



Tebtebba

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Implementing
Sustainable
Self-Determined
Development



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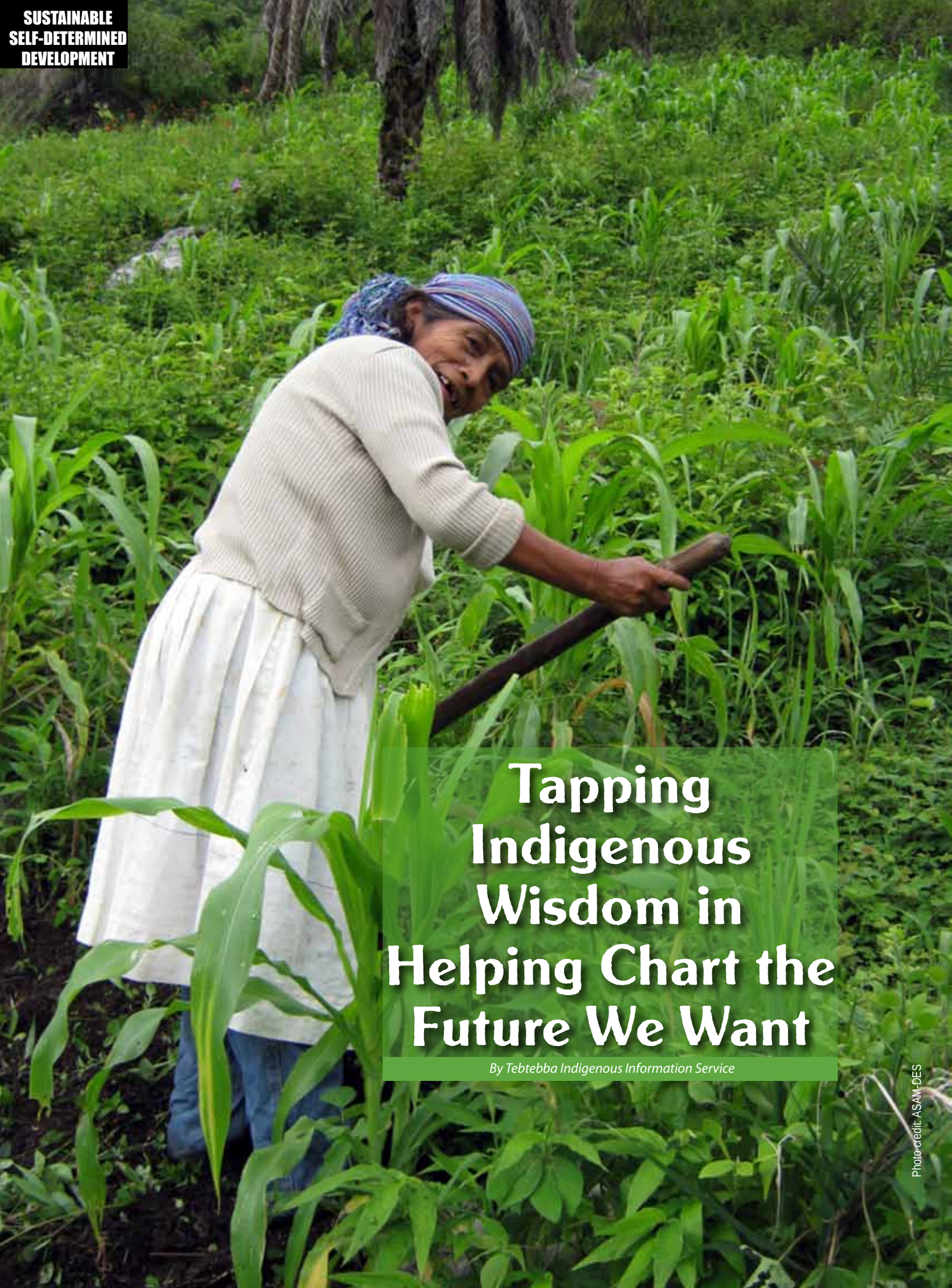
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A woman wearing a white long-sleeved sweater, a blue and white striped headscarf, and a white skirt is working in a lush green cornfield. She is holding a wooden tool, possibly a hoe or a similar agricultural implement, and is looking towards the camera with a slight smile. The background is filled with tall corn plants and other green vegetation.

Tapping Indigenous Wisdom in Helping Chart the Future We Want

By Tebtebba Indigenous Information Service

A

story was told about a team of urban-bred academic researchers who would like to know about how the indigenous Aeta folk of the Philippines were coping after Mt. Pinatubo, a long dormant volcano, erupted in 1991. After an hour uphill climb, the researchers, along with an Aeta tribal elder as guide, chanced upon some wild guava trees with ripe fruits.

Excited with what they saw, the researchers stopped and had a field day munching on the ripe guavas. After they had their fill, they harvested more, filling their pockets and bags. But the Aeta elder picked only a couple of ripe guavas to eat during their stopover along the trail.

So to their surprise, the researchers asked why the Aeta elder picked and ate only two guavas when there were plenty ripe fruits. "There would be many travelers passing through this trail so it would be good to leave some (ripe guavas) for them," the elder said.

Often told and re-told in many conferences, the story has become a classic illustration of indigenous wisdom.

The story has become a metaphor for two distinct paradigms—one represented by the team of "schooled" researchers and the other represented by the "unschooled" indigenous elder, who has learned and kept the wisdom of his ancestors.

The first paradigm is one based on consuming and amassing more than what one needs. Consuming and amassing more than what one needs has been acknowledged as "unsustainable."

The other is based on knowing one's real basic needs and having a deep concern for others, including those of the next generations. This paradigm or perspective is largely cultural or a way of life, which is deeply rooted in indigenous peoples' belief and value system.

Culture as fundamental dimension

In the search for assurance that this world's future generations would be in good hands, indigenous representatives from all regions worldwide met from 17 to 19 June at the Museu da Republica in Rio de Janeiro, Brazil ahead of the 20-22 June official Rio +20 UN Conference on Sustainable Development.

Meeting for what was called the "International Conference of Indigenous Peoples on Self-determination and Sustainable Development," the participants from 72 indigenous organizations worldwide highlighted the role of "culture as a fundamental dimension of sustainable development."

"Our fundamental cultural belief systems and world views based on our sacred relationships to each other and Mother Earth have sustained our peoples through time," said the indigenous participants in a two-page statement.

In their statement, they paid tribute to their traditional knowledge holders, women and youth, who, they said, contributed and participated in sustaining and wisely managing the land and resources in their ancestral territories.

Noting how the dominant economic growth-oriented development model has been pursued at all costs and how it has encouraged unsustainable consumption patterns, the indigenous participants asserted that there must be a brake system to this madness for economic growth. And that brake system is culture.

"Cultures are ways of being and living with nature, underpinning our values, moral and ethical choices and actions," said the indigenous participants in their statement. "Indigenous peoples' abiding survival is supported by our cultures, providing us with social, material, and spiritual strength. We believe that societies must foster cul-

tures of sustainability, and that Rio +20 should highlight culture as the most fundamental dimension of sustainable development.”

Despite some criticisms of the Rio +20 official outcome document, indigenous leaders were happy with the official recognition of culture in sustainable development.

Reflecting on what transpired in Rio, Tebtebba Executive Director Victoria Tauli-Corpuz noted that the outcome document veered away from the dominant economic growth-oriented kind of development. “The message is clear—the dominant economic growth model has failed,” she said.

She cited paragraph 40 of the outcome document. “We call for holistic and integrated approaches to sustainable development that will guide humanity to live in harmony with nature and lead to efforts to restore the health and integrity of the Earth’s ecosystem,” the paragraph read.

Paragraph 41 also reflected what indigenous peoples have been articulating all along. “We acknowledge the natural and cultural diversity of the world and recognize that all cultures and civilizations can contribute to sustainable development,” it said.

Green economy policies

There have been many statements from civil society organizations condemning the Rio Outcome as promoting the green economy. But a careful reading of the document shows otherwise.

The language under the section on “Green Economy” usually uses the term green economy policies, which is not the same thing. Indigenous peoples had pushed for the recognition of diverse and plural economies and not a single green economy, an assertion that was reflected and acknowledged by the outcome document’s use of “green economy policies.”

Indigenous leaders and representatives in their statement stressed on strengthening diverse local economies and territorial management. They had asserted their right to self-determination, from which, they said, “Buen Vivir” or “living well” is anchored.

But they asserted that “living well” could be realized through secure land rights and territorial management and by building “vibrant commu-

nity economies.” These local economies, they said, provide “sustainable local livelihoods, community solidarity and are critical components of resilient ecosystems.”

The official document may not reflect the way indigenous peoples’ leaders have strongly articulated their position. But the document recognized how indigenous peoples contributed to sustainable development, said Tauli-Corpuz.

Paragraph 58j stated: “We affirm that green economy policies in the context of sustainable development and poverty eradication should... enhance the welfare of indigenous peoples and communities, other local and traditional communities and ethnic minorities, recognizing and supporting their identity, culture and interests, and avoid endangering their cultural heritage, practices and traditional knowledge, preserving and respecting non-market approaches...”

One weakness of the outcome document, however, lies on its texts on mining. Tauli-Corpuz would have wanted the inclusion of “free, prior and informed consent” as a prerequisite to any mining activity.

Still, she noted that the section on mining recognized the importance of “strong and legal and regulatory frameworks, policies and practices for the mining sector.” The section also stressed on economic and social benefits and included effective safeguards that reduce social and environmental impacts, including impacts on biodiversity and ecosystems.

Rights-based approach

Civil society groups, indigenous peoples and their supporters and advocates have long been pushing for a rights-based approach to development. This approach, according to the Danish Institute for Human Rights, is a framework that integrates the norms, principles, standards and goals of the international human rights system into the plans and processes of development.

So indigenous peoples and their supporters and advocates were generally elated over the outcome document’s reaffirmation of “freedom, peace and security, respect for all human rights...” Paragraph 9 particularly reaffirms the importance of the Universal Declaration of Human Rights and

other international instruments relating to human rights and international law.

Indigenous leaders and representatives were also particularly happy over the outcome document's recognition of the importance of the UN Declaration on the Rights of Indigenous Peoples or UNDRIP "in the context global, regional, national and sub-national implementation of sustainable development strategies."

The recognition of the UNDRIP's importance would definitely help indigenous peoples as they assert to strengthen and defend their local economies and rights to their lands, territories and resources. For indigenous peoples and local communities, any kind of development that is pursued through land-grabbing and forced relocation violates both human rights and sustainable development principles.

In their 19 June statement in Rio de Janeiro, they cited large-scale dams, plantations, large-scale infrastructure, tar sands extraction and other "mega-projects," as well as the theft and appropriation of biodiversity resources and traditional knowledge.

Pondering on the gains of indigenous peoples in Rio, Tauli-Corpuz said: "The outcome document can be used to push governments to adhere to and implement international human rights laws, including the UN Declaration on the Rights of Indigenous Peoples."

Looking forward

Critics had expected an outcome document with high action points or some kind of a road map for implementation of sustainable development goals. But between those who saw the glass as half-full or half-empty, one of those who chose to be optimistic was Brazilian President Dilma Rousseff. She hailed the outcome document as a "starting point" and not a "threshold or ceiling" for implementing the path to sustainable development.

For Rousseff and the like, their homework did not end with Rio +20. "Rio +20 has not ended, but only started, as the Brazilian President stated," said Martin Khor, executive director of South Centre, a Geneva-based intergovernmental organization providing analyses of global issues and concerns, which developing countries can use for collective



and individual action.

"With the outcome in Rio, the multilateral system in sustainable development lives to fight another day," Khor added. "The mandated actions in the Rio +20 text, on the high-level forum on sustainable development, the finance strategy and technology facilitating mechanism, and the sustainable development goals, point to more and potentially important work in the year ahead at the UN. The success of any conference is ultimately determined on the strength of the follow-up. Rio +20 could remain a disappointment, or could become the start of something significant."

Khor pointed to a new item in the Rio +20 outcome document with considerable follow-up implication—the decision to formulate sustainable development goals. This will be done next year through a 30-member working group under the UN General Assembly, nominated through the UN regional groups.

For indigenous organizations, the need for follow-up offers opportunities for engagement and collaboration with international policy-makers. "Indigenous organizations can thus engage in the processes of follow-up actions such as in helping formulate sustainable development goals and helping define international mechanism for implementation," said Tauli-Corpuz.

Pushing for the recognition of the importance of traditional livelihoods in sustaining local economies is another area of follow-up action, she said.

The follow-up action, which Rio +20 mandated, also offers opportunities for indigenous peoples to elaborate more on the role of culture as a fundamental dimension of sustainable development. With the still urgent tasks ahead, the homework of all those concerned in helping chart "the future we want" indeed has just begun. 🌱

Engaging Rio +20: Towards Recognition of Indigenous Peoples' Rights and Sustainable, Self-determined Development

By Grace Balawag and Raymond de Chavez



The Rio Declaration and Agenda 21 of the 1992 United Nations Conference on Environment and Development (UNCED)¹ explicitly states under Principle 22 that:

"Indigenous peoples and their communities and other local communities have a vital role in environmental management and development because of their knowledge and traditional practices. States should recognize and duly support their identity, culture and interests and enable their effective participation in the achievement of sustainable development."

It was also highlighted that,

"Indigenous peoples and their communities have developed over many generations a holistic traditional scientific knowledge of their lands, natural resources and environment. In view of the interrelationship between the natural environment and its sustainable development and the cultural, social, economic and physical well-being of indigenous peoples, national and international efforts to implement environmentally sound and sustainable development should recognize, accommodate, promote and strengthen the role of indigenous peoples and their communities."

Along with this historical recognition by the Earth Summit of indigenous peoples' vital role in environmental management

and sustainable development through their traditional knowledge and practices, Agenda 21 also acknowledged Indigenous Peoples (IPs) as one of the nine Major Groups under the UN Commission on Sustainable Development (UNCSD) and the UN Environment Program (UNEP).

But even with this UN recognition, indigenous peoples continued with their collective struggles, advocacy work and active participation in major international processes. These efforts were done with significant support of some states and the civil society. More than two decades of struggles and advocacy work of indigenous peoples led to the historic adoption by the UN General Assembly (UNGA) in September 2007 of the UN Declaration on the Rights of Indigenous Peoples (UNDRIP).

Recognition of indigenous peoples' worldviews, traditional knowledge systems and customary governance

Over the years, there is a gradually growing international recognition and acknowledgement in global, regional and national processes, on the significant contributions of indigenous peoples' worldviews, traditional knowledge systems and customary gover-

¹ The Rio Declaration and Agenda 21 is a result of the UNCED, also called the Earth Summit, held in Rio de Janeiro on June 13, 1992, where 178 governments voted to adopt the program.

nance practiced and developed for generations. Such positive developments are part of the outcomes of their persistent struggles and assertions for the recognition of their human rights, traditional knowledge/practices in natural resource management and sustainable use, and their full and effective participation in key UN processes, and other intergovernmental and multilateral processes.

Twenty years after Rio 1992, indigenous peoples continue to offer their holistic approach to sustainable development with culture and identity. These should all the more be acknowledged and promoted as part of the significant contributions and solutions to the worsening multiple crisis in this 21st century. Again to underscore the importance of indigenous peoples holistic view, the statement—cited from Agenda 21 of the Rio 1992 Earth Summit—gives emphasis to the “interrelationship between the natural environment and its sustainable development and the cultural, social, economic and physical well-being of indigenous peoples.”

It further calls that “national and international efforts to implement environmentally sound and sustainable development should recognize, accommodate, promote and strengthen the role of indigenous peoples and their communities.”

Indigenous peoples’ worldview is holistic—one that integrates culture, identity, human rights, economic, physical and spiritual well-being. This holistic worldview is proven as one of the most effective approaches to sustainable development. This has contributed to nurturing and sustaining the remaining rich natural resources and biodiversity, including forests and other various ecosystems, found within indigenous peoples’ lands and territories.

It is also proven over generations that indigenous peoples’ worldviews and their traditional knowledge and practice of a holistic and integrated approach on the sustainable use, management and equitable benefit sharing of resources have resulted in a more balanced inter-relationship be-

Submission of Indigenous Peoples for the Zero Draft of the Outcome Document of the UNCSD/RIO +20*

1st Key Message:
The UN Declaration on the Rights of Indigenous Peoples should be a key international standard and framework for the realization of sustainable development.

* Excerpts from the Submission submitted by the Co-organizing Partners for the Indigenous Peoples Major Group: Tebtebba (Indigenous Peoples’ International Centre for Policy Research and Education), Indigenous Environmental Network (IEN) and Indigenous Information Network (IIN).



2nd Key Message:
The cultural pillar should be included as the 4th pillar of sustainable development.

tween human and nature within their various ecosystems.

There remains, however, a complete divergence on the holistic and integrated approach vis-à-vis the compartmentalized and disintegrated view of the present dominant development paradigm. This development paradigm is more directed to global trade and market, as well as western science, which is fragmented to very specific specializations.



The indigenous peoples' holistic worldview, on the other hand, takes into account the importance of the cultural, spiritual, ethical, and moral dimensions, which are well-integrated into their sustainable use, environmental management and equitable benefit sharing on the use of the resources within their territories and environment.

These are integral to ecosystems development, in their local diverse economies, and in strengthening their traditional and other alternative livelihoods; as well as, with their indigenous social processes, norms and values.

3rd Key Message:
Protection and respect for the rights of Indigenous Peoples' to their lands, territories and resources is a precondition for sustainable development.

As reported in the Manaus Declaration:²

"Indigenous Peoples continue to practice more sustainable ways of living characterized by a holistic development model with small ecological footprints; underpinned by indigenous values such as reciprocity, diversity, solidarity, accountability, and cultural views in harmony with Mother Earth. To fulfill sustainable development, Indigenous Peoples strongly recommend that this should be linked with the respect, protection and fulfillment of human rights as embodied in the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP); which provides the overarching framework and minimum standard in our engagement with this multi-stakeholder sustainable development process."

The Road to Rio +20

Indigenous organizations identified that engagement in the United Nations Conference on Sustainable Development or the Rio +20 process was important for them. Among the objectives was to ensure recognition of the UNDRIP in the Rio +20 outcome, traditional knowledge, traditional livelihoods and diverse local economies, and culture as fourth pillar. These key messages, collectively called the Indigenous Peoples Key Messages for Rio +20, was drafted mainly by Tebtebba as Indigenous Peoples Major Group Organizing Partner. The document served as main lobbying document of indigenous peoples during the preparatory meetings and during Rio +20.

The Manaus Declaration laid out indigenous peoples' engage-

² The Manaus Declaration "Indigenous Peoples In Route To The Rio + 20 Conference" made during the Global Preparatory Meeting of Indigenous Peoples on Rio + 20 and Kari-oca 2 on August 22-24, 2011 in Manaus, Brazil.

ment with Rio +20 and reaffirmed indigenous peoples' key messages. An IP Global Steering Committee composed of representatives from various regions was set up to coordinate, fund raise and organize a global conference. CADPI (Center for Indigenous Peoples' Autonomy and Development) of Nicaragua shall serve as Secretariat while Tebtebba was tasked to raise funds from various donors, apart from being one of the main organizers of the conference. Regional preparatory meetings of indigenous peoples on sustainable, self-determined development were planned,

17-19 June, a few days before the official sessions of Rio +20. More than 120 indigenous participants and advocates participated in the conference, representing Africa, Latin America, North America, Arctic and Russia, the Pacific, Latin America, and Asia. An Indigenous Peoples Exhibit was also held from 19-21 June to highlight key initiatives of indigenous organization around sustainable development issues.

The global conference shared the results of the various IP regional preparatory meetings. It focused on sharing the experiences, les-

4th Key Message:
Recognition of the distinct and crucial contribution of traditional knowledge and diverse local economies to poverty eradication and sustainable development and as the cornerstones of green economies.



The Indigenous Peoples' International Conference on Sustainable Development and Self-Determination.

to culminate in a global conference prior to the official sessions on June 20-22, 2012.

Three regional preparatory meetings were thus organized. These were the Africa IP Regional Preparatory Meeting in Arusha, Tanzania on April 19-21, the Latin America in Managua, Nicaragua on 20-25 February, and the Asia Preparatory Meeting on UN Mechanisms in Toraja, Indonesia on February 12-15.

The Indigenous Peoples' International Conference on Sustainable Development and Self-Determination was held at Museu da República in Rio de Janeiro last

sons and challenges of indigenous peoples in implementing their vision of development that is sustainable and self-determined. As stated in the conference declaration (see page 14), indigenous peoples agreed to, among others, define and implement their vision of development underpinned by traditional knowledge, practices and their cultures, and implement their "inherent right to self-determination." They further reiterated their opposition to "projects that threaten our lands, forests, waters, cultural practices, food sovereignty, traditional livelihoods, ecosystems, rights and ways of life."

5th Key Message:
The Green Economy should support the indigenous peoples' holistic framework to sustainable, self-determined development which integrates approaches which are human-rights based, ecosystem or territorial-based, knowledge-based, intercultural and gender-sensitive.



In Rio +20, indigenous peoples sustained their lobbying efforts to link up with other NGOs, support groups and governments towards influencing its outcome.

These efforts bore fruit. The Rio +20 outcome document, "The Future We Want,"³ included, among others, the recognition of the UN Declaration on the Rights of Indigenous Peoples; the importance of indigenous cultures, traditional knowledge, practices and innovations, including sustainable agricultural practices; and recognition that indigenous peoples are important to sustainable development. 🌱

³ "The Future We Want," UN Document [A/RES/66/288], 11 September 2012.



Rio +20 International Conference of Indigenous Peoples on Self-Determination and Sustainable Development 19 June 2012, Rio De Janeiro

Indigenous Peoples from all regions of the world met at the "Indigenous Peoples International Conference on Sustainable Development and Self Determination," from June 17-19, 2012 at the Museu da República in Rio de Janeiro, Brazil.

We thank the Indigenous Peoples of Brazil for welcoming us to their homelands and express our solidarity for their struggles against imposed development such as the Belo Monte Dam, which threaten their homelands and ways of life. We also thank indigenous peoples from all regions of the world for their preparatory activities and engagement in this process. We affirm with one voice that it is time to assume the historical responsibilities to reverse centuries of predation, pollution, colonialism, the violation of rights, and genocide. It is time to assume the responsibilities towards our future generations. It is time to choose life.

1. Culture as a fundamental dimension of Sustainable Development

As Indigenous Peoples, our fundamental cultural belief systems and world views based on our sacred relationships to each other and Mother Earth have sustained our peoples through time. We recognize the contributions and participation of our traditional knowledge holders, indigenous women and youth.

Cultures are ways of being and living with nature, underpinning our values, moral and ethical choices and our actions. Indigenous peoples' abiding survival is supported by our cultures, providing us with social, material, and spiritual strength. We believe that all societies must foster cultures of sustainability, and that Rio +20 should highlight culture as the most fundamental dimension of sustainable development.

2. Full Exercise of our human and collective rights

We see that Mother Earth and all life is in a serious state of peril. We see the current model of development continues to proceed on the road of peril. As indigenous peoples we have experienced the terrible and negative impacts of this approach. These threats extend to peoples in voluntary isolation.

Sustainable development is realized through the full exercise and fulfillment of human rights. Indigenous Peoples see sustainable development and self-determination as complementary. Progress in various countries has happened to the extent that States have fulfilled their duties to respect, protect and promote our human rights, while conflicts have escalated where governments have imposed top-down development, whether labeled "sustainable," "pro-poor" or "green." The UN Declaration on the Rights of Indigenous Peoples is the standard to be applied in the implementation of sustainable development at all levels, including respect for full participation in decision-making and our Free, Prior, Informed Consent (FPIC) to policies, programmes and projects affecting us.

3. Strengthening diverse local economies and territorial management

For Indigenous Peoples, self-determination is the basis for Buen Vivir/living well, and this is realized through secure land rights and territorial management and the building of vibrant community economies. These local economies provide sustainable local livelihoods, community solidarity and are critical components of resilient ecosystems.

We will continue to strengthen and defend our economies and rights to our lands, territories and resources, against extractive industries, predatory investments, land-grabbing, forced relocation and unsustainable development projects. These include large-scale dams, plantations, large-scale infrastructure, tar sands extraction and other mega-projects, as well as the theft and appropriation of our biodiversity and traditional knowledge.

From the conference emerged many answers to address the global crises, as varied as the many cultures present at the meeting. The greatest wealth is nature's diversity and its associated cultural diversity, both of which are intimately connected and which should be protected in the same way.

Indigenous peoples call upon the world to return to dialogue and harmony with Mother Earth, and to adopt a new paradigm of civilization based on Buen Vivir-Living Well. In the spirit of humanity and our collective survival, dignity and well-being, we respectfully offer our cultural world views as an important foundation to collectively renew our relationships with each other and Mother Earth and to ensure Buen Vivir/living well proceeds with integrity.

Based on these affirmations and agreements, we commit to carry out the following actions:

Within and among Indigenous communities, Peoples and Nations

1. We will define and implement our own priorities for economic, social and cultural development and environmental protection, based on our traditional cultures, knowledge and practices, and the implementation of our inherent right to self-determination
2. We will revitalize, strengthen and restore our institutions and methods for the transmission of our traditional knowledge and practices focusing on transmission by our women and men elders to the next generations
3. We will restore knowledge and trade exchanges, including seed exchanges, among our communities and Peoples reinforcing the genetic integrity of our biodiversity.
4. We will stand in firm solidarity with each other's struggles to oppose projects that threaten our lands, forests, waters, cultural practices, food sovereignty, traditional livelihoods, ecosystems, rights, and ways of life. We also stand in solidarity with others whose rights are being violated, including campesinos, fishers and pastoralists.

Regarding Actions of States and Corporations

1. We will continue to reject the dominant neo-liberal concept and practice of development based on colonization, commodification, contamination and exploitation of the natural world, and policies and projects based on this model.
2. We insist that States fully implement their commitments under National and International Laws and standards which uphold the inherent, inalienable, collective and inter-generational rights of Indigenous Peoples and rights affirmed in Treaties, Agreements and Constructive Arrangements, the UN Declaration on the Rights of Indigenous Peoples, and ILO Convention No. 169.
3. We will reject and firmly oppose State policies and programs that negatively impact Indigenous Peoples' lands and territories, ecosystems and livelihoods, or which permit corporations or any other third parties to do so.

At the United Nations

1. We insist on full and effective participation in all discussions and standard setting activities regarding sustainable development, biodiversity, environment, and climate change and for the implementation of the UN Declaration on the Rights of Indigenous Peoples in all these processes.
2. We will carry these messages to the UN Conference on Sustainable Development, the World Conference on Indigenous Peoples (WCIP, 2014) and all other international processes where our rights and survival are affected. We propose that Indigenous Peoples' vision and practice of Sustainable Development be a focus of discussion at the WCIP.

We adopt this Declaration this 19th of June 2012, in Rio affirming our rights and reiterating our sacred responsibilities to future generations.

Adopted by networks, organizations, traditional leaders, spirituals leaders and indigenous peoples from the 7 regions of the world, participants of the Conference. Endorsed by Campamento Terra Livre - Cupula dos Povos.



Elaborating a More Holistic, Equitable and Far-sighted Framework: Indigenous Peoples' Sustainable, Self-Determined Development*

By Victoria Tauli-Corpuz, Joji Cariño and Raymond de Chavez

Having identified the gains achieved by indigenous peoples in the fields of human rights, development and environment does not mean that the situation of indigenous peoples in most parts of the world have significantly changed for the better. There is still a long way to go before the rights of indigenous peoples as embedded in the UN Declaration on the Rights of Indigenous Peoples (UNDRIP) is truly protected, respected and fulfilled by UN member-states. Before the provisions of the UNDRIP and the recommendations emerging from the sessions of the UNPFII are implemented and translated into national laws, policies and programmes. Before the

policies on indigenous peoples of the various multilateral bodies and bilateral donors are truly grasped and implemented by their people in the field. Much more work needs to be done before there will be a dramatic shift in the situations of indigenous peoples.

The gross violations of human rights of indigenous peoples continue not only in the developing world but also among those found in the rich countries. There are still ongoing armed conflicts in several indigenous peoples' territories, particularly in Asia. The Meeting of the Conference of the Parties (COP) of the Biodiversity Convention held in 2010 concluded that the

* Article extracted from Tebtebba proposals to various funders.

goals of the 10-year strategic plan, which ended in that year, have not been met. In the UN Framework Convention on Climate Change (UNFCCC), States-Parties cannot still agree on how the targets to reduce greenhouse gas emissions and sustainable development can be achieved. Most States cannot comply with their legal obligations to international human rights law and environmental law.

It is already a foregone conclusion that the Millennium Development Goals (MDGs) will not be met by most countries by 2015. The multiple economic and ecological crises of biodiversity erosion, climate change and food insecurity confronting the world today have contributed to the difficulties to achieve the MDGs. This does not bode well for the earth and for human beings, particularly indigenous peoples who are dependent on the ecosystems in their territories. Twenty years after the 1992 Earth Summit (UN Conference on Environment and Development), it cannot be concluded that the world is now more sustainable.

Changing Attitudes, Changing Actions

Much more needs to be done to change the attitude and practices of states and the dominant society vis-à-vis indigenous peoples. There is a need to end discrimination and racism, which is even more widespread with the so-called “war on terror” and the global economic crisis. Compared to the rest of society the impacts of the multiple crises on indigenous peoples are more adverse. Indigenous peoples are in the frontlines of the global ecological crises of climate change and biodiversity erosion mainly because they are people of the land.

Their very survival, the meaning of their existence and their distinct cultures and identities as peoples are highly dependent on the integrity of nature and ecosystems in their territories and in the whole world.

A majority of states who voted for the adoption of the UNDRIP still has not translated this into national laws, policies and programmes that fully recognize and respect the rights of indigenous peoples. Some states continue to deny the existence of indigenous peoples, excluding them from citizenship and, as a consequence, full access to basic social services. Indigenous women and children bear the brunt of lack of social support. Indigenous peoples’ customary governance over their lands, territories and resources are not recognized and respected. They continue to be excluded from governance structures while their traditional socio-political institutions are unrecognized. Their contributions to the sustainable management of forests and resources, through their traditional knowledge and practices, are not supported and are often considered backward.

The role that indigenous women play in ensuring the well-being of their communities are not given due recognition. Indigenous peoples are often in the fringes of modern development as their views and perspectives on self-determined development are not considered in mainstream policies and programmes.

Most state actions since colonization up to the present deprived indigenous peoples of their ownership and control of their lands, territories and resources and denigrated their traditional knowledge and livelihoods. Even after independence was won and

post-colonial nation-states were established, these states continued to implement the development paradigm of their ex-colonizers.

Indigenous peoples suffered the brunt of these approach because their traditional knowledge and livelihoods and their customary governance systems were considered anathema to states' agenda of modernization and development. In many countries in Asia and Latin America where dictatorships were set up especially in the 1970s to the 80s, indigenous peoples suffered massive militarization and gross human rights violations. Their lands were forcibly expropriated and displacements of hundreds of thousands of indigenous persons took place.

It is because of their resistance to colonization, modernization and the dominant development paradigm that many of them still remain in their original territories and have maintained the integrity of these ecosystems. Thus, they are in the best position to help solve the multiple crises the world faces today. Yet, their rights to continue to exist as distinct peoples and societies have been and continue to be grossly violated. Such human rights violations have spurred the strong global movement of indigenous peoples to get the UN and other multilateral bodies like the World Bank, etc. to develop international norms and standards to protect their collective and individual rights.

The time has come to see these norms and standards effectively implemented at the national and local levels.

The multiple economic, ecological and social crises confronting the world today is enough proof of the failure of the dominant devel-

opment paradigm, which is based on the Washington Consensus or the neo-liberal approach of globalization, deregulation and liberalization. When the global economic crisis struck in 2008, indigenous peoples in North America, the center of the crisis, were among those who suffered greatly. Some indigenous peoples in the so-called developing world, however, especially those who depend more on subsistence economies instead of the market economy, were not affected so badly. Because the global investments in mining also slowed down and some mining companies temporarily stopped their exploration activities, indigenous peoples where these operations stopped had a welcome respite.



Photo credit: Leleval

A HOLISTIC FRAMEWORK OF INDIGENOUS PEOPLES' SUSTAINABLE AND SELF-DETERMINED DEVELOPMENT

Self-determined development means that indigenous peoples are the ones who will decide how economic, social and cultural development should happen in their territories.

Tebtebba and its partners, along with some support NGOs, are of the view that now is the most opportune time to elaborate, put forward and implement a more holistic, equitable and far-sighted framework, which can increase the possibilities of bringing about social justice, inter-generational and intra-generational equity, and sustainability. This framework is based on a balanced integration of socio-cultural, economic and environmental goals and objectives. This is what sustainable development means to us. Self-determined development means that indigenous peoples are the ones who will decide how economic, social and cultural development should happen in their territories. This includes the need to respect their rights to their lands, territories and resources, respect for their cultures, and their right to free, prior and informed consent.

This holistic framework integrates the human rights-based approach, ecosystem-based approach, a knowledge-based approach which respects indigenous peoples' traditional knowledge and integrates appropriate and relevant modern scientific knowledge, and an intercultural approach or interculturality. This framework puts indigenous peoples' rights in the center of development while ensuring the protection and sustainable use and management of the environment, support for sustainable traditional livelihoods and the respect of cultural diversity.

Based on our long years of work in human rights promotion, sustainable development and support for empowerment of indigenous peoples, we have come to the conclusion that the further elaboration and operationalization of this integrated or holistic framework is crucial to ensure the continuing survival of indigenous peoples as distinct peoples and cultures. In a world, which is modernizing and globalizing in a very fast pace and where economic growth is the main pre-occupation, there is crying need for such a holistic framework for development and sustainability. This holistic approach will also help them prevail over the multiple crises and also to contribute to the solutions to these crises.

Human Rights-Based Approach

HRBA considers the respect, protection and fulfillment of human rights as crucial to ensure the dignity and continuing survival of indigenous peoples.

The human rights-based approach (HRBA) to indigenous peoples' development considers the respect, protection and fulfillment of human rights as crucial to ensure the dignity and continuing survival of indigenous peoples. These rights are contained in the Universal Declaration of Human Rights (UDHR); the Covenants on Civil and Political Rights and on Economic, Social and Cultural Rights; International Convention on the Elimination of all forms of Racial Discrimination (CEDAW); and the UN Declaration on the Rights of Indigenous Peoples (UNDRIP), among other instruments. These rights provide the bedrock definition of social justice. The key elements in implementing the human rights-based approach include:

- Assessment and analysis to identify the claims of rights-holders and the corresponding obligations of duty-bearers and the immediate, underlying, and structural causes of the non-realization of rights;
- Programmes assess the capacity of rights-holders to claim their rights, and of duty-bearers to fulfill their obligations and then strategies are

developed to build these capacities;

- Programmes monitor and evaluate both outcomes and processes;
- Programming is informed by the recommendations of international human rights bodies and mechanisms.

For indigenous peoples it is an imperative that they understand their rights as spelled out in the Declaration. This will help them assert their rights more effectively and claim their just entitlements. The Nagoya Protocol and the latest decisions reached in the UNFCCC are among the most recent gains won. Indigenous peoples have to know and understand what these are and determine how these can be used effectively by them to address their most basic issues and concerns. Indigenous women and youth, in particular, should be able to identify the differentiated implications of these agreements on them. Knowing these can lead towards the development of more appropriate approaches in enhancing their capacities to be centrally involved in operationalizing these at various levels.

Ecosystems-Based Approach

The ecosystems-based approach is a strategy to manage land, water and living resources that promotes conservation and sustainable use in an equitable way. It is a holistic way of dealing with managing ecosystems using an approach that recognizes the connectivity between ecological, socio-cultural, economic and institutional factors and structures and undertakes comprehensive analysis and action to sustain and enhance ecosystem integrity and human well-being. It is an approach driven by the goals of sustainability, balance and resilience and it is executed by policies, protocols and practices guided by monitoring and research. Conservation and sustainable use of biodiversity is the key to supporting resilient, productive and healthy functioning ecosystems, which ensure ecosystem services. Ecosystem approach acknowledges the importance of human needs and well-being. At the same time, it confronts the reality that the capacity of our world to meet those needs has limits and depends on the functioning of ecosystems that have thresholds of resilience and on the balanced and equitable use of natural capital.

The ecosystems-based approach is a strategy to manage land, water and living resources that promotes conservation and sustainable use in an equitable way.

Ecosystems are broadly defined to include all terrestrial and marine systems, both natural and semi-natural (including lands used for pastoralism, agriculture and forestry. Most humans are immersed in and are dependent on the components and services of ecosystems. Healthy ecosystems support human well-being through the provision of ecosystem services. These include the supply of food, fresh water, clean air, fertile soil, biological diversity, and the ability to regulate the climate through energy transfer and the global biogeochemical cycles, including the carbon cycle, but also the nitrogen and phosphorous cycles. Thus, humans should have a self-preserving interest in understanding and managing ecosystems as fundamental life-supporting systems.

Indigenous peoples are usually referred to as “ecosystems people” because their very survival and their cultures and identities are closely interlinked with the integrity and balance of the ecosystems in their territories. Many of them understand the ecosystem as the fundamental life-support system not only for them but for the rest of creation. It is a holistic way of dealing with natural resource management, where integration between issues is the key element. As such

this takes a holistic, inter-disciplinary integrated approach that recognizes the inter-connectivity between ecological, social-cultural, economic and institutional structures. The end goal of adopting and using an ecosystem-based approach is sustainability. This includes delivering ecosystems services for current use without compromising the ability to provide them in the future. The ecosystem-based approach considers the following perspectives:

- ecological perspective - conservation, sustainability and biodiversity;
- institutional perspective - laws, policies and resources;
- community and socio-economic perspectives - stakeholders, values and issues.

Knowledge-Based Approach and Interculturality

Inter-culturality is a political, social and economic process which people endeavour to understand each others world-views/cosmovisions, cultures, languages and institutions.

Inter-culturality or the intercultural approach is understood as a political, social and economic process, which people—who are bearers of different cultures and who coexist and share the same spaces—endeavour to understand each others' worldviews/cosmovisions, cultures, languages, and institutions. The intercultural approach goes beyond the coexistence of different cultures. It focuses on the dialogue and cultural interaction based on equality, which implies real reflection and action on the structural and ideological factors that lead to inequality, discrimination and racism. Dialogue means an open and respectful sharing between different cultures, which leads to a deeper understanding of each other. Interculturality involves the development of new types of relations between peoples and between indigenous peoples and the state, based on equity and the recognition of identities and differences. Spaces of encounters where negotiations happen in which particularities and differences are accepted and respected. It means recognizing and respecting the diversity of knowledges with their own epistemologies and different ways of reproduction and development.

Knowledge-based approach means that indigenous peoples are able to understand more clearly and articulate what their traditional learning and knowledge systems are especially in relation to ecosystem management and regard for biocultural landscapes and sustainable development. Aside from understanding and facilitating the transmission of our traditional knowledge to the younger generations, we are also interested to dialogue with western scientists so that they will understand better our world views and our visions and perspectives for development. So much discrimination against our knowledge systems has been promoted by the colonizers and the dominant society that much effort has to be done to facilitate dialogues between different cultures, worldviews and knowledge systems.

There is no question that we recognize the contributions of Western knowledge and science. But this dominant Western mindset and worldview (which has positivist and reductionist elements) should not disregard indigenous peoples' knowledge systems and worldviews. We believe that indigenous peoples' knowledge and learning systems are more holistic and if a dialogue between these different systems take place these can cross pollinate each other for better results. 



Indigenous Peoples' Partners Collaborate to Confront Climate Change*

By Mauricio Malanes

Time was when grandmothers would know when to clear the fields and prepare these for sowing and planting. For example, Prudilla Thomas, an almost 70-year old Miskitu grandmother, has learned since childhood how to chart cropping schedules by the appearance of various animal and plant species in her village of Kisalaya by the banks of the Wangki River in Northern Nicaragua.

"When we see the small turtle begin to walk, we know that we are in January and that it is time to clear (weeds) in the growing fields," she said.

According to Thomas, the appearance of the small turtle signifies the start of a new month, which, in the Gregorian calendar, is January. January is equivalent to what the Miskitu people call *Siakwa Kati*, or

the Month of the Small Turtle.

During this time, Thomas and her villagemates sell wood and coal as they do not have crops yet.

But Miskitu village women noted how times have changed and the change has made life more difficult not only to humans but even to hapless creatures such as the turtle. "It is sometimes a difficult month, even for the little turtle nowadays, because when she (referring to the small turtle) leaves to sunbathe, the river overflows, something that did not happen before," she said.

During Kuswa Kati or the Month of the Large Turtle (which is equivalent to February), large turtles would be seen in rivers and creeks. "She (referring to the female turtle) goes to the rivers and creeks to reproduce. (But) we have seen now how she loses her eggs when the river overflows," said Thomas.

* This article does not attempt to chronicle all the activities done by Tebtebba and all its 11 "climate change" partners. The article simply highlights some cases and activities to represent what may be called the climate change partnership story.

Thomas spoke to Rose Cunningham Kain of the Center for Indigenous Peoples' Autonomy and Development (known for its Spanish acronym CADPI), a research and educational center for indigenous peoples and Afro-descent communities on the North Atlantic coast of Nicaragua.

Cunningham-Kain, a Miskita herself, had a lengthy conversation with women elders from Wangki and noted their comprehensive grasp about climate change.

Cunningham-Kain's conversation with the women elders formed part of a research paper, entitled "The Grandmothers of the Wangki," which was published as part of the book, *Indigenous Women, Climate Change and Forests*.

Published in 2011 by Tebtebba, a Philippine-based global organization dealing with indigenous peoples' concerns, the book contains 11 research papers from some countries where indigenous women highlighted the role of their traditional knowledge and customary laws in forest management.

The research papers contained in the 312-page book on indigenous women, climate change and forest management are just among the activities of Tebtebba and its partners under what is called "Indigenous Peoples' Partnership on Climate Change and Forests."

CADPI is one of Tebtebba's 11 partners in implementing a program called "Ensuring Rights Protection, Enhancing Effective Participation for Indigenous Peoples in REDD Plus Policies and Programs," which began in June 2010 and would end in June 2013.

Being implemented in 10 countries, the program actually is the second phase of an earlier partnership program, "Ensuring

the Effective Participation of Indigenous Peoples in Global and National REDD Processes," which was implemented from June 2009 to June 2010. Both phases were supported by the Norwegian Agency for Development Cooperation or NORAD.

In her conversation with Cunningham-Kain, Thomas detailed, among other things, what makes up the Miskitu calendar based on the life cycles of animals like the turtle, iguana, birds and fish, besides plants and flowers. But besides these, the Miskitu people have long noted a change in season based on the direction of strong winds. So in the Miskitu calendar there is Waupasa Kati, the month when strong winds begin to blow from the South, and is equivalent to October. There is also Yaba Kati Yaslam, the month strong winds come from the North, which is November.

Each of the months in the Gregorian calendar has its equivalent in this traditional Miskitu calendar. Since the old days the Miskitu had long patterned their farming, religious rites and festivities after this traditional calendar. And in those days, the Miskitu had lived in harmony with their surroundings, anticipating and preparing what should be done according to what was then a normally predictable weather pattern.

But the Miskitu people lament that their traditional calendar has changed. "The months always have the same name, but the signs gradually have changed since those days," said Thomas.

The change in recent years has been extreme. Thomas cites the last hurricanes that hit Nicaragua in recent decades such as Fifi, Mitch and Felix, all of which devastated lives, homes and other property.

According to an official report, the destruction caused by the September 2007 Hurricane Felix, in addition to the lives lost, represents more than 14.4 percent of GDP in 2006, reaching a total of 13.395 million cordobas or US\$608,863.63.

Thomas attributes these devastating extreme climatic conditions to the loss of respect to each of the spirits or beings, which, according to the Miskitu, protect every creation.

"Since I was young, I was taught about these beings, and we feared them," she said. "We did not touch what we should not touch. We did not damage the water spouts, and we enjoyed the river. We did not throw garbage into the river or poison the water to kill fish. But now this is done. Although the *liwa mairin* (a being believed to be the real owner of fresh and saltwater) carries people away, they do not listen and are not afraid, not of the *unta dukia* (a being that protects the mountains and large trees) or the *unta dawan* (another forest guardian). They destroy the entire forest."

Thomas was articulating part of a belief system, which Cunningham-Kain noted, has helped maintain peace and a balanced coexistence with Mother Earth. Cunningham-Kain talked with other grandmothers of Wangki who all vividly remembered how the early Miskitu communities were well provided for by Mother Nature. And what nature provided for the Miskitu was supplemented by the labor of their hands.

The Miskitu peoples' idea of peace and balanced coexistence with Mother Nature is also reinforced by their notion *yamni iwanka* or good living. "Good living gives high value to solidarity and reciprocity between men and women, and

the harmony with spiritual beings such as *Dawan Aisa* (creator or magnificent father) and the *Isingni*, the spirits of ancestors and nature," said Julie Ann Smith Velasquez also of CADPI. Velasquez wrote another paper, "Indigenous Women and Territoriality Challenges to Equality in the Governance of Indigenous Communities of Tasba Raya," which formed part of the 2011 book Tebtebba published.

"Good living is where there is balance between men and women, as well as between humans and nature and environment," also said Velasquez, citing interviews with women. "It is living in unity with the community, living in organized manner, having space in which one can sow seeds in order to have food to eat, and it is which recognizes equality in the social, political and economic spheres."

Small wonder that in those days no one was found wanting. This was because, according to the authors, the Miskitu hunted and gathered only what they needed and every catch was shared with neighbors. Even when they learned about farming, such as growing rice, they did it collectively. No one starved then because the community grew crops even for widows and single elderly women.

This "peace and balanced coexistence with Mother Earth" unfortunately began to erode when the Miskitu belief and value system was disregarded. As a result, Mother Earth, according to the grandmothers, is now "tired and worn out," and they "feel her fatigue."

"They recognize that humans are to blame for all the negative things that have been happening," noted Cunningham-Kain, reiterating her conversations with the grandmothers of Wangki. "They know that all these can be con-

nected to the indiscriminate cutting of trees and forest fires caused by humans. The beings that used to protect Mother Earth have left and humans are being punished."

The accounts of the grandmothers suggest "there is much to be learned by taking indigenous knowledge into account of the various efforts, which have been initiated to mitigate the adverse effects of climate change," said Cunningham-Kain. "Such knowledge can give us ideas on how best to adapt, reinvent practices and implement projects."

Deforestation and forest degradation

In the whole RAAN (*Regiones Autonomas Atlantico Norte* or North Atlantic Autonomous Regions), the term *mestizo culture* has been synonymous with deforestation, according to another team of CADPI researchers.

"Indigenous peoples and Afro-descendants have the strong perception that mestizos are the main predators of the forest," the CADPI research team said in a paper, "Implementing REDD Plus in Nicaragua: An Indigenous Peoples' Analysis."

The paper is part of a 505-page book, *State of Forests, Policy Environment & Ways Forward*, another Tebtebba publication in 2010. The book contains the indigenous perspectives and analyses of Tebtebba's partners in nine countries.

"Mestizo peasants are still seen as individuals involved in less than environmentally harmonious activities and who have a heightened belief in a capitalist standard of enrichment," said the CADPI paper. "This way of life and sense of valuing

assets began to permeate the belief systems of indigenous and Afro-descendant peoples to the point that it is possible to find mestizo, indigenous and Afro-descendant individuals alike who contribute to deforestation."

Despite the influence of mestizo culture, indigenous and Afro-descendant peoples' subsistence practices are "less intensive," according to the CADPI paper. The paper cites Engineer Jorge Canales, deputy director of the National Forestry Institute, who said: "They (indigenous peoples) burn one-fourth of a block per family (for slash-and-burn upland farming), and this is permissible because they do not have a commercial purpose compared to the extensive practices of the mestizos."

The CADPI paper, however, stressed that it does not intend to find faults based on ethnicity. "But circumstances have shown that although both Mestizos and indigenous and Afro-descendant peoples practice slash-and-burn agriculture, the Mestizos do it in such a way that the change in land use is permanent and the land is used in the following order: agriculture, pasture and livestock," it said.

In contrast, indigenous and Afro-descendant peoples' land use is temporary, cyclical and rotational. "This gives the ecosystem time for renewal," noted the paper.

The same fate

The fate of indigenous peoples in RAAN is also shared by their counterparts in Africa, Asia and other parts of Latin America.

In Southern Cameroon, the Baka people, who are part of the Pygmy community, have been endowed with biodiversity-rich

forests where they have hunted and gathered food for their survival. But the Baka peoples' traditional livelihoods have been threatened by three national parks, one world heritage reserve and many "forest management units," all of which have become off-limits to the Baka people. These forest management units are zones for safari hunting and logging activities.

The Baka peoples have been blessed also with springs, streams, rivers and wetlands, which have given them various species of fish and other marine life.

Particularly important to the community is a big fish called *Nbwakha*, an important element in the initiation rites of Baka girls. This fish is needed in the *Yeyi*, a rite of passage to Baka womanhood for girls aged 15 to 23, which is done in the forest as part of the annual *Libanji* Festival. But the *Nbwakha* fish had disappeared since 1997, according to Lelewal, citing informants. As a result, no such initiation rite has been done in Djoum since that time.

Lelewal is an organization based in Cameroon's capital city of Yaounde, which is one of Tebtebba's partners. Its research paper, "Indigenous Women and Climate Change in South Cameroon," was also part of the book, *Indigenous Women, Climate Change & Forests*.

The Baka peoples had interpreted the disappearance of the *Nbwakha* fish as a sign of the wrath of *Komba* (the Creator) and they blamed themselves for this. They became aware, however, that the special fish vanished possibly because of climate change, which could be attributed largely to commercial logging and ironically, "conservation" projects.

In Indonesia, indigenous peoples have continued to stand

up against what they consider as the strongest "drivers of deforestation"—a multimillion timber industry, massive oil palm plantations, mining, forest and land fires, and transmigration.

Indonesia is the third largest greenhouse gas contributor in the world. According to AMAN (Aliansi Masyarakat Adat Nusantara or Indigenous Peoples Alliance of the Archipelago), one of the largest sources of greenhouse gas emissions in Indonesia is the forestry sector with emission levels reaching 2,563 MtCO₂. AMAN, which works on indigenous peoples' rights and is promoting traditional knowledge and customary law, is also one of Tebtebba's partners.



Joenia Wapichana of Conselho Indigena de Roraima at the partnership booth in Durban, South Africa during COP 17.

These emissions are the result of deforestation and forest degradation. Approximately two million hectares are deforested and degraded each year.

Deforestation and forest degradation are also facts of life in other countries such as Kenya, Peru, Mexico, Nepal, Vietnam, China, and the Philippines. What is common in these countries is that indigenous peoples, who live mostly forested lands, have protected and conserved their biodiversity-rich forested abodes. Unfortunately, indigenous peoples' knowledge, values and norms that have long governed how they managed their forests have been eroded by a mix of factors.

For example, state laws, private concepts of ownership, profit-oriented economic development, exclusive forest conservation schemes (which fence off indigenous peoples from having access to the forests), and influences of religion and "modernization" have pushed indigenous peoples to the margins.

But as deforestation and forest degradation and their adverse impacts on climate change have become national and global concerns, indigenous peoples have asserted that their valuable traditional knowledge and customary governance systems must be put to good use. Such assertion demands full and effective participation of indigenous peoples in engaging with policy-makers in the national and global arena.

And to prepare them for such engagement, indigenous peoples must become familiar with the whole processes of policy making. At the community and tribal level, indigenous peoples have evolved and developed their own traditional decision making processes

and institutions.

Still, indigenous peoples' traditional decision making processes and institutions need to help influence also those in the national, regional and global mainstream arenas, where policies—which affect and impact even remote villages—are wielded.

This is precisely the rationale behind Tebtebba's partnership with its 11 partners in 10 countries. The partnership aims to increase support for indigenous peoples, including indigenous women, to enhance their capacity and build on their knowledge, skills and initiatives.

The goal, said Tebtebba executive director and Asian Indigenous Women's Network convenor Victoria Tauli-Corpuz, is "to increase and strengthen their visibility as well as their access to and control over forest resources."

Enhancing capacities

Influencing policies, however, needs a lot of preparation. This requires enhancing capacities if indigenous peoples' leaders can fully and effectively participate in helping influence and craft policies on how to mitigate and adapt to climate change.

So during the first phase of the project from June 2009 to June 2010, Tebtebba and its partners had to prepare themselves for the tasks ahead through awareness raising, education and training. The publication of an updated second edition of the 195-page *Guide on Climate Change and Indigenous Peoples*, was most helpful as the book became one of the best-selling reference materials for partners. Supplementing the book were newly produced popular information materials and booklets.

Based on these materials, the partners were able to develop a training course manual with five modules about climate change, REDD Plus and indigenous peoples. To ensure that these modules would be disseminated and understood by indigenous communities of country partners, these modules were translated in Bahasa/Indonesian, Spanish, Nepali and French.

With the modules, the partners embarked on training of trainers on climate change.

The trainings during the first phase were further enhanced by a series of trainings during the second-phase (June 2010 to June 2013).

For instance, in September 2010, the partners participated in a training-workshop on the international human rights and environmental laws and the UN Declaration of the Rights of Indigenous Peoples. This activity was crucial in enabling indigenous peoples how to help address the climate change crisis from a rights-based and what is called ecosystems approach, which are closest to indigenous worldviews and systems.

Other trainings followed, all of which were aimed at enhancing the capacities and knowledge of indigenous peoples about policy advocacy, climate change and indigenous women, and mechanisms such as REDD Plus. Trainings at the local level were also held, which included trainings for editors and journalists about indigenous peoples, climate change and REDD Plus-related curricula, diploma and graduate

courses, measuring carbon stock, and other related activities.

The trainings and workshops on REDD Plus, for example, were so detailed that two global workshops in 2011 were designed to develop “indigenous-sensitive and gender-sensitive” monitoring, review and information systems, and instruments and tools on REDD Plus safeguards.

Among themselves, Tebtebba and its partners also thought it wise to learn from each other’s traditional forest management systems. In September 2010, for example, partners visited the Loita Development Foundation in Kenya. Hosted by the Mainyoto Pastoralists Integrated Development Organization or MPIDO, the partners visited the Loita Naimina Enkiyo Forest and the Mau Forest, both in Maasai territory.

The two forests in Kenya was a good study of contrasts. Managed by the Loita Maasai communities under the guidance of the indigenous spiritual leader, the *Oloiboni*, and a council of elders, the Naimina



Enkiyo Forest had lush covers and rich biodiversity. In contrast, the government forestry unit-managed Mau Forest were quite deforested.

In a visit to Khasur, Lamjung in Nepal, partners discovered how traditional knowledge, including forest management, has been transmitted from one generation to the next through a system called *Rodhi/Rodi*. The Rodhi is a socially organized institution where indigenous Gurung young people gather every evening. Through this evening gathering, elders, most often women, teach young people about norms and cultural values. But young people get to enjoy the evenings as mothers also teach young boys and girls about traditional dances and music.

Partners also visited the Imugan community of Nueva Vizcaya province in northern Philippines and the community of Tasba Pri, Bilwi in Nicaragua. From the communities, partners learned how forests were managed according to traditional management practices and how they developed alternative sustainable livelihoods. Partners also learned from the two communities how the communities measured carbon.

Engagement

On policy advocacy, the trainings and workshops Tebtebba's partners underwent bore fruit. As early as during the first phase of the partnership project, many partners were visible in the global climate change negotiations. Partners trained by the project were able to come out with an indigenous peoples' position, which was integrated in the negotiating text on REDD Plus.

During the second phase of the project, more indigenous partners were supported to participate in various global UNFCCC (UN Framework Convention on Climate Change) processes. Now more confident to articulate their issues, many indigenous representatives from partners have become part of their governments' delegations to the UNFCCC.

Besides Victoria Tauli-Corpuz of Tebtebba in the Philippine delegation, there was Ibrahim Njobdi of Lelewal as part of the Cameroon delegation. During the UNFCCC meeting in Tianjin, the Kenyan government delegation suggested that indigenous peoples' representatives would be considered in their government delegation to Cancun. So nominated were Joseph Ole Simel and Julian Naisula of MPIDO and Umoro Godana of the Pastoralists Integrated Support Program, an MPIDO partner.

The partnership no doubt has enabled partners to maximize spaces for indigenous peoples' representatives engaged in the climate change debates and negotiations. These spaces may be found within the UNFCCC processes within the plenary halls of UN or at side events and press briefings where indigenous representatives could articulate and assert their positions or where they could sustainably traditional forest management practices.

These spaces for policy advocacy may also be found on the regional and national fronts. For example, in the Philippines, Tebtebba and other civil society organizations helped critique the Philippine National REDD Plus Strategy Program, which was prepared by CodeREDD, an alliance of civil society organizations.

For its part, CADPI, as a member of the National Alliance on Climate Change in Nicaragua, established a platform, which discusses and analyzes national and international information on climate change and REDD Plus. With this capacity, CADPI has continued to closely collaborate with the regional and local autonomous governments in the North and South Atlantic indigenous territories.

Other partners have been doing equally the same collaboration efforts. MPIDO in Kenya, CERDA in Vietnam, CHIRAPAQ (Center for Indigenous Cultures of Peru) in Peru, Lelewal in Cameroon, and AMAN in Indonesia have reached a certain stature so much so that their governments either have been consulting or directly have collaborated with them in formulating REDD Plus policies, for example.

Two other crucial areas where indigenous peoples' partners have been sharpening their skills were in research and documentation. Both phases of the project have stressed research and documentation for a vital reason: well-researched and well-documented findings about sustainable traditional forest management practices and livelihoods, for example, are crucial in pushing policies that affect indigenous peoples. The various partners have done just that, selecting subjects and cases for studies, which are relevant for policy advocacy work.

Bees and pine needles

Similarly, both phases of the project have demonstration project sites. Three sites were selected during the first phase. One was in Indonesia, another in Nicaragua and one in Kenya. During the second phase, four new sites were

targeted in Nepal, Mexico, Peru, and Vietnam.

These demonstration sites could show that ensuring the rights of indigenous peoples to their forests and resources and enhancing their forest conservation and natural resource management could make REDD projects succeed.

A bee keeping project in the Loita community in Kenya is a good example. The project has proved as a forest-friendly alternative livelihood. Ever since they engaged in the bee project, the villagers, who have been organized into a cooperative, have learned to appreciate that they must maintain and protect their forests whose diverse flowers are the source of high-grade honey.

As part of a CADPI demonstration project, another good alternative livelihood in the communities of Sukatpin and Kligna in Nicaragua is weaving handicrafts out of pine needles and cotton yarn. The craft was taught by a Miskitu woman handicraft expert and artist through a series of workshops. The products the women learned to make include functional handicrafts such as fruit baskets, table placemats, and multi-purpose covered baskets. These products do not only give additional income. The handicraft is one way to prevent the practice of some people who burn the pine needles, which emit carbon dioxide into the atmosphere. And the handicraft stores the carbon for a long time.

The power of information

Information, communication and creation of monitoring bodies are the other important components of the partners' project. Tebtebba manages the Indigenous Climate Portal (www.indigenous-

climate.org), which informs and updates project partners about relevant activities, documents and books on indigenous peoples, climate change and REDD Plus.

On monitoring bodies, the partners since the project's first phase have collaborated with other civil society groups and the academe to



Partners participate in the workshop on benefit-sharing held in May 2012, Bonn, Germany.

support the continuing advocacy work for indigenous peoples' rights and participation in processes. The project partners had also desired to establish "independent multistakeholder" monitoring bodies to monitor how REDD is implemented. This was aimed to correct weaknesses and problems that may arise.

The partners have learned that many non-government organizations have been interested in putting up a monitoring body on the global and national levels. On the national level, partners have set up various structures and mechanisms with civil society organizations. There is the National Steering Committee on Climate Change for Kenya. Another is the National and Sub-national Committees on Indigenous Peoples, Climate Change and REDD Plus established

by AMAN in Indonesia. In Vietnam, there is the National REDD network headed by the Ministry of Agriculture Development and assisted by CERDA. In Nepal, NEFIN is part of the National REDD Cell, but NEFIN set up a body to pressure government. For Nicaragua, CADPI and other organizations work more closely with the regional council of RAAN. Partners in Peru and other countries in the region have set up a Latin Indigenous Peoples' Forum on Climate Change to unify diverse and varying indigenous peoples' positions in relation to indigenous peoples' rights, climate change and REDD.

In addition, project partners have yet to fully maximize existing grievance bodies and mechanisms at the UN and World Bank. So at one point Tebtebba convened a side-event on the grievance mechanisms of multilateral bodies such as the WB, Asian Development Bank, International Finance Corporation, and others. During this side event, project partners realized the need to be trained on how to use and access these grievance bodies.

As they continue to collaborate to address climate change, project partners, backed by a highly motivated Tebtebba Climate Change Project Team, have remained upbeat about their ultimate goal—to help reduce greenhouse gas emissions caused by deforestation and land-changing factors.

As AMAN had said in its June 2009 to June 2010 report, "Climate change and the REDD issue have proved to be quite a powerful entry point to reiterate the demands of recognition of indigenous peoples' rights. There is a window of opportunity at least in the next two years to pave the way to reform policies on indigenous issues in Indonesia through climate change and REDD."



Indigenous participants from Kenya and Democratic Republic of Congo learn how to use the GPS during the community mapping workshop in Bangkok.

Community Maps Can Empower Indigenous Peoples to Assert Land Rights

By Tebtebba Indigenous Information Service

An Australian-Filipino mining company during a September 2011 public consultation mobilized its “experts.” Their goal: to persuade local officials and indigenous and local communities about the “safety, merits and sustainability” of the company’s US\$5.8-billion project in southern Philippines.

The “experts” were armed with figures, graphs and pictures all showing the “benefits” of the proposed big mining project. Fortunately, the community folk had a secret weapon—a 3D (3 Dimensional) map, which helped unmask true lies wrapped in the technical jargons of “experts.”

Trained on 3D mapping and using the mining company’s own data (e.g., potential stockpiles of mine tailings and wastes), the community folk—aided by skilled mapping facilitators—practically exposed the company’s “experts” as lying through their teeth.

Kail Zingapan, a 3D mapping expert and facilitator of the nongovernment Philippine Association for Intercultural Development or PAFID, and local indigenous folk produced a 3D

map of the Koronadal Valley and the Tampakan watersheds, where the company targets to mine in South Cotabato province.

“This is the people’s map. We did not invent this,” she told the consultation after she and indigenous leaders opened the 3D map at the public plaza for all to see.

The company’s “experts”—who included British, Australian and Filipino mining executives—were the first to present during that public consultation.

To prepare for the public consultation, Zingapan and the affected indigenous community members labored to produce the 3D map, which they sneaked in to the plaza early morning of the consultation. The 3D map was covered while the company’s “experts” were presenting.

“The people showed us where their lands were located and we just plotted them on the map,” Zingapan told the consultation. “We showed them the outcome and they saw that the mine development area would cover their ancestral

lands. It appeared not all of them were consulted or correctly informed about the risks.”

The people at the consultation—estimated to be 10,000, including local officials—were shocked as Zingapan explained details of the map. Through the 3D map, she pinpointed that the company targets to build its tailings dam on top of a hill, which is considered sacred by the indigenous folk. The hill is also the headwater of the vital Mal River, which irrigates fields and a source of fresh water fish.

“This is your land where you live and get your food and other daily needs. It is up to you now if you want to see this land wasted and taken away from you or not,” she told the people in the local language.

The 3D map was so powerful and so graphic that it reinforced public arguments against the mining company’s plans to extract copper and gold in the area through the open-pit method.

After the consultation, South Cotabato Governor Arthur Pingoy declared that he was duty-bound to implement the province’s 2010 environment code, which bans open-pit mining.

The company, say recent reports, is still contesting the “constitutionality” of the province’s environment code and is insisting that open-pit mining is the “safest method.” But Gov. Pingoy has stood his ground, a position which pleased indigenous and local community folk.

Empowering tool

So what could be learned from the South Cotabato community’s experience?

“The lesson is participatory community mapping can empower local communities to assert their land rights,” said Dave de Vera, Executive Director of PAFID.

De Vera was speaking at a three-day training workshop on “Community Participatory Mapping and Resource Inventory of Indigenous Peoples’ Territories” on 26-28 August in Bangkok, Thailand. He cited the community map Zingapan, his colleague, did together with the indigenous folk of South Cotabato, a video which was presented at the Bangkok workshop.

Some 34 indigenous participants from Asia, Latin America and Africa participated in the training workshop organized by the Tebtebba and supported by ClimateWorks Foundation.

Tebtebba is a Philippine-based non-government organization dealing with indigenous peoples’ rights and concerns and promoting “self-determined development.” ClimateWorks, on the other hand, is an American-based donor organization, which supports “public policies that prevent dangerous climate change and promote global prosperity.”

De Vera and Zingapan took turns in orienting the participants about participatory mapping and resource inventory and shared their experiences and insights from training indigenous peoples in the Philippines and various parts of the world. Both represent a non-government organization, which has been helping facilitate community mapping after it was established in 1967.

Stressing on “more culturally sensitive” community participatory mapping processes, both trainers sought to link these processes with monitoring, reporting and verification of biodiversity and REDD Plus. REDD Plus refers to Reducing Emissions from Deforestation and Forest Degradation in Developing Countries plus Conservation, Sustainable Forest Management and Enhancement of Carbon Stocks.

They said that from these participatory processes community monitoring and safeguard information systems could be established.

Both trainers said the value of maps could not be underestimated. “Maps are powerful tools that allow people, institutions and states to record history, describe, understand, plan, manage and claim areas and places,” De Vera said.

According to him, states use maps both as basic tools in planning and as regulatory or control mechanisms resulting from planning.

“Wherever the planning process excludes marginalized groups, planning and regulatory maps reproduce dominant production systems and their underpinning power relations,” he said.

But he said participatory mapping is aimed at ending the exclusion of marginalized groups in the planning dialogue.

For indigenous and local peoples who know well their territories like the back of their palms,



maps, said De Vera, could show their experiences about their landscapes.

“Ultimately, community maps define local people’s ideas of the landscape and its functions,” he said. “Maps enable local people to identify and define the extents of their interactions with the landscape from their own points of view and based on their own unique experiences.”

Community maps, he added, allows local people to identify customary governance systems in place.

De Vera said participatory mapping had helped some indigenous peoples to secure tenure claims not only for lands but seascapes. He cited the indigenous Tagbanua of Coron Island in Palawan in north-central Philippines, who, with the help of maps the community did with PAFID, were able to reclaim their ancestral lands and ancestral waters, which included fishing grounds. This, he said, was the first in the world, where indigenous peoples mapped their ancestral waters and got a Certificate of Ancestral Domain for this.

Citing other examples, he said participatory mapping has helped indigenous and local communities to resolve resource-use conflict and tension (such as conflict over water use), define resource management planning and development priorities, and to identify community conservation and monitoring directions.

Long overdue

A participant agreed with De Vera about the need to document through maps the territories of indigenous and local communities. “This training workshop is actually long overdue,” said Stanley

Kimaren Ole Riamit, Executive Director of the Indigenous Livelihood Enhancement Partners or ILEPA, a nongovernment organization in Kenya.

Kimaren comes from a continent where colonizers and states used maps to dispossess and displace scores of indigenous and local communities. “There is a need to document through community maps and reclaim our territories,” he said.

Inspired by the community mapping training workshop, another participant, Adrien Sinafasi Makelo said he was considering to choose at least one or two communities to train on community mapping, particularly on how make 3D maps. Makelo represents the Dynamique des Grupos Peuples Autochtones, a network of NGOs and Dignite Pygmee, his own NGO, in the Democratic Republic of Congo.

In the two autonomous regions of Nicaragua (North Atlantic Autonomous Region or RAAN and South Atlantic Autonomous Region or RAAS), community participatory mapping is urgently needed to strengthen demarcation initiatives of indigenous peoples there, said Dennis Mairena of the Centro para la Autonomia y Desarrollo de los Pueblos Indigenas (CADPI).

“Community mapping can also help our communities in developing policies to effectively and properly manage our lands and resources,” he added.

Nicaragua has a national law, which provides for the demarcation of indigenous peoples’ territories. Using their traditional knowledge, the indigenous peoples there designated and defined their territories.

“For example, we know how far we went hunting, fishing and gathering wild fruits so we designated the boundaries for our territories,” Mairena told the *Tebtebba Indigenous Information Service*. “In some cases, there are no problems. But in some cases, there are overlapping problems.”

He said participatory community mapping could help resolve these overlapping issues once and for all. The community mapping exercise could also help address the issue of encroachment into indigenous territories by illegal occupants, he added.

Mairena would like to invite PAFID and further train CADPI’s staff and indigenous community leaders there in community mapping. During the Bangkok training workshop, Mairena accompa-

nied two of his staff—Adelia Auxilaidora Aleman, an architect, and Karla Muller, an engineer.

But Mairena said his staff and community need more training, especially on Geographic Information System (GIS), 3D mapping, and the use of such gadgets such as Global Positioning Satellites (GPS), which are important in producing “geo-referenced” (scaled) maps.

In the State of Roraima in Brazil, indigenous leaders also need to improve their skills in community mapping, particularly 3D maps, said Mario Nicacio, general coordinator of the Conselho Indigena de Roraima (CIR).

Nicacio said it would not be difficult to further train indigenous leaders and members there since they were oriented on the basics of GIS and ethno-mapping.

Improved community maps could help policy-makers in instituting policies on the proper



Mario Nicacio, general coordinator, and Joenia Batista de Carvalho of Conselho Indigena de Roraima.

management of forests, savannahs, rivers, and other resources, Nicacio and his colleague, Joenia Batista de Carvalho, a lawyer who comes from the Wapichana peoples and who coordinates CIR's legal department, told the Tebtebba Indigenous Information Service.

Such proper management of Roraima's lands and resources may yet protect the indigenous peoples there from the threats of big companies, which are raring to exploit timber and minerals, they said.

De Carvalho particularly cited the role of community maps in helping Roraima's indigenous peoples secure their rights to their lands. “The whole participatory process of involving the community in mapping is in itself empowering,” she added.

From Asia, two participants, who were more advanced in community mapping, presented their experiences and the impacts to their communities of the maps they did in their respective areas.

Matheus Pilin, director of PPSDAK-Pancur Kasih, showed other participants how their community maps in Kalimantan, Indonesia, which they have been doing since 1990, have helped them in their natural resource management plans.

Pilin highlighted an important requirement before community mapping is undertaken. “The community must first ask for it,” he said. He added that he and colleagues do not just rely on a letter from the community. “After we receive the request, we go back to the community to validate whether this is truly a community request, and not just that of a specific individual or clan.”

Using a community map based on Dutch map (as the Dutch were among Indonesia's colonizers), the indigenous Dayak and other local community members there succeeded in rejecting a mining company's proposal to mine there, he said.

Vu Thi Hien of the Center for Research and Development in Upland Areas or CERDA also presented how “ethnic minorities” in Vietnam used community mapping, along with other “holistic development approaches,” as their way of developing carbon/REDD Plus-based policies.

“The policies developed are good tools to better manage forests in Vietnam's uplands,” she said.

Vietnam's ethnic minority folk have reached a certain level of expertise so much so that on their own they could map and measure carbon. “After we facilitated their training, community leaders and members proved that they were brilliant,” said Hien.

Victoria Tauli-Corpuz, Executive Director of Tebtebba, who also participated in the training, said that community participatory mapping and resource inventory would be useful in establishing useful baseline information from which participatory monitoring processes could be based.

“Such monitoring can include the vitality of biodiversity resources, land use and land use changes, traditional knowledge and customary ecosystem management,” she added. 🌍



Anchalee Phonklieng, left, and Norairri Thongmuengthong of the Indigenous Women's Network of Thailand.

Empowering Indigenous Women to Reclaim and Manage Their Lands and Forests

By Tebtebba Indigenous Information Service

Indigenous woman leader Norairri Thongmuengthong of the Karen community in Thailand has found a way of helping her village mates reclaim and eventually manage their lands and forests. By joining local politics, that is.

"With more indigenous women in local politics, they can help craft policies that ensure and guarantee their rights, which include rights to security of tenure of their lands and forests," said the chairperson of the Indigenous Women's Network of Thailand.

Speaking through an interpreter, Thongmuengthong, a Karen, was among participants of an August 16-18 "Asia Indigenous Women's Strategy Workshop on Forest/Land Tenure and Climate Change" held in Baguio City, Philippines.

The workshop was organized by the Philippine-based Asian Indigenous Women's Network (AIWN), which federates indigenous organizations across Asia, Tebtebba Foundation (a Philippine-based nongovernment organization working for the respect and protection of indigenous peoples' rights and indigenous peoples' self-determined sustainable development), and the Rights and Resources Initiative or RRI.

A Washington, D.C.-based coalition of international, regional and community organizations advancing forest tenure and policy and market reforms, RRI also supported the workshop along with EED (Protestant Church Development Service of Germany).

Some 20 indigenous women from Asia, Africa and Latin America participated in the workshop.

As a community representative of the local parliament in her village in Huai Ei Kang in the district Maewin, Maewang in Chang Mai since 2008, Thongmuengthong had pushed for local policies that could support traditional income-generating livelihoods. These included weaving and sewing for the women, raising fish for elders, tending organic vegetables for the youth, and properly managing solid wastes.

She also helped initiate a community forest management project in which both men and women participated and continue to participate. Part of the project is building fire break lines to defend vital forests from wild fires.

Raising women's self-esteem has also been part of Thongmuengthong's advocacy as a

member of the local parliament. So she was able to help organize local government-sponsored trainings on public speaking and leadership development.

"Now the once shy women in my community have become talkative and can now articulate their issues and concerns," she told the *Tebtebba Indigenous Information Service*.

All these trainings, she said, are "tools for women's empowerment," which they can apply in asserting their rights such as land and forest tenure.

Land tenure refers to a "bundle of rights," which includes access, rights to use, control, transfer land, and other associated responsibilities and restraints.

Radical departure

Anima Pushpa Toppo, an Oraon, is another indigenous woman leader who has helped her village mates assert and articulate their land and forest tenure rights in the district of Latehar in the state of Jharkhand in central India.

Since 1856 under British rule, social common property resources including forests had become state property. "This alienated the masses from owning and managing their lands and forests," she told other workshop participants.

She said that these colonial land and forest policies continued even after India became independent in 1947. But through the protests and lobby efforts and of the likes of Toppo and other Adivasis (indigenous peoples) and other community folk, they persuaded legislators to enact the Forest Resources Act of 2006.

The Act, said Toppo, is "a radical departure" from all the past forest policies.

The Act, among other things, recognizes tenurial and access rights of indigenous and other local communities, ensures their livelihood and food security and recognizes them "as integral to the very survival of the ecosystem."

Still, Toppo said she and her community have to help ensure that the Act, which is good on paper, gets implemented. "If it is implemented in its true spirit, the Act

can help undo a long history of injustice," she said.

In West Kalimantan, Indonesia, indigenous women have learned to use the mass media to ventilate their issues related to land and forest tenure and threats such as conversion of wide swaths of forests to palm plantation.

"It is a great help that we have our own community-managed television stations," said Surti Handayan, executive secretary of PEREMPUAN-AMAN or Alliance of Indigenous Women of the Archipelago. The woman leader from the Osing indigenous group also cited a local radio station in neighboring Nusa Tenggara Barat, which also airs indigenous issues.

Coming together

All the indigenous women workshop participants share common histories of dispossession from their lands and forests as a result largely of colonization. The colonial policies persisted and these were adopted by most governments.

But indigenous women are coming and networking together, learning from each other's lessons and reinforcing each other's commitment towards a common goal of regaining and reclaiming what was theirs.

Towards the last day of the workshop, the indigenous women agreed to create a global indigenous women's network. Suggesting this idea was Cecile Ndjebet of the African Women's Network for Community Management of Forests (REFACOF).

Ndjebet said indigenous women from each continent could enrich each other's experiences



and learn from each other's lessons and best practices.

Arming themselves

As they strengthen their national, regional and global networks, the indigenous women have to arm themselves about some approaches, which can help them assert their rights to their lands, forests and resources.

From the workshop, the indigenous women learned about the UN Declaration on the Rights of Indigenous Peoples (UNDRIP) and other international human rights instruments, which they can invoke in asserting their rights to their lands, forests and resources.

Speaking on the first day of the workshop, Victoria Tauli-Corpuz, a Kankana-ey and Tebtebba executive director, for example, cited UNDRIP Article 26. This article recognizes indigenous peoples' "rights to lands, territories and resources traditionally owned, occupied or otherwise used or acquired." It also recognizes indigenous peoples' "right to own, use, develop and control their lands, territories and resources."

Other UN conventions such as the UN Framework Convention on Climate Change (UNFCCC) and Convention on Biological Diversity (CBD) also reinforce what indigenous peoples, particularly the women, have long been practicing – an "ecosystems approach" to development.

The ecosystem approach is a strategy for the integrated management of land, water and living resources that promotes conservation and sustainable use in an equitable way. According to the CBD, application of the ecosystem approach will help to reach a balance of the three objectives of the Convention.

"The ecosystem approach is based on the application of appropriate scientific methodologies focused on levels of biological organization which encompass the essential processes, functions and interactions among organisms and their environment," said the CBD website. "It recognizes that humans, with their cultural diversity, are an integral component of ecosystems."

Tauli-Corpuz also highlighted the need for indigenous women to engage in the UNFCCC processes as these have impacts on their land tenure. For example, the Conference of Parties "requests developing country Parties, when developing and implementing their national strategies or action plans, to address, inter alia, the drivers of deforestation and forest degradation, land tenure issues, gender considerations and the safeguards... ensuring full and effective participation of indigenous peoples and local communities."

Challenge and hope

As they learned about various approaches and shared their common stories, the indigenous women learned that the challenges in relation to securing their land and forest tenure remain tough.

Most lands and forests are still by controlled governments in three continents. The worst case is the African continent where only 0.4 percent of forests is owned by communities and indigenous peoples, said Ganga Dahal, Rights and Resources Initiatives (RRI) regional facilitator for Asia.

Latin America is more advanced than Asia and Africa in terms of forest tenure distribution. According to Dahal, at least 24.6 percent of forests in Latin America is owned by communities and indigenous peoples, compared to 23.6 percent in Asia.

Despite the difficult challenge of enlarging the pie of forest tenure distribution in the three continents, the indigenous women participants of the recent workshop renewed their commitment and vowed to confront the challenge with courage.

"Listening to all your stories of commitment and courage, there is hope that our children's future is in good hands," said Tauli-Corpuz. 

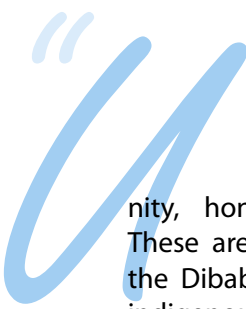


Unity Honesty Cooperation

Keys to a Successful Cooperative

By Jochebed Caroy





nity, honesty and cooperation.” These are the common replies of the Dibabawon and Manguangan indigenous peoples of Calinogan, Compostela Valley in southern Philippines, when asked what is the secret of the success of their community’s *Binuligay* Cooperative.

Binuligay, which means mutual aide, was established in 1992 with members contributing the amount of Php2,000.00 (US\$48.00) intended for a *sari-sari* store¹ and a starting capital for lending in the amount of PHP3,498.00 (\$83.00).

The money was raised by the community engaging in cooperative labor to clear and plant their agricultural land with cash crops, which were later sold. The part of the proceeds became part of the peoples’ initial capital contribution to their cooperative. Farming is their main source of livelihood, producing corn, vegetables rootcrops, coconut, and banana.

Calinogan² is located at the boundary of Laak, Compostela Valley, which is 10 kilometers away from the heart of the said barangay (village). Calinogan is located at the elevated part of the town and its road is impassable during heavy rains. Skylab (winged motorcycle) is the only mode of transportation to reach the community.

From the initial contribution of PHP2,000.00 they started to buy basic necessities of the community and placed it in their store for sale. A patronage refund is computed as: the five percent net of the items bought in the store plus the dividend of the five percent of their share capital, which will then be added to the member’s capital every year. Five percent of the net income from the sari-sari store will be given to the sales lady as her honorarium.

The lending capital also started to roll with three percent interest that started to grow after three months. Before a member could borrow from the coop, a collateral is required. This can be a domestic animal or anything a member can give that is equivalent to the amount being borrowed. The coop also extended their lending services outside the community, but charges them five percent interest.

When some government officials got to know of the successful cooperative, they offered to be part of it, but the community made a policy that residents outside the community, especially non-indigenous people, are not allowed to become a member of their cooperative.

In 2004, they were able to substantially increase their capital

¹ A small community convenient store.

² Last October 2011, the community of Calinogan of Casoon village was host to the 6th learning cross visit of the Philippine Traditional Knowledge Network in partnership with SILDAP Southeastern Mindanao.



Danilo Yambo, founder-president of Binuligay Cooperative, sharing its success story.

and were able to buy a generator to supply electricity for the community. They were also able to buy a skylab, which was used for their transportation in and out of the community. It is also used to transport their products such as banana, *gabi* (taro) and others. The driver receives a share of 60 percent of the net income from the motor services.

Transparency is a policy of the coop in the management of their finances and is a deterrent to corruption. A standard operating procedure is for the sales lady to submit a monthly report of sales records. Then the members meet twice a month for assessment, consultation, inventory, and open forum to discuss issues and concerns about the cooperative.

Other social services that the coop provide are loans to its members when they need cash for hospitalization, expenses for traditional marriage rites, school fees, and burial rites. Depending on the coop's assessment of the members, capacity to pay will be provided by the coop; but this depends on the community's assessment of the member's capacity to pay. Members can also avail of emergency loans with no interest rates.

With the continuing operation of the coop, the community has also set up a separate banana enterprise. But that is another success story. 🌱



Skylab (winged motorcycle), which the cooperative bought for delivering bananas.



TEBTEBBA IN 2011

A SNAPSHOT*

By Raymond de Chavez, Victoria Tauli-Corpuz, Grace Balawag, and Eleanor Dictaan-Bang-oa

In 2011, Tebtebba continued to implement its key projects on climate change and biodiversity in the global as well as in national levels. These are projects on “Ensuring rights protection, enhancing effective participation of and securing fair benefits for indigenous peoples on REDD Plus policies and programs” and Phase 2 of the Indigenous Peoples Capacity Building and Advocacy Project on the Convention on Biological Diversity (CBD) Implementation.

Tebtebba also held activities to develop and unite its indigenous partner organizations on the integrated holistic approach to sustainable self-determined development. This approach integrates the human rights-based and ecosystem approaches, as well as the intercultural and knowledge-based framework. These are elements of the holistic approach, which we believe, can provide alternative to the current unsustainable development paradigm. These activities included regional (Asia) and local (Philippines) training of trainers and seminar workshop on the holistic approach; and the development of a training module.

Advocating for Indigenous Peoples’ Rights and Sustainable, Self-Determined Development

Ensuring indigenous peoples’ rights protection, effective participation and securing fair benefits in REDD Plus policies and programs

Tebtebba conducted a series of workshop on Monitoring, Reporting and Verification/Community Monitoring Tools in 2011. These workshops were aimed to effectively develop a community-based monitoring tool in the context of forest, biodiversity, climate change and indicators relevant for indigenous peoples. The workshop participants were primarily representative of indigenous peoples organizations (IPOs) from our project partners, called the Indigenous Peoples’ Partnership on Climate Change and Forest, and supportive NGOs working on biodiversity, forests and climate change. The workshop resulted on an agreed framework for indicators relevant for indigenous peoples based on the implementation of

* From the Tebtebba Report 2011.

the international agreements such as the UNFCCC/ Cancun REDD Plus¹ Decision and the information system on safeguards, monitoring and reporting on REDD Plus. This also included relevant decisions of the UN Convention on Biological Diversity (CBD).

The capacities of the indigenous leaders, activists and trainers within our partnership were enhanced through the global training-workshops, and their participation in global UNFCCC processes and cross-learning exchange visits in indigenous peoples territories. Global and regional training-workshops were held on international human rights law, indigenous peoples' rights and environmental law; indigenous women, REDD Plus and climate change; and an Asia Training of Trainers on the Integrated Holistic Approach. The cross-learning visit was done among members of the Philippine Traditional Knowledge (TK) Network² in the Philippines, which is part of their exchange on strengthening their knowledge systems on sustainable resource management; and showcasing their self-determined development thru various economic livelihood projects that they had sustained thru the years.

The partners in the 10 countries continued to build the local capacities of indigenous peoples' communities and organizations with the local trainings and conduct of community participatory research done by the local indigenous researchers themselves. This resulted to the second set of case studies on traditional forest management and the 10 case studies on Indigenous Women, Climate Change and Forests, which was published towards the end of this period.

Implementation, monitoring and popularization of the UNDRIP

Both partners from Asian countries and Philippine local partners in the southern region were able to share their perspectives and ground experiences on the Integrated Holistic Approach in the seminar-workshops held for this purpose. These activities served as avenues of collective and

participatory learning, strengthening networks and further enhancing capacities for indigenous peoples' advocacy work.

Indigenous youth and women partners in the south were also trained on the basics of doing community research. This was conducted within the framework of indigenous-sensitive research perspectives as opposed to mainstream research, underscoring the important role of research as a tool in furthering advocacy work on indigenous peoples' issues and concerns.

Likewise, the celebration of IP Day in 2011 was a landmark activity for most indigenous peoples in the Philippines as this brought various sectors (NGOs, IPOs, government, academe) together to celebrate and look into the concerns and issues of indigenous peoples across the country. More than a hundred indigenous representatives gathered to celebrate and consolidate the Indigenous Peoples' Agenda with the theme, "Working Towards Genuine Peace and Development." Dialogues were held between indigenous peoples and the government peace panels to incorporated indigenous issues and call for the recognition and inclusion of indigenous peoples in the negotiations. The initial study of the assessment of the National Commission on Indigenous Peoples (NCIP) was also presented to indigenous peoples for their feedback to legislators and the NCIP. The research will serve as basis for a campaign to call for reforms at the NCIP.

Shaping and Influencing UN Bodies and Processes

Climate Change Processes

Tebtebba's partners have enhanced their capacities, and have contributed to the indigenous peoples' active participation and leadership in participating in the global UNFCCC meetings held in Panama and Durban. They have actively participated in related processes, such as the IPCC (Intergovernmental Panel on Climate Change)

¹ Reducing Emissions for Deforestation and Forest Degradation, enhancement of carbon stocks, sustainable management of forests and conservation.

² The Philippine Traditional Knowledge is a loose network of indigenous traditional knowledge holders and indigenous peoples' community-based organizations.

workshop held in Mexico in September (as part of Tebtetbba's efforts to influence the IPCC report to include traditional knowledge together with the UN University, UNESCO, CBD-TK) where Tebtetbba submitted a final report to IPCC to be incorporated in its 5th Assessment Report. Another indigenous-led process in collaboration with the Mexican presidency of the UNFCCC is the Global Dialogue of Indigenous Peoples with State parties held in Oaxaca in October. This global dialogue resulted into agreements and support for indigenous peoples' positions on the various thematic areas of climate change in preparation for the Durban COP 17 meeting. In these meetings, the leadership of indigenous leaders and representatives also directly resulted into a better visibility and influence of indigenous peoples in global and national/local climate change arenas and processes.

While earlier meetings have focused more around the issue of REDD Plus as part of mitigation, our indigenous partners had now included other concerns such as adaptation, technology development and transfer, finance and capacity building. Through these processes, our partners in the Indigenous Peoples' Partnership on Forests and Climate Change and other indigenous representatives have enhanced their confidence and capacities to deal with the government officials involved with REDD Plus and other thematic areas of climate change at the global and national levels. Most of the members of the partnership are

now part of National REDD Plus Task Forces and regional/national civil society networks on climate change and REDD Plus.

The active involvement of our indigenous partners have also resulted into their recognition as key organizers and leaders in the global, regional and national processes and formations of indigenous peoples on climate change, and sustainable development. At the global level, our partners are among the leading and most active members of the International Indigenous Peoples' Forum on Climate Change (IIPFCC), the global indigenous peoples' caucus on climate change, and in the regional indigenous peoples caucuses in Asia, Latin America and in Africa. They have been part of the co-chairs for the global and regional indigenous peoples' caucuses on climate change, CBD, Commission on Sustainable Development (CSD) and other processes. During the IIPFCCC strategy meetings, partners actively participated in the drafting and reading of the indigenous peoples' interventions/statements during the official UNFCCC meetings.

Parallel side events organized and facilitated by Tebtetbba and the partnership during the UNFCCC meetings in Panama and Durban were focused on the development of community monitoring /MRV Tools, which are indigenous- and gender-sensitive. The partners were the main presentors where they shared their actual experiences on the community level, as well as in the national processes in developing MRV tools.



Implementing the Convention on Biological Diversity (CBD)

Raising the level of awareness and capacities of indigenous peoples to influence government implementation of the CBD is being done through piloting the ecosystems approach in the municipality of Tinoc in northern Philippines. The lessons from pilot-

ing this approach and climate change assessment are being used in the preparatory work for expansion in two areas near a watershed. These areas are Hungduan and Asipulo of Ifugao. The lessons from the experience highlight the interconnectedness of the ecosystem, rights-based and intercultural, knowledge-based approaches.

To gain more experience on the ecosystems approach, this time in the urban setting, a research was undertaken on Baguio City, Philippines. The research results were presented in a workshop coorganized with the University of the Philippines Baguio's Climate Program. A concern of the participants of the workshop is waste management. Therefore, the successful stories of the Baguio Vermiculture network in promoting vermiculture to manage waste in the city needs to be continued. This shall be done thru the publication of their experiences and by holding more trainings.

Another capacity building effort for indigenous peoples is through cross visits to indigenous communities and through the training of trainers from the ranks of indigenous community educators and leaders, and from academic institutions. This year the cross visit was held in Calinogan, Monkayo, Compostela Valley, Mindanao in southern Philippines.

Rio +20 Preparatory Meetings and Activities

Tebtebba, as the official organizing partner for the Indigenous Peoples Major Group under the UNCSD, actively participated in the official and indigenous peoples' caucus preparatory meetings for the UNCSD/Rio +20 processes. As a result of the Global Preparatory Meeting of Indigenous Peoples on Rio +20 held in Manaus last August, the Global IP network came out with the Manaus Declaration on "Indigenous Peoples Enroute to Rio +20." It resulted in the formation of a Global IP Steering Committee formed from regional representatives of the various regions; who will be primarily responsible in coordinating the implementation of the plan of work, which was agreed for Rio +20 and beyond. Tebtebba representatives and partners are also members of the Global Steering Committee.

Based on the Manaus Declaration, Tebtebba led in writing the final "Submission on the Key Messages of the Indigenous Peoples to the Zero

Draft Document on Rio+20," which will then be negotiated as the Outcome Document of Rio +20. This submission also serves as the basis of Indigenous peoples' Major Group Statements and proposed negotiating texts during the UNCSD regional preparatory meetings for Rio +20 such as during the participation of Tebtebba and indigenous representatives in the UNESCO Regional Preparatory Meeting for Rio +20 in Seoul last October and the Bonn Conference on Water, Energy and Food Security Nexus for Rio +20.

During the Durban Climate Conference in December, Tebtebba also initiated the convening of two IP Caucus meetings to review the plans as agreed in the Manaus meeting. Another meeting was held with all the indigenous organizations present at Durban to discuss the IP plans and participation in Rio +20 processes and identify key activities around it. This included fund sourcing for activities and projects in relation to Rio +20, the submission of articles for the publication of the book on "Indigenous Peoples and Sustainable Development"; the holding of regional preparatory meetings towards the holding of the Global IP Conference in Rio +20; and the organization of an IP Pavilion for exhibiting the various works/ initiatives of indigenous peoples in relation to sustainable, self-determined development.

Capacity Building of Various Indigenous Peoples' Organizations at the Community, National and Regional Levels

Reinforcing capacities of indigenous women's organizations and networks

The research on Indigenous Women, Climate Change and Traditional Forest Management was undertaken to increase the visibility of indigenous women in the current discourses on climate change, forests viz appropriate development concerning indigenous peoples. Except for one, the research was done by indigenous women themselves in collaboration with the Indigenous Peoples' Partnership on Climate Change and Forests and the members of the Asian Indigenous Women's Network (AIWN).



Support for indigenous peoples' organizations and capacity development

For the 2nd half of the year, Tebtebbba continued to support and help develop capacities of indigenous organizations and communities. The main focus of these efforts are with partnerships that it has built among indigenous women's organizations (such as AIWN), Indigenous Partnership on Climate Change and Forests, the Philippine Traditional Knowledge Network and with the IPCCSD (Indigenous Peoples' Global Network on Climate Change and Sustainable Development).

The CEDAW Resource Book for Indigenous Women, on the other hand, was an offshoot of the continuing initiatives of AIWN to increase capacities of indigenous women to use available tools and instruments to advance their status and rights as indigenous women and make governments accountable. In cooperation with the Forest Peoples' Programme and IWRAP, the resource book has been reviewed and updated and is due for publication in 2012.

Tebtebbba is also undertaking the Global Study on Violence Against Indigenous Girls, Adolescents and Youth. This will be a technical substantive contribution to the UNPFII Expert Meeting on January 16-18, 2012, as well as to the UNPFII sessions in May 2012. This study was commissioned by UNICEF, ILO, Office of the High Commissioner on Human Rights, and UN Population Fund (UNFPA). The study aims to look at the extent, magnitude, context, and particularities of violence among indigenous girls, adolescents and youth, including a review of existing government policies and laws and services. This study will lead to the identification of recommendations for policy and programmatic reforms.

Tebtebbba conducted several trainings with partners on the integrated holistic approach, which incorporates the human rights-based, ecosystems and knowledge-based approaches and interculturality. This integrated approach is what we in Tebtebbba believe best captures indigenous peoples' cosmovision, perspectives and experiences, and which can provide as an alternative to the current unsustainable development paradigm. This approach informs the work being done in the pilot areas in Tinoc and its expansion areas, and also in Manipongol in Davao del Norte in the Philippines.

To support and enhance research capacities of partners, Tebtebbba thru its research desk, drafted several research guidelines and closely coordinated with partners to help them in the research work. Close coordination and follow up was key to having the research outputs on indigenous women, climate change and forests come out on time—and with substantive case studies on the topic.

Tebtebbba also continued to support several indigenous organizations in Cambodia and Bangladesh. It closely coordinated with Maleya Foundation for its education and capacity development work among indigenous communities in the Chittagong Hill Tracts in Bangladesh. In Cambodia, Tebtebbba helped in various education

and training activities among several indigenous organizations in Mondolkiri, Kratie and Stung Treng provinces in northeast Cambodia. This has led to a better understanding among indigenous organizations on a broad range of issues such as on UNDRIP/indigenous peoples' rights and FPIC, extractive industries, etc.

Tebtebba also continued to support the participation of key indigenous leaders to various key global meetings such as in the climate change convention (UNFCCC) and in the CBD. Their exposure to these meetings have given them spaces to raise their issues, understand the processes and how they can use these to pursue their demands, and network with other indigenous organizations, NGOs and even with their government delegations.

Undertaking Researches Relevant for Indigenous Peoples

a. Indigenous Women, Climate Change and Traditional Forest Management - Ten cases studies on indigenous women, climate change and traditional forest management were written by country partners and published. These cases came from Nicaragua, Vietnam, Kenya, China, Peru, Nepal, Bangladesh, and Cameroon. The case studies showed the vital role of indigenous women in keeping and passing traditional knowledge in forest management that is vital to community resilience and adaptation to climate change.

b. Second set of research on TFM in other demo areas - Following the expected target outputs under the "Ensuring the Effective Participation of Indigenous Peoples in Global and National REDD Processes," local organizations in seven country partners—Nepal, Viet Nam, Peru, Mexico, Cameroon, Brazil, and the Philippines—are in various stages of finalizing their research on traditional forest management. Nepal has already submitted a final draft while Vietnam, Mexico and Cameroon have submitted initial drafts and are in the process of filling in some information gaps in their paper.

c. Indigenous Peoples' Movement and Grassroots Work on Development: The Case of the Pancur Kasih and the PK Credit Union of

West Kalimantan, Indonesia - The book is in its final stages of editing and translation from English to Bahasa Indonesia. The research has enhanced capacities and has proven that the local organization is able to do the rigors of research and is able to come up with a book that is theirs. The experience has also facilitated organizational reflection sessions in the Pancur Kasih. The final output aims to inspire indigenous peoples to push through community efforts on self-help and development.

d. Indigenous Peoples Rights Act, National Commission on Indigenous Peoples (IPRA/NCIP) Evaluation - The evaluation is ready for editing and final writing. The evaluation has gained both positive and negative reactions from NCIP itself and indigenous peoples. NCIP has signified to read the evaluation and respond to it upon finalization.

e. Indigenous Peoples and the Extractive Industries - The idea of this book project was drawn from the International Conference on Extractive Industries and Indigenous Peoples in March 2009. There were lots of lessons learned from the diverse experiences of indigenous peoples presented in the conference, and it was where IWGIA, PipLinks and Tebtebba decided to expand and publish these stories. PipLinks is on the process of editing the contents of the book.

Continuing the Work

The results of the activities that Tebtebba has undertaken in 2011 contributed to increased capacities of its indigenous partners to occupy spaces and assert their rights in global and national arenas, effectively influence global policies and programs, and work towards ensuring that these gains are implemented in policies and programs in the national level.

The work to support indigenous organizations to further strengthen their capacities will be a continuing effort of Tebtebba. This is to ensure that gains in the global arena are effectively translated by States into laws, policies and programs that recognize indigenous peoples' rights and support their sustainable, self-determined development. 



Streams of Indigenous Knowledge Flowed at the 2nd National Conference on Indigenous Knowledge

By Marissa Maguide-Cabato

Baguio City, Philippines - “Asserting Customary Resource Use: Reclaiming Free Prior, and Informed Consent (FPIC) and Transmitting Indigenous Knowledge”—this was the theme of the 2nd National Conference on Indigenous Knowledge hosted by the Southern Christian College-Community Education Research and Extension Administration (SCC-CEREA) in Midsayap, North Cotabato, southern Philippines last February 21-23, 2012. Said conference was organized by Tebtebba, the Philippine Task Force for Indigenous Issues (TFIP) and Southern Christian College.

Around 115 participants composed of traditional knowledge holders from north to south, representatives from NGOs and POs all over the country as well as members of the academe attended the conference. Together, they actively participated in the plenary and workshops divided into the three streams of indigenous knowledge (IK), which is also reflective of the theme of the conference.

Research presentations, experience sharing and exhibits on indigenous knowledge and seed exchange formed part of the whole conference. The solidarity night further provided the venue for cultural exchange through music and dances.

Indigenous peoples all over the country and the world share common practices, and invoking the blessings of the Supreme Being is just one of these practices rooted in culture. Thus, the conference started and ended with the performance of

customary rituals of the Manobo tribes.

Another ritual was held on the second day in commemoration of the 103rd anniversary of the recognition of native title in the country. It was in the same day in 1909 that the doctrine of native title found its way in the Philippine legal system when the US Supreme Court recognized land ownership by virtue of native title in the case of *Mateo Cariño v the Insular Government*, after six years.

The conference brought together researches and documented experiences of indigenous peoples on customary resource use; free, prior and informed consent (FPIC); and transmission on IK. The concept of legal pluralism and the interrelation of customary, state and international law and governance in relation to indigenous knowledge were discussed; and ways forward in promoting and protecting indigenous knowledge, and engagement in ongoing policy making processes were identified in the conference.

Ultimately, the streams of indigenous knowledge, which were shared and discussed in the 2-day conference, flowed and were documented in the conference declaration. This declaration contained the participants’ continued assertion of their customary resource use and self-determined development; the value of indigenous knowledge and transmission of indigenous knowledge; and indigenous peoples’ non-negotiable stance on their right to free, prior and informed consent. 



Implement Safeguards on REDD Plus, Indigenous Caucus Demands

By Tebtebba Indigenous Information Service

Indigenous peoples called on the immediate implementation of the safeguards on REDD Plus.

In a press conference a day before the end of the Durban Climate Change Conference in December 2011, indigenous peoples belonging to the International Indigenous Peoples' Forum on Climate Change (IIPFCC) called on state-parties for human rights to be central in any agreement on climate change.

The recognition of rights, including rights to land, territories and resources, and free, prior informed consent is crucial for indigenous peoples as this will rectify violation of their rights in the implementation of climate change solutions.

The safeguards identified in the Cancun Agreement include the "full and effective participation of relevant stakeholders...including

indigenous peoples"; respect for the knowledge and rights of indigenous peoples, "taking into account relevant international obligation, ...noting the United Nations Declaration of the Rights of Indigenous Peoples."

The other safeguard refers to the conservation of natural forests and biodiversity, and ecosystem services to enhance other social and environmental benefits.

These safeguards must be implemented to ensure that the rights of indigenous peoples are recognized, protected and fulfilled in REDD Plus activities.

The indigenous caucus also clarified its position amidst calls for a moratorium of REDD Plus. Joan Carling, Secretary General of the Asia Indigenous Peoples Pact, speaking on behalf of



the indigenous caucus, said "... this call for moratorium...is not the position of the indigenous caucus [IIPFCC]" as there was no consensus on this.

"Our common position is the immediate implementation of safeguards under the Cancun Agreement, which include the respect for indigenous peoples' rights and the full and effective participation of indigenous peoples."

She stressed that what is needed is that safeguards are properly implemented. REDD Plus is currently in the preparation stage and what is very much needed is to influence the way REDD Plus is being developed in the national levels. "What everybody feels is an urgency for us to make sure that our safeguards are included in the design of REDD Plus at the national level."

"If these safeguards are not part of the national design and this will be implemented, then there is going to be a lot of problems for all the millions of indigenous peoples that are going to be affected by REDD Plus." States must implement these safeguards now to avoid further violations

of the rights of indigenous peoples, she further added.

Jose Antonio Medina of Mexico also called for a "balanced allocation of funds to mitigation and adaptation" and the inclusion of indigenous peoples in the governance structure of the Green Climate Fund.

In addition, Ms. Victoria Haraseb from Namibia called for "direct access by indigenous peoples to funds on adaptation, as well as to technical support for capacity building initiatives."

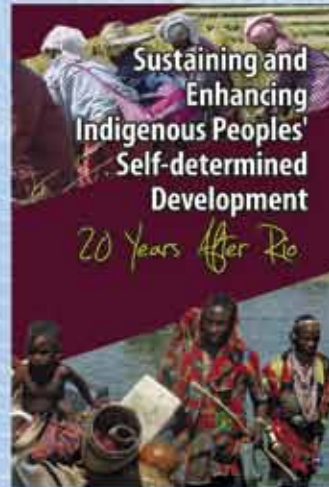
In Africa, the impacts of climate change have been profound, causing increased drought, massive floods, destruction of livestock and cattle. Thus, urgent and immediate access by indigenous peoples to these funds, and compensation for their losses, are crucial to their survival.

Almost 100 indigenous representatives from Africa, Latin America, Asia, the Pacific, and North America who are members of IIPFCC were present in the Durban Climate Change Conference held from 27 November to 9 December 2011 in South Africa. 🌍

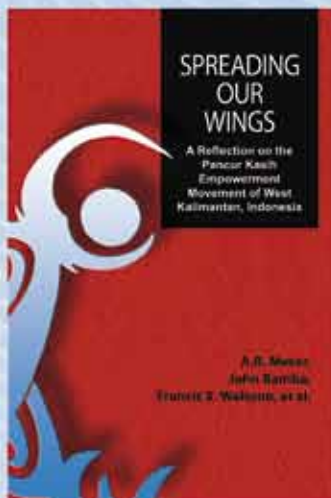
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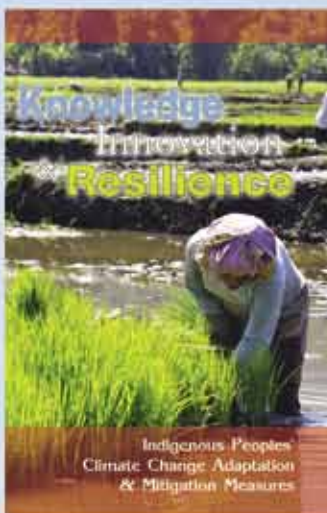
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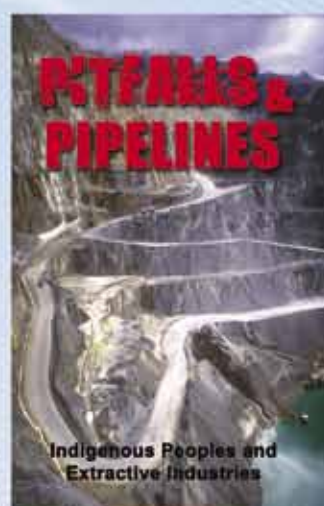
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Maasai women of Kenya on their way to a community meeting.