - » Land use mapping
 - » Ecological agriculture and socio-economic work
 - » Awareness and capacity enhancement, organizing, campaigns and advocacy

LOCAL ADVOCACY

- Continuing support for capacity development (training, education, workshop) of indigenous organizations in Cambodia, Bangladesh, Indonesia and Philippines
- Monitoring of the implementation of the UNDRIP, assistance in network formation and capacity development towards this
- Module development

LEGAL DESK

- Global Network on Indigenous Peoples' Self-Determined Development (GNIPSDD)
- Development of training for young IPs for fellowship to UN bodies/internship
- Follow up training on Indigenous Peoples' Rights and International Human Rights Laws (IPRIHL) with actual cases for cliniquing and a training on the CBD
- Finalization of module and resource book
- Legal Compendium and FPIC overview finalization
- Continuing engagement on the campaign for ILO169 Ratification in the Philippines; ASEAN Human Rights Charter; ADB policy review; CBD; CERD Shadow Report; networking with NGOs
- Monitor issuance of International Covenant on Economic, Social and Cultural Rights (ICESCR) optional protocol

PUBLICATION AND INFORMATION

- Publications on:
 - » Adaptation and Mitigation Measures of Indigenous Peoples on Climate Change
 - » Indigenous Peoples and Extractive Industries
 - » Free, Prior and Informed Consent: The Philippine Experience
 - » Indigenous Peoples' Self Determined Development
 - » Modules and Resource Books
- Video project with LifeMosaic film on Indigenous Peoples and Climate Change
- Continuous website development and updating



Experience has taught indigenous peoples that researches done on them without their participation rarely benefit nor protect them from violation of their rights. However, in the immediate past, indigenous peoples have taken up the challenge to become more involved in doing research on their own situations. Worth noting are indigenous peoples' organizations who realized early on that they should have a say on what and how researches are being done in their communities and took up the challenge to conduct researches, themselves. Members of such organizations have already played the role of lead researchers. Some of the members of Indigenous Peoples Global Research and Education Network (IPGREN),¹ for example, have conducted researches which have bearing on the campaigns and advocacy work they are involved with.



Social Research FOR INDIGENOUS PEOPLES' EMPOWERMENT

By Helen Magata and Mikara Kaye Jubay
Research Programme, Tebtebba

Indigenous peoples are constantly challenged to be actively involved in research to ensure that their own ways of knowing and being are not misrepresented and misused and to ensure that the issues they face in their communities are well articulated. Tebtebba felt that it was about time that these different players (indigenous peoples involved in research) come together to share again their experiences in doing research, themselves; the various methodologies they have used and developed; and their proposals on how to improve further in this area of work. It was realized that there is a need to build upon the good experiences and learn lessons from the bad and problematic experiences.

Thus, from its first seminar-workshop in 2007 which was on building the capacity of indigenous peoples in conducting research,

the IPGREN again brought together 19 indigenous researchers from eight (8) countries in 2008. Drawing out from the International Training on Social Research and Indigenous Peoples (ITSRIP), this second international seminar-workshop focused on indigenous peoples' epistemologies, paradigms, research methodologies and approaches. A variety of experiences from Cameroon, Ecuador, Guatemala, Peru, Bangladesh, Philippines, Malaysia and Thailand were discussed from October 18-20, 2008. These indigenous researchers shared their own experiences in the process of doing research on indigenous peoples. There were loads of lessons learned from these experiences, encompassing good practices, methodologies, challenges and constraints and how they overcome these situations.

Objectives of the Seminar-Workshop

- Share experiences in doing research on indigenous peoples' communities and to identify research methodologies applied, used and developed which are sensitive to indigenous peoples' epistemologies, values and issues;
- Draw out lessons from these experiences and identify tested methodologies and practices that can be used by indigenous and non-indigenous researchers in their future research endeavor;
- Identify and assess the challenges, constraints and opportunities faced by indigenous researchers and come up with recommendations on how to address these;
- Discuss how social research can strengthen advocacy, campaigns and development work of indigenous peoples' organizations and movement;
- Prepare plans on how to further strengthen the capacity of IPGREN members to do research and to identify joint activities.

The seminar-workshop was formally opened by Ms. Victoria Tauli-Corpuz, IPGREN Convenor and the Chairperson of the UN Permanent Forum on Indigenous Issues. She warmly welcomed the participants and shared visions of how IPGREN can have positive impacts on their lives. Her insights on research set the mood for the first day. One striking line Ms. Tauli-Corpuz conveyed was that "whatever research we do should be useful because even though you have awards, if you are not helping the indigenous peoples, then these are useless." She also posed a challenge for participants to look in the past, and look at the gains and limitations of research and reflect on it.



Colin Nicholas of COAC, Malaysia.

Epistemologies and Paradigms

*For an intelligent concerned scientist,
the mere pursuit of knowledge is not an
end itself.*

Knowledge, must be followed by action.²

Photographs are Colin Nicholas' (Center for Orang Asli Concerns, Malaysia) expertise, and he presented an awe-inspiring research through his photos. Colin's "Reclaiming Control of Knowledge for Action: The Case of the Orang Asli of Peninsular Malaysia" talked about the ethics of research. A photograph, a

captured moment, is just one small part of the cosmos of knowledge. The importance of documentation through photos, Colin reminded the participants, is about researching and writing the reality. It was from this point that he asked, "Why, despite a vast amount of research and literature on Orang Asli issues and situations, [do] they remain the most marginalized and poorest in Malaysia today?" Being focused is perhaps the hallmark of the mainstream research. Indigenous research, on the other hand, demands a holistic perspective for it to be accurate and useful. Colin asked, "should ... a researcher [not be] neutral and objective?" Because people must be the focus of the exertions, academics must move away from an image of the neutral scientist to that of the intelligently-concerned scientist.

Fr. Edu Gariguez's (Mangyan Mission, Philippines) articulating Mangyan-Alangan's Indigenous Spirituality as Paradigm for Sustainable Development and Well-Being attempted to understand and harness the creative spiritual energy inherent to the indigenous communities of Mangyan-Alangans in Mindoro. Father Gariguez also introduced the use of phenomenological research in his paper and referred to the methodology of Linda Tuhiwai Smith. It was pointed out that there is really a need to decolonize and liberate research in order to influence the use of indigenous peoples' perspective and cause a positive contribution to their community. The need for a decolonized research was advocated in order to gain a liberating partnership that spells empowerment, critical reflection and engagement in transformative agenda.

We all are but one

Human beings are part of life as a whole; human beings are part of a community of Equivalents. Prof. Tirso Gonzales (Indigenous Studies Programme, University of British Columbia) portrayed the Paradigm War between indigenous and non-indigenous peoples' perspective by showing a Cosmic Script on Modernization and Development. According to him, the indigenous place-based world view is the indigenous peoples' ancestral ways of knowing, of being, and being related to the world. This view is sustainable and its sustainability is incorporated in their world view—rituals and ceremonies contribute to procure it. He added that wisdom (*sabieres*) and knowledge are based on dreams, visions, and intimate links between the visible and invisible living world through ceremonies and rituals.



Prof. Tirso Gonzales, University of British Columbia.

Methodologies and Approaches

"Why do languages matter?" This was the question from Dr. John Bamba of Institut Daya-kologi in Indonesia. Their research was a mapping of languages and ethnolinguistic groups in Indonesia. This research was primarily used to enhance the advocacy campaign on indigenous peoples' issues. John Bamba discussed the good practices and challenges in their conduct of research—from the processes of validation and FPIC, to analysis and confidentiality. Among the challenges was on the capacities of researchers. John Bamba was frank in saying that some researchers have no proper experience and knowledge about linguistics and anthropology, and so their organization sent them to Universite Kebangsaan Malaysia (UKM) to study linguistics. One meaningful challenge was on researchers' "romantic" experiences. One of the researchers was fined by the community based on the customary laws for violating the local custom of taking pictures of forbidden artifacts. Dr. Bamba's solution was, "Just pay the fine, Mate!"

Securing permit and presenting the objectives of the research to the community were among the first steps these researchers identified in engaging with indigenous communities. Some methodologies shared were that, during the data collection, use of tangible objects to aid in recalling and visualizing past events were employed (e.g., a long string was attached to the wall with time table/label to visualize the chronology of events). This strategy helped in solving the problem of inconsistent data. Respondents were asked to connect/associate the relationship of some people with events that happened in the past to increase accuracy of data. Interpretation, meaning and coding during the data analysis phase of the research were thoroughly discussed with the community. Validation of data was done through a meeting with the community presenting the data before them and necessary revisions were made according to the feedback from the community.

The use of "immersion" in data gathering to have a wider appreciation and understanding of the community is another method. Mr. Carlos

Ochoa's presentation focused on the political institutions and challenges affecting research processes. Two examples of researches were discussed to illustrate the conduct of the research process employed. The first example dealt with Research on Oral Tradition and Education and the second one was the Research on Democracy and Governance of the Maya-K'iché of Guatemala. Methodologies used in these studies were collection of testimonies, production of glossary, and working with semantic domains/fields. Mr. Ochoa of Guatemala likewise mentioned about his reflection on the research process in which he said that before conducting a research, there should be an understanding of the demand and an understanding of the context of the research.

Rights-Based Approach

Melakou Tegegn of Ethiopia provided an in-depth analysis of social research for indigenous peoples in the pastoralist context, wherein the rights-based approach to research was highlighted. Freedom and Rights are essential to sustained social development, and research must serve social development. Likewise, research should consider domains of social development based on rights and freedom. These domains could be physical domain-which is the environment, social domain could be the women, generational domain could be the youth and demographic domain could be the population.

In line with the rights-based approach, Namunyak Sasire of Kenya shared their experiences in conducting a research on female genital mutilation among the Loita Maasai. She related the power relation between men and women that exists in their community which often ignore or abuse the rights of women.

On Education

UMAYAM, meaning, "Where are you going?" was an expression common to the indigenous peoples of Cordillera. This was the start-off word of Ms. Luz Fang-asan of Benguet State University, Philippines, in sharing her work on *The Stories of Alapu* book. She recounted the time when her grandmother, whom she called



Luz Fang-asan of the Benguet State University.

Alapu, narrated folk stories with her grandchildren. Ms. Fang-asan enthusiastically shared her research output which was inspired by the thought of relating the stories of her grandparents or "alapu" to other people through a book packaged in a way that is appropriate for children. The idea is to entice children to read about local stories not often found in popular storybooks, which were of western influence. In this way, children will learn to appreciate their rich cultural heritage.

The research work of Ms. Mirian Masaquiza was a case study published by Universidad Andina Simon Bolivar of Ecuador. The research stemmed from a personal experience and deep concern to rectify some undue discrimination being experienced by Salasaca children because of their culture and identity, especially girls attending schools in the nearest city of Pelileo or Ambato. Some observed discrimination included the following: 1) indigenous girls discriminated because of their age; and, 2) discrimination by teachers and classmates. Ms. Masaquiza also shared that she and her mother experienced undue discrimination while they were young girls attending school. Worst, Ms. Masaquiza's mother who was a teacher



Mirian Masaquiza, Ecuador.

then was discriminated for being a Kichwa or an indigenous person.

Ibrahim Njobdi (Lelewal, Cameroon) presented the big challenges of conceptualizing indigenous peoples methodologies. With regard to indigenous people's methodologies, he expressed that there is really a need to develop a unique methodology for one's self. Such methodologies must build opinion and influence public opinion and reclaim the indigenous peoples' rights that were lost. The new methodologies must "positivize" what has been "negativized." Indigenous peoples' research efforts must transform the negative impressions into positive impressions.

Inputs

After two days of research presentations, a day was accorded for a lecture from Prof. Tirso Gonzales and special presentations from Ms. Ellen Dictaan-Bang-oa and Mr. Raymond de Chavez, both from Tebtebba. Prof. Gonzales did a lecture on indigenous peoples, indigenous peoples rights and social research. Ms. Dictaan-Bang-oa shared the activities and ongoing researches being conducted by the Asian Indigenous Women's Network (AIWN). She provided a background and historical milestone of the network. The network aims to achieve its mission: "to organize and consolidate indigenous women's organizations in the region towards visibility and empowerment to engage in all levels and affecting their rights and identities as women and indigenous peoples."



Eleanor Dictaan-Bang-oa, AIWN.

In the light of the emerging issue on climate change, Mr. Raymond de Chavez outlined the current issues affecting indigenous peoples. Mr. de Chavez's discussion started by defining climate change and its impacts on indigenous peoples. Multiple impacts of climate change included destruction of biodiversity; food insecurity; destruction/disruption of livelihood, disruption and loss of indigenous knowledge systems/traditional knowledge; health-related problems; non-recognition of indigenous peoples' rights; displacement from ancestral lands and resources; occurrence of climate refugees due to destruction of territories, biofuel/mono-crop plantations and other mitigation projects; lack/manufactured free, prior and informed consent (FPIC); and increased human rights violations. He described the initiatives being done by United Nations Framework Convention on Climate Change (UNFCCC) and the Kyoto Protocol in addressing the climate change issue. The three flexible mechanisms under the Kyoto Protocol as means to mitigate climate change, namely, Clean Development Mechanism (CDM), Joint Implementation (JI) and Emissions Trading (ET) were briefly discussed. The ongoing negotiations in the international level were also shared, highlighting the upcoming venue for negotiations—COP 15 in Copenhagen in 2009.

IPGREN 2008 and Beyond

At the end of the 3-day seminar workshop, the participants came up with strong recommendations and action plans in advancing and protecting indigenous peoples' rights through social research. Everyone was in agreement that the UNDRIP (UN Declaration on the Rights of Indigenous Peoples) should be the overarching framework in any research done with indigenous peoples and that they should develop emancipatory counter-discourse or alternative research models that is meant to benefit them. The value for FPIC is also very crucial as it respects the rights of indigenous peoples.

Likewise, they identified crucial "needs" for the furtherance of research on indigenous peoples by indigenous peoples. For one, there was a realization that academic and social researchers should do away from being objective and

neutral in doing research. A research cannot be always neutral. It can also be subjective and be biased for indigenous peoples. It was also expressed that there was a dearth of trained indigenous researchers on systems and methods of indigenous research. Thus, the participants were open to the idea of establishing a research institute that trains potential indigenous researchers, filters research projects on indigenous peoples and ensures that outputs will benefit indigenous communities. A vision on having a National Network for Indigenous Peoples' Research as a legal identity in their countries was vivid to the participants. As such, Namunyak Sasire of Kenya suggested that within the research institute, simple modules should be developed and a data bank of indigenous experts as human resources be set up. In relation with this, Mr. Tirso Gonzales was hopeful on having a mobile Indigenous Peoples' University.

As shared among the participants, many indigenous organizations have either weak research components in their line of work or no researches done at all. To respond to this, participants from Indonesia urged the group to pool resources to be able to do the research in their own communities and document best practices of indigenous researches. Bangladesh and Ethiopia participants agreed with this and added that research outputs could be associated with academic or other institutions that do indigenous researches for wider dissemination and education purposes.

The development of an indigenous peoples' website—a website of bibliographies for publication of indigenous peoples' journals—were some of IPGREN's works in progress. Meanwhile, the idea of entrenching indigenous studies in school curricula, continuous sharing of country experiences, putting up a data bank of indigenous peoples' organizations and

institutions are being considered on the course of IPGREN's ways forward. As conclusion to the seminar workshop, the different country participants encouraged one another to continue whatever researches they have started or are planning to do in their own communities. For Indonesia, they were planning to continue their work on the language mapping. Ethiopia, on the other hand, is serious in pursuing research on development issues, while Philippine participants want to continue with the ongoing effort in working with the victims of mining companies and try to integrate indigenous peoples' rights in the module development. Participants from Bangladesh wanted to finish their decade assessment of the Peace Accord implementation in the Chittagong Hill Tracts.

The participants are keen on pooling all its members to strengthen the IPGREN and to have a continuous sharing by taking advantage of technology to convey and disseminate new themes and ideas based on indigenous world views. 🌐

Endnotes:

1 Indigenous Peoples Global Research and Education Network was organized during the International Conference on Conflict Resolution, Peace Building, Sustainable Development and Indigenous Peoples in December 2000. Representatives of eight (8) Indigenous organizations worldwide made an assessment of the past and present studies done on indigenous peoples, identified research gaps/needs in each country and presented situationer on indigenous peoples and hailed the idea of building up a Research and Education Network on Indigenous Peoples.

2 Nicholas, Colin. From the presentation, "Reclaiming Control of Knowledge for Action: The Case of the Orang Asli of Peninsular Malaysia." Presented at AIM Igorot Lodge, Baguio City, October 18-20, 2008 for Advancing Indigenous Peoples' Rights through Social Research: Indigenous Peoples' Epistemologies, Paradigms, Research Methodologies and Approaches.





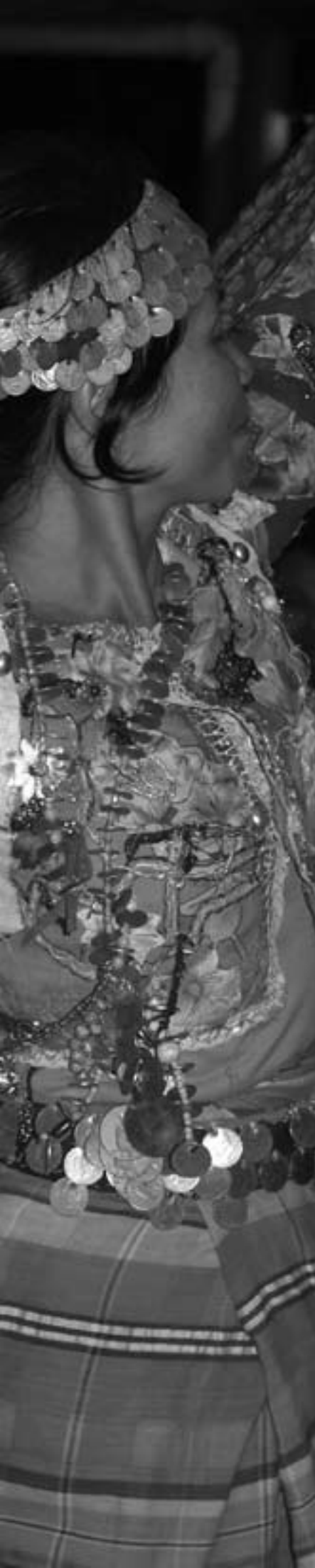
IMPLEMENTING CEDAW

*What is it for
indigenous women?*

By Ellen Dictaan-Bang-oa
Gender Programme, Tebtebba

A bulk of the task of the Gender Programme is its secretariat work for the Asian Indigenous Women's Network (AIWN). AIWN is a network of indigenous women's organizations in different countries in Asia. Currently, the AIWN has six national/subnational networks in India, Bangladesh, Philippines, Thailand, Nepal and Indonesia and several organizations from Malaysia, Vietnam, China, Taiwan and Mongolia among others.

This year, the programme focused on implementing capacity building activities aimed at strengthening indigenous women's knowledge and skills in asserting their rights as indigenous women and peoples through the use of international human rights instruments. These instruments include the United Nations Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW). CEDAW's implementation has been made more relevant and urgent with the adoption of United Nations Declaration on the Rights of Indigenous Peo-



ples (UNDRIP).

This project, entitled “Capacity Building for Ethnic Minority Women and Indigenous Women to Hold Governments Accountable Using CEDAW,” was made possible through the support of the UN Development Fund for Women (UNIFEM). This was implemented in four countries, namely, the Philippines, Thailand, Indonesia and Cambodia from April 2008 to April 2009. From the activities held in these countries, the following situation of indigenous women were surfaced.

ASIAN INDIGENOUS WOMEN’S SITUATION

Gender discrimination and violence in the name of tradition and culture persist, inhibiting women from asserting their full development as human beings. Factors predisposing these include inheritance practices, arranged and early marriages and gender stereotypes. This is further complicated by women’s complacency and internalized discrimination as a result of weak capacities and lack of opportunities for them to address or challenge their situations. These situations include the lack of information on basic human rights. As one participant in a women’s rights workshop in Thailand expressed: “We have always been active; we participate in all development initiatives in our communities but we never had the space to talk about gender and ourselves.”

Knowledge of basic human rights and standards imparted during these activities has somehow given indigenous women confidence to discuss their situations and organize to address their issues and concerns. The UNDRIP and CEDAW were discussed in these activities. Issues that were raised include inheritance and violence in the name of tradition. In Thailand, for example, most Hmong women attain a level of self-identity only when they are attached to men. The situation can partly be attributed to religious rites, including burial rites, which can only be done by the husband’s family. Widowers and divorced women are not entitled to burial rites unless they remarry.

Intolerance prevails

A lot of indigenous women and men in Thailand do not have the security of citizenship. As a consequence, they do not have access to basic services like health and education. Corruption is also rampant. Indigenous women, lacking the skills and capacity to engage the complicated and difficult system and process of filing for citizenship, have to contend with bribery and sexual harassment. Citizenship cards, however, do not guarantee equality. Indigenous women in Thailand have poor health-seeking behavior primarily because they do not have confidence in public health providers who are prone to errors and wrong diagnosis. This can partly be traced to problems with language as most providers do not speak the local dialect. Secondly, indigenous women—who are referred to as dirty and backward—denounce the “first come-first served” rule as they usually find themselves at the end of the queue even when they arrive early for medical services.

Disproportionate Impact of Development Initiatives

Indigenous women suffer disproportionately from the impacts of development aggression, including the current initiatives to curb climate change. Oil palm plantations have displaced women in Indonesia and the Philippines. In West Kalimantan, the *doyo*—a significant material in indigenous women's traditional livelihoods—have become scarce because of the shift from double cropping (rubber trees + *doyo*) to oil palm monocrop. Displacement of indigenous communities by extractive industries has increased women's economic dependence on men who are equally compelled to find other income sources. In Cambodia, land grabbing and appropriation through economic land concessions and infrastructure development have precipitated increase in domestic violence in indigenous peoples' communities. In one instance, a man reportedly forced his wife to sign the deed of sale of their land just to make sure that they get a little amount, instead of totally losing this through land grabbing or state appropriation.

Human Rights and Fundamental Freedoms Under Threat

As women stand up against these violence, their human rights and freedoms are threatened. Mama Aleta Baun who led the community resistance against a marble mining company in Mollo, West Timor, Indonesia has not been able to go home to her village since 2006 due to threats on her and her family's life. Strategic lawsuits against public participation have been used to silence indigenous women and community leaders by mining companies in the Philippines. For speaking out against the impact of large scale mining on the citrus industry in Nueva Vizcaya, northern Philippines, Josie Guillao was sued for grave slander by the London-based Base Metals PLC. She was arrested and detained without preliminary investigation in 18 October 2007 and was released a few days later after friends and advocates were able to raise enough amount to bail her out.

INDIGENOUS WOMEN RISING

Against these odds, indigenous women are rising up and speaking out.

"Now I am free!," expressed Wanda (not her real name), a Hmong from Thailand, in her testimony during a regional workshop on the project in Asia. Citing the call for women's empowerment as a way for women to enjoy their rights, she related her struggle against the prevailing patriarchal and protectionist practices among the Hmong. These practices relegate women to a life of subservient existence to men, a situation that sanctions domestic violence. Women, for example, are not entitled to property nor are they entitled to the money they earn. By practice, they are expected to hand this over either to their husbands or their mother-in-law.

"I would like to get divorced but according to Hmong tradition, I will have to pay about 8,000 Baht. It is not [a] big amount but I feel it is unfair because I am the major income earner. So I decided not to pay," Wanda asserts. Instead, she left her village to find economic opportunities in the town center. Building on her marketing skills and on the local handicrafts which women from her community produce, she has now successfully expanded her cli-





entele overseas. On a trip to a nearby community, she receives a distraught call from another woman in her village. Throughout the trip, one can see the empathy and patience she has as she shifts roles from a businesswoman to a shoulder to cry on and adviser. This is just one of the stories that continues to inspire the Indigenous Women's Network of Thailand to strengthen its ranks as they address the situations of oppression and marginalization within and outside their communities.

The BAI (National Federation of Indigenous Women's Organizations) in the Philippines and the Women's Directorate of AMAN (Alliance of Indigenous Peoples in the Archipelago) in Indonesia are similarly engaged in organizing and capacitating indigenous women. They are enhancing the capacities of its members to engage in campaigns against development aggression vis-à-vis the recognition of indigenous peoples' rights to their lands, territories and resources.

While CEDAW is the most ratified human rights treaty worldwide and has been translated into domestic laws, its full and effective local implementation—whether *de facto* or *de jure*—is still elusive for most indigenous women. While this project has been an attempt to enhance capacities of indigenous women's organizations to use the CEDAW as a platform to assert their rights, a lot of work has yet to be done. This work includes basic awareness building especially on human and women's rights and the rights of indigenous peoples.

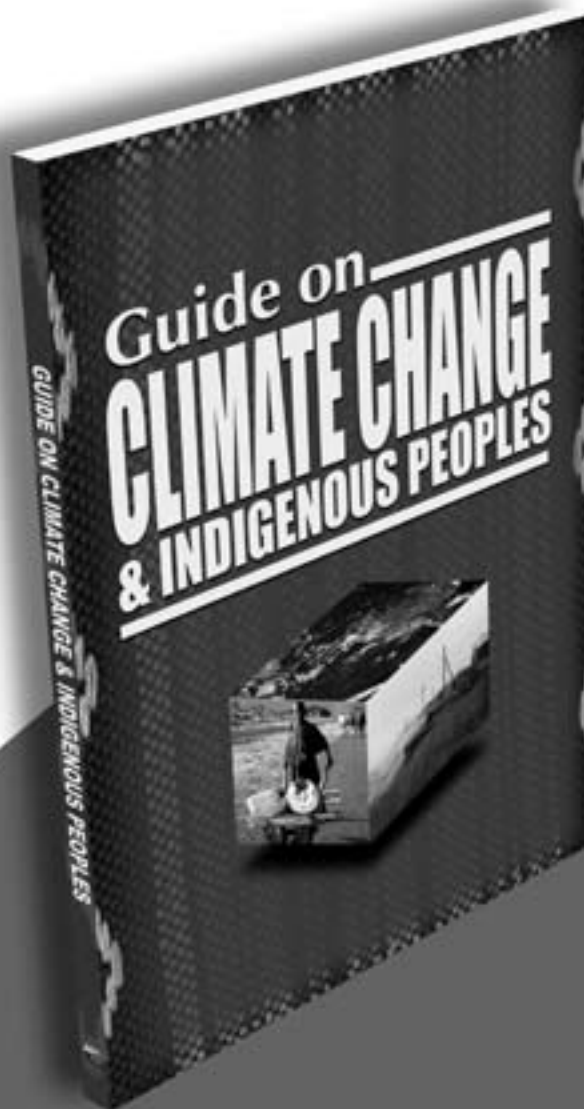
Continuing support in the form of technical, logistical and expert resources is needed to fully enable indigenous women's organizations to strengthen present capacities. These include their capacities to:

- 1) monitor the implementation of the CEDAW at the national level as an enabling process for indigenous women to effectively engage with national, regional and international machineries for women, the CEDAW mechanisms and other human rights bodies; and,
- 2) to challenge prevailing practices/policies harmful to women.

Alongside capacity enhancement is the complimentary need for economic and political empowerment of indigenous women—a basic element of women's dignity and self-worth. As Mwavita Sinafasi, a Pygmy woman from the Democratic Republic of Congo said, guilt creeps in when you have nothing to feed your children. This erodes our dignity as women. In the light of non-discrimination fostered by the CEDAW, these require multidisciplinary and interagency cooperation in partnership with indigenous women.

These efforts should facilitate, first, an approach that recognizes the intersectionality of rights of indigenous women as women and as indigenous peoples. The recognition of indigenous peoples' rights to their lands and territories and women's equal entitlement to these are essential for indigenous women. Their lands and resources provide the primary security in terms of food and wellbeing.

Secondly, geographical isolation is the usual cloak covering the lack of political will by governments to extend their services to remote areas where indigenous peoples are usually found. But even in accessible areas and urban centers, indigenous women's experiences of discrimination because of their identities are real. The fulfilment of their rights to basic social services has to be addressed. These are enabling mechanisms to the development and full and effective participation of indigenous women as they negotiate for their rights either within or outside of their communities. 🌍



Guide on Climate Change and Indigenous Peoples

This publication aims to enhance indigenous peoples' knowledge on climate change to better equip them to participate more effectively in shaping relevant policies and actions taken to address this issue. It also aims to enlighten non-indigenous peoples on indigenous peoples' experiences and perspectives on climate change.

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Size: 6x9 inches
No. of pages: 104 pages
ISBN: 978-971-93566-3-9



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