

Tebtebba

Volume 12, 2010



Ensuring
Indigenous
Peoples' Effective
Participation in
Climate Change
and REDD+
Processes





International Advisory Council (IAC)

Rigoberta Menchu Tum
Winona La Duke
Harrison Ngau
Ole Henrik Magga
Moana Jackson
Don Augusto Willemsen Diaz
Martin Khor
Chandra Roy
Victoria Tauli-Corpuz

Editorial Board

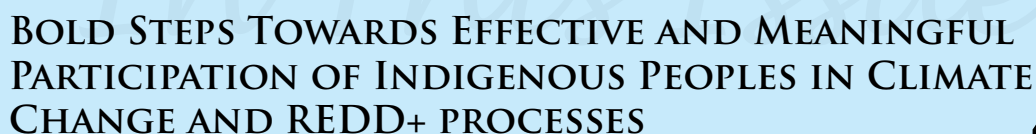
Victoria Tauli-Corpuz
Raymond A. De Chavez
Joji Carino

Editor

Raymond A. de Chavez

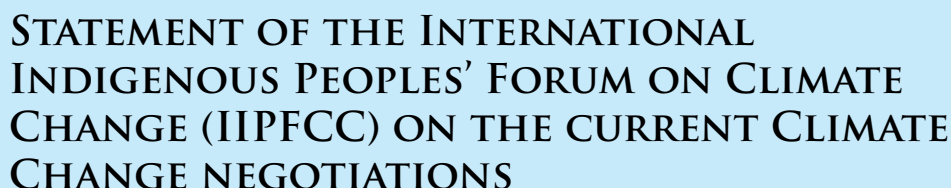
Lay-out and Cover Design

Paul Michael Q. Nera



4

By Marissa Maguide-Cabato and Grace Balawag



11



12

By Marissa Maguide-Cabato and Grace Balawag



20

By Eleonor Baldo-Soriano



23

By Victoria Tauli-Corpuz and Lars Anders-Baer



37

By Raymond de Chavez and Victoria Tauli-Corpuz

TEBTEBBA Issue 2010

Tebtebba Magazine is published annually by Tebtebba Foundation, the Indigenous Peoples' International Centre for Policy Research and Education with address at No. 1 Roman Ayson Road, 2600 Baguio City, Philippines. Tel. +63 74 4447703, Telefax No. +63 74 4439459, E-mail: tebtebba@tebtebba.org, Web Site: www.tebtebba.org.

Photo credit: Ibrahim Njobdi, Cameroon cover photo.

Philippine Copyright 2001 by Tebtebba Foundation. **ISSN 1655-4523**. The reproduction and distribution of information contained in this publication is welcome for as long as the source is cited and Tebtebba Foundation is given a publication in which such information is released. The opinions expressed in this publication are the authors' and do not necessarily reflect the position of Tebtebba.

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

A photograph of a group of people in a lush, green forest. Several individuals are visible, some looking up at the tall trees, others looking towards the camera. The scene is filled with dense foliage and sunlight filtering through the canopy.

Bold Steps Towards Effective and Meaningful Participation of Indigenous Peoples in Climate Change and REDD+ processes

By Marissa Maguide-Cabato and Grace Balawag

There are still a lot of things to improve on but since the team started on the right framework and because the partnership was not just born today but rather started long before, the trust was therefore developed among each and everyone. We can work together even though we are very diverse and come from various ecosystems. This is all about coming and bringing together our own agenda and interests to strengthen our work collectively.

- Victoria Tauli-Corpuz
Climate Project Coordinator &
Tebtebba Executive Director

Gearing up for the next phase of the project on indigenous peoples, climate change and REDD Plus¹, Tebtebba and its project partners in eight countries conducted an evaluation workshop on the implementation of the project “Ensuring the Effective Participation of Indigenous Peoples in Global and National REDD Processes.” This 1-year project, funded by the Norwegian Climate and Forest Initiative, was implemented from June 2009 to June 2010.

This project evaluation workshop was held last July 29-30, 2010 at the Gustav-Stresemann Institute in Bonn, Germany. The workshop was a 2-pronged exercise that sought to evaluate the project's outputs and come up with impact indicators. It also provided an opportunity for the partners to enhance their capacity to conduct project assessment.

Preparatory to this evaluation workshop, the project partners submitted their annual narrative reports covering their main accomplishments under each objective and project component. Tebtebba also provided an assessment tool/matrix for the partners to accomplish as the framework and guide to facilitate the evaluation workshop process.

The assessment matrix is a simple, straightforward tool for the partners to communicate their activities and accomplishments for the period which was organized according to the program components and specific objectives with the corresponding inputs, output and outcomes on the national, subnational and local levels. Likewise, Tebtebba prepared a report on the global and regional-level activities that were implemented, as part of the project implementation plan.

The workshop was a collective process of sharing and learning from each partner's experiences—their achievements, strategies and lessons on how they overcame challenges in the project's implementation. Break-out workshop groups also helped identify the facilitating and hindering factors, and strengths and weaknesses experienced by partners in the implementation of the project. A plenary session was then called to present the group reports, the over-all results and make recommendations on ways forward for the Phase II of the project.

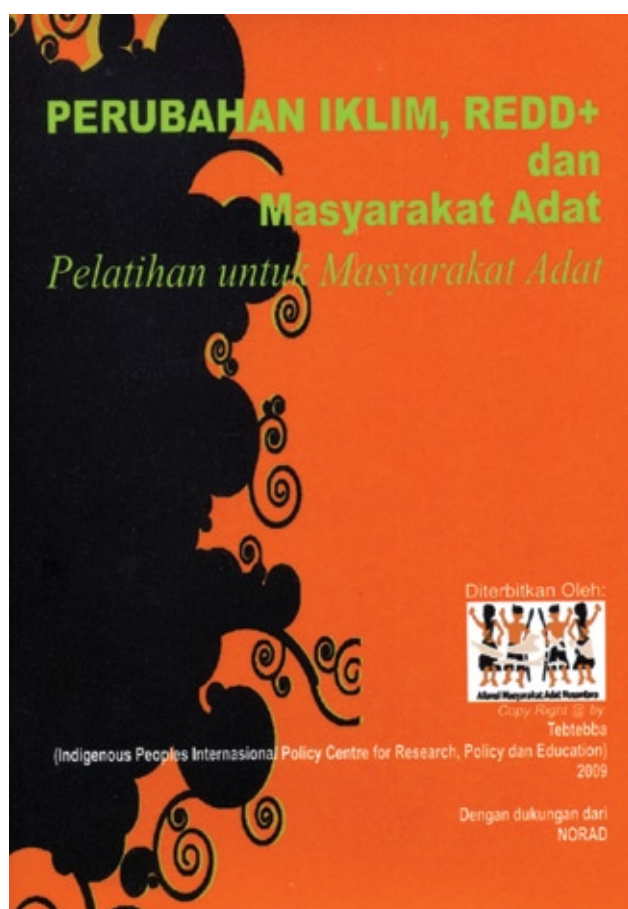
Project Partners

- Nicaragua - Centro para la Autonomía y Desarrollo de los Pueblos Indígenas (CADPI)
- Peru - Centro de Culturas Indígenas del Peru (Chirapaq)
- Kenya - Mainyoito Pastoralists Integrated Development (MPIDO)
- Cameroon - Lelewal
- Vietnam - Center of Research and Development in Upland Area (CERDA) and The Center For Sustainable Development in Mountainous Areas (CSDM)
- Indonesia - Aliansi Masyarakat Adat Nusantara (AMAN) and Institut Dayakologi (ID)

Evaluation Highlights

Identifying and analyzing the outputs and outcomes per project component and objective, Tebtebba and partners evaluated what they have collectively contributed in achieving the over-all program goal which is to “strengthen and support indigenous peoples’ effective participation and influence in designing, implementing, monitoring and evaluating REDD processes (at local, national, regional and global levels), to enhance and upscale their practices on conservation, sustainable forest management and enhancement of carbon stocks and to help in the efforts to include REDD in the post-2012 global climate change regime.”

As a result of this evaluation, Tebtebba and its partners identified the following achievements, key points of which are the following:



1. On education and training - A significant qualitative increase on the knowledge and understanding of indigenous peoples on REDD Plus was achieved and this was effectively linked to their traditional forest management practices and their rights to control, manage and own their forests. Several materials to support the partners were also produced. Tebtebba published the second edition of the “Guide to Climate Change and Indigenous Peoples” and developed a “Training Course on Climate Change, REDD Plus and Indigenous Peoples.” These were used in a Global Training-of-Trainers (ToT) that was attended by the national project coordinators and educators from all the partners on January 8-10, 2010.

To further popularize and make these materials more relevant to their specific situations, most partners localized and translated the Guide and the Training Course into their national languages. These were undertaken by AMAN (Bahasa Indonesia), CERDA and CSDM (Vietnamese), NEFIN (Nepali), Lelewal (French) and CADPI (Spanish). They also produced simplified information materials such as booklets, pamphlets, magazines, posters and audio-video materials.

Partners also conducted ToTs on the national, subnational and local levels and have been able to develop local trainers who continue to conduct awareness-raising and education activities in the community level.

Diploma Course

Partners explored and developed various strategies in reaching out to more indigenous peoples and local communities. CADPI of Nicaragua designed the Diploma Course in partnership with the regional university (URACCAN). This course aims to educate indigenous communities on climate change and REDD Plus; understand the legal framework of the regional autonomous government including the rights of indigenous peoples to their forests, lands, and territories; and increase their awareness on national laws on environment, forests and climate change, and international instruments such as the UN Declaration on the Rights of Indigenous Peoples. The local ToT and research training was pursued through the Diploma Course. The Diploma Course is considered as a tool and implementation strategy that provided an integrated approach, cutting across the different project components of education, capacity building on advocacy, research, communication and community organizing.

Two exchange visits with partners were conducted in indigenous communities in the Philippines (Imugan, Nueva Vizcaya) and in Nicaragua (Tasba Pri and Bilwi) during the project period. These exchange visits were assessed as a good learning process in providing direct exchange among indigenous peoples on their knowledge and practices in forest management, in developing alternative livelihoods, as well as in carbon measurement done by indigenous peoples themselves.

The partners collectively realized that in bringing across the issues on REDD Plus at the community level, it would be good to link this directly with indigenous peoples' rights, particularly on land and forests.

2. On advocacy work on the global, national and sub-national levels - The project facilitated support to enable indigenous peoples to effectively influence the climate change negotiations and to include REDD Plus in the post-2012 global climate regime. The increased and sustained visibility of indigenous peoples in the global climate change negotiations and the inclusion of texts proposed by indigenous peoples in the negotiating text on REDD Plus was a direct contribution of the project.

Participation in global negotiations also paved the way for partners to establish contacts and dialogue with government delegations and with other civil society organizations and multilateral bodies such as UN-REDD and the World Bank (WB). Partners participated in the negotiations and lobbying activities as speakers in side events and press conferences. In the process, they have established their credibility as indigenous experts.

On the national level, partners are now being recognized by their governments as crucial partners in crafting national REDD Plus strategies. They have become key actors in pushing for policy reforms on forest and environmental laws, and as key participants in the different national and subnational processes and spaces. They are now invited as participants or resource persons on indigenous peoples' concerns in climate change and REDD Plus meetings and workshops initiated by ministries or by UN-REDD and WB. This was a great leap from the previous situation where indigenous organizations have been ignored or have token participation in these bodies and processes.

Partners explored various strategies and maximized their organizational capacities and support networks in developing their own indigenous peoples' national strategies and plans on REDD Plus, forests and climate change. These were then used to effectively



influence the design, policies, monitoring and implementation of national REDD Plus processes. These activities included participation in government-initiated processes of drafting national REDD Plus strategies, developing parallel indigenous peoples' strategy thru critical reviews on government processes on REDD Plus, organizing coordinating committees on REDD Plus and climate change with civil society, among others.

3. On research - National researches on policy and program analysis on forests, indigenous peoples and REDD Plus and case studies on traditional forest management practices were successfully conducted by partners. Using the human rights-based approach and the ecosystem approach as framework,



the various researches affirmed indigenous peoples' rights over their land and resources through their traditional knowledge and practices, customary rights and governance over forest and resource management that sustained them as a people, both culturally and environmentally. It also further proved that the sustained richness of biodiversity in indigenous peoples' territories is crucial in addressing the current climate crisis.

These case studies were presented by partners in the Technical Experts' Workshop on Indigenous Peoples, Traditional Forest and Natural Resource Management in Bonn, Germany last June 6-8, and in succeeding side events and press conferences held parallel to the UNFCCC sessions. These are planned to be published for partners to use in their continuing advocacy work.

Capacity building activities proved to be empowering exercises among partner indigenous organizations and indigenous communities as they were directly involved in the implementation of the local education activities, research training, research, advocacy, resource mapping and development of popular education materials.

4. Partnership with civil society such as NGOs and the academe – Like any undertaking, the project was not devoid of challenges brought about by several factors whether such are the prevailing social and natural situations, as well as organizational weaknesses which are peculiar to each of the project countries in relation to REDD Plus projects. However, in all these endeavors, partnerships with the academia, government, NGOs, intergovernmental organizations and donors proved to be helpful and productive. Nurturing these partnerships should be sustained in the next project phase.

5. Project Management - The Tebtebba Climate Project Team effectively managed the project. It was primarily responsible in effectively developing the project programme and in coordinating with partners and other stakeholders. Communication and coordination were done thru bilateral consultations with partners, regular partners' meetings, country visits as venues for familiarization with partners, monitoring on developments of the project and in unity-building on particular implementation plans.

Facilitating and hindering factors

As part of the overall assessment of the project, the facilitating and hindering factors, and strengths and weaknesses in the accomplishment of the over-all program goal were identified. Facilitating factors included the following: fund availability; participation and strategizing during global meetings; capacity building thru global workshops and trainings; commitment of partners and Tebtebba; exchange visits; high level of awareness of partners on indigenous peoples' rights and issues; experience in implementing similar projects related to UNDRIP and ILO 169; partnership based on trust and respect; provision of guidelines, materials, update information on the global negotiation; and linking with other NGO and government delegations thru Tebtebba and partners.

Hindering factors that were encountered during the project implementation included: limited time due to simultaneous activities; insufficient resources for translation of documents and materials in local languages; constraints in gathering information from government; limited resources including financial, human, technical and institutional support; complexity of language of the UNFCCC and REDD Plus documents; remoteness and inaccessibility of field areas; lack of participation of indigenous peoples in government-initiated meetings; non-ratification of ILO 169 and non-adoption or, even if adopted, non-implementation of UNDRIP; limited sources of information in indigenous communities due to oral tradition; low level of participation of indigenous communities on climate change and REDD Plus issues.

On the strengths, the partners identified the existence of a global multi-disciplinary team among partners; high capacity of the Project Coordinator as steering person for the project;





clear indigenous perspectives; linking grassroots experiences/expertise to various levels (national to global); regular preparatory meetings during global negotiations; and strong expertise/teamwork among partners in various fora. On the weaknesses, partners strongly expressed the prevailing issue of discrimination of indigenous peoples and indigenous organizations, relative to government and big NGOs. There are also prevailing difficulties in building partnerships with government and NGOs.

Building on the project's gains

In summary, the achievement of the project objectives was beyond what the partners expected. However, more work needs to be done. There is the need to strengthen the relationships established and explore partnerships with other donors and NGOs for human, technical and financial resources; and build a pool of resources that would eventually help in strengthening the team's capacity in the various facets of work. Also, there is a need to conduct trainings on documentation, governance, technical skills on Monitoring, Reporting and Verification, the carbon market, benefit sharing, ecosystem and rights-based approach, among other issues; and holding more exchange visits as learning activities. There is also a need to encourage youth and women participation in the next years to come; increasing advocacy and outreach through maintaining and exploring various communication media; sustaining partners' and coordination meetings; establishment of monitoring bodies on various levels; continuing researches; and upscaling demonstration projects.

As Tebtebba and its partners move towards the implementation of the next phase of the project on climate change, indigenous peoples and REDD Plus, there is reenergized commitment among partners that with the lessons learned and the experiences gained, there will be more accomplishments towards enhancing protection of indigenous peoples' rights and ensuring effective participation of and securing fair benefits for indigenous peoples in REDD Plus policies and programmes. 🌱

Endnote:

¹ Reducing Emissions from Deforestation and Forest Degradation in developing countries; and the role of conservation sustainable management of forests and enhancement of forest carbon stocks or REDD Plus is a proposed mitigation measure being negotiated in the UN Framework Convention on Climate Change. It aims to reduce greenhouse gas emissions and lock-in carbon stored in the forests.

STATEMENT OF THE INTERNATIONAL INDIGENOUS PEOPLES FORUM ON CLIMATE CHANGE (IIPFCC) ON THE CURRENT CLIMATE CHANGE NEGOTIATIONS

BONN, GERMANY, 5 AUGUST 2010

The IIPFCC, gathered in Bonn on the occasion of the sessions of the AWG-LCA and AWG-KP, welcomes the negotiations based on the July 9, 2010 text of the Chairperson. This is a step forward for reaching a positive outcome in Cancun. Nevertheless, the text fails to acknowledge the internationally-recognized status of indigenous peoples with the right to self determination and their collective rights to their lands, territories and resources. Indigenous peoples across the world are disproportionately affected by climate change and yet have not been allowed full and effective participation in the negotiations as required by Articles 19 and 41 of the UN Declaration on the Rights of Indigenous Peoples (UNDRIP).

Therefore, we insist that any decision or action undertaken by the Parties will have to be founded on a strong rights-based approach and framework—specifically including the UNDRIP, Indigenous Tribal Peoples Convention (ILO 169), and other international human rights obligations and instruments—and on the recognition of historical responsibility and ecological debt. Proper consideration should be given to the indigenous peoples' Anchorage Declaration of April 2009 and to the indigenous peoples' declaration adopted at the Cochabamba Peoples' Summit, April 2010.

Accordingly, the following overarching principles will have to be enshrined in any agreement of the UNFCCC bodies:

1. All policies, plans and programmes related to climate change must ensure the collective human rights of indigenous peoples, securing their rights to their water, lands and territories, forests, and all other resources including carbon, in accordance with international human rights obligations and instruments. Indigenous peoples' rights to self-determination must be recognized and respected in all climate change related policies, initiatives and actions.
2. The full and effective participation of indigenous peoples, through representatives of their own choosing, must be ensured in all processes, initiatives and actions related to climate change. All legislation, policies, plans, and programmes should include indigenous men, women and youth equally.
3. Indigenous peoples' right to free, prior and informed consent (FPIC) should be guaranteed during all stages of all processes, policies, initiatives and programmes related to climate change, including formulation, adoption, design, planning, implementation and Monitoring, Reporting and Verification (MRV).
4. The interdependent and spiritual relationship of indigenous peoples with their ancestral lands, territories, forests, water and other natural resources, as well as their traditional knowledge and practices, should be recognized, promoted and respected, as fundamental contributions to address the climate crisis.

On the Interim REDD Plus Partnership, indigenous peoples are disappointed by their lack of representation and that of civil society. Indigenous peoples who live in and have historically managed and protected the forests must be involved in any negotiations or bodies that deal with REDD and forests. If the Interim REDD Plus Partnership is to have legitimacy, it must ensure the full and effective participation of indigenous peoples and it must recognize their rights and their historical role in the protection and sustainable use of forests.

We reiterate our call for states to come forward with a legally binding agreement at COP 16. We cannot afford a repetition of Copenhagen and we expect the full cooperation of all Parties. 



SHOWCASING INDIGENOUS PEOPLES' TRADITION ON RESOURCE MANAGEMENT

By Marissa Maguide-Cabato and Grace Balawag



From June 2009 to June 2010, Tebtebba, together with indigenous partner organizations, implemented the project “Ensuring the Effective Participation of Indigenous Peoples in Global and National REDD Processes.”¹ Project activities were conducted collectively and participatory process was given premium in order to guarantee the over-all achievement of the project objective of ensuring the effective participation of indigenous peoples in local and global REDD processes.

One of the main strategies of the project was to undertake demonstration activities in three partners in Indonesia, Nicaragua and Kenya. These activities were designed to build on the traditional knowledge and capacities of indigenous peoples and to highlight that the remaining forests can be sustained

by supporting, strengthening and enhancing indigenous peoples’ forest conservation and natural resource management, along with the protection and respect of indigenous peoples’ rights to their forests, lands and resources. Hence, education and capacity building activities, documentation or case studies on traditional forest resource management and resource mapping were among the activities undertaken.

In support of project partners and with the view of promoting mutual learning in the implementation process, visits to these demonstration sites were conducted by the Tebtebba Climate Team. These visits served as a first-hand learning process through interaction and integration with the local project staff, community leaders and members.

THE DAHAS: AN INTEGRATED RESOURCE MANAGEMENT SYSTEM OF THE DAYAKS IN INDONESIA

Last November 21-28, 2009, Tebtebba's Climate Team undertook a community visit to the project demonstration area in Indonesia. The visit commenced with a partners' meeting and workshop with ID and AMAN² to discuss and firm up their implementation plan. This gave the team the opportunity to gain more insights on how our partners work and the depth of their work towards the revitalization and restitution of the Dayak cultural heritage especially in these two villages. They have been working in these communities for more than 10 years now.

The team was able to visit only one of the demo areas, which is the village of Tanjung, due to time constraints and geographical factors. To reach the village of Tanjung, one has to traverse a long distance through rough road from Ketapang City, West Kalimantan Province in the island of Borneo. The team was on the road longer than the regular four-hour drive due to rainy that made the road much harder to traverse.

A focus group discussion with the different leaders and elders of the village was arranged where the team was able to introduce the project collaboration among Tebtebba, ID and AMAN. Here, the team was able to get affirmative response that such collaboration would be helpful for them. Moreover, they shared most of the local situation, especially the challenges confronting them with respect to their rights and resources. This activity, including the informal conversations, likewise served as a venue for generating initial data on traditional knowledge, practices and customary governance in forest or resource management especially on the concept of "*dahas*" which is one of the focus of the case study. The concept of *dahas* refers to a family/clan-based integrated traditional forest management.

We were then introduced to several *dahas*, particularly to *Dahas Tomonang* and the forest revival pilot project of AMA-JK. Going to the *dahas* area—where we walked through a swampy, water-logged forest of hard wood, rubber and fruit trees—was the highlight of the visit because it facilitated deep understanding on how the local indigenous communities sustained and protected their forest since time immemorial. Accordingly, their forests serve as their legacy for the future generations that are sustained through local wisdom or indigenous resource management and practices.

Dahas Tomonang has been in existence for more than 50 years as can be proven by the size or growth of various species of trees. It has a mix of indigenous hard wood species, rubber trees, and fruit trees of durian, rambutan,

INDONESIA
COMMUNITY VISIT



*To reach the *dahas* area, one has to pass thru swamps and then cross the river via an improvised wood and bamboo bridge.*



Rambutan

mango and other local fruits, which serves as supplemental source of income for the community. Swidden farms of rice, rootcrops and vegetables are integrated in the whole ecosystem. These also serve as buffer areas from forest fires between the dahas area and the sacred forest area. One of the traditional sources of income is the gathering of rubber sap from rubber trees within the dahas which are done every morning and then processed for selling to the market.

The pilot project of AMA-JK aims to revive the practice of dahas in the village because it is observed that such practice has been deteriorating due to the entry of *sawit* or palm plantations in the area. The project area is an 8-hectare land donated by the village and is now being developed for dahas. This is part of the forest area that was totally deforested due to forest fires in the past years and is adjacent to a newly-planted palm oil plantation. It is also being developed as a demonstration project site for agriculture production and for the promotion of the traditional dahas practice in forest management.

The project is being pursued to serve as a model for a new *pendahas* (dahas area). At the same time, this also serves as an intervention for their campaign against the expansion of palm plantation and the entry of extractive mining and logging in their land. This project will also help motivate other community members to revive and strengthen the traditional dahas practice in managing their forests and other resources, in the exercise of their self-determined development.



En route to Tanjung through a muddy road (middle left). Office of the AMA-Jelai Kendawangan in Tanjung (top right) where folks meet for official and social activities.

THE DIPLOMA COURSE: AN INTEGRATED APPROACH FOR EDUCATION, ADVOCACY AND RESEARCH IN THE TASBA PRI TERRITORY IN NICARAGUA

CADPI³ serves as the lead partner of Tebtebbba for the project in Nicaragua, in cooperation with local territorial and communal assemblies and directive boards, as well as the regional university (URACCAN). The selected demonstration project site is the Territory of Tasba Pri that is part of the Municipality of Puerto Cabezas or Bilwi under the Regional Autonomo Atlantica Norte (RAAN). The regional autonomous government has achieved legal autonomous political status for the past 15 years. It has developed its legal framework and is working for the demarcation and titling of the whole regional territory that includes the 29 communities of Tasba Pri Territory.

Tasba Pri territory is characterized as an area with multi-ethnic and multi-cultural population, where the indigenous Miskitus live with the mestizo ethnic group. It has its own territorial organization led by the Union of Tasba Pri (UCOTAP) as the territorial assembly. The UCOTAP elects the Territorial Development Directive Board that coordinates activities at the territory and plans the comprehensive development of all the communities. Each of the communities has a Communal Assembly, the highest decision-making authority in these communities, and a Communal Directive Board. However, there is insufficient representation of women in these assemblies. Eight of the 29 communities of Tasba Pri form part of the demonstration area. These communities have a total population of 8,484, majority of whom are the Miskitu indigenous peoples. The minority mestizos, who are migrants from the Pacific area, on the other hand now live in four of the communities.⁴

The visit by Tebtebbba's Climate Team was held from February 12-17, 2010. Upon arrival in Bilwi, the team attended an orientation meeting where the national and the autonomous regions' situations were shared. This gave the team an overview of what to expect in the subsequent days of the visit. The rest of the day consisted of a visit to the RAAN Regional Council, the Executive Authority Office, a fishing community, a local television channel, and finally, to the Hotel Liwa Mairin, another CADPI-managed hotel aside from Julie Kain Casa Museo which serves as CADPI's project for sustainability.

Prior to the trip to the demo community, the team met with Mr. Carlos Jose Aleman, the President of the Regional Council of RAAN. Mr. Aleman shared his insights on their historical struggle for autonomy. He also discussed the current situation facing the autonomous regions, including the council's plans

NICARAGUA
COMMUNITY VISIT



Meeting with the members of the Kuakuil II community at the local church.



Interview with Carlos Jose Aleman (left), the President of the Regional Council of RAAN.



On the way up to Cierra Miramar.



Passing through a dense area into the heart of the forest.



The nursery which serves as the tree seedling bank for reforestation activities.



Huge trees toppled by Hurricane Felix in 2007.

and programs.

This was then followed by a 4-hour drive to Sahsa, the center of Tasba Pri Territory, where the team was met by the President of UTOCAP, Mr. Waldo Muller.

The main activities in the demo area consisted of a visit to Cerra Miramar, several meetings with the participants of the Diploma Course on Indigenous Peoples and REDD (Reducing Emissions from Deforestation and Forest Degradation) and community visits to Kukalaya, one of the eight communities, and the case study area, Kuakuil II community.

The Diploma Course is an integrated strategy to effectively strengthen the capacities of indigenous peoples in the demo areas focusing on the three components of the project—education and information, research and documentation and advocacy. The course was held from January to May 2010, with selected 5-6 participants from each of the eight communities in Tasba Pri. The participants were selected by the communal assemblies with a fair selection for both men and women participants from the community leaders, elders, and youth. One per community was selected as a communicator who leads in the education activities on the community level. The Diploma course was divided into modules which was taught in one week of classes. Trainors provided assignments to be done by participants in the next three weeks. Reports by each group on their assignments were presented for discussion and peer evaluation before tackling the next modules in the next session.

The hike going up to Cerra Miramar, which is the watershed forest of several communities in Tasba Pri territory, was exhausting. However, the watershed served as the window to how traditional forest resource management was being practiced by the Miskitu community. The forest is the reforestation project area of the Tebtebba-CADPI project because this was greatly affected by Hurricane Felix in 2007. It also served as venue for a sharing session related to the customary governance and management of the forests under the general assemblies and directive boards of the Tasba Pri territory and the Sahsa community.

The several meetings with the participants of the diploma course coming from Sahsa, Kukalaya and Altamira communities provided insights on how the diploma course broadened their knowledge and understanding of the issues and concerns in relation to climate change and indigenous peoples' rights. More importantly, by becoming communicators, educators or researchers in their own communities, the course has, according to them, also enriched their lives.

Finally, the visit to the case study area, the Kuakuil II community, was an opportunity to meet with the community leaders, elders and participants of the

diploma course. The meeting became a focus group discussion that centered on the history and the traditional resource management of the community. It included a discussion on the policies that are heavily anchored on the policies crafted by the communal assembly. This then ended with a hike to the foot of the communal forest where the team was able to pass through the community's designated agricultural areas and tree seedling nursery for reforestation. The community is host to the biggest forest area within the Tasba Pri territory.

THE LOITA NAIMINA ENKIYIO FOREST: GATEWAY TO UNDERSTANDING THE MAASAI'S SUSTAINABLE FOREST RESOURCE MANAGEMENT IN KENYA

The Mainyoto Pastoralists Integrated Development (MPIDO) serves as Tebtebba's country partner for the implementation of the climate change capacity building project in Kenya, together with the Loita Development Foundation (LDF), the Council of Elders, the *Oloiboni* and the members of the Loita community at the local level.

The demonstration area is the Loita community in the Narok District, South of Kenya where the *Loita Naimina Enkiyo* Forest is situated. Loita Forest is located between the Mara and Serengeti plains and the forests of the western escarpment of the Great Rift Valley. The forest is one of the few unclassified and largely undisturbed indigenous forests in Kenya. It is one of the traditionally-managed forests by the Maasai indigenous communities whose well-conserved state is attributable to their strong and vibrant traditional practices.⁵

The visit of Tebtebba's Climate Team to the Loita community on February 21-28, 2010 was as memorable and educational as those with the other project demonstration areas. The team was able to witness and learn from the Maasai's very well-entrenched rich culture and socio-economic life. The Maasai are considered as "traditional knowledge holders and practitioners" since time immemorial.

A meeting-orientation in MPIDO's office was held where the team was able to meet the rest of the staff. After the meeting, the team proceeded to Loita, traveling for almost 10 hours, passing through the vast Maasai land and encountering various herds of animals along the way. In the community, the first priority of the team was to familiarize with the community. The team was introduced to the key people and local

KENYA
COMMUNITY VISIT

MPIDO



Meeting with the high school principal (left) in the Loita Community.



Herd of goat, one of the many livestock domesticated by the Maasai.



Courtesy call and interview with the Oloiboni on traditional forest management.

institutions such as the Loita High School, Health Center, the *Oloiboni* and the Council of Elders. A sharing was then held on the objectives of the project collaboration and the local situations.

The visit to the *Oloiboni* is of significance to the visit and to the project. This is because the *Oloiboni* is highly regarded as the spiritual leader and adviser of the Council of Elders. He approves all ceremonies and rituals involving the community and the age sets⁶ or age groups in the community, the location of the *emanyatta*⁷ among other community rituals, among others.

The meeting with the 22 members of the Council of Elders, on the other hand, revolved on the discussion on the project, especially the case study in relation to traditional forest/resource management, the role of women and age-sets/groups, and how this is transmitted to the younger generations. The Council of Elders served as key informants for an initial data gathering for the case study. Likewise, the meeting served as a follow up consultation regarding the project implementation.

Capping the first day's activities was the visit to the *emanyatta* which is set up every 10 years. One circular-shaped village has a total of 140 families while the other is composed of 139 families. The villagers live in the *emanyatta* for 6 months. During this period, the age set/group of warriors are trained to survive in the forests; they also serve as forest guards. The *emanyatta* was constructed in December and this will be dismantled on the month of May wherein performances and rituals mark the end of the initiation period.

In addition to the visit, the Local Research Training was also conducted for two days. Relative to the capacity building objective of the project, this training will prepare the local researcher to conduct the case study and learn skills that they can use. This capacity building activity is conducted with a long term view that indigenous peoples should be capacitated to undertake their own researches based on their priorities.

This training was made possible through the team work among MPIDO, LDF, Tebtebba, and Dr. Maghenda, a natural science professor from Narok University.⁸ Fifteen participants attended the training that consisted of inputs on the basic framework and orientation on the research, the research process, concepts of traditional forest resource management by Dr. Charles Saitabau,⁹ and workshops. During the training, participants formulated the research problem and objectives as well as the methodologies to be used in data gathering. The training's main output was the research plan that will guide them in the implementation of the case study.



The Basic Research Training attended by the local indigenous researchers.

Part of the training was a visit to the Loita Forest itself, wherein the team felt the pride among the participants for a well-managed forest—pride for their source of livelihood and the source of their very existence. A side trip to the Maasai Mara National Reserve was then held where the team saw the richness of the biodiversity of the Maasai territory.

Back in Narok, an evaluation meeting was arranged with MPIDO after the community visit where our general observations were shared. The team shared their experiences with previous demonstration project visits. There were similarities due to the existence of common indigenous peoples' worldviews, concepts and values but there were, at the same time, differences on the strength and level of traditional knowledge and practices on forest/natural resource management. It was also observed that the Loita Maasai indigenous peoples have maintained their very strong spiritual relations and culture-based traditional knowledge and practices in sustaining and protecting their lands, forests and natural resources. This is also true with respect to securing various benefits and services from their forests and other resources. Through their customary practices and performances, they were able to transmit the knowledge to the younger generation through the age sets and through their own indigenous socio-cultural institutions. Customary governance through the *Oloiboni* and the Council of Elders is still strong. 🌳



Demonstrating traditional knowledge on forest flora and fauna.

Endnotes:

¹ This 1-year project was funded by the Norwegian Climate and Forest Initiative. The indigenous partners in six countries are the following: CADPI, Nicaragua; CHIRAPAQ, Peru; Lelewal, Cameroon; MPIDO, Kenya; NEFIN, Nepal; AMAN and ID, Indonesia; and CERDA and CSDM, Vietnam.

² The project demonstration activities in Indonesia are being implemented by Institut Dayakologi (ID) and the Indigenous Peoples Alliance of the Archipelago or AMAN through their local chapters in West Kalimantan and Jelai Kendawangan District (AMA-WK and AMA-JK). This is undertaken with the village members of Tanjung and Pendaun, which are the specific demonstrations areas located in Ketapang, Pontianak, West Kalimantan.

³ Centro Para La Autonomia Y Desarrollo De Los Pueblos Indigenas or Center for Empowerment and Development of Indigenous Peoples.

⁴ From the report of Dennis Mairena, CADPI.

⁵ From the reports of Stanley Kimaren, MPIDO.

⁶ Age-sets or age grades are the basic Maasai political and social structure. These apply primarily to men; women automatically become members of the age-set of their husbands. Under this system, groups of the same age (give or take five years or so) are initiated into adult life during the same period. The age-set thus formed is a permanent grouping, and lasts throughout the life of its members. They move up through a hierarchy of grades, each lasting approximately 15 years, including those of junior warriors, senior warriors, junior elders and senior elders, who are the ones who make decisions affecting the whole tribe. <http://www.bluegecko.org/kenya/tribes/maasai/agesets.htm> (accessed July 21, 2010).

⁷ A temporary ceremonial village used for rituals by age sets/groups. Temporary huts/houses are constructed where the households stay for six months and are dismantled at the end of the 6-month period after the performance of rituals. The households then return to their original homes in their own homesteads. The huts/houses are made of cow dung and tree branches and these are arranged in two circular-shaped villages.

⁸ Narok University is also a partner of MPIDO.

⁹ A Maasai and a member of the Loita Development Foundation. He is also the co-author of the book on "Ethnobotany of the Loita Maasai: Towards Community Management of the Forest of the Lost Child Experiences from the Loita Ethnobotany Project," n.p., 2001.

TEBTEBBA CONDUCTS GLOBAL TRAINING OF TRAINORS ON CLIMATE CHANGE, REDD+ AND INDIGENOUS PEOPLES

By Eleonor Baldo-Soriano



This TOT is part of Tebtebba's NORAD funded project: "Ensuring the Effective Participation of Indigenous Peoples in Global and National REDD+ Processes."

Tebtebba conducted a global Trainers' Training (TOT) for the Training Course on Climate Change, REDD+, and Indigenous Peoples from January 8 - 10, 2010 in Baguio City, Philippines. The TOT was attended by project partners from Asia, Latin America, and Africa. Representatives from some indigenous organizations in the Philippines were also invited to participate.

The primary goal of the TOT was to enhance the knowledge, skills and attitudes of the participants on training management toward the effective implementation of the training course. Specifically, at the end of the TOT, the participants were expected to assess the status of indigenous peoples' advocacy on climate change focusing on the gains and ways forward after the Copenhagen meeting; to further improve the existing training modules; to improve skills in designing, implementing and evaluating a training; to gain insights and tips on how to improve facilitation skills; and, finally, to be able to plan immediate actions for national or sub national training activities.

To kick off the TOT, an orientation and dinner was conducted on the night of January 7. Ms. Victoria Tauli-Corpuz, Executive Director of Tebtebba and Chairperson of the UN Permanent Forum on Indigenous Issues, welcomed the participants who were mostly first-time visitors to the mountain city of Baguio, originally home to the Ibaloi indigenous peoples of Benguet. A total of eight participating countries, including Bangladesh, Cameroon, Indonesia, Kenya, Nicaragua, Peru, Vietnam, and the Philippines, were acknowledged during this orientation.

For the next three days, various activities were conducted in line with the objectives set and expectations expressed by the participants. On January 8, Ms. Victoria Tauli-Corpuz presented an "Assessment of COP 15 in Copenhagen: Gains and Ways

Forward.” Ms. Tauli-Corpuz shared that the climate talks in Copenhagen was frustrating and dismal and there was still a need to strengthen unities between developing countries. Indigenous peoples who were present in Copenhagen did their best to influence the negotiations. They were able to introduce texts, with the support of governments, on the UN Declaration on the Rights of Indigenous Peoples (UNDRIP), their effective participation and recognition of their traditional knowledge and practices. But the bigger challenge was how to continue the work for this year in preparation for COP 16 in Mexico this 2010.

Also, the greater challenge is how to do the work locally. How can a model be developed for low carbon/no carbon economy without impinging on survival, especially in the context of developing countries? This challenge gives the reason on why we are continuing what we are doing now. At the community level, strategies to manage tools, such as the UNDRIP, need to be devised so that indigenous cultures and communities can continue to exist. She reiterated that our task is to continue strengthening our communities; and as trainers, their role is to provide information and knowledge for indigenous peoples to arrive at informed decisions.

In the afternoon, an optional buzz session on the Social Dimensions of Climate Change was conducted to respond to the need of those who are still starting in the field of climate change. Concepts on mitigation, adaptation, vulnerability, resilience, and others were discussed.

The second day was spent on the skills for facilitation. It was very interesting and dynamic as preselected participants tested the activities and methodology presented in the training manual. This also allowed for a deeper look into the content of the module on REDD+. It also served the purpose of diagnosing and evaluating the facilitation skills of the participants.

After impressive presentations by Vu Thi Hien (CERDA, Vietnam), Pasang Sherpa (NEFIN, Nepal), Stanley Kimaren Ole Riamit (MPIDO, Kenya) and Mrinal Kanti Tripura (Maleya, Bangladesh), Dean Raymundo Rovillos, the main facilitator, delivered a lecture/discussion on basic skills and facilitation. To cap the day, Ms. Grace Balawag of Tebtebba's Climate Change Team, gave a presentation on the Ecosystems Approach.

On January 10, the participants tackled skills on how best to present ideas. This was important, recognizing that many of the participants will not only be dealing with grassroot activities but with technocrats and academicians at the regional and national levels, as well. The focus was how best to maximize the use of the PowerPoint; and just like the day before, participants were pre-selected to do demonstrations on how they would present their ideas. Dean Rovillos demonstrated and lectured on “Guidelines on Oral Presentation and Tips on Designing a PowerPoint



Presentation.” Jeannette Aboah (AGEFO-BAKA, Cameroon) was effective in expressing her thoughts and knowledge on the domestication of forest plants as a means of adaptation to climate change. Allan Delideli (SILDAP, Philippines) provided a notable PowerPoint presentation on food security. A lively critiquing session followed.

In the afternoon, the participants engaged in a planning session, also providing recommendations and suggestions to effectively conduct the training in view of their national and local contexts. Among the activities suggested include: further support on popularization techniques for education materials; linking with the academe to possibly include climate change and REDD+ within the curriculum; coming up with mechanisms for exchange and feedback; further training on negotiations; translation and localization of materials; dissemination; and more discussions on REDD+ especially on the national level.

The participants also shared their most significant learnings before the TOT ended. All were thankful of the opportunity to participate. A number of participants, including Hien, Senjuti Khisa (Maleya, Bangladesh), Khim Prasad Ghale (ANIJ, Nepal), Maribeth Bugtong (Tebtebba, Philippines), Eric Salankat Sonkoi (LDF, Kenya), Allan, Arifin Monang Saleh (AMAN, Indonesia), Rizal Mahfud (AMAN, Indonesia), Eusebio Ivan Barrow (CADPI, Nicaragua), and Waldo Muller Lacayo (UCOTTAP, Nicaragua) shared that what they learned from the training has given them confidence and motivation on how to develop their own training plans, implement a training in the community, and be able to multiply themselves, committing to share their enhanced knowledge on Climate Change and REDD+.

Ibrahim Njobdi (Lelewal, Cameroon), Stanley, Samuel Anongos (CPA, Philippines), Imelda Tabiando (CDPC, Philippines), Pasang, Luzmila Isabel Sosa Sanchez (CHIRAPAQ, Peru), Mrinal, and Luong

Thi Truong (CSDM, Vietnam) appreciated how participation in the training has enriched their knowledge and skills on facilitation. Krissusandri Gunui (Institut Dayakologi, Indonesia), Rogeleth Amon (CEC, Philippines) and Ronie Balong (SILDAP, Philippines) recognized the necessity to continue understanding the issues and to do further work in the communities.

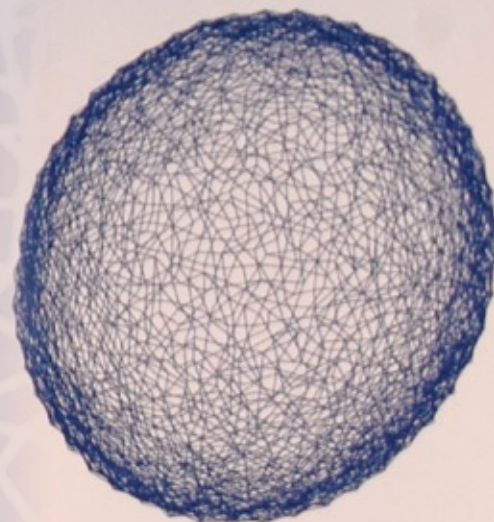
Jeanette appreciated how the ice breakers and the friendly atmosphere allowed her to be involved even with the language barrier. Otis Plazaola (CADPI, Nicaragua), on the other hand, expressed gratitude for what is one of the key elements that allowed the TOT to finish successfully—that

participants shared their knowledge.

The 3-day TOT was concluded with closing remarks from the facilitators and from Ms. Ellen Dictaan-Bang-oa of Tebtebba, who also acknowledged the great support that the Tebtebba staff has provided to make the TOT possible. She encouraged the participants to continue working as one, building stronger solidarity as indigenous peoples, especially in light of great challenges such as that posed by climate change. 🌱



The Copenhagen Climate Talks: IMPLICATIONS FOR INDIGENOUS PEOPLES' LOCAL ADAPTATION AND MITIGATION MEASURES*



COP15
COPENHAGEN

By Victoria Tauli-Corpuz and Lars Anders-Baer



* Excerpts from the paper submitted by the Special Rapporteurs Victoria Tauli-Corpuz and Lars Anders-Baers during the 9th Session of the UN Permanent Forum on Indigenous Issues held last 19-30 April 2010; UN Document No. E/C.19/2010/18.

The fact that indigenous peoples have survived climate changes which have taken place over thousands of years and that they continue to survive despite their high vulnerability is, in itself, a testament to their resilience and their tremendous capacity to adapt. However, that capacity is being challenged in the face of accelerating climate change and the grossly inequitable and unjust way such issues are addressed at the global and national levels.

A direct relationship exists between increasing resilience and decreasing vulnerability of indigenous peoples in terms of their control over their lands, territories and resources, the strength of their social relationships and cultures and the vitality of their

traditional knowledge systems, as well as their continuing practice of traditional livelihoods and natural resource management systems. Clearly, indigenous peoples' practical, respectful and spiritual connections to, and understanding of, their ancestral territories and ecosystems have ensured their resilience and continuing survival in the face of the adverse impacts of climate change and the efforts of colonialists to eliminate or assimilate them.

However, it is also this relationship with, and dependence upon, ecosystems that makes indigenous peoples highly vulnerable. The devastation wrought upon fragile ecosystems increases proportionally with increased emissions of greenhouse gases (GHG). Their vulnerabilities are further compounded by their disadvantaged socio-economic situations brought about by colonialism, continuing racism and discrimination and globalization processes which shape national economies into a "one-size-fits-all" unsustainable economic development paradigm.

The failure to reach agreement in Copenhagen is evidence that, unless equity and justice become the core principles underpinning the processes and substance of climate change negotiations, the solutions being proposed will not be enough to prevent impending climate-related catastrophes. Data show that Annex I parties to the Convention have fallen short in meeting their commitments, global temperatures are still rising and GHG emissions are still increasing. A climate-responsive and -sensitive sustainable development path, which is low-carbon or carbon neutral while allowing for pro-poor and ecologically and socially sustainable growth, cannot be achieved without putting equity and justice at the core.

Making adaptation a priority does not mean that indigenous peoples would not continue to undertake mitigation measures. That is an inherent part of their self-assigned roles as custodians and stewards of their lands. The sustainable use and management of indigenous peoples' ecosystems and the natural resources found therein, as well as their low-carbon or carbon-neutral lifestyles and livelihoods have contributed to the mitigation of climate change effects. Additionally, their successful struggles against the extraction of fossil fuels from their territories and against deforestation have kept carbon under the ground and in trees and soil. These are the most direct contributions of indigenous peoples to climate change mitigation, which unfortunately, are not accounted for and remain uncompensated.

Indigenous peoples' natural resource management practices are place-based, time-tested, climate-resilient, collectively managed, cost-effective and sustainable. The replication and upscaling of these practices, the recognition of the indigenous knowledge systems behind these practices and the provision of adequate support and incentives for these practices to continue should be ensured and integrated as part of global and national mitigation measures.



The imperative of enhancing the resilience of biocultural systems is generally understood and practiced by indigenous peoples not only as a part of their adaptation but also as a measure to strengthen mitigation of climate change effects. Indigenous peoples view the world as an interconnected whole, with any intervention in one area having a direct relationship with another area. However, adaptation cannot be sustained if mitigation is not effected; the capacity to mitigate is related to how people are adapting and making their ecosystems more resilient. The protection of indigenous peoples' right to their lands, territories and resources and their right to self-determination cannot be treated separately from their capacities in pursuing effective adaptation and mitigation measures. Thus, previous reports emphasized the need for adapting the human-rights-based and ecosystem-based approaches to adaptation and mitigation measures. Such approaches will be discussed in later sections of the present report.

Analysis of some documents on adaptation and mitigation issued before and during the fifteenth meeting of the Conference of Parties

The United Nations Framework Convention on Climate Change (UNFCCC) has organized expert workshops on the sharing of information on existing adaptation practices, experiences, needs, gaps, opportunities and constraints, as well as on the contribution of traditional knowledge to adaptation and local coping strategies for adaptation. One such workshop on adaptation planning and practices, held in Rome, from 10 to 12 September 2007, identified gaps and needs in stakeholder engagement and planning instruments. The workshop acknowledged that traditional knowledge and practices which are the result of longterm adaptation to existing climatic conditions could contribute to developing adaptation planning and practices.

During intersessional meetings in 2009 and at the 15th meeting of the Conference of Parties (COP) in Copenhagen, the draft decision¹ negotiated by the Adaptation Working Group on Further Commitments for Annex I Parties under the Kyoto Protocol (AWG-KP), at its 10th session, in Copenhagen, from 7 to 15 December 2009, states the following concerning the Parties:

Affirms that enhanced action on adaptation should be undertaken in accordance with the Convention and the provisions thereunder; follow a country-driven, gender-sensitive, participatory approach to adaptation; be based on and guided by the best available science, traditional knowledge, as appropriate, and good governance and mutual accountability, with the aim of integrating adaptation actions into relevant social, economic and environmental policies.

While there is no specific reference to indigenous peoples in the draft decision on enhanced action on adaptation, the issues are still relevant to them. Adaptation processes are basi-



cally local, as the direct impacts of climate change are felt locally. Responses should be tailored to meet the specific needs of the communities affected and the specific characteristics of their ecosystems. Assessments of key vulnerabilities of key regions and communities and the differentiated consequences of climate change for different social groups within communities are components of adaptation. It is crucial therefore that indigenous peoples take part in the development, implementation and monitoring of national adaptation programmes of action, national communications and technology needs assessments. Adaptation measures which are undertaken autonomously by indigenous peoples should be integrated into national adaptation plans and supported by Governments and the donor community in the form of finance, technology, policy reforms and development. Enhancing their capacities and local empowerment, as well as building on traditional knowledge and expertise are essential elements of long-term adaptation strategies.

Indigenous peoples in various parts of the world are using their traditional knowledge to undertake their own impact assessments of their vulnerability to climate change and identifying a range of responses to adaptation. Such assessments help indigenous peoples to design appropriate adaptation and response strategies and influence policies at the national and global levels. These initiatives are undertaken because of the concern that the existing frameworks used for assessing impacts of climate change and mitigation measures and the development of adaptation strategies do not recognize or integrate indigenous worldviews, epistemologies, knowledge and practices. Indigenous peoples have used their observations of the natural environment in such ways that the behavior of plants and animals, as well as clouds, mist and wind is used to make weather forecasts, determine the best time to plant crops and prepare for impending disasters. More conscious efforts should be made to combine indigenous traditional knowledge with modern science for the purposes of adaptation and mitigation.

One of the weaknesses in climate change reports is the inadequate analysis of the social impacts of climate change, which includes the negative impacts of some adaptation and mitigation measures on indigenous peoples. In the UNFCCC, the Parties are looking at the potential economic and social consequences of climate responses. Very little is said about the consequences of some renewable energy projects, such as mega-hydroelectric dams, on indigenous peoples, for instance. In order to address this gap, the UN Permanent Forum on Indigenous Issues (UNPFII) chose as the special theme for its 2007 session: "Climate change, biocultural diversity and livelihoods: the stewardship role of indigenous peoples and new challenges."



Agreements reached on reducing emissions from deforestation and forest degradation (REDD-plus)² and the ways forward

Another draft decision which was consolidated in Copenhagen is referred to as REDD-plus.³ The Ad Hoc Working Group on Long-Term Cooperative Action under the Convention (AWG-LC) is the main body under which REDD plus was discussed and negotiated. The findings of the IPCC Fourth Assessment Report, that deforestation is the source of 17 to 20 per cent of the total carbon emissions and that there is more carbon in the world's forests than in the atmosphere form the basis of REDD-plus. In addition to the IPCC report, another publication⁴ on the economics of climate change had earlier highlighted that reducing emissions caused by deforestation and forest degradation was a cost-effective approach to mitigation.

It is important to note that the REDD plus draft decision, negotiated before and during the 15th meeting of the COP, is the only such material to contain references to the rights of indigenous peoples and the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP), as well as the need to ensure indigenous peoples' full and effective engagement and to recognize the importance of their traditional knowledge. Methodological guidance for drafting REDD plus was rendered by the Subsidiary Body for Scientific and Technological Advice (SBSTA)⁵ in order to ensure the full and effective engagement of indigenous peoples and local communities. Owing to the sustained efforts of indigenous peoples since the UN Climate Change Conference held in Bali, Indonesia, in 2007, there have been several achievements: indigenous peoples have become actively engaged in the REDD plus process and links have been established with Governments and NGOs that are keen to have REDD plus included in the agreements reached at UN climate change conferences.

These developments are groundbreaking. Never before in the history of the UNFCCC process has any document referred to human rights much less indigenous peoples' rights. Whenever indigenous peoples raised the issue of rights in the past, they were told that the UNFCCC is concerned with reducing GHG emissions—not about rights. During the meeting of the previously mentioned Subsidiary Body at the time of UNFCCC in Poznań, Poland, in 2008, when indigenous peoples and supportive Governments were asserting that the UNDRIP should be included in the decision, the Parties said that such policy issues should be addressed by the AWG-LCA. However, because REDD plus is about tropical forests and, as the last remaining forests are found mostly in indigenous peoples' territories, the assertion of these facts left the Parties with no choice but to acknowledge indigenous peoples' rights.



It took tremendous effort from indigenous peoples, under the umbrella of the International Indigenous Peoples Forum on Climate Change and with the help of supportive Parties and NGOs, to get their point across. The paragraphs which are no longer in brackets (except for a few words) and which are operational in nature, are as follows:

2. *Further affirms* that when undertaking activities referred to in paragraph 3 below, the following safeguards should be [promoted] [and] [supported]:

...

(c) Respect for the knowledge and rights of indigenous peoples and members of local communities, by taking into account relevant international obligations, national circumstances and laws, and noting that the General Assembly has adopted the United Nations Declaration on the Rights of Indigenous Peoples;

(d) Full and effective participation of relevant stakeholders, including in particular indigenous peoples and local communities in actions referred to in paragraphs 3 and 5 below;

(e) Actions that are consistent with the conservation of natural forests and biological diversity, ensuring that actions referred to in paragraph 3 below are not used for the conversion of natural forests, but are instead used to incentivize the protection and conservation of natural forests and their ecosystem services, and to enhance other social and environmental benefits.

An additional paragraph identifies further approaches to be taken:

6. *Requests* developing country Parties when developing and implementing their national strategy or action plan, [or subnational strategies] to address, inter alia, drivers of deforestation and forest degradation, land tenure issues, forest governance issues, gender considerations and the safeguards identified in paragraph 2 above, ensuring the full and effective participation of relevant stakeholders, inter alia, indigenous peoples and local communities.

In Copenhagen, the Subsidiary Body completed the programme of work that it had started in Poznań concerning the agenda item entitled “Reducing emissions from developing countries: approaches to stimulate action.” The result was a draft decision on methodological guidance for activities relating to REDD-plus.⁶ The portions of the text which are relevant for indigenous peoples are as follows:



Recognizing the need for full and effective engagement of indigenous peoples and local communities in, and the potential contribution of their knowledge to, monitoring and reporting of activities relating to decision 1/CP.13, paragraph 1 (b) (iii).

...

1. *Requests* developing country Parties ...

(a) To identify drivers of deforestation and forest degradation resulting in emissions and also the means to address these;

...

3. *Encourages*, as appropriate, the development of guidance for effective engagement of indigenous peoples and local communities in monitoring and reporting.

That draft decision is an improvement on what had emerged in Poznań because it uses the term “indigenous peoples” instead of “indigenous people.” However, it still falls short of what indigenous peoples had proposed: (a) mentioning the relevance of the UNDRIP in developing methodologies on REDD plus; and (b) the full and effective engagement of indigenous peoples should not be limited only to monitoring and reporting but should also include engagement in the design of REDD plus, as well as its implementation. Another proposal calls for the holding of a workshop for experts to discuss the guidance model for effectively engaging indigenous peoples and local communities. There should be a concerted effort on the part of indigenous peoples and their supporters to push for organizing such a workshop as this would furnish an opportunity to elaborate further what effective engagement means and how it should be carried out.

Many indigenous peoples who have been influencing the REDD plus negotiations believe that, while there are many risks and perils in REDD if it is implemented incorrectly, it is still important to be engaged in the process because this is an area where the direct link between rights and climate change solutions is very obvious. The main slogan of the indigenous peoples’ caucus was “No Rights no REDD.” Unless rights and equity are integrated in the design, implementation and monitoring of REDD plus it is bound to fail.

There are many serious concerns about REDD because of the way in which it was originally conceived and the way it is being shaped into part of the carbon trading mechanism, which Annex I parties could use to meet some of their obligations under the Kyoto Protocol. One concern is that, instead of cutting back their GHG emissions on the home front, the Annex I parties would just buy cheap forest carbon credits from tropical developing countries which are implementing REDD plus. This would reduce the pressure on Annex I parties to cut their own emissions. Therefore, the Annex I parties could continue



with business-as-usual which, in the end, would not result in any substantial cuts in emissions. If forest carbon becomes part of the carbon market, speculative or hedging activities ("subprime carbon") would be facilitated. The experience with the global financial and economic crisis, which was spurred by financial liberalization and deregulation in the financial sector, demonstrates what could happen to the global carbon market. This is why there is a strong preference that forests should not be used as offsets.

There is a long history of violation of the tenurial rights of indigenous peoples to their forests and resources and of the mismanagement of forests by developing countries. The forest laws and forestry master plans of most nation States were likewise designed to give full control and ownership of the forests to the State, totally ignoring the fact that many of these forests are collectively owned and managed by indigenous peoples. Many forest-protection efforts failed because forest-dwelling and -dependent indigenous peoples were excluded and their tenurial rights to their forests and forest resources were not respected.

Good forest governance is another key element for the success of REDD-plus. It is known that, in most tropical forest countries, corruption is most intense in the forestry sector. Part of good governance involves recognition of the rights of indigenous peoples to their forests and the resources therein.

Addressing the drivers of deforestation, such as destructive logging, infrastructure development and the conversion of forests into agribusinesses or extractive industries (oil, gas, minerals), has tremendous implications in terms of actions and policy reform. The people behind these drivers are usually the most economically and politically powerful players within and outside a country. Thus, it was significant that the REDD plus documents contained text that stressed the need to identify drivers of deforestation and forest degradation, as well as ways to address these issues.

Indigenous peoples who are engaged in the REDD plus process at the global, national and local levels are not oblivious to the actual and potential perils and realities. It is precisely these sad experiences of State and market mishandling of tropical forests and discriminating against indigenous peoples that compelled them to assert that they should have a major say in how REDD plus should be designed, implemented and monitored. Their resolve to ensure that safeguard mechanisms and respect for the rights of indigenous peoples are made an integral part of the REDD plus agreement has met with success, so far, judging from the previously cited draft text. Many indigenous peoples just refuse to be victims any more. They have their own agency and in the face of all the problems they face, their options range from non-participation to active participation or engagement. In the case of REDD, some are actively engaged in helping to shape its design and others are involved mainly in critiquing the



agreement. Both approaches are useful and demonstrate the operationalization of the right to self-determination.

Yet, there is a long way to go in relation to how these aspects will be translated into action in the global and national arenas. The issues that remain unresolved by the 15th meeting of the COP relate to the scale of implementation (acceptance of subnational implementation and monitoring), whether REDD plus is part of the nationally appropriate mitigation actions or the low GHG emissions strategies; whether it is part of the measuring, reporting or verifying measures for the support furnished by developed countries, or the commitment to those measures for REDD-plus activities and results-based actions in a phased approach; and whether the sources of finance will be from public funds, or from financial markets and private investments, or a combination of both.

The Copenhagen Accord,⁷ the highly critiqued outcome of the Copenhagen Summit, contains language which recognizes the crucial role of REDD and the need to enhance the removal of GHGs from the atmosphere by forests and to incentivize such actions through mobilization of funds from developed countries. The Accord also mentions including REDD-plus in the list of activities which need to benefit from scaled-up, additional, predictable and adequate funding.

While REDD-plus is recognized in the Copenhagen Accord, which links it with the issue of financing, it is clear that the agreement can work only within the context of broad, legally binding, ambitious overall global targets for emission reductions, primarily by Annex I parties and high-level voluntary commitments by developing countries that are now major emitters of GHGs. This does not mean, however, that indigenous peoples are abandoning the gains achieved so far. They should still build upon these gains in future negotiations.

Copenhagen Accord

There are very serious concerns about how the Copenhagen Accord came about, what it contains and what is missing from it. However, the real outcome of the Copenhagen Summit are the draft texts prepared by various working groups. After the United Nations Conference on Climate Change in Bali, Indonesia, in 2007 and the adoption of the Bali Action Plan, the AWG-LCA started working through a multilateral process leading up to the time of the Copenhagen Summit. There was considerable progress in the previously mentioned AWG-LCA but not in the AWG-KP. The two-track approach defined under the Bali Action Plan involves the holding of parallel negotiations in the two ad hoc working groups. After many hours of meetings, the two working groups produced drafts that have been prepared during their negotiations.



One of the major disagreements between Annex I and non-Annex I parties involves the legal form of the Copenhagen outcomes. Since the time of the Bali Conference, the Annex I parties wanted to eliminate the Kyoto Protocol and replace it with a new, single legally binding agreement which would include the United States and major emerging economies, namely Brazil, China, India and South Africa. The Group of 77 and China, on the other hand, wanted two legal outcomes: an amended Kyoto Protocol, which would contain commitments of Parties for a second commitment period and a package of UNFCCC COP decisions from the negotiations of the AWG-LCA, which would include comparable, legally binding emission cuts from the United States.

The draft accord was not accepted by consensus at the 15th meeting of the Conference of Parties and the Copenhagen Summit only “took note” of it but did not “adopt” it. The process of developing the Copenhagen Accord and the failed attempt to get it adopted has weakened the multilateral system considerably. Below are some implications of the Copenhagen Accord culled mainly from analyses of NGOs, such as South Centre,⁸ Third World Network, Friends of the Earth and Greenpeace, among others, and the views of the special rapporteurs.

- a. **Weakens multilateralism and the global climate policy framework.** The Accord lays the foundation for weakening the Kyoto Protocol as a multilateral treaty instrument for developed countries’ binding emission reduction commitments and the UNFCCC, as the primary multilateral treaty for global action on climate change. Those who pushed the draft accord say that it was not efficient for obtaining a global agreement negotiated by 194 parties; an alternative would be to bring together a few Parties and get them to agree first before getting that agreement adopted by the wider group. However, this approach would totally undermine multilateralism, which the United Nations stands for, and it would also weaken the global climate policy framework, which is owned by both developed and developing countries.
- b. **Bottom-up approach trumps the top-down approach.** The Kyoto Protocol sets aggregate emission targets which Annex I parties should collectively achieve; this is referred to as the “top-down approach.” Arrangements are made which determine the share of each party, together with a compliance system. The Copenhagen Accord would replace this arrangement with a “bottom-up” approach and a voluntary pledge-based regime. Each country could submit its own targets, without subjecting them to agreement by all Parties to the Convention. This approach would be the road towards letting Annex I parties evade their legal obligations under the Kyoto Protocol and allow them to set lower aggregate and individual targets, which later could be seen in their submission of targets at the end of January 2010 in completing the appendix 1 table of the Accord. The purpose of any global



regime, whether an environmental legal regime or a human rights regime, is to establish global or international standards to which members should adhere.

- c. **Ignored the science; did not establish an aggregate reduction target for global emissions; and did not include a road map to keep global warming below 2 degrees Celsius.** The Accord does not elaborate on how the 2 degrees Celsius global temperature target could be met and it does not mention the target of an atmospheric carbon dioxide concentration of 350 ppm. It also does not establish an aggregate midterm target (by 2020) for developed countries to cut their GHG emissions by 80 per cent, which is the baseline and reference point for their individual mitigation targets, and is consistent with the scientific position (of 40 per cent reduction from 1990 levels by 2020). Further, it failed to establish a long-term goal, such as the 80 per cent reduction by 2050.
- d. **Negated and redefined the principle of common but differentiated responsibilities and side-stepped the issue of climate equity and justice.** The UNFCCC and the Kyoto Protocol established that the mitigation actions of developing countries are contingent on the financing and technologies provided by the Annex I parties. The Accord ignored this aspect and established a new set of mitigation and measuring, reporting and verifying obligations for developing countries more stringent than the existing national communications for Annex I parties. Furthermore, it did not contain the comparability obligation negotiated under paragraph 1 (b) (i) of the Bali Action Plan, which would compel Annex I parties that are not Parties to the Kyoto Protocol to commit themselves to individual mitigation targets comparable (in figures, legal nature, time frames) to the commitments of the Parties to the Kyoto Protocol.
- e. **Lack of clarity on the sources and nature of financing and its management.** There is mention in the Accord of finances to support developing countries, but there is a lack of clarity on where the financing would come from, whether in the form of grants or loans, how the decisions on allotments would be made, who would decide etc. Paragraph 8 of the Accord mentions a collective commitment by developed countries to providing new and additional resources approaching \$30 billion for the period 2010-2012 for the purposes of adaptation and mitigation. It includes a reference to forestry and investments through international institutions, which could suggest that the source would be the World Bank. Other funds under the UNFCCC, such as the Least Developed Country Fund and the Adaptation Fund, were not mentioned.
- f. For mitigation alone, developed countries would mobilize \$100 billion a year by 2020 for developing countries. How-



ever, the phrase “commit to mobilize” is quite different from “commit to provide.” The sources for this amount of money to be mobilized range from public and private sources to bilateral, multilateral and alternative sources of funding (which are not defined). Thus, the amount would come not just from public funds plus there is no mention of whether the financing would be in the form of grants or loans, or both.

- g. The establishment of a “Copenhagen green climate fund” was mentioned as a mechanism through which a significant portion of new multilateral funding for adaptation would flow. This fund would be established as an operating entity of the financial mechanism of the Convention (para. 10). Yet, it is not clear what shape this would take or whether the fund would be managed by the UNFCCC or outside entities.

On 31 January 2010, on the basis of invitations by the UNFCCC Secretariat, some parties submitted their national reduction targets. As of 2 February, 97 of them submitted their targets or the actions they would take. Of that number, 39 were developed countries.

Analysis undertaken by the Sustainability Institute of the Sloan School of Management of the Massachusetts Institute of Technology indicates that the pledges submitted under the Copenhagen Accord will lead to a global temperature rise of 3.9 degrees Celsius, which is far beyond the target of the 2-degree limit set by the Accord. Scientists consider that likelihood would be disastrous for the environment and human life. The Sustainability Institute’s study reiterated that to keep within the goal of 2 degrees Celsius, global emissions must peak by 2020 and fall to at least 50 per cent below 1990 levels by 2050.

Conclusion and recommendations

For indigenous peoples, the end of the Copenhagen Summit was a major disappointment because the Parties were unable to reach the serious agreements needed to solve an impending human-made global catastrophe. Climate change is a phenomenon which illustrates very lucidly what is wrong with the way the world has been functioning economically, politically and socially. Therefore, it does not suffice to nibble at the edges of the problem. There must be more decisive moves to make greater commitments in terms of reducing emissions, furnishing financial support and transferring mitigation and adaptation technologies. These steps are needed to radically change the paradigm of development and economic growth, putting these factors on track towards a system which is climate-sensitive, respectful of human rights and social justice, and mindful of ecological limits.

Negotiations after the Copenhagen Summit should still pursue the two-track approach (under the previously mentioned



ad hoc working groups) and the legal outcomes, that is, an amended Kyoto Protocol, which would contain the targets for the second commitment period, and a package of the COP16 decisions, which would include the comparable commitments of the United States, as well as actions from the high-emitting developing countries, which would be measured, reported and verified. In considering the scientific analysis showing that the commitments pledged under the Copenhagen Accord would still lead to a temperature rise of 3.9 degrees Celsius, there is an urgent need to pressure Annex I parties and major emitting developing countries to scale up their emission reduction commitments and not make them contingent on what others are willing to commit.

Such a package would also contain commensurate and adequate commitments from Annex I parties on finance (in the form of grants and public funds) and on technology transfer to developing countries. The levels of commitment under the Copenhagen Accord are not adequate. The funding mechanism should be housed primarily within the UNFCCC and not in multilateral development banks.

The incessant drive for economic growth should be replaced with a system that seeks growth in the quality of life (living well, life in harmony, buen vivir), in human solidarity (mutual trust and caring, connectedness with family, clan, neighbors and even those in distant lands, as well as with future generations yet to come) and in strong connections with nature (seeing humanity as part of nature not as dominators of nature). Indigenous peoples' values of reciprocity, collectivity, solidarity, reverence for nature and the Earth, among others, should underpin such a world.

Indigenous peoples could further contribute to lowering GHG emissions by continuing their ecosystem-based natural resource management practices and customary use of resources and low-consumption lifestyles and traditional livelihoods. The implementation of the UNDRIP will definitely reinforce the capacity of indigenous peoples to mitigate and adapt to climate change. Therefore, the special rapporteurs recommend that national policy frameworks and legislation that protects the rights of indigenous peoples should be enacted and implemented. Financial and technological support should also be provided directly to indigenous peoples so they could pursue their local adaptation and mitigation measures.

As far as REDD-plus is concerned, it is important for indigenous peoples to ensure that the points on safeguards remain in the final text. A major challenge is how can they sustain their effective participation not only at the global level but also at the national and local levels where REDD-plus will be implemented.

The decision of the COP in Copenhagen stated that the documents of the two previously mentioned ad hoc working groups



would be used as the basis for continuing negotiations in 2010. The mandate of the AWG-LCA was extended by another year until the 2010 Climate Change Conference in Mexico. Indigenous peoples should continue their active participation so that they could influence the forthcoming negotiations to ensure that the final texts to be agreed upon are enriched further in order to support their local adaptation and mitigation measures. They should still endeavor to get their demands for full and effective participation and for respect of their rights contained in the UN-DRIP and other international human rights instruments integrated within other documents, not just in REDD plus. Furthermore, incentivization for the integration and use of their traditional knowledge and traditional technologies in adaptation and mitigation measures should be ensured so that the contributions of indigenous peoples in solving the problems posed by climate change will be reinforced.

Finally, the United Nations Permanent Forum on Indigenous Issues, the Expert Mechanism on the Rights of Indigenous Peoples and the special rapporteur on the situation of human rights and fundamental freedoms of indigenous peoples should be involved in monitoring, reporting and helping to develop policy guidelines and action programmes of the UNFCCC and the Parties at the global and national levels. 

Endnotes:

¹ See FCCC/AWGLCA/2009/17, annex I.B.

² In the present report, “REDD-plus” refers to “policy approaches and positive incentives on issues relating to reducing emissions from deforestation and forest degradation in developing countries; and the role of conservation, sustainable management of forests and enhancement of forest carbon stocks in developing countries.”

³ See FCCC/AWGLCA/2009/17, annex I.G.

⁴ Nicholas Stern, *Stern Review on the Economics of Climate Change*, Cambridge, United Kingdom: Cambridge University Press, 2006.

⁵ This body advises the United Nations Climate Change Conference about technological, scientific and methodological matters. In relation to REDD-plus, it gives guidance on issues such as how to measure, report and verify emission reductions; and how to define accurate baselines; as well as on the scope of REDD-plus.

⁶ FCCC/SBSTA/2009/L.19/Add.1.

⁷ The Copenhagen Accord is available online from www.unfccc.int.

⁸ Martin Khor, “After Copenhagen, the way forward,” *South Bulletin*, South Centre, Geneva: available online at www.southcentre.org/index.php?option=com_content&task=view&id=1233&Itemid=287.



TEBTEBBA in

2009: *The Year in Review*

By Raymond de Chavez and Victoria Tauli-Corpuz



The year 2009 presented huge opportunities and challenges for Tebtebba. Since the adoption of the UN Declaration on the Rights of Indigenous Peoples (UNDRIP) in 2007, Tebtebba identified as the guidepost in identifying its priorities and thrust, the effective implementation, popularization and monitoring of the UNDRIP. In short, making the Declaration a living document for indigenous peoples.

Thus, our activities for the year were geared towards mainstreaming the Declaration in its different areas of work, priorities and themes. The UNDRIP serves as framework in our partnerships and initiatives with governments, UN agencies, multilateral bodies, funders and NGOs. In Tebtebba's engagement in the different national, regional and global processes, we are guided by the UNDRIP and we strive to analyze and propose ways forward through the lens of the Declaration.

On climate change, our visibility and roles

increased considerably since 2007. We actively participated in the negotiations leading to Copenhagen and in COP15, Copenhagen in December, where a new climate agreement was supposed to have been crafted and approved by states as envisioned by the Bali Action Plan. We worked with the IIPFCC (International Indigenous Peoples' Forum on Climate Change) in analyzing and identifying strategies, crafting the indigenous peoples' policy statement and proposed negotiating texts on the recognition of rights and the UNDRIP, full and effective participation by indigenous peoples in the climate negotiations, and in the recognition of indigenous peoples' traditional knowledge and practices. Our Executive Director was a member of the government delegation where she worked hard with indigenous peoples, government negotiators, NGOs and other advocates to ensure that language as proposed by indigenous peoples were included in the

final texts. This was achieved in the negotiating texts of the AWG-LCA as there are now references to the Declaration, effective participation and traditional knowledge, specially on REDD+ and in the SBSTA decision. These texts will serve as basis in future negotiations in 2010 and beyond as COP15 failed to come out with a comprehensive agreement.

Our role and involvement in contributing to the proposed texts and discourse on REDD+ (Reducing Emissions from Deforestation and Forest Degradation and the role of conservation, enhancement of carbon stocks and sustainable management of forests), a proposed mitigation measure to protect carbon stores in forests, has raised the bar of Tebtebba. Norway has approved a 1-year project on ensuring full and effective participation of indigenous peoples in REDD+.

In this project “Ensuring the Effective Participation of Indigenous Peoples in Global and National REDD Processes,” we partnered with reliable indigenous organizations and networks in eight countries who have substantial work on the ground in the following components: research, training, education

and policy advocacy. This early, the project has contributed in helping build and strengthen indigenous peoples’ organizations. Through the activities, their level of understanding on climate change and REDD+ has been raised. Partners are now being invited by governments to be part of their REDD+ bodies; while UN agencies and multilateral bodies, such as the UN-REDD and the FCPF (Forest Carbon Partnership Facility) are engaging with them in various levels and capacities.

Tebtebba, in cooperation with indigenous organizations, organized and supported the various indigenous peoples’ processes on climate change. These include the Asia Regional Summit on Indigenous Peoples and Climate Change in Bali, Indonesia, the Africa Regional Summit on Climate Change and Indigenous

Peoples in Kenya and the Indigenous Peoples Global Summit on Climate change in Anchorage, Alaska.

Tebtebba has also continued to implement its Indigenous Peoples’ Capacity Building and Advocacy Project on the Implementation of the Convention on Biological Diversity. Using the Rights Based Approach and the Ecosystem Approach as frameworks, the project has organized several workshops and education activities on priorities and themes under the CBD in local, national, regional and global levels. These priorities include traditional knowledge, Access and Benefit Sharing, customary law, among others.

On biodiversity, its interrelationship with climate change has become a priority issue among indigenous peoples in recent years,

alongside strengthened engagement with the UNFCCC processes. The project has provided key inputs towards developing a holistic approach in addressing the biodiversity and climate crises. This project has established a traditional knowledge network of indigenous peoples at the national level in the Philippines and also in Baguio City.



On alternatives to the current development paradigm, Tebtebba actively advocates a shift from the dominant development paradigm towards a sustainable development path. It works towards an indigenous sensitive development that respects and recognizes indigenous peoples’ rights, including the right to self determination. This framework reflects indigenous peoples’ perspectives, advocating a combined human rights based approach and an ecosystems approach to development. Its various researches support this thrust by looking at and popularizing good practices of indigenous peoples self-determined development among indigenous communities in Indonesia, Bangladesh, the Philippines, Nicaragua, and Kenya, among others.

MAJOR ACTIVITIES IN 2009

“Ensuring the Effective Participation of Indigenous Peoples in Global and National REDD Processes”

In 2009, Tebtebba saw the need to develop and enhance indigenous peoples' understanding and capacity on climate change, and more specifically, on REDD+. REDD+ is a proposed mitigation measure to mitigate climate change by protecting forests which store huge amounts of climate change-causing carbon dioxide. REDD+ has the potentials to benefit indigenous peoples who have sustainably managed their forests through generations, if done right; or to cause harm, if done without recognition of their rights and role in forest management.

Leveraging on its active engagement in the climate change processes, Tebtebba then submitted a proposal to Norway through its Norwegian Climate Forest Initiative. This 1-year project entitled “Ensuring the Effective Participation of Indigenous Peoples in Global and National REDD Processes” was approved in June 2009.

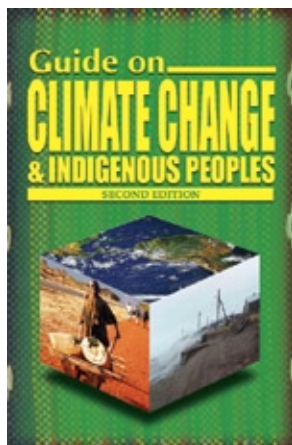
For the project, Tebtebba partnered with indigenous organizations and networks in eight REDD countries, namely, Nicaragua, Peru, Kenya, Cameroon, Vietnam, Indonesia, Philippines and Nepal. Of this, three demonstration areas were further identified (Indonesia, Kenya and Nicaragua).

The project covers global, regional- and national-level implementation of activities. On the national level, all the country project partners have finalized their project implementation plans for the period. The partners are mainly responsible in implementing the national level activities, including the national baseline research, advocacy work including round-table dialogues with government and NGOs, strategy workshops among indigenous peoples and other stakeholders, and the education activities. Demonstration projects are being implemented in the local communities identified by partners in the three countries: Indonesia, Kenya and Nicaragua. Additional two countries, Cameroon and Philippines, are implementing mainly the national baseline research, advocacy and education activities.

Partners

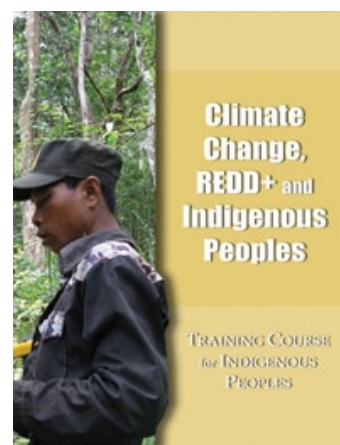
- Nicaragua - CADPI
- Peru - Chirapaq
- Kenya - MPIDO
- Cameroon - Lelewal
- Vietnam - CERDA and CSDM
- Indonesia - AMAN and ID

Education and Training



Tebtebba contributed sections on the development and write-up of the information material/booklet on REDD, Climate Change and Indigenous Peoples in collaboration with the International Work Group on Indigenous Affairs and the Asia Indigenous Peoples Pact.

The training course and resource materials on Climate Change, REDD+ and Indigenous Peoples was drafted and has undergone substantial critiquing in a workshop with the project partners. These training modules were finalized in time for the Training-of-Trainors in



January 2010. The Second Edition of the Guide on Climate Change and Indigenous Peoples, which was published in 2009, serves as the main resource material for the training modules, among other documents.

National Strategies, Planning and Advocacy of IPs on REDD+, Forests and CC



Indonesia and Nepal partners have already conducted their national strategy workshops on REDD which resulted into the discussion of the strategy briefing paper, discussion on REDD with the indigenous peoples and identification of their strategies in influencing national REDD programmes. These workshops were also venues for networking with some NGOs and government ministries/agencies dealing with REDD and forest issues.

On the national level advocacy work, the indigenous representatives who participated in the global level processes have been recognized by their government delegates. Some were invited to be members of the national working groups on climate change and as speakers in fora organized by the government ministries on forest and on environment. Some of these national working groups are now involving the country project partners and indigenous representatives in discussions and consultations in shaping national REDD+ policies and programs. These are good opportunities to pursue the respect of indigenous peoples' rights and the traditional knowledge and practices on forest/natural resource management.

Research and Documentation



The partners will undertake national baseline researches which include the policy and program analysis to support their position and advocacy on climate change and REDD+.

Tebtebba facilitated the global research orientation training-workshop with the active participation of the national coordinators and researchers of the project partners. Before the workshop, the Tebtebba research team prepared the research design and instruments, with the resource materials per country on the policies and programs on REDD, forests and climate change (which were mainly taken from secondary data sources and thru the internet) to serve as an initial reference for the researchers. As a result of the workshop, the project partners articulated that the workshop had enhanced their understanding and confidence in conducting the national baseline research.

Demonstration Projects in 3 Countries (Indonesia, Nicaragua and Kenya)

The project partners for the demonstration projects in the three countries have identified the particular community or cluster of indigenous communities as the demonstration area to show that ensuring the rights of indigenous peoples to their forests and resources; and enhancing indigenous peoples forest conservation and natural resource management are crucial for the sustaining redd; and in the success of REDD projects, in the future.

Tebtebba facilitated consultation-meetings with partners in the three countries to agree on the terms of reference; and the implementation plan for the demonstration projects. The case study guide was prepared by Tebtebba as the reference document for the demonstration area researchers. Education and training workshops for the local indigenous communities were also planned as part of the social preparations and capacity-building activities in the areas.

Nicaragua and Indonesia project partners have already started the participatory mapping of forests and resources in the communities identified as demonstration project areas. Land delineation is being conducted for land security and resource mapping by the indigenous communities.

Popular Education Materials

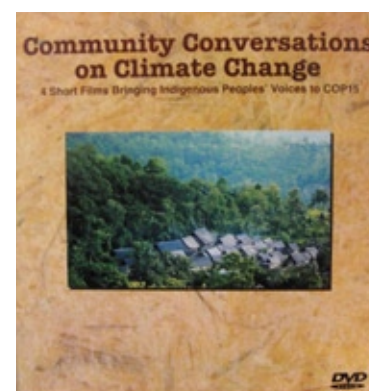
Tebtebba partnered with LifeMosaic, a UK-based NGO with expertise on film making with indigenous communities, for a project to develop film on community conversations on climate change. The development of the video documentaries and films on REDD, indigenous peoples and climate change is ongoing, while initial clips were presented at COP15 in Copenhagen.

Plans to come up with other popular forms of education materials such as audio materials, comics and video had been finalized with project partners in Cameroon, Nepal and Indonesia.

On Information and Monitoring Bodies

Tebtebba had recommended the establishment of independent multi-stakeholder monitoring bodies on the global, regional and national levels, as maybe deemed necessary. These independent bodies are expected to monitor how REDD is being implemented.

Tebtebba already set-up the Indigenous Peoples' Climate Portal, www.indigenousclimate.org, as the website for information on the project; as well as, other relevant information updates on the CC and REDD+ processes, and documents. It also came out with the second edition of the well-received Guide on Climate Change and Indigenous Peoples



Implementation and Monitoring of the 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 effective implementation of the UNDRIP mainly characterizes Tebtebba's local advocacy work in the Philippines. Tebtebba works in partnership with national and local indigenous organizations and support NGOs, government agencies and UN and multilateral bodies in projects, activities and meetings for the promotion of indigenous peoples' rights.

Tebtebba was involved in the Indigenous Peoples Fair in October. This activity was a collaborative effort by EED partners belonging to the EED Task Force on Indigenous Peoples Rights (EEDTFIP). The fair highlighted initiatives of partners in promoting indigenous peoples' rights and traditional knowledge. This also served as venue for discussion of various issues affecting indigenous peoples.

Meetings were also called to prepare for the holding of a joint (Luzon and Mindanao) training on Local Governance and Rights-based development approach. The training was finally conducted for a week on the first week of November 2009.

The Philippine Network for the Effective Implementation of the UNDRIP was established in 2008. In 2009, the members of the Coordinating Body, representing various groups/sectors were chosen in a selection process conducted by the secretariat. The representatives come from indigenous peoples organizations and networks, indigenous women, from the government, civil society and UN agencies.

An information listserve was set up and information is sent regularly to the network list. The network had its meeting in January 2010.

In the Cordillera region, Tebtebba continues to actively participate in the government body, the Committee on Indigenous Peoples Concerns. Through its involvement in the body, it is able to influence various programmes of government agencies in the region. In particular, it helped draft the Land Tenurial Instrument publication.

- Indigenous Peoples' Fair, October 2009
- Close relationship with EED Task Forces towards implementation of UNDRIP
- Philippine Network for the Effective Implementation of the UNDRIP
- Continuing work with government bodies towards UNDRIP implementation and recognition of indigenous peoples' rights



Using Treaty Bodies and Involvement in Policy Reviews on Indigenous Peoples, campaign for ILO169 ratification, engagement with Regional Human Rights Bodies

Major activities planned for and implemented by Tebtebba's Legal Desk include the drafting and submission of the Philippine CERD (Convention on the Elimination of Racial Discrimination) Shadow Report; application for full membership with the Alternative Law Groups (ALG-consortium of various legal centers and NGOs which are doing public interest legal support and lawyering); monitoring and commenting on developments of the ADB IP Policy, ILO 169 Ratification, the ASEAN Human Rights Commission; as well as various advocacy work related to Tebtebba's presence in Manila, Philippines.

The ADB (Asian Development Bank) Indigenous Peoples Policy review was finalized in 2009. Tebtebba actively participated in the consultations. The current policy now contains free, prior and informed consent for certain projects affecting indigenous peoples. This represented a slight improvement in indigenous peoples' rights recognition and protection in ADB's policy.

Many of the trainings and activities carried out elicited very positive responses and have very good practical impact, particularly the Cambodia training on the CERD, the Bangladesh training of indigenous lawyers, the training of the UN Country Team on indigenous peoples issues.

Gender balance was very good for most activities, with women actually outnumbering men, except in the Bangladesh indigenous lawyers' training, and the Cambodia CERD training.

- Philippine CERD Shadow Report and Cambodia training on CERD
- Lawyers' Training in Bangladesh
- Networking with various law groups in the Philippines and coordination of the Asia Network of Indigenous Lawyers
- 2nd Regional Consultation on ASEAN and Human Rights and monitoring of the ASEAN Human Rights Body
- Campaign on the Ratification by the Philippine Government of ILO 169



Organizing the International Conference on Indigenous Peoples and Extractive Industries' and the International Expert Workshop on Indigenous Peoples' Rights, Corporate Accountability and the Extractive Industries, March 2009

Extractive industries and its impacts on indigenous peoples has been a continuing focus of Tebtebba through the years. In 2009, the UNPFII, through its Chair (and Tebtebba Executive Director) adopted as one its theme, Extractive Industries, Indigenous Peoples' Rights and Corporate Responsibility. In response to this, Tebtebba organized two back-to-back conferences—the International Conference on Indigenous Peoples and Extractive Industries and the International Expert Workshop on Indigenous Peoples' Rights, Corporate Accountability and the Extractive Industries which was co-organized with the Secretariat of the UNPFII. These conferences were held on March 23-25 and March 27-29, respectively, in Metro Manila, Philippines.

These conferences were well-attended. Indigenous experts and leaders from extractive industry-affected communities from Asia, Africa, Latin America, North America, the Pacific and Russia shared their experiences and lessons in their struggles with oil, gas, coal and mining companies. Their aspirations and demands were reflected in the Manila Declaration on Extractive Industries. In the Expert workshop, experts from indigenous communities, the academe, UN agencies and multilateral bodies and a few government representatives discussed the impacts of the extractive industries and identified ways forward that aims to recognize and protect indigenous peoples' rights.



The 8th Session of the UNPFII

A key arena of Tebtebba's work, the UNPFII held its 8th Session on 18-29 May. In support of the session's special theme on Extractive Industries and Corporate Accountability, Tebtebba organized two international workshops in March (see above). The results of these meetings fed into the discussions of the Permanent Forum. This was also shared in a Tebtebba side event.

The Permanent Forum session was also an opportunity to discuss various issues relevant for indigenous peoples—the climate change negotiations, the role of women in the UNDRIP implementation and UNDRIP and climate change. These side events were well-attended and co-organized with various indigenous organizations and NGOs.

Tebtebba also made several interventions related to agenda items. Interventions made were on the UNDRIP implementation, extractive industries, indigenous women and proposed priorities and theme for the next session.

In between the sessions, Tebtebba helped organize and support the Asia Reception, as member of the Asia Caucus. The reception is an annual activity that serves as informal venue for networking with states, NGOs and indigenous organizations.

Tebtebba also organized a 1-day strategy session among indigenous organizations on the climate negotiations. This was attended by key indigenous organizations from Africa, Latin America, Asia, the Pacific. In the meeting, an update and assessment of the state of negotiations were discussed, and ways forward were identified.

- Side events on: Actualizing The UN Declaration on the Rights of Indigenous Peoples in Climate Change Policy, 19 May; The Indigenous Peoples' Road Map to Copenhagen and Beyond, 20 May; The Role of Indigenous Women in the Implementation of the UNDRIP: Exploring Local-Global-Local Synergies in the 2nd Decade of the World's Indigenous Peoples, May 27; Extractive Industries and Indigenous Peoples - The Manila Declaration and the Results of the International Conference on Extractive Industries and Indigenous Peoples, 28 May
- Supporting the Asia Reception
- Strategy Session on Indigenous Peoples and Climate Change
- Interventions on agenda items
- Networking with indigenous organizations, UN agencies and multilateral bodies, NGOs



Climate Change Processes

Tebtebba actively participated in the Climate Change Talks leading to COP15. These were the meetings in Bonn, Bangkok and Barcelona.

It also participated in COP15 and co-organized, with IWGIA, the Indigenous Peoples Day.

- Asia Regional Summit on Climate Change and Indigenous Peoples and the Indigenous Peoples Global Summit on Climate Change, 24-27 February 2009, Bali
- AWG-LCA and AWG-KP informal consultations, 10-14 Aug 2009, Bonn
- AWG-LCA7 and AWG-KP 9, on 28 Sept to 9 Oct 2009, Bangkok
- Resumed AWG-LCA7 and AWG-KP9, 2-6 November 2009, Barcelona
- COP 15 and CMP5, 7-18 December 2009 at Copenhagen
- Indigenous Peoples Day in Copenhagen, 12 December 2009

To enable indigenous peoples to effectively influence the climate change negotiations, Tebtebba supported the participation of selected indigenous peoples' representatives to the global UNFCCC processes and parallel activities related to REDD and climate change. Coming mainly from Tebtebba's project partners, the representatives from Kenya, Cameroon, Nicaragua, Nepal, Indonesia, Vietnam, and Philippines consistently participated in these meetings and in the negotiations and advocacy work with government parties during the global meetings.

Prior and during the Climate Talks, Tebtebba facilitated the orientation and strategy workshops among indigenous peoples. These orientation and strategy workshops fed into the development of the following: the indigenous peoples policy paper on climate change; interventions in agenda items; and the indigenous peoples' proposed negotiating texts. Daily meetings among the representatives within the IIPFCC were regularly conducted during the various UNFCCC processes. These significantly contributed to the familiarization and understanding of issues and in equipping them with the necessary skills for them to effectively articulate indigenous perspectives in their lobby work.

During these UNFCCC meetings, Tebtebba organized side events and press briefings which served as venues for the discussion and dissemination of indigenous perspectives and views on climate change and REDD+.

Advocacy work thru roundtable discussions and policy dialogues between indigenous representatives, the Working Groups, UN bodies such as UN-REDD, multilateral financial institutions such as the World Bank, and party delegations (e.g., Bolivia, Norway, USA, Peru, Sweden) were facilitated by Tebtebba. These roundtable meetings and policy dialogues aimed to clarify issues dealing with indigenous peoples' concerns on REDD, climate change, forests and environment and to rally support from government delegations on the proposed texts of the indigenous peoples.



Follow-up work on Indicators Relevant for Indigenous Peoples, the CBD and the MDGs

Tebtebba, through the IIFB Working Group on Indicators, continues to promote the use of indicators relevant for indigenous peoples at local, national and global levels. Important advances were made throughout 2009. An important planning meeting was held in October 2009, to discuss advancing ongoing collaborative work on indicators relevant for indigenous peoples with the UN Inter-Agency Support Group on Indigenous Issues, UNESCO, ILO Pro 169, the CBD, the Biodiversity Indicators Partnership, as well as regional, national and local level work. Following the publication of the English edition in 2008 of a Source Book on Indicators Relevant for Indigenous Peoples, the Spanish Edition was published in 2009, in collaboration with the Centre for Indigenous Peoples Autonomy and Development (CADPI), based in Nicaragua.

Together with the UN Inter-Agency Support Group on Indigenous Issues, a Workshop on Indicators for Indigenous Peoples Well-being and Sustainable Development was held in Nairobi, at the UNEP Headquarters, in October 1-3, 2009. Some themes discussed were Human Rights Indicators to monitor implementation of the UN Declaration on the Rights of Indigenous Peoples and ILO Convention 169; Traditional Knowledge Indicators with a focus on Land Use; Global Census 2010 and data disaggregation, Language Vitality and Indicators on Health and Nutrition.

Tebtebba participated in CBD meetings discussing the revised Strategic Plan, post-2010 Biodiversity Targets and Indicators, such as the High-Level Meeting on Post-2010 Biodiversity Target (Bonn) and Expert Workshop on the 2010 Biodiversity Indicators and Post-2010 Indicator Development (Reading). The 6th Meeting of the Working Group on Article 8j and Related Provisions recommended the adoption by COP10 of the CBD, of two additional indicators on traditional knowledge:

- Status and trends in the practice of traditional occupations
- Status and trends in land use change and secure land tenure in territories of indigenous and local communities.

Plans were being developed for pilot testing these indicators with members of the IIFB Working Group on Indicators in the Philippines, Nepal and India and other countries in collaboration with governments.

- Promoting the use of indicators relevant for indigenous peoples at local, national and global levels
- Workshop on Indicators for Indigenous Peoples Well-being and Sustainable Development
- Participation in CBD meetings discussing the revised Strategic Plan, post-2010 Biodiversity Targets and Indicators
- *Indicators Relevant for Indigenous Peoples: A Resource Book*, Spanish Edition



Sustaining, deepening the work on the CBD 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 CBD

Phase 2 of the Project aims to strengthen institutional capacities and initiatives of indigenous organizations on priority issues and themes under the CBD, through focused global, regional and national activities leading up to COP10.

COMMUNICATION EDUCATION AND PUBLIC AWARENESS (CEPA)

Educational workshops and trainings conducted in 2009 included a Training for Young Indigenous Leaders during the World Social Forum in Belem and the Asia Workshop on Communication, Education, and Public Awareness for indigenous educators and

the 4th Indigenous Knowledge and Biodiversity Conference in Asia. Modules on Indigenous Peoples and the Convention on Biological Diversity, developed by the project were used and further developed, for publication as an Educational Resource Book in 2010.

There was a high demand for education on Indigenous Peoples, Biodiversity and Climate Change, and the project made key inputs into national, regional and global meetings.

The project supported the strengthening of the IIFB Working Group on CEPA, including through co-organizing side events with UNESCO and the SCBD during the 8th session of UN Permanent Forum on Indigenous Issues, and during the 6th meeting of the Working Group 8j and Related Provisions of the CBD.

RESEARCH AND ADVOCACY ON KEY ISSUES: THE VITAL LOCAL-GLOBAL ROLE OF INDIGENOUS PEOPLES AND LOCAL COMMUNITIES IN CBD IMPLEMENTATION

The project focused its research and advocacy work in 2009 on the themes of Traditional Knowledge, Benefit-sharing arising from access and use of Genetic Resources and Associated Traditional Knowledge, and implementation of the Ecosystem Approach—including through

customary resource management and sustainable use (10c), as well as the linkages between Biodiversity and Climate Change. This was done by highlighting local realities and experiences and linking these with global negotiations and national actions on these issues.

Project staff participated in CBD Technical Expert Group meetings on Access and Benefit-Sharing in 2009: On Compliance (January 2009 in Tokyo) and on Traditional Knowledge Associated with Genetic Resources (June 2009 in Hyderabad). This is part

of active engagement in the global negotiations on an International Regime on Access and Benefit-sharing under the CBD. This engagement includes collaborative activities with governments, as well as with indigenous and local community groups and NGOs and networks including the CBD Alliance, Third World Network and the International

National Workshops

- Sui Generis Protection of Traditional Knowledge and Customary Law
- Securing Indigenous Peoples Rights in Protected Areas
- Traditional Knowledge, Biodiversity, Food Security and Climate Change
- Custom Law and Governance



Institute on Environment and Development (IIED).

Biodiversity and Climate Change have become priority issues among indigenous peoples in recent years. We have strengthened and expanded our engagement with the UNFCCC processes. Tebtebba carries out a range of activities on Indigenous Peoples and Climate Change, and the project has provided essential inputs towards an integrated approach in addressing the biodiversity and climate crises. This integrated framework reflects indigenous peoples perspectives, advocating a combined human rights based approach and an ecosystem-based approach to climate change mitigation and adaptation measures. This position has informed policy advocacy work on REDD+ in UNFCCC negotiations, as well as with funders of REDD+ and networking with civil society.

PILOT PROJECTS - CBD IMPLEMENTATION IN THE PHILIPPINES

An important feature of Tebtebba's Indigenous Peoples' Advocacy and Capacity-Building Project, is the inclusion of pilot projects for implementation in the Philippines. Concretely, pilot initiatives on CBD implementation are being carried out through activities of the Philippine Traditional Knowledge Network, through national level work on indicators and a project on Applying the Ecosystem Approach in Tinoc, Ifugao.

At the national level, several activities were conducted to strengthen the Philippine Traditional Knowledge Network alongside continued networking and communications with indigenous leaders and groups. These included a national meeting of the network and two exchange visits by network members.

In Metro-Bagui, activities included a meeting of the Metro-Bagui Traditional Knowledge Network, an Indigenous Pre-School in partnership with ORNUS (indigenous urban poor network), urban waste management, continuing Ibaloi conversations, and Balatinaw Store for local indigenous products.

Activities in urban waste management have become a core activity of the Metro-Bagui TK Network. Starting with nine participants on a learning visit in various technologies on solid waste management, members expressed interest in pursuing vermiculture and biogas projects. Basic vermiculture training has been provided for more than 85 participants, who took part in four different training workshops. Participants included gardeners, organic farmers, members of the media, urban poor, religious



personnel and members of NGOs and community-based organizations. Vermiculture has started to provide an alternative source of income for vermiculturists (sale of earthworms), as well as supporting home gardens, in the form of vermicast and vermicompost, and high quality organic fertilizers.

In partnership with the Montanosa Research and Development Centre (MRDC), Tebtebba is implementing a project on

Applying the Ecosystem Approach in Tinoc, Ifugao, building on customary resource management and sustainable use. In 2009, there were three major project accomplishments.

First was the research work, which established status and trends in ecosystems and biodiversity, traditional occupations and people's well being in Ahin (area of traditional subsistence economy) and in Tukucan, (a dominantly cash crop production area). Findings from the research supported advocacy for a paradigm shift from the present course of expansion of monocultures (commercial vegetable production) which is eroding biodiversity and traditional occupations. The participatory research process concretized the role of research in raising critical community awareness and its role in sustainable development work, and both the municipal and barangay local government units have contributed their resources towards the validation and presentation of research findings. Moreover, the municipal government allocated funds for 3-D mapping and land use planning on the municipal level.

Second, efforts in networking, advocacy and campaigns supported by concrete findings of the research led to the signing of a covenant among 62 leaders and sectoral representatives from the 12 barangays/villages of Tinoc to support and commit themselves to arrest environmental degradation.

Third, the initial efforts in the promotion of traditional knowledge such as the revival of *ubbo* (labour exchange groups) green manuring in the rice paddies, adoption of soil enhancement technologies and a campaign to implement synchronization on a community-wide basis of activities in the rice planting and cultivation (*papayyew* and *inum-an*) building on the initiatives of four barangays/villages to systematize and collectively revive synchronization activities.

Reinforcing capacities of indigenous women's organizations and networks

In 2009 Tebtebba, through its Gender Desk, was occupied with: 1) finishing up the activities under the UNIFEM Project; 2) 8th Session of the UNPFII; and 3) preparatory work for the 3rd Conference of the AIWN.

In the UNIFEM project, the activities include follow-up activity with the Indigenous Women's Network of Thailand and the series of consultations done with indigenous representatives and non-government organizations working with indigenous peoples in Cambodia. The former was a workshop on enhancing documentation for those engaged in the data gathering and report writing. Cases gathered from the field were presented where the discussions defining data gaps, enhancing writing and initial analysis took off.

Following this were two regional consultations: one was a regional follow-up on the status of work on indigenous and ethnic minority women in the seven countries covered by the UNIFEM-CEDAW SEAP i.e., Vietnam, Indonesia, Philippines, Thailand, Cambodia, Laos and East Timor. A bulk of the discussion was on the macroeconomic framework and indigenous and ethnic minority women's rights and enhancing the proposed Manual on CEDAW for Indigenous Women. After this, most of the participants participated in the Regional Consultation on the ASEAN Human Rights Body and the ASEAN Commission on Women and Children organized by the APWLD and the IWRAW-AP.

In Cambodia, the Tebtebba piggy-backed on the series of consultations organized by the Forum Asia in April. This focused on the land problem issue in Cambodia and its impact on indigenous women. The consultations involved indigenous community representatives, students under the Cambodian Indigenous Youth Association and NGOs working with indigenous peoples, i.e., the Indigenous Community Support Organization, the ADHOC among others. Results and insights from these project activities were used as inputs to the submissions and oral interventions during the 8th Session of the UNPFII in May.

Preparations for the proposed 3rd AIWN Conference, as well as the preparations for and actual participation to the 8th session of the UNPFII were also undertaken in 2009. During the Asia Regional

- Strengthening the Asia Indigenous Women's Network and its member organizations through training workshops, participation to relevant activities and maximizing different arenas of advocacy
- UNIFEM-supported Project: National CEDAW Monitoring and Documentation Workshop, Cambodia and Thailand
- Regional Consultation on the ASEAN Human Rights Body and the ASEAN Commission on Women and Children
- Participation in the UNPFII 8th Session and organizing side event "The Role of Indigenous Women in the Implementation of the UNDRIP: Exploring local-Global-Local Synergies in the Second Decade of the World's Indigenous People"



Preparatory Meeting for the 8th Session of the UNPFII, the Gender Desk, acting as Secretariat of the Asian Indigenous Women's Network (AIWN), was assigned as the focal point on women and gender. It facilitated the drafting and finalization of submissions and oral interventions; facilitated the participation of members from the Indigenous Women's Network of Thailand, the Indigenous Women's Forum of North East India and the National Network of Indigenous Women, Nepal; organized the AIWN side event entitled "The Role of Indigenous Women in the Implementation of the UNDRIP: Exploring local-Global-Local Synergies in the Second Decade of the World's Indigenous People" and linking and meeting with members present and other organizations in preparation for the proposed 3rd Conference of Asian Indigenous Women.

Support for indigenous peoples' organizations

- Global Research Orientation Workshop on Climate Change, REDD+ and Indigenous Peoples
- Training of CERD and on indigenous peoples' rights; strengthening of the Asia Network of Indigenous Lawyers (ANIL)
- Continuing partnership with the indigenous peoples of Cambodia
- Continuing partnership with the indigenous peoples of the Chittagong Hill Tracts in Bangladesh for the CHT Capacity Building Project.
- Relief work in Tublay
- Funding the participation of indigenous representatives in key regional and global processes and helping strengthen local organizing and research efforts.

In 2009, Tebtebba continues to focus in helping strengthen indigenous organizations and networks. These include providing training on research, indigenous peoples' rights, and using treaty body mechanism; strengthening the Asia Network of Indigenous Lawyers (ANIL); continuing partnerships in Cambodia and Bangladesh; and supporting indigenous participation in key global processes.

The Asia Network of Indigenous Lawyers was organized after the Asia Indigenous Peoples Rights Training in 2008. Tebtebba is the secretariat of ANIL. It administered the network and conducted national roll-out trainings in Bangladesh.

In Cambodia, the partnership program with the Southeast Asia Development Program (SADP) continued in 2009. A series of trainings on indigenous peoples rights, leadership and community organizing was held. An average of 35 participants from nine organizations participated in the trainings. These helped stabilize the organizations who responded to the training program in terms of trouble shooting (within organizations and with inter-organizations), streamlining of staff, programs, activities, trusts and directions), staffing and reinforcing staff, sourced funding from donors or supported organizations directly.

Tebtebba also work with and assisted the CIYA (Cambodia Indigenous Youth Association) in some of their plans and activities, did consultation tasks with them. Tebtebba also met with and discussed issues and programs with other foreign NGOs operating in Cambodia like NGO Forum, ICSO, ILO-Cambodia, Henrich Boll Foundation, Trocaire, DPA, Oxfam.

Tebtebba's pioneering activity during the year was its relief work in Tublay in the Cordilleras, northern Philippines. Tublay was one of the areas devastated by Typhoon Pepeng in the last quarter of 2009.

Relief was coordinated with two indigenous organizations, namely,



AKKIT and the village-based and municipal federation of women's organization. This was also coordinated with the local government and government agencies.

Tebtebba also continues its support for the capacity building project among indigenous peoples of the Chittagong Hill Tracts in Bangladesh, through its partner Maleya Foundation. 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. In the field of research, Tebtebba is helping build Maleya's capacity to undertake research and is coordinating the Assessment of Decade (1997-2007) Assessment of the Chittagong Hill Tracts (CHT) Peace Accord. Tebtebba is also helping conceptualize the CHT Land Research.

The 2-year Ford-funded project "Building the Local-Global-Local Nexus of Indigenous Peoples' Actions" continues to support indigenous participation in key global processes. These include participation in the climate talks, the UNPFII 8th Session and the CBD. Funded participants come from Latin America, Asia, Africa and the Pacific. Gender balance is also ensured among indigenous participants.

Research on agreements, laws, policies and programmes on indigenous peoples; and development with identity

Research on national accords, laws, policies and programmes on indigenous peoples and on development with identity were undertaken and the following are the various stages of implementation:

- **Indigenous Peoples Local Mitigation and Adaptation Measures to Address Climate Change** - Tebtebba coordinated the research work with seven countries in Asia (including the Philippines) two countries in Latin America and another two in Africa. The overall objective of the research was to document how indigenous peoples are adapting to climate change and to share their good practices in mitigating. These researches were shared during the three regional summits on climate change and indigenous peoples held in Asia, Latin America and Africa in 2009. The published copies of the studies are due to come out through the partnership of Tebtebba, UNU (UN University) and IWGIA.

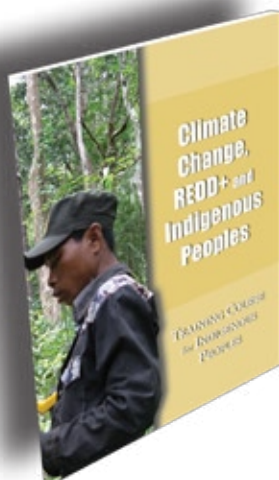
- **Program and Policy Analysis Research and the Case Study on IPs, REDD+ and CC** – Project partners from eight countries around the world are part of this research. The Research Desk provided assistance for the partner researchers in terms of overall research guide for implementation (for both the policy analysis and case study) research training, research review and coordination. The Research Desk is also undertaking the Philippines policy analysis paper.
- **Indigenous Peoples' Movement and Grassroots (initiatives) Work on Development: The Case of the Pancur Kasih and the PK Credit Union of West Kalimantan, Indonesia** - Tebtebba, through the Research Desk, conducted a workshop with researcher-writers of this project (Pancur Kasih and the Credit Union book) on July 2008. The objective of the workshop was to consolidate the data gathered by the researchers, identify data gaps and set deadlines for the completion of the book. The research desk is working as coordinator of the project. The results of this project will be published and disseminated widely as good practice on indigenous peoples' self determined development.
- **Book project on the Lumad of Mindanao** – The Research Desk served as part of the review team of the Lumad/Indigenous Peoples book project in Mindanao, southern Philippines. It facilitated the translation and editing of the book and gave guidance to both the editor and SILDAP.
- **Decade (1997-2007) Assessment of the Chittagong Hill Tracts (CHT) Peace Accord** – Tebtebba facilitated communications between the project partner and Tebtebba. It reviewed both the initial and second draft of the report and guided the writers through regular and consistent communications.
- **Indigenous Peoples and the Extractive Industries** - Six panel overviews were written for the International Conference on Indigenous Peoples and Extractive Industries' and the International Expert Workshop on Indigenous Peoples' Rights, Corporate Accountability and the Extractive Industries. It also prepared the guide for conference presentations and assisted the participants in preparation for their presentations. The cases will be published in cooperation with PipLinks.

- **CHT Land Research**

- Tebtebba conducted the inception meeting of the researchers in Thailand in November. The CHT land research project aims to present the historical roots of land conflict and displacement in the CHT and how this is affecting the Jumma people. The research is being done to provide necessary information to the Land Commission who was identified to look into land disputes in the CHT. It will also be used for policy advocacy and lobby. 



TEBTEBBA NEW PUBLICATION RELEASE



Climate Change, REDD+ and Indigenous Peoples: Training Course for Indigenous Peoples

Publisher: Tebtebba, with support from Norad and EED

Date: 2010

No. of pages: 82

ISBN: 978-971-93566-7-7

About the book:

This Training Course aims to enhance the capacity of indigenous leaders, educators and organizations to engage in national and international climate change processes and mechanisms, particularly REDD+.

Indigenous Peoples' Self-determined Development: Towards an Alternative Development Paradigm

Publisher: Tebtebba, with support from The Christensen Fund, EED,

IFAD and UNESCO

Date: 2010

Number of Pages: 684

Price: US\$25.00

ISBN: 978-971-93566-8-4

Authors:

Leah Enkiwe-Abayao, Jeannette C. Armstrong, John Bamba, Nestor Chambi, Jennifer Tauli-Corpuz, Victoria Tauli-Corpuz, Mirna Cunningham, Geraldine L. Fiag-oy, Zenon Gomel, Tirso Gonzales, Jorge Ishizawa, Taworn Kampholkul, Naomi Kipuri, Marcela Machaca, Jelena Porsanger, Albertus Hadi Pramono, Carol Sorensen, Melakou Tegegn, Prasert Trakansuphakorn.

About the Book:

The book highlights indigenous peoples experiences on development based on their cosmologies, priorities and needs. Sharing the views and perspective of indigenous peoples self-determined development, the book features papers and studies that showcase an alternative face of development to help solve the multiple economic, ecological and food crises confronting the world.



How to order the books

FOR ORDERS, send an email to Marly M. Cariño at sales@tebtebba.org

OR contact us at the following:
Tebtebba
#1 Roman Ayson Rd.,
Campo Filipino, Baguio City
2600 Philippines
Tel: 63-74-444-7703
Tel/Fax: 63-74-443-9459

Visit

the INDIGENOUS CLIMATE PORTAL

www.indigenousclimate.org



The Oloiboni (right), the spiritual leader and adviser of the Council of Elders of the Maasai of the Loita Forest, approves all ceremonies and rituals involving the community.

