

Tebtebba

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**Charting
Our Future**



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Photo credit: CADPI

**INDIGENOUS PEOPLES TAP
MAPPING AND INFORMATION
TECHNOLOGIES AS THEY
CHART FUTURE¹**

Some of today's modern information and communication gadgets, if put to good use, are doing wonders for indigenous peoples, who are striving to protect their rights, define their own development, and chart their future.

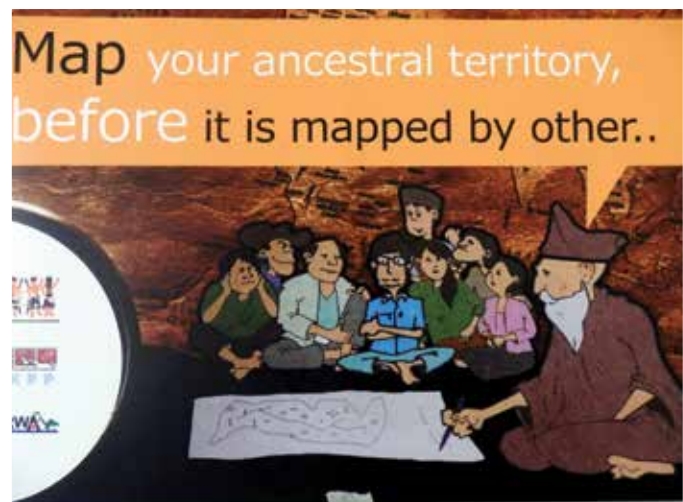
The simple mobile phone, for example, has become a handy tool for members of an Indonesian alliance of indigenous organizations to relay distress calls from communities troubled by threats to their lands and other conflicts.

But to maximize the mobile phone's use, the Jakarta-based Aliansi Masyarakat Adat Nusantara (AMAN, Indigenous Peoples' Alliance of the Archipelago) has established a communication system. The system links its boards at national, provincial and district levels. It also links members with each other at community level, as well as with the boards.

And the system enables a two-way flow of information between the various components

of the organization and the government, NGOs and the public.

One of Tebtebba's global partners belonging to the Indigenous Peoples' Global Partnership on Climate Change and Forests,² AMAN has more than 2,240 member-communities across Indonesia, with 20 provincial boards and 85 district organizations. The organiza-



Poster from AMAN and other indigenous organizations stresses importance of mapping.

This system is used to spread information about the problems facing indigenous peoples, including land grabbing and conflicts with mining and palm oil plantation companies.

¹ This article is based largely on Mara Stankovich's documentation of a global workshop on mapping held in Lake Toba, Northern Sumatra, Indonesia in August 2013. Co-organized by Tebtebba and AMAN, the workshop was funded by the Washington, D.C.-based non government Rights and Resources Initiative and Brot für die Welt-EED of Germany. The last part is based on a field report by Jo Ann Guillao and Grace Balawag, both Tebtebba staff, about their visit to Miguel Bikan, Waspm, Nicaragua in October 2013.

² The Indigenous Peoples' Global Partnership on Climate Change and Forests was organized by Tebtebba in 2009. The global partnership is composed of 14 indigenous organizations and NGOs in 11 countries, namely, Mainyito Pastoralist Integrated Development Organization (MPIDO) and Indigenous Livelihoods Enhancement Partners (ILEPA) in Kenya; Lelewal in Cameroon; Dignité Pygmée (DIPY), Democratic Republic of Congo; *Centro para la Autonomia y Desarrollo de los Pueblos Indígenas* (CADPI), Nicaragua; *Centro de Culturas Indígenas el Perú* (Chirapaq), Peru; Servicios del Pueblo Mixe (SerMixe), Mexico; Conselho Indígena de Roraima (CIR), Brazil; *Aliansi Masyarakat Adat Nusantara* (AMAN) and Institut Dayakologi (ID), Kenya; Nepal Federation of Indigenous Nationalities (NEFIN), Nepal; Centre of Research and Development in Upland Areas (CERDA), Vietnam; *Silingang Dapit sa Sidlakang Mindanao* (Sildap-SE) and Naundep ni Napahnuhan ni Kalanguya (NNK), Philippines.

tion's mission is to restore the sovereignty of the indigenous peoples of the archipelago, and defend economic, social, cultural and political rights.

More than 70 percent of AMAN members have a mobile phone and the technology allows the organization to reach them immediately, and in a personal way. AMAN's mobile phone system relies mainly on SMS (Short Messaging System or text message). All the organization's information, to and from board members, individual community members, and from the website, can be accommodated in the SMS system.

Information reaching the AMAN office from a community is edited and then sent to 2,000 mobile phone numbers, reaching not only AMAN members but also advocacy targets such as government agencies and members of parliament. The system allows information from community monitoring to be converted swiftly into advocacy when necessary.

This system is used to spread information about the problems facing indigenous peoples, including land grabbing and conflicts with mining and palm oil plantation companies. For example, when the Dongi people in Kalimantan faced a threat from a company to drive them off their land, the community sent an SMS to AMAN, which spread the information to put

pressure on the authorities. The result was negotiation between the community and the company, and the community kept its land.

The system contributes to monitoring because the feedback from communities helps to measure the impact of programs.

Given its scope and mission, the organization needs an efficient and effective system for both internal and external communications.

AMAN has a print magazine, *Gaung Aman*, and a website. It also uses community radio, television and multimedia. But one of the most effective ways of reaching members at community level is by mobile phone.

"External communication is a key activity for AMAN, because mainstream media are not sensitive to indigenous peoples," Henry Satrio of AMAN told a global mapping workshop in Lake Toba, Northern Sumatra. "They tend to focus on urban issues, and portray indigenous peoples as backward."

Vietnam's ethnic minorities' information system

A communication system for northern Vietnam's ethnic minorities was set up to respond to a global initiative: REDD Plus. This refers to Reducing Emissions from Deforestation and Forest Degradation, and the role of conservation, sustainable management of forests and enhancement of forest carbon stocks. REDD Plus is a United Nations' program that seeks to help arrest



From top: Indigenous peoples map their communities in Indonesia and northern Viet Nam (Photo credit: CERDA).

the impact of climate change.

Northern Vietnam's REDD Plus pilot project includes a monitoring system, which

measures community-based carbon, biodiversity and benefit distribution. The pilot project is an initiative of the non government Centre of Research and Development in Upland Areas (CERDA), which works with grassroots people and local authorities. CERDA is another partner-

organization of Tebtebba in climate change programs.

The project, says Vu Thi Hien of CERDA, has shown that indigenous and local communities living in or around the forest can act as stakeholders in national REDD Plus processes through collective action, institutional develop-

ment, state law and customary governance.

The project involved ethnic minorities and local communities, a total of 1,568 households, organized in three new cooperatives. Local governments and government agencies concerned with forests or REDD Plus were also involved.

“Holistic Intervention.” The project adopted what CERDA describes as a “rights-based approach,” based on full free, prior and informed consent (FPIC). It was based on collective decision making and action, included social and environmental safeguards, and sought to integrate economic social and environmental aspects into a “holistic intervention.” It promoted customary institutions and traditional knowledge.

Through the project, forests were allocated to the communities and cooperatives were established. These cooperatives have been producing organic farm produce sold to companies.

The pilot project itself developed institutions and governance at community level, built capacity and assisted with technical aspects of REDD Plus. It also conducted advocacy at national and provincial level.

The cooperatives are composed of self-governing groups of households which elect a steering committee and an independent community monitoring group. The steering committee operates a management board, responsible for planning, advice and consultation, and community-based monitoring. Sub-groups of the board are responsible for finance, information and REDD Plus technical aspects.

The technical sub-groups and community monitoring groups received training in use of GPS (Global Positioning System) and in measuring carbon. The project district staff

turned the GPS data into maps. The carbon measurement is based on above-ground biomass: the wood in sample plots is measured, the carbon is calculated, and these are plotted on a carbon map.

The participatory monitoring and information system is financed and maintained by the cooperatives.



Photo credit: CERDA

The monitoring also included biodiversity inventory, based on traditional knowledge and science. Methodologies include mapping use of forest land, water resources and changes in biodiversity. Species are identified through survey and observation. Community mapping factored in the past, present (changes in land use) and future (for planning).

The project developed a methodology, tools, indicators, rules for using the information, and ways to update and maintain the information system.

The pilot project took a “landscape approach,” which, Hien says, is also “holistic” as it considers not only biodiversity issues but also issues such as local economies, agriculture, health and social benefits of the environment.

REDD Plus interventions were thus considered as an emission reduction service, and all people living in the landscape who contributed to emission reductions were considered eligible to benefit from REDD Plus, whether or not they owned part of the forest. Members of the community cooperatives decided on the benefit distribution system, with full FPIC.

The cooperatives sell the carbon, and the CERDA project buys it. The income of each cooperative member depends on the forest

area of each household or community, and the commitment to forest protection. Two systems were piloted, one based on households and the other on communities. Both systems had a complaints mechanism to resolve conflicts at group level, community level, and with the state system.

In the household management and cooperation system, 60 percent of benefits went to people who owned forest, and 40 percent to those who had made a commitment to protect the forest, although they did not own any of it.

In the community management and cooperation system, the benefits were shared equally between all those who had committed to protect the community forest. In both systems, the costs of implementing the REDD Plus contract were deducted before the benefits were shared.

Community radio in Nepal

Community radio has proved effective in educating indigenous peoples in remote Nepal communities about REDD Plus, climate change, human

rights and “self-determined” development. (Advocated by Tebtebba and its global partners, indigenous peoples’ sustainable, self-determined development or IPSSDD is a kind of development determined or defined by the

people themselves.)

The Nepal Federation of Indigenous Nationalities (NEFIN) has been working on climate change and REDD since 2009, initiating community-based REDD Plus processes with indigenous peoples at national and local levels. And NEFIN has tapped community radio to help educate partner-communities about its initiatives.

“Community radio is an effective platform for sharing and learning as it is easily accessible and affordable to all,” said Pasang Dolma Sherpa of NEFIN, also a Tebtebba partner.

According to Pasang, community radio is the best means of disseminating



Photo credit: NEFIN

information to build awareness and capacity and to pass on traditional knowledge to young people. "Because it reaches local government and national government agencies, it is an effective

advocacy and lobbying tool," she said. "It is also a means to document traditional knowledge and livelihood systems."

Community radio in Nepal is distinct from commercial

radio. "Community radio aims for the ownership, involvement and voice of the community, while commercial radio is profit-oriented," she said.

Training Radio Journalists. NEFIN does not only use community radio. It also trains news messengers—radio journalists. They are trained how to gather news and present these as news reports through radio.

But part of the training includes informing radio journalists about climate change and REDD Plus in relation to indigenous peoples. Refresher training is provided after three to five months, with updates on global and national developments on climate change, as well as the issues and challenges facing local communities.

Once a week, NEFIN produces a 30-minute radio program, which is carried by 23 community radio stations across the country. The program consists of news about climate change and REDD Plus activities in the international, national and local scene (3-7 minutes); reports on climate change and REDD Plus also in the international, national and local arena (5-7 minutes); interview (10-15 minutes); and public service advertising (1-2 minutes).

Use of community radio has helped NEFIN to raise awareness, among journalists and their listeners, about climate change and

REDD Plus and how these affect communities. "So now women, youth and elders are willing to speak about the issues," said Pasang.

The radio program has also helped to make the government at both local and national level aware of indigenous peoples' issues, she added.

Community radio has also informed communities about their rights, sometimes prompting them to action. For example, information broadcast on Marshyandi FM resulted in a community affected by the Upper Marshyandi hydropower project demanding an FPIC process.

Another community, informed by Dhankuta FM, demanded an FPIC process and dialogue over a mineral water project; the result was a three-point agreement: the affected area would be monitored, employment opportunities would be available to the community, and alternative water sources would be identified.

In Illam, a radio program on FPIC in REDD Plus prompted the local community to demand an FPIC process, and to raise the need for addressing traditional customary practices and alternative livelihoods.

Participatory Mapping and YouTube

Other indigenous peoples are tapping opportunities the Internet has opened to disseminate information.

For example, the Miskito indigenous community of



Photo credit: CADPI

Under the law of the government of Nicaragua, the whole of RAAN is an indigenous territory but its people have to map and demarcate 31 territories and settle boundary disputes between communities.

Miguel Bikan in Waspmam under the Autonomous Region of the North Atlantic (RAAN) in Nicaragua, has uploaded in YouTube a video documentary of their participatory mapping in 2013.

The YouTube video documentary can definitely encourage other indigenous peoples in Latin America and elsewhere about the possibilities that participatory mapping can do to help secure their rights.

Under the law of the government of Nicaragua, the whole of RAAN is an indigenous territory but its people have to map and demarcate 31 territories and settle boundary disputes between communities.

Miskito leader Rose Cunningham, director of Wangki Tangni, a community development organization concerned with indigenous rights and development, thus helped organize 23 communities of Miguel Bikan to map their lands.

These communities were chosen because they have

an existing communal forest management system. They are also a partner of the Center for Indigenous Peoples' Autonomy and Development or CADPI (as it is known by its Spanish acronym), a research

undertaken with support of Tebtebba through funding by the Climate and Land Use Alliance or CLUA.

To prepare for the mapping exercise, the organizers consulted first the commu-



and educational center for indigenous and Afro-descent communities on the North Atlantic coast of Nicaragua.

CADPI is a partner-organization of Tebtebba under the Indigenous Peoples' Global Partnership on Climate Change and Forests. The mapping activity was

undertaken with support of Tebtebba through funding by the Climate and Land Use Alliance or CLUA. To prepare for the mapping exercise, the organizers consulted first the communities—who included the elders, women, youth, church leaders and others—whether or not they would pursue the activity. The elders played a key role in providing stories and historical data of the communities.

Members of the communities finally agreed to

collect data on their history, biodiversity, mountain area/watershed, traditional forest management plans and other details, all of which were needed to help substantiate the map.

For six months in 2013, these communities participated in the mapping exercise, which was also aimed at generating data about the state of their resources. Generated data could also help the communities in devising ways to help mitigate and adapt to the challenges of climate change.

The youth's involvement during the exercise enabled them not only to become more aware about, but to appreciate more, their culture and traditions. Through the mapping exercise, the elders shared with and inculcated to the youth about how they learned at an early age the importance of protecting the forest from wanton uses. This was an awareness which, the elders stressed, could enhance both ecology and community life.

Through the mapping exercise, the communities in Miguel Bikan were able to set their territorial boundaries and settle boundary dispute with neighbors. Two other communities were also identified to be inside the territory of Miguel Bikan, but the original communities decided to let these two migrant communities stay.



Photo credit: CADPI

The communities in Miguel Bikan consider the mapping exercise a success, but not without challenges. For example, they have yet to settle other border disputes with neighboring communities.

Today, the communities of Miguel Bikan are seeking help to strengthen their livelihood program and improve their "community school" where they can record, document and keep their indigenous knowledge alive and appreciated. Recognizing the significant role of the youth as the future keeper and user of knowledge, the communities have also outlined a program to revitalize their traditional songs and dances. But they need some support to do all these.

Still, the whole mapping exercise was considered a milestone among the Miskitu in Miguel Bikan. For one, the map the communities produced convinced government to recognize their territorial integrity. The map,

they hope, would finally put the less known Miguel Bikan in the official map.

The experience has also opened the eyes of other neighboring communities. As they came to know more about Miguel Bikan, they came to know and learn more about the importance of protecting forests and about the urgency of confronting climate change.

If not uploaded in YouTube, the story of the Miguel Bikan's Miskito people about their participatory mapping, with Cunningham as narrator, would not have been known by the rest of the world.

The story is indeed one of the small victories seemingly powerless indigenous peoples can celebrate as they share how they—through collaborative community participation—can secure their land and resource rights, define their own appropriate development and chart their destiny. 

INDIGENOUS COMMUNITY PREPARES 3-D LAND-USE MAP



By Nicky Batang-ay, Community-Based Monitoring and Information Systems (CBMIS) Team, Tebtebba

Representatives from the Mansaka community in the barangays (villages) of Mapaang and Manipungol in Maco town and Cabuyuan in Mabini town in Compostela Valley province along with three Sildap and two Tebtebba staff participated in making a three-dimensional (3-D) map, which coded more than 10 current land uses.

After the 12-day workshop, Mansaka villagers said they now have a better perspective of the various uses of their land, the dominant of which include kakugnan (secondary forests) and latik (agricultural land).

With PAFID technical experts facilitating the mapping exercise, some 53 participants took part during the orientation. But almost 25 participated in most of the processes—from actually making the 3-D map—based on a base map already prepared by PAFID—and coding the land uses.

The newly constructed 3-D map was formally turned over on December 7 in a ceremony attended by over 70 people. Besides the 3-D mapping participants, some local nongovernment and peoples' organization representatives and local government personnel and officials graced the event.

Each of those who were at the turnover were unanimous in appreciating the importance of a 3-D map not only for future planning and monitoring development of indigenous communities but for protecting their land rights as well. 

Asouthern Philippine indigenous community's dream to map the present use of its lands was finally fulfilled and villagers anticipate to use the map to help them plan their community's development and protect their tenurial rights.

Hosted by the Tagum City-based non government Sildap, the November 25 to December 6, 2013 workshop was facilitated by technical experts from the non government Philippine Association for Intercultural Development, Inc. or PAFID.

Sildap is a Philippine partner of Tebtebba in implementing the project "Strengthening the Agency of Indigenous Peoples as Vital Actors and Decision-Makers in the Proper Implementation of REDD Plus," which is funded by the Norwegian Agency for Development Cooperation (Norad). It is part of the Indigenous Peoples' Global Partnership on Climate Change and Forests.

RUAI TV director Stefanus Masiun, left, interviews indigenous leaders, from right, John Bamba of Institut Dayakologi and Victoria Tauli-Corpuz of Tebtebba, and other guests.

Drawing communication strategies from
each other's experiences

INDIGENOUS COMMUNITIES HARNESS MASS MEDIA TOOLS TO EFFECT CHANGE

By Maurice Malanes, Tebtebba Indigenous Information Service (TIIS)

In Indonesia's biggest island of Kalimantan, some indigenous villagers have learned the art of maximizing a local community-based television outfit for their public interests and welfare.

For example, the community-owned Ruai TV station has established a network of citizen journalists, whose reports usually draw immediate government action. Complete with videos or pictures, their reports include bad roads, damaged buildings and other public infrastructure.

The reports from the network of citizen journalists are a regular segment of Ruai TV, which has its own full-time reporters.

"Villagers' videos or pictures are usually not very good, but what is important is their message," Ruai TV director Stefanus Masiun told a communication strategy workshop in the Philippine capital of Manila in February. "After these reports come out in our TV station, government agencies concerned would act immediately to fix these damaged roads or buildings."



Organized by Tebtebba, the workshop drew indigenous communicators from its partners in Asia, Africa and Latin America belonging to the Indigenous Peoples' Global Partnership on Climate Change and Forests. The workshop sought to help its global partners develop an "Effective Communications Strategy to Enhance Indigenous Peoples' Actions on Climate Change, REDD Plus and Operationalizing IPSSDD."

(REDD Plus refers to Reducing Emissions from Deforestation and Forest Degradation and the role of conservation, sustainable management of forests and enhancement of forest carbon stocks in developing countries. It is a climate change mitigation mechanism under the United Nations Framework Convention on Climate Change (UNFCCC).)

(IPSSDD, on the other hand, refers to Indigenous Peoples'

Sustainable, Self-Determined Development, Tebtebba's development framework that integrates human rights, ecosystems and traditional knowledge, sustainable livelihoods and intercultural approaches.)

A new player in the local media industry, Ruai TV is one of the pioneering initiatives of the grassroots-based Pancur Kasih Empowerment Movement. The movement seeks to uplift and transform the once-discriminated indigenous Dayak peoples of Kalimantan and neighboring areas.

Based in the West Kalimantan capital of Pontianak, Ruai TV was registered on 28 December 2005, but it went on air only on 7 July 2007. News programs have received a highly positive response, especially Warta Ruai, a news segment awaited each day by viewers, said Masiun.

Ruai TV's viewership has expanded since 2010 when it aired via satellite, making it accessible throughout the entire Asia Pacific region.

When it was just starting, Ruai TV's programs were aired only four hours a day and then 12 hours daily. Now, programs are aired 16 hours a day.

But maintaining a TV station is no picnic, Masiun admits. The cost of maintaining Ruai TV, including cost of satellite, is US\$26,000 dollars monthly. "So we have to balance our idealism with profit," he said. "If we operate with full idealism, our TV station dies. But if profit is our sole motive, our TV station also dies because this means producing programs without depth and substance. This is not easy but we are trying."

Ruai TV does not follow the usual routines and patterns of mainstream TV networks but has developed what is locally appropriate. Its apt motto: "local news, local people, local culture."

And it has driven home the message to its audience that "this is our TV, not Pancur Kasih TV," said Masiun.

Using cameras to tell stories

The Center for Indigenous Peoples' Culture of Peru or

Chirapaq, a non government group of Andean and Amazonian women, is using both still and video cameras to tell stories of community people.

For Chirapaq, cameras are just tools. “But what is more important is what we can do with these tools to tell our stories,” said Veronica Vargas of Chirapaq.

Training the community, particularly the young, to participate in how to use cameras is one thrust of Chirapaq. With the right training and orientation, the community can use cameras to amplify their voice and tell their issues and concerns, according to Chirapaq.

“So we always work with and for the community and we involve indigenous authorities,” said Vargas.

As a tip for others who may train their own communities on how to use cameras, Chirapaq advises that the people themselves must take center-stage. To avoid any misperception that the community is being “used” or exploited, film producers are also advised to explain the purpose of the film project. “And the community has to see the final product,” said Vargas.

One challenge is the tedious process a film project entails. An average short film (20 to 30 minutes) takes at least a year to make. But once a film project is done, it can benefit the community in many ways.

The film can be used as an educational tool in encouraging people to document and preserve their culture, for example. “The film can also return the peoples’ sense of pride in their culture and helps build a positive image about them,” said Vargas. “So the people must also realize that the film is their own film, too.”

Website

Chirapaq also maintains a website, which contains some news and documents relevant for indigenous peoples. At least 9,000 visit the website monthly. But what do visitors want to find out when they visit Chirapaq’s website?

Chirapaq studied what its website visitors were interested about. Surprisingly, they were searching for infor-

mation not about indigenous rights or climate change but about indigenous food and cuisine. One example was how to prepare an indigenous dish called kena.

Given this finding, the challenge is how to make website visitors care, said Vargas. Chirapaq thus thought of one way to engage these website visitors—draw them into their interest about indigenous cuisine while introducing them issues and concerns related to food or what activists call “food security” or “food sovereignty” issues.

In maintaining websites, the main goal is to generate traffic, said Vargas. Based on Chirapaq’s study, she advised about a communication strategy based on what interest visitors.

The website also contains publications from the 1970s to the 1990s, several documentaries and a number of independent movies.



Using videos to tell stories of indigenous communities in Peru. Photo credit: Chirapaq

Tapping cable TV

In the Región Autónoma del Atlántico Norte (Spanish for North Atlantic Autonomous Region), the Center for Autonomy and Development of Indigenous Peoples (CADPI) has tapped a cable TV network to promote what it calls “intercultural communication.”

CADPI’s pre-taped program regularly comes out in Channel 22 which is targeted to regional, municipal and territorial leaders as well as the community. The cable network regularly features what CADPI is doing and advocating—community mapping and territorial rights, climate change programs, indigenous rights, good governance, traditional and cultural values and knowledge, including sports as a means of promoting intercultural relations.

One recent activity was “participatory community mapping,” which was uploaded in YouTube and also featured on local cable TV. “Our message was ‘mapping empowers,’” said Dennis Mairena, CADPI director. He was referring to how mapping helped finally resolve border conflicts between and among neighboring communities.

Like Kalimantan’s Ruai TV, CADPI’s TV program has to wrestle with some challenges. “One challenge is how to get people watch our programs,” said Mairena. “Another is how to sustain the program and be able to pay for the administrative and technical costs.” CADPI pays the cable network \$500 monthly.

Besides its network of community radio stations (which is cited in another article in this magazine), the Nepal Federation of Indigenous

Nationalities or NEFIN has tapped a mainstream TV network where it disseminates its programs and advocacies.

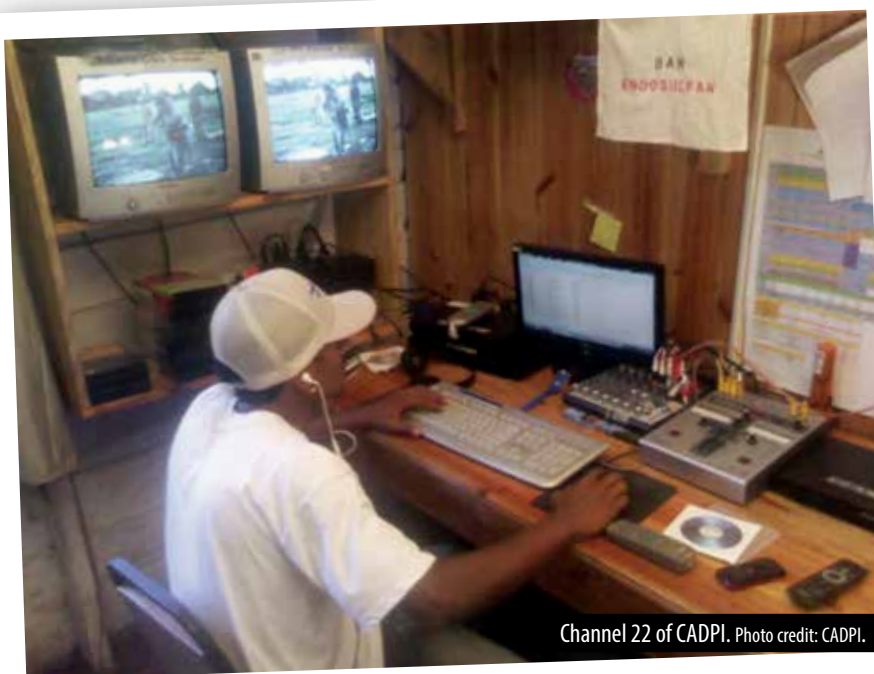
On this TV network, NEFIN maintains a once-a-month program, which includes a talk show on issues such as climate change and REDD Plus. The program also invites concerned government officials who are interviewed on issues and concerns that affect indigenous peoples. “The TV program is also our means of lobbying officials,” said Pasang Pasang Dolma Sherpa of NEFIN.

Community radio

Among the rest of Tebtebba’s partners, community radio is king.

Indigenous communities in Cameroon have effectively used community radio to ventilate issues about land rights and slow government response to community concerns, said Idirisu Jamilatou Lami of Lelewal Foundation.

The radio is also widely used in Indonesia’s indigenous communities, particularly in Sulawesi, Kalimantan and Celebes. Through radio, indigenous leaders could raise issues about palm oil plantations and mining. These leaders also tell stories about how they



Channel 22 of CADPI. Photo credit: CADPI.

manage their land and resources and so they encourage other indigenous communities to also tell their own stories, according to workshop participants from the Aliansi Masyarakat Adat Nusantara (AMAN, Indigenous Peoples' Alliance of the Archipelago) in Indonesia.

In the northern Philippine upland town of Sagada, an FM radio station is emerging as the community's alternative voice in airing a wide range of issues and concerns. Besides human and indigenous rights, the station tackles health, waste management, farm technology and pest management, agriculture and cottage industries such as coffee production and how to make raw sugar from locally-grown sugar cane.

The country's first radio station to be owned and managed by indigenous peoples also features independently-produced local songs, most of them in the vernacular. "We have a music library, which contains thousands of local hits," said station manager Mary Carling.

Drawing lessons

Tebtebba's indigenous global partner-organizations have their own communication programs. While some organizations have more developed communication programs than

others, participants of the workshop have agreed to draw lessons and strategies from each other's experiences.

The most common challenge cited was how to sustain a TV or radio program. So participants got interested at how Ruai TV has sustained its operations after all these years. One strategy, said Masiun, is that every member of the staff is a marketer.

But he clarifies that a Ruai TV reporter's objectivity and fairness must prevail and are not in any way influenced by advertisers. And to live up to its principles, Ruai TV does not get ads from companies that imperil the lives of indigenous communities. Masiun cited palm oil and mining companies.

Another challenge that indigenous communicators face is the demand of younger audiences. For websites, for example, the young (35 years and younger) prefer visual-enhanced entries than long articles, said Vargas.

So splicing a web page with a video clip can greatly help, also said Glenn Cuthbert of CADPI, adding that the challenge is "how to simplify messages so they can be easily digested."

With all the tools partner-organizations have maximized and continue to maximize, their next challenge is how to effectively get across their message to their communities and to the world.

"Our biggest challenge is how to communicate the kind of appropriate development we want in the 21st century and beyond," said Tebtebba executive director Victoria Tauli-Corpuz.

The newly-appointed UN Special Rapporteur on indigenous peoples' rights updated the workshop participants about what to expect as the world prepares for the UN Post-2015 Development Agenda, which succeeded the UN Millennium Development Goals.

Citing the untold adverse impacts of the current mode of consumerist-driven and highly-extractive development, which is hurting the planet and all life forms, Tauli-Corpuz reiterated the "Indigenous Peoples' Sustainable, Self-determined Development" or IPSSDD framework.

She particularly cited that with their traditional knowledge and wisdom, indigenous peoples, for example, have preserved and protected their forests, thus showing the world how they have helped shield the planet from climatic changes.

"So as indigenous communicators, you have stories to tell the world," she said. "You yourselves are the message. But we have to support each other. We need some plan of action or communication strategy as communication is a crucial part of our movement." 

Mexico's Mixe People COPING WITH CLIMATE CHANGE AND DEFINING OWN DEVELOPMENT

*By Jo Ann L. Guillao, Climate Change Team
Tebtebba*



The cool mountain climate of a large part of the Mexican southern state of Oaxaca, home to about a million indigenous Mixe people, is now getting warmer—a situation that has proved to be both a boon and a bane for the upland farming folk.

With the warmer weather, villagers can now grow fruit-bearing trees, which used to grow well in low-lying areas. But the warmer weather proved to be disastrous in other respects, we found out during a field visit to the two municipios (towns) of Santo Cristobal Chichicaxtepec and Santa Cruz Condoy on October 9-14, 2013.¹

In the community of Santo Cristobal, for example, the warmer climate enabled local farmers to diversify their crops and livestock. Aside from planting fruits, local farmers can now breed horses.

¹ This author and a colleague, Grace Balawag, visited these two municipios, which are among the partner-communities of Tebtebba's partner-organization, ASAM-DES (National Council for Sustainable Development).

As the local climate changes, the Mixe people have experienced either too much rain or the lack of it in some areas. When it rains in the community of Santa Cruz Condoy, for instance, it pours so hard that soil erosion has become frequent and widespread.

And as more soils erode down into the rivers, the water in rivers has become acidic. The acidic rainwater has proved disastrous to local crops such as coffee, beans and chili, the production of which, farmers reported, declined in recent years.

But unlike before, rain is now becoming rare in Santo Cristobal and the weather continues to get warmer with dire consequences. Water wells are drying up and vital plants are becoming extinct. Chichicaxtle, an herbal plant that is used to ease muscle pain, and amapola, a wild plant used as herbal medicine to calm people, are among some species vanishing.

Poisonous snakes and harmful pests and insects have also appeared. But some edible mushroom varieties, which go well with various bean recipes, are also hard to find now.

Women Participation

The Mixe people, particularly the women, have united to confront the inevitable impacts of climate

change.

The community of Condoy Santo Cristobal through its Women Association, for example, has been working with the non government Asamblea Mixe para el Desarrollo Sostenible or ASAM-DES (National Council for Sustainable Development) to revive farm soil's fertility and restore threatened crops.

ASAM-DES has helped the community become aware of the climate change phenomenon and helped train villagers to implement projects and programs aimed at enhancing their livelihoods. ASAM-DES also keeps track with the activities of the women's group, at least meeting with them yearly to provide timely support.

The community has also been oriented about climate change mitigation efforts. ASAM-DES, for example, has encouraged the community to plant trees in degraded areas. ASAM-DES provides the seedlings, which include

coffee and fruit tree seedlings. Once fully grown, these trees help prevent erosion and can augment villagers' income as well. ASAM-DES also trains the women to ensure productivity and quality of their produce.

ASAM-DES has been supportive of women's initiative since they have proven to get



ASAM-DES President Carlos Sanchez welcomes participants to the community meeting during the community visit.

things done. A women's group called Nosotras Mujeres (We Women), for example, has this motto: "Nobody is going to come for us but we need to do what needs to be done."

Apart from the women, the youth actively take part in community affairs. The youth are also trained in both household chores and farm work.

Going Organic

Like other indigenous peoples, the Mixe people regard the land as life source and thus should be tended and managed wisely, and organic farming, which is popular hereabouts, is one way to take care of the land and thus help mitigate climate change impacts.

As organic farming advocates, the Mixe people strongly oppose chemical use in farms, which, they say, harm the soil in the long run. They also discourage monocropping, which, they add, disturbs the balance in biodiversity, plant and microorganism life cycles, and productivity.

For example, in a plot, they intersperse corn with beans or squash with potatoes. Diversified cropping is considered a “law” for the community. While the government allows people to use synthetic fertilizers, the Mixe people do not follow this but use organic fertilizer instead.

Besides organic farming, the people have perfected a way of sustainably managing their forests based on traditional approaches. For example, different areas of the forests are delineated according to their functions. So a designated protected area will remain so and cannot be used for other uses. If people want to grow crops and fruit trees, certain

areas are designated for these purposes.

Traditional Governance

As they cope with current challenges such as climate change, the Mixe people continue to draw strength from their rich tradition. One good practice is in choosing their leader, who is expected to have the community’s welfare in mind above all.

The community has long set some criteria for a good leader, foremost of which is he or she must have “a good heart and good mind.” A good heart spells commit-

ment and the willingness to serve the community. A rich mind, on the other hand, means the leader is well-versed about his customs and traditions. “A good leader,” the community believes, brings about “a good community.”

While the community stresses on “good leadership,” community members collectively think, decide and act together to address their needs and concerns. Herein lies the community’s strong governance system and community solidarity.

The strong traditional community governance and value systems also serve as check and balance to the mandated responsibilities and obligations of elected or ap-



Like other indigenous peoples, the Mixe people regard the land as life source and thus should be tended and managed wisely.

pointed government officials. The mayor, for example, is expected, as part of his main responsibility, to administer the town and to do his work well. The Commissary Officer has authority over the territory and the Comisariado de Bienes Comunales is expected to set boundaries with other communities.

Collective Labor

As with other indigenous communities, the Mixe people have a way of sharing and lightening each other's burdens. This is done through tequio, an old and still ongoing practice in which each person renders for the community free labor for 12 days a year.

The free labor includes cleaning and managing wastes of the community, helping build public facilities such as schools and roads, monitoring the state of for-

ests, and, if needed, a community member must plant trees to help restore deforested or degraded areas.

If a person is not available to take part in the tequio, he or she can pay someone to do the job.

And if a person leaves the community or have stayed outside the community for some time, once he or she returns to the community, he or she cannot own a land.

Collective Resource Mobilization

What also continue to help sustain the Mixe people in various aspects of development in the community are their independence and self-sufficiency. For them, the essence of development is when people can stand on their own feet and are able to run their own affairs.

They recognize that government, as part of its responsibility, must provide basic services for the community. But on their own initiative, they would not just wait for funds, which come at turtle's pace, to be disbursed by the municipio to small towns before doing what needs to be done. They collect some amount from community members to raise much-needed funds for the community. Through their own initiative and resourcefulness, the people were able to build schools, roads and other facilities.

Still, other basic service facilities need much to be desired. The Mixe people badly need health facilities, for example. The community has no clinic or a regional hospital to serve the sick. As a result, people resort to home remedies for ordinary ailments and some young people resort to self-prescribed medicines over the counter if they happen to travel to urban centers.

Indigenous Language

The use of indigenous language in formal education has proved crucial for the Mixe people. A decade ago (around 2004), elders noted that children lacked confidence in attending school because of barriers in language. Since schools would use Spanish, Mixe school children who speak

In no time, government educators began translating educational materials into the indigenous language. The effort brought positive results. Elders and educators noted the new setup boosted the confidence of indigenous school children, who can now comprehend lessons better than before. They also can write, speak and express themselves well as they are

more comfortable with their mother tongue.

Using the native language as classroom medium of instruction has an added bonus for the Mixe.

They are

confident that their indigenous culture and knowledge systems will continue to be transmitted to the next generation as long as they continue to use their indigenous language.

Government Programs

The government has its forest protection program, which includes Protected Areas. But indigenous peoples have concerns with government-designated protected areas. They com-

plain that they cannot enter government-certified protected areas to gather fruits or hunt wild game for food. Before they can even enter a government protected area, community people have to pay a certain fee.

Recommendations

Community leaders and representatives of ASAM-DES recommended some actions for both partner-organizations to consider. One was the need to improve advocacy work at the national level by seeking the support of experts and government leaders in implementing climate change actions.

They also stressed the need to enable more community women leaders to attend Tebtebba-sponsored global workshops. Tebtebba, for its part, had committed to respond to this need and, through these workshops, would expect more community women leaders to participate in global workshops and meetings.

Similarly, they recommended further research on community dynamics and collective actions about gender, land tenure and territorial management.

They also requested Tebtebba to help support the community's livelihood projects and programs. 



only their indigenous language, had difficulty catching up with classroom lessons.

To address the language-related problem among Mixe school children, elders, with the help of ASAM-DES, negotiated with the government and pushed for the use of indigenous language as classroom medium of instruction. Their proposal paved the way for a law finally instituting what is officially called Intercultural Educational Systems.



Regaining sense of being
women and being Tharu

NEPAL'S ONCE FORSAKEN THARU PEOPLES NOW ENGAGE GOVERNMENT¹

By Maurice Malanes, TIIS

Nepal's government had not recognized and supported them as a distinct people. For a long time they had very limited access to government and financial services. As a result, most of them have not gone to school, thus ultimately depriving them of the capacity to engage in gainful livelihoods and to participate in helping run their local government.

So they had been resigned to their situation, accepting it as part of their fate. But a new project has helped them prove that they are not irrelevant after all—that they have rights, too. And, if given the opportunity, they can help govern their community and help build their nation through their traditional governance structures and institutions.

¹ This article was based on the August 18-20, 2013 Midterm Monitoring Report by Eleanor Dictaan-Bang-oa and Helen Valdez of Tebtebba. Kamala Thapa Magar of NEFIN served as interpreter.



Tharu women welcome Tebtebba staff, center, during a field visit and evaluation.

Such is the case of the Tharu peoples in Dang District, some 280 kilometers west of Nepal's national capital of Kathmandu. The 2,955-square-kilometer district has a population of 552,583 as of 2011, 80 percent of it Tharu.

A two-year project aimed at empowering the Tharu peoples has begun to make a dent among them. One apparent impact of the project is that the Tharu peoples have begun lobbying their government to recognize their traditional mahatau governance system.

The project was funded by the International Fund for Agricultural Development (IFAD) through a US\$46,000-grant under its Indigenous Peoples Assistance Facility (IPAF) but the recipient-organization—

the non government Navi Resource Mobilization Center—had to provide \$11,645 as counterpart fund.

As the fund's facilitator in the region, the Philippine-based Tebtebba, a non government organization concerned with indigenous rights and concerns, inked a partnership agreement with the Navi Resource Mobilization Center on June 28, 2012.

The project, aptly titled "Empowering Tharu by Promoting Cultural Values," took off a month later. Located in the Dang District, Rapti Zone, Mid-Western Development Region, Nepal, the project is being implemented in several wards (villages) of one municipality and 14 Village Development Committees, where 80 percent of population is Tharu.

The Tharu indigenous peo-

ples are the major population of Dang District (32%) but their participation in decision making is nil—only five percent, according to District Development Committee data as gathered by the Navi Resource Mobilization Center. Their access to government is thus "very limited" and most of them are "marginalized" from education, economics and politics, says the Center.

Mahatau traditional governance

The mahatau or leader, usually a male, is selected by the people during the magi festival every January. He has the authority to implement the rules formulated by the community and decide activities related to culture—marriage,

death, birth, migration, etc. He also presides over conflict resolution.

But for decades the mahatau system had not been recognized by government. So for a long time mahataus did not work with government and therefore not informed about existing opportunities or benefits for indigenous Tharu peoples.

The project implementers in no time facilitated trainings, which enabled the mahataus and community members to become aware of their rights as individuals and as Tharus. They soon organized themselves to claim benefits from duty bearers.

Some 15 mahatau communities were thus organized in 15 Village Development Councils (VDCs, basic unit of Nepal's local government) with 238 members. They came to learn about budgets for indigenous peoples and women at the VDC level.

Mahatau leaders now coordinate and interact with concerned government officials and community members and have succeeded in accessing government funds.

Newly-formed mahatau committees now coordinate with the District Development Committee (DDC) and Village Development Committee (VDC). Both DDC and VDC have separate budget for Mahatau committees to promote cultural development.

As promised by Local Development Officer and the tourism and cultural development secretary, the DDC has allotted 150,000 rupees to the Mahataus for their cultural activities for 2014. Mahatau committees just have to submit a budget proposal about how to use the fund

Some mahataus said they were able to access funds ranging from around 15,000 to 175,000 Nepali rupees allotted for 2012 to 2013, the first time that they had ever done so. They were also looking forward to the 2013-2014 budget, which was prepared in December 2013.

Almost all who were able to access funds from the VDC budget used the money to build temples. Before, residents totally relied on their own initiative.

Temples are an important part of Tharu community life. Women from Bijauri VDC say that temples offer spaces to worship their god. "Worshipping (our god) ensures good harvest and good health for our children," said one woman elder.

One training the project implementers facilitated was one on ILO 169, where participants became aware and appreciated the importance of culture and traditional practices in governance. ILO 169 refers to Convention 169 of the International Labor Organization, a legally-binding international instrument open to ratification, which deals specifically with the rights of indigenous and tribal peoples.

Mahatau committee president Pulner Chaudhary said after participating in this training, he immediately re-echoed it to both men and women in the community and lobbied the VDC for financial support.

"The training taught us to lobby and access funds," also said Tokbahadu Chaudhary, a Bijauri VDC representative.

Temples are an important part of Tharu community life. Women from Bijauri VDC say that temples offer spaces to worship their god.

Revitalizing mahatau system

The project seeks to revitalize the mahatau system and aims to help the Tharu peoples build a national network to help raise their issues on recognition of their rights and culture at the national level.

The project will thus link the mahatau committees with an existing loose district federation of about 9 to 10 committees in Dang District.

Unlike before when they were totally uninvolved with government, the mahataus are now raring to participate in group activities and are collectively raising their issues to political leaders.

For example, after they participated in the training about ILO 169, the mahataus came out with a 19-point agenda, which will guide them in their lobby work with the government at the VDC and district levels. Urging government to recognize the mahatau system topped the list in the mahataus' agenda.

After participating in another training about "social

inclusion," the mahataus also prepared another 25-point document, which pressed government to recognize and support the Tharu indigenous peoples.

These series of activities did not go unnoticed. The Tharu peoples and their mahataus have since been in the lime-light as some newspapers have been covering some of their issues and concerns.

Passing on cultural practices and values

The Tharu peoples have one great resource—their own cultural practices and values. The project has sought to enhance this cultural capital, which the Tharu peoples can put to good use as they aim to have their identity recognized by the government and by the society at large.

The project has thus focused on some specific activities, which included encouraging the Tharus to wear their traditional dresses, perform their traditional dances and songs, use the Tharu language in schools, continue to practice

their native religion, and to promote their traditional medicine.

In implementing the project, the implementers tapped the mahataus and the guruwas or traditional healers. In some communities, a mahatau is also a guruwa. Both mahatau and guruwa know by heart their customary practices and Tharu literature (mantra), which contain their knowledge about traditional medicines and religious rituals.

But these practices and literature are in danger of being lost as the present generation is abandoning these. The project has thus sought to preserve, protect and promote these traditional knowledge and practices of the guruwas by uniting them so they could help transfer this to the youth.

In the old days, a guruwa learned knowledge from his or her parents or from other guruwas. But the tradition of passing down traditional knowledge was cut off. The situation thus calls for intervention through intentional transmission.

During an interaction with the communities in August

The Tharu peoples have one great resource—their own cultural practices and values. The project has sought to enhance this cultural capital.

2013, project evaluators from Tebtebba learned about the guruwas' knowledge in treating snake bites, bone fractures and other health problems. This was apart from the guruwa's knowledge of rituals, which were aimed to address ailments said to be caused by deities and spirits.

There are also female guruwas or traditional nurses who help expectant mothers in birth deliveries.

After some meetings, the guruwas agreed to transfer their knowledge to the youth. They also agreed to protect their religious sites and gods such as Duithanwa, form a district-level committee of traditional healers, and to hold a discussion of their issues at the district level. They may link with an existing loose forum in Dang district.

Traditional healing used to be provided for free. But some guruwas now are clamoring for service fees just like Western-educated medical practitioners do.

Creating ripples

The project is already creating ripples.

For example, a male guruwa in Laxmi VDC said he is teaching his son about traditional medicine. A female guruwa in the same village is doing the same among young women.



Another guruwa in Halawar VDC said he has taught at least three people in his village while his assistant has taught some 25 people. As guruwas perform their healing sessions, they would need assistants, who would become guruwas later as they learn in the process.

More and more Tharu peoples are also appreciating the value of training on how to help revive their culture. "(After the training), we feel we are Tharus and have to promote our culture," said Hapur VDC youth leader Sida Chaudhary.

Others came to appreciate what is best in their culture, which, they said, could help move their community forward. "Tharu culture is very good and we practice it. But we have to change the bad ones like excessive drinking as this creates conflict in the community," said another Hapur VDC youth leader.

Another "bad practice" is arranged marriages, which the Tharu peoples stopped, said mahatau Manprasad Chaudhary. Ironically, while they did away with the bad, they absorbed and acquired bad practices such as the dowry system, which persists up to now, he said.

The Tharu peoples also face challenges as they unite and seek to preserve and strengthen the best of their culture. They say discrimination continues to threaten their culture. And so are with modernization, Western culture, Hindu culture domination and foreign languages.

"The Tharu peoples have their own language, the country (Nepal) has its official language, and then English has become the medium of instruction in schools. We lost our Tharu language

as a result,” said Narayan Chaudhary, an educator.

Still, the Tharu peoples, through the IFAD project, have strived to preserve what has remained of their culture. For example, Rojemon Chaudhary, a 55-year old father from Halawar VDC who sings traditional songs and dances the Tharu dance very well, got all the more motivated to continue teaching the youth about these songs and dances. He has been doing this for the last 25 years.

The song and dance program of the project one time drew the attention of local and foreign spectators. Some government representatives, who watched some song and dance numbers, did not only appreciate the Tharus’ cultural traditions and values; they vowed to protect these.

Women Formations

The IPAF project also seeks to promote Tharu women through income generating programs. Although most targeted groups (95%) have been organized, their income generation programs remain slow. Reason: income generating skills are scheduled in the second year.

But things still look bright. With their formations in place, the women believe that they could easily acquire skills

such as tailoring and knitting plus literacy training.

After participating in a series of training about ILO 169, social inclusion, gender equality and capacity building, 129 groups women groups have been formed with a total of 2,170 members. Their common realization: they became aware of their rights as indigenous peoples and as women and began to appreciate the importance of culture and how to protect this.

They began to value the best of their culture so much so that they began wearing their traditional dress and now take pride in their identity.

Another promising initiative is the women’s desire to pool whatever financial resources they have together and help each other start a new income generating venture. So they have embarked on a savings and credit cooperative where each member is encouraged to save 10 to 50 Nepali rupees monthly. The pooled amount is lent to members with 12 to 24 percent interest per annum.

Income from lending is still not substantial. But a group in Halawar VDC said the repayment rate is good as they have policies and procedures in place. Members sell vegetables, chicken, piglets and pigeons and do paid labor to be able to pay their monthly contributions.

There were seven things women in Halawar realized: to unite, share learning, speak out, be active, become leaders, participate in decision making, and to promote their culture as Tharu.

In Bijauri VDC, women were trained on account keeping, which, they said, enabled them to calculate profits from the sale of vegetables and chicken and to keep records. The training also helped them manage their production and marketing activities as they were able to project inputs, outputs and profit.

But the women, including those of neighboring Hapur VDC, are requesting training on how to generate income, particularly through tailoring and knitting. Women in Halawar and Hapur also requested training on literacy.

The women hope all these trainings would empower them to rely on their own so they wouldn’t need to suffer forced labor under abusive landlords simply because they are poor and helpless Tharus. But as they look forward for more training ahead, they now have reason to be hopeful about the future.

“Before, Tharus were (considered) small, field worker, slave; now, we are active and not dominated,” said a Halawar VDC woman leader. “We can now raise our issues with confidence.” 

PHILIPPINES' INDIGENOUS WOMAN LEADER NAMED TO UNITED NATIONS POST



Filipino indigenous woman leader Victoria Tauli-Corpuz has been named as Special Rapporteur on indigenous peoples rights, a position in which she will assess the condition of human rights and fundamental freedoms of indigenous peoples worldwide.

United Nations Human Rights Council president Boudelaire Ndong Ella confirmed Tauli-Corpuz's selection on March 3, noting her "active involvement with United Nations and multi-stakeholder cross-regional bodies on indigenous issues and her past collaboration with and commitment to constructive engagement among governments and indigenous peoples."

The Council also considered "her vision for the mandate including a desire to extend the current Special Rapporteur's

work on sustainable and inclusive economic development would deliver particular benefits for the mandate” and “the value a gender perspective would bring.”

“It will be considered as agreed *ad referendum* by all Members, if there is no objection by close of business on Friday 7,” Ella said in a March 3 letter to Council members. The formal appointment of Special Rapporteur mandate holders, however, will be announced by mid-May or early June 2014.

As Special Rapporteur, Tauli-Corpuz will conduct thematic research on issues relevant to the human rights and fundamental freedoms of indigenous peoples; visit countries to observe and hear about the challenges faced by indigenous peoples; and communicate with governments when human rights violations are alleged.

Tauli-Corpuz founded Tebtebba, a nongovernment organization which—since 1996 when it was founded—has been engaging with the United Nations on concerns such as indigenous peoples rights, sustainable development, climate change and biodiversity. She is also the convenor of the Asian Indigenous Women’s Network.

As an indigenous leader and activist, she was among those who lobbied for more than 20 years before the UN General Assembly finally adopted on September 13, 2007 the UN Declaration on the Rights of Indigenous Peoples (UNDRIP).

For her new post, Tauli-Corpuz will derive the wealth of her past experiences as former Chairperson of the United Nations Permanent Forum on Indigenous Issues, the highest advisory body on indigenous issues within the United Nations system, from 2005-2009.

She was also an Expert for the United Nations High Commissioner for Human Rights and the Chairperson-Rapporteur of the United Nations Voluntary Fund for Indigenous Populations.

She was a Philippine government delegate to the UN Framework Convention on Climate Change as REDD Plus lead negotiator, and was a co-chair of the convention’s working group on REDD Plus under its Subsidiary Body on Scientific and Technical Advice (SBSTA). REDD Plus refers to Reducing Emissions from Deforestation and Forest Degradation, and the role of conservation, sustainable management of forests and enhancement of forest carbon stocks in developing countries.

As she anticipates the demands of the work, Tauli-Corpuz intends “to embark on cutting-edge studies to

She was among those who lobbied for more than 20 years before the UN General Assembly finally adopted on September 13, 2007 the UN Declaration on the Rights of Indigenous Peoples (UNDRIP).



Indigenous peoples enhance understanding of their rights through training and workshops on UNDRIP and complaints mechanisms.

surface indigenous peoples' issues."

Among these possible studies, she said, shall focus on the impacts of big business on the rights of indigenous peoples. She said many conflicts arise as big business such as plantations and big mining encroach into indigenous peoples' lands and territories without public consultation and transparency.

Tauli-Corpuz thanked those various indigenous peoples and civil society organizations, which endorsed her to the Office of the High

Commissioner on Human Rights of the UN in Geneva.

Expecting a "daunting task" ahead, she said she expects to collaborate with other indigenous partner organizations in various parts worldwide, which expressed their support.

Aroha Te Pareake Mead of the Maori Victoria Business School in Wellington, New Zealand and chair of the IUCN Commission on Environmental, Economic and Social Policy said the news of Tauli-Corpuz's choice by the

HRC president is "very fitting for you and for us."

"We look forward to seeing Victoria Tauli-Corpuz take on this considerable task and to continuing our collaboration with her in the future," said the Copenhagen-based non-government International Work Group for Indigenous Affairs (IWGIA) in a statement. "We are certain that she will make excellent use of her expertise and experience in this important position, for which she has our full support." 

(*Maurice Malanes, TIIS*)

INDIGENOUS REPRESENTATIVES HELP REVIEW BIODIVERSITY STRATEGIES, ACTION PLANS

By Florence Daguitan, CBMIS, Tebtebba

Indigenous and local community representatives participated in a global workshop to review each country's National Biodiversity Strategies and Action Plans or NBSAPs and prepare each country to set indicators for what is called the Aichi Biodiversity Target covering 2011 to 2020.

The Aichi Biodiversity Target has five strategic goals: (1) address the underlying causes of biodiversity loss by mainstreaming biodiversity across government and society; (2) reduce the direct pressures on biodiversity and promote sustainable use; (3) to improve the status of biodiversity by safeguarding ecosystems, species and genetic diversity; (4) enhance the benefits to all from biodiversity and ecosystem services; and (5) enhance implementation through participatory planning, knowledge management and capacity building.



During the workshop, UN and national environment officials highlighted the urgency to implement biodiversity-related programs. Ibrahim Thiaw, UNEP Director of the Division of Environmental Policy Implementation noted that there is a universal understanding that “biodiversity is life.”

But he said policies and written documents of programs and objectives of the Convention on Biological Diversity are not enough. “These need to be implemented by all sectors of society and that attaining the objectives set should be a concern for all,” he added. “The formation of IPBES should facilitate the work and implementation of tasks.”

(IPBES or Intergovernmental science-policy Platform on Biodiversity and Ecosystem Services is an independent intergovernmental body to strengthen the science-policy interface for biodiversity and ecosystem services for the conservation and sustainable use of biodiversity, long-term

human well-being and sustainable development. It was established in Panama City, on 21 April 2012 by 94 governments.)

Thiaw announced a UN Environmental Assembly in June 2014 and hopes that the “future generation” of NBSAPs will grow.

The global workshop held in the Kenyan capital of Nairobi last November 11-15, 2013 also sought to “popularize mechanisms to support revisions NBSAPs developed by UNEP (United Nations Environment Program) and others (such as building partnership with relevant organizations).”

The workshop was in line with a 2010 major decision (COP 10 Decision X2 and XI/2) of the Parties and Governments to review the NBSAPs. Of around 100 (mainly National Global Environment Facility-Enabling Activity Project Coordinators) who participated, five representatives from indigenous and local communities took part in the workshop.

In Kenya, the major issues are land use change, pollution and invasive species, according to Richard Mwendadu, director of Kenya Ministry of Environment. These issues, he said, are still the major challenges fulfilling the rights of the citizens to a clean environment, protecting the genetic resources for the benefit of the people, and safeguarding the natural capital.

Tatsushi Terada, Permanent Representative of Japan to UNEP and Japanese ambassador to Kenya, shared how NBSAPs underwent progressive processes in Japan. He recalled that Japan did its first NBSAP in 1995 followed by a second strategy in 2002 around the theme “society in harmony with nature.”

In its third strategy in 2007, territorial representatives met in Japan to formulate concrete actions for goals set, which were revised in 2008 to include a multisectoral participation for the Aichi Biodiversity Target.

Tebtebba shared that strengthening indigenous knowledge on resource management requires that various processes need to be harmonized.

Weak Areas

During the workshop, participants identified as “weak areas needing capacity building and technical support” (1) resource mobilization and valuation, (2) mainstreaming NBSAP, and (3) national target setting, focusing on planning and development.

During a “Project Management Clinic,” participants reviewed guidelines for the UNDP and UNEP GEF project management. The half-day session also served as opportunity for country representatives, who availed of such funds, to discuss actual problems with the person concerned.

There was also a session about The Economics of Ecosystems and Biodiversity (TEEB), a global initiative focused on drawing attention to the economic benefits of biodiversity. “Highlighting the economic importance of biodiversity and ecosystem services can be pivotal in raising awareness among policy makers and decision makers and in shifting political priorities, and a critical precondition for the more effective mobilization of resources,” said a TEEB representative.

During one of the following sessions, Tebtebba shared its experience in strengthening indigenous knowledge in territory management, which conforms to the ecosystems approach of the CBD.

Tebtebba shared that strengthening indigenous knowledge on resource management requires that various processes need to be harmonized. These included delineating traditional protected areas, reviving customary sustainable use and addressing conflicting laws. These activities did not require financial assistance save for food contribution during

the unification processes. But Tebtebba saw that financial assistance was needed in some work like in enhancing traditional knowledge and reclaiming degraded lands.

The official report of the workshop stated that “the role of indigenous and local communities as traditional biodiversity stewards is significant, if not decisive, as this requires no financial resources.”

Tebtebba also cited that powerful interest groups and institutional coordination and alignment, particularly among government entities, were important in mobilizing resources.



Large-scale mining, the indiscriminate promotion of monocrop, commercial chemical-based farming in the context of an unregulated market system impact negatively on biodiversity and environment.

Tebtebbba likewise contributed to a statement underscoring that “large-scale mining, the indiscriminate promotion of monocrop, commercial chemical-based farming in the context of an unregulated market system impact negatively on biodiversity and environment.”

The statement also pointed that mining kills river systems and both mining and commercial farming cause deforestation as farmers are forced to expand their gardens or farms to have a better chance in the market.

To avoid compartmentalized planning, Tebtebbba stressed the need to synchronize programs of the different government line agencies and see the possibility of directing existing budget to implement the NBSAP.

Since no one from the Philippine government came, Tebtebbba shared some NBSAP processes being undertaken in the country. One of these was during a Luzon Regional Workshop in the Philippines

where Tebtebbba pushed for a resolution to separate the Mines and Geosciences Bureau from the Department of Environment and Natural Resources “as mining and environment are contrasting matters.”

Beyond Aichi

The workshop participants agreed that mainstreaming biodiversity and NBSAPs should go beyond the time frame of the Aichi Biodiversity Target. They concurred that NBSAPs should integrate biodiversity with rural, urban and regional planning, including climate change plans.

The workshop found out that gender mainstreaming was very low but there were efforts to reverse this.

The progress on NBSAP worldwide remains slow, participants found out. Only 99 countries reported about the progress of their planning. Of the 99, 17 did not yet set

their national targets, 15 just started, 21 have progressed, 23 have already produced output, and 23 completed their NBSAPs.

With the slow process of NBSAPs, workshop facilitators reiterated the need for national targets to be SMART (Specific, Measurable, Ambitious [but Achievable], Realistic and Time-bound). They thus stressed the need for adequate baseline data to determine indicators for targets set and measure progress towards targets.

For the Philippines, the official focal person was absent so there was no one to update the others about the progress of NBSAP in the country. So Tebtebbba volunteered its own assessment.

Tebtebbba noted an open acceptance of the failure to implement NBSAPs in the past. The present planning process has attempted a much broader participation such as regional workshops to encourage more participants from various sectors.

The framework set was also comprehensive so much so that it included biodiversity, climate change and poverty issues, and baseline data have been generated.

Tebtebba also noted one weakness in the northern Philippines' Cordillera Administrative Region was the NBSAP did not integrate the regional plan.

Tebtebba also took exception to a sharing from Africa that large-scale mining is not a problem as long as it is regulated. Tebtebba attempted to debate this position but in the end it was carried as a group report. But Tebtebba reported this to the UNEP associate program officer and suggested that UNEP should raise the red flag for sweeping statements such as this.

Kenya shared its success in promoting biodiversity. Tebtebba noted

that Kenya's success lies in its land reform program. During a 2011 field trip the Agrobiodiversity Network in Kenya organized, Tebtebba saw communities had been promoting and adopting sustainable farming and agricultural technology as they were in control of their land. As a result, for example, a tea plantation was converted into a farm with diverse crops.

Reflecting on what it saw in that 2011 field trip, Tebtebba during the workshop thus cited the role of land reform in promoting biodiversity, thereby bringing to mind the rights-based approach.

Tebtebba was also interviewed by UNEP on indigenous peoples and biodiversity.

Assessing the five-day global workshop, Tebtebba thinks budget allocation of environment ministries or

departments for the Aichi Targets, as reiterated by Parties and governments, is doable. But this message apparently has not been communicated effectively as "lack of resources" was often cited during NBSAPs' planning review and implementation.

Governments' failure to communicate this may yet be one reason for the non-implementation of Aichi Targets.

During the workshop, a map showed protected area managed by state, communally-conserved areas, and areas of sustainable production. The map showed a shift from a paradigm of unsustainable production to one which recognizes collective rights and land of the commons. The workshop would have been more fruitful had there been more discussion or examples about this paradigm shift. 



Loss and damage mechanism
and REDD Plus package cited

INDIGENOUS LEADERS COUNT GAINS FROM UN CLIMATE CHANGE MEET



Returning delegates of the UN climate change talks in November 2013 brought home not news of gloom and doom but something positive, which may yet help bring justice to island countries such as the Philippines that often get battered by extreme climate patterns attributed to greenhouse gas emission-related global warming.

"Some quarters make doom and gloom predictions every time a COP (Conference of Parties) of the UNFCCC (UN Framework Convention on Climate Change) takes place. But this time, there were a few good developments," said Victoria Tauli-Corpuz, executive director of Tebtebba, a global indigenous peoples' center based in the Philippines, pushing for indigenous peoples' rights and climate justice and equity.

She cited the "Warsaw international mechanism for loss and damage associated with climate change impacts."

The new mechanism is tasked to provide countries

with technical support, facilitate actions and improve coordination work inside the UNFCCC as well as with other organizations.

Most importantly, it will also mobilize and secure funds, technology and capacity-building activities to address "loss and damage," which, according to Dr. Saleemul Huq of the London-based non government International Institute for Environment and Development, is UN jargon for "liability and compensation."

The mechanism represents a culmination of many years of work by developing countries to build on what is called the Bali Action Plan of 2007 to consider means to address "loss and damage" as well as earlier proposals by the Alliance of Small Island States (AOSIS) dating back to 1991.

Indigenous peoples are among those who usually live in the most fragile ecosystems where the worst impacts of climate change are felt. "So having an agreement on loss and damage can be a good start to beef up support for in-

digenous peoples who suffer from such extreme events and slow onset events," said Tauli-Corpuz.

"Slow onset events" refer to disasters that concentrate on one hazard such as drought whose effects would take months or years to be felt such as water and food shortage, and ultimately, famine. Pollution can also be considered a slow onset event, particularly in cases of growing concentration of toxic wastes, which may build up in years.

Slow onset events are thus opposed to "rapid onset events," which arise suddenly or whose occurrence cannot be predicted in advance. These include earthquakes, cyclones or typhoons or windstorms, landslides and avalanches, wildfires, floods and volcanic eruptions.

There are already official UN humanitarian and disaster-response agencies apart from voluntary groups such as the Red Cross, Medicin Sans Frontier and Oxfam, which come into the scene

Indigenous peoples are among those who usually live in the most fragile ecosystems where the worst impacts of climate change are felt.

whenever a calamity such as the recent typhoon, the 2005 Asian tsunami, or the Haiti earthquake, happens.

“But funds have to be raised when these events take place and that takes time and are not enough,” said Martin Khor of South Center, a Geneva-based intergovernmental organization of developing countries,

who was in Warsaw for the climate change talks. “Also, countries that are hit are often too devastated or too poor to respond quickly.”

He cited the Philippines where it took days before outside help could reach survivors with food, health care and shelter. “And it will take years, if ever, for shattered houses and cities and farmlands to be rebuilt,” he said.

Reports say total damage wrought by Haiyan/Yolanda has reached US\$15 billion and government authorities say rebuilding would cost even more.

The loss and damage mechanism, says Khor, is thus meant to fill in the organizational and financial gaps within the UN Climate Convention, which is the global premier body dealing with climate change.

The UNFCCC presently mobilizes funds for mitigation (reduction of emissions) and adaptation (preparing for

the effects of climate change such as building sea-walls and drainage systems) but until now it did not have the clear mandate for helping countries recover from loss and damage.

With the new mechanism, “a burst of pent-up energy and organizational efforts” can be expected at least from developing countries, which will also request for funding for this newly accepted issue of loss and damage within the UNFCCC, and to complement the work of other agencies, said Khor.

Citing studies, Khor said damage caused by natural disasters has risen from about \$200 billion a year a decade ago to around \$300-400 billion annually in recent years and that climate change is exacerbating the incidence and strength of extreme weather events.

So delegates from both developing and developed countries at the Convention

hall in Warsaw were jubilant when the “Warsaw international mechanism” was gavelled after a last minute hitch in the negotiations, said Khor.

Super typhoon and envoy's appeal

For the new mechanism, Tauli-Corpuz credited super typhoon Haiyan (locally named Yolanda) that gave grim backdrop to the climate change talks in Warsaw, Poland and Philippine climate change envoy Naderev Sano, who broke down and announced he would fast “until a meaningful outcome is in sight.”

“Typhoon Haiyan and Saño’s appeal obviously helped the COP finally decide on this (known in short as the ‘Warsaw international mechanism’),” she said.

A convenor of the Indigenous Peoples’ Global Partnership on Climate



Indigenous representatives in COP 19 in Warsaw, Poland.

Change and Forests, Tauli-Corpuz along with lawyer Alaya de Leon of the Ateneo School of Government (ASOG) and Alejandrino Sibucan, Jr. of the Forest Management Bureau (FMB) of the Department of Environment and Natural Resources (DENR) were part of the Philippine negotiators who dealt with REDD Plus.

REDD Plus refers to "Reducing emissions from deforestation and forest degradation, conservation, sustainable management of forests and enhancement of forest carbon stocks in developing countries," one of the UNFCCC's broad range of actions.

Tauli-Corpuz considers the Warsaw international mechanism on loss and damage "an important achievement" and "one of the very few bright lights of the COP:"

Other gains

The Philippine delegation also cited other gains in Warsaw, which, it considers significant, especially in the wake of Haiyan/Yolanda's impacts.

Tauli-Corpuz cited seven decisions on the REDD Plus. One of these includes the work program on "results-based" REDD Plus finance in which the Conference of Parties reaffirmed and recognized the need to provide "adequate

and predictable" financial and technology support to developing countries that aim to slow, halt and reverse forest cover and carbon loss.

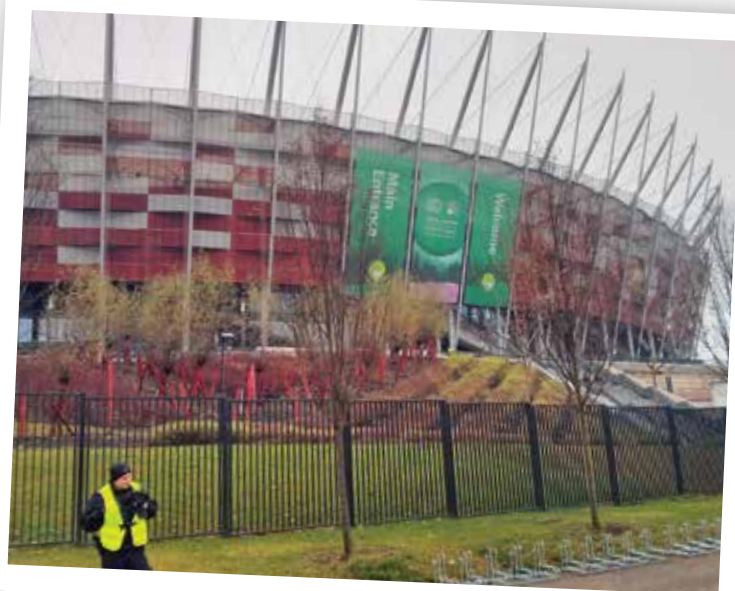
This decision agrees that developing country Parties seeking to obtain and receive results-based payments should provide the most recent summary of information on how all the REDD plus safeguards have been addressed and respected before they can receive results-based payments.

(What are some common elements that define results-based payments? A few elements: unit is ton of carbon dioxide equivalent, there is a reference level, performance assessed against a baseline with corresponding payment, and a common concept of monitoring, review and verification.)

This COP decision also decides that an information hub will be established which will include information on the results of REDD Plus activities and corresponding results-based payments. This hub will include, among others, the assessed

forest reference emission levels and/or forest reference levels expressed in tonnes of carbon dioxide equivalent per year and a summary of information on how all of the safeguards are being addressed and respected.

The decision also recognizes the importance of "incentivizing" (or giving incentives to) non-carbon benefits or the multiple functions of forests (ensuring steady supply of water, biodiversity conservation, forest-based livelihoods, poverty alleviation, etc.) for the long term sustainability of REDD Plus. Decisions adopted in the Doha 18th COP called on Parties to make submissions by 2014, which will elaborate on what are non-carbon benefits and how to "incentivise" these and non-market approaches for REDD Plus implementation.



The Philippines said that many of the remaining tropical forests in the world are found in indigenous communities because they persisted in strengthening and using their “sustainable traditional forest knowledge, management and governance systems.”

Another was the Philippines interpretative statement on the third preambular paragraph on the decision on drivers of deforestation and forest degradation. It clarified that traditional livelihoods of indigenous peoples such as rotational farming do not destroy forests.

The Philippines said that many of the remaining tropical forests in the world are found in indigenous communities because they persisted in strengthening and using their “sustainable traditional forest knowledge, management and governance systems.”

This interpretative statement clarifying that traditional livelihoods do not drive deforestation and forest degradation was supported by Mexico (on behalf of the Environment Integrity Group), Brazil, The Netherlands (for the European Union) and Australia (for the Umbrella Group).

Strongly supporting the statement were indigenous peoples’ organizations under

the IIPFCC (International Indigenous Peoples’ Forum on Climate Change) and other NGOs.

Tauli-Corpuz cited other decisions such as the “modalities” for measuring, reporting and verifying anthropogenic forest-related emissions by sources and removals by sinks, forest carbon stocks, and forest area changes resulting from REDD Plus implementation. Guidelines on how to make these transparent and consistent over time were included in an Annex.

Almost 20 percent of global greenhouse gas emissions, which, scientists say, cause climate change, come from deforestation, forest degradation and conversion of forestlands into other uses, according to the Intergovernmental Panel on Climate Change.

But all these efforts need money and the 19th Conference of Parties in Warsaw is credited for assuring financing for the REDD Plus program. “It remains to be seen whether these decisions will truly allow REDD Plus to be fully implemented,”

said Tauli-Corpuz.

She hopes that this package of decisions will finally put a stop to deforestation and forest degradation and she linked this to the recent catastrophe in the Philippines caused by Typhoon Haiyan. “If REDD Plus results into the rehabilitation and regeneration of mangrove and coastal forests in an archipelagic country like the Philippines and protect the indigenous peoples and environment from potential REDD Plus-related social and environmental risks, then all those long days and sleepless nights of negotiating this package will be worthwhile,” she said.

There could have been better gains in Warsaw for indigenous peoples. “But what can one expect of a global process which needs to accommodate conflicting interests of 193 Parties?” she asked. Still, she said, getting loss and damage and REDD Plus decisions in place, are “good building blocks to build upon for the coming years.” 

(Maurice Malanes, TIIS)

2013

Enriching and operationalizing indigenous peoples' sustainable, self-determined development

By Raymond de Chavez and Victoria Tauli-Corpuz

In 2013, Tebtebba identified its 2013-2016 Strategic Framework Plan with six objectives.

These are the following: 1) Elaborate and develop further the concept of indigenous peoples' sustainable, self-determined development (IPSSDD); 2) Enable indigenous peoples to effectively influence climate change policy and program development; 3) Enhance capacities of indigenous peoples to ensure the implementation of the Convention on Biological Diversity (CBD) Strategic Plan; 4) Work for the promotion and implementation of the

UN Declaration on the Rights of Indigenous Peoples or UNDRIP and International Human Rights Law; 5) Implement a Philippine National Program for indigenous peoples' empowerment and policy and program reforms; and, 6) Develop and establish community-based monitoring and information systems.

For 2013, progress has been achieved in all of the key areas identified in the strategy.

The most pathbreaking work which Tebtebba did is the elaboration and implementation of the integrated and holistic approach to indigenous peoples' sustainable, self-determined

development (IPSSDD). We defined this as the overarching framework and foundation of our work in Tebtebba. This is a framework which integrates and implements holistically the various approaches already agreed upon by the international community and which we think should be implemented effectively from the community to the global level.

This includes the human-rights-based approach to development (HRBA), the ecosystem approach (EA), which is sometimes called landscape or territorial approach, the Intercultural and knowledge-based approach, and the economic sufficiency approach. Gender and intergenerational sensitivity cuts across these various approaches. Closely related with this approach is our work on community-based monitoring and information system (CBMIS), which will be discussed in the following sections.

Tebtebba continues to work towards enriching the integrated holistic approach on indigenous peoples' sustainable, self-determined development and its operationalization among several indigenous communities of partner-organizations. We supported the holding of various workshops and training of trainers to help popularize and support IPSSDD implementation on the ground. The Africa Regional

Training on the Integrated Holistic Approach to Sustainable, Self-Determined Development (IHA-IPSSDD) and on Grievance and Complaints Mechanisms was held in May. In 2012, the regional training workshops on IPSSDD were held in Asia and Latin America.

A series of IPSSDD training to re-echo the orientation workshops held in the global and regional levels were organized in the partners' indigenous communities. CADPI, for example, has localized and translated the draft IPSSDD course and organized several orientation workshops in Bilwi in the North Atlantic Autonomous Region (RAAN) of Nicaragua. Our partner Sildap in Mindanao, Philippines organized orientation workshops for indigenous communities in Compostela Valley and

the IPSSDD orientation is integrated in the workshops organized in Tinoc, Ifugao. Our partner Nepal Federation of Indigenous Nationalities (NEFIN) organized several community workshops on IPSSDD, using their localized version of the draft training course.

We are now finalizing the IPSSDD course to help further popularize the framework among indigenous organizations and communities.

In June, Tebtebba co-organized with the University of the Philippines Baguio, the International Seminar Workshop on Indigenous Studies, which brought various indigenous and non-indigenous academics and researchers to share their diverse experiences in developing and implementing indigenous studies in their universities and institutions.



Frameworks and approaches to indigenous studies which are multi-disciplinary, intercultural, more participatory and policy-oriented were discussed as well. The seminar-worship also served as venue to orient the participants on IPSSDD and how indigenous studies can help popularize and support the development of this framework.

The work around CBMIS as a tool for strengthening indigenous peoples' sustainable, self-determined development achieved significant progress. A Philippine CBMIS workshop was organized in February with a dialogue with several government agencies on how CBMIS can be recognized and integrated in government reports such as in the CBD and UNFCCC. A technical workshop on CBMIS was organized in August in Indonesia to further look into the tools and methodologies to be used by partners who will pilot CBMIS.

As participatory mapping is an important tool to empower communities and implement IPSSDD, a global conference on community mapping was organized in August also in Lake Toba, Indonesia. The conference was a venue for rich sharing of experiences

of indigenous peoples and NGOs on mapping of ancestral lands, and how this is being used to assert rights to lands and territories.

In climate change, Tebtebba and its partners belonging to the Indigenous Peoples' Global Partnership on Climate Change¹ sustained its active role and participation in influencing key processes, with funding support from Tebtebba. Tebtebba and its partners

that monitor and lobby in the negotiations.

Tebtebba's executive director continued with her role as lead REDD Plus negotiator of the Philippine government delegation. In her capacity as such, she played a significant role in getting Parties to agree to seven REDD Plus decisions, now known as the Warsaw REDD Plus Package, at the 19th Conference of Parties of the UNFCCC.² The decision on REDD Plus Results-Based



Participants of the global mapping conference visit the villages of Pandumaan and Siputuhuta, North Sumatra.

play an active and leading role in the indigenous peoples' caucus, the International Indigenous Peoples' Forum on Climate Change (IIPFCC), being co-chair and members of its various working groups

Finance says "developing country Parties seeking to obtain and receive results-based payments should provide the most recent summary of information on how all the REDD plus safeguards have

¹ The partnership is composed of 14 partners in 11 countries and is supported by Norwegian Agency for Development Cooperation (Norad), Tamalpais Trust, and Climate and Land Use Alliance (CLUA). The partners are the following: Indonesia: Aliansi Masyarakat Adat Nusantara (AMAN) and Institut Dayakologi (ID); Nepal: Nepal Federation of Indigenous Nationalities (NEFIN); Kenya: Mainyoto Pastoralist Integrated Development Organization (MPIDO) and Indigenous Livelihoods Enhancement Partners (ILEPA); Nicaragua: Centro para la Autonomia y Desarrollo de los Pueblos Indigenas (CADPI); Peru: Centro de Culturas Indigenas el Perú (Chirapaq); Viet Nam: Centre of Research and Development in Upland Areas (CERDA); Cameroon: Lelewal; Philippines: SILDAP (Silingang Dapit) Southeastern Mindanao, Inc. and Naundep ni Napahnuhan ni Kalanguya (NNK); Brazil: Conselho Indigena de Roraima (CIR); Mexico: Servicios el Pueblo Mixe; Democratic Republic of Congo: Dignité Pygmée.



Indigenous Peoples' Global Partnership on Climate Change and Forests meeting in COP 19.

monitoring its release by the government.

As part of influencing NBSAP, we continued with our urban ecosystem work in Baguio City, Philippines on waste management, vermiculture, and research that

been addressed and respected before they can receive results-based payments.”³

Tebtebba continues to implement its capacity building project for indigenous peoples, including indigenous women, on climate change and REDD Plus with the Indigenous Peoples' Global Partnership on Climate Change and Forests. Norad (Norwegian Agency for Development Cooperation) renewed its support for the

project for another two and a half years.⁴ The other donors who contributed in the implementation of this Climate Change Programme are Climate Land Use Alliance (under ClimateWorks) and the Tamalpais Trust.

In the implementation of the CBD, Tebtebba was able to engage in the consultations on the drafting of the National Biodiversity Strategic Action Plan (NBSAP) in the Philippines and is

will input in the city's waste management policy. We are writing the Tinoc, Ifugao experience on implementing the ecosystem approach that will feed into advocacy and lobby with government and in the CBD processes.

Tebtebba also participated in the Global Workshop on Reviewing Progress and Building Capacity for the NBSAPs in Nairobi, Kenya in November where Tebtebba shared its involvement in the

The most path breaking work which Tebtebba did is the elaboration and implementation of IPSSDD.

² These include decisions on REDD Plus Results-based Finance, Coordination of Support to the Forest Sector, Methodological guidelines on REDD Plus Measuring, Reporting and Verification (MRV), REDD Plus Forest Reference Levels and Forest Reference Emission Levels, National Forest Monitoring Systems. There were also two decisions on Safeguards and Drivers of Deforestation.

³ Tebtebba Indigenous Information Service, "Indigenous Leaders Count Gains from UN Climate Change Meet," 6 December 2012.

⁴ This project is entitled, "Strengthening the Agency of Indigenous Peoples as Vital Actors and Decision-Makers in Proper Implementation of REDD Plus" and is being implemented from June 2013 to December 2015.

Philippine NBSAP process and its assessment on the process.

On the important work around promotion and implementation of the UNDRIP and other human rights laws and instruments, we are helping indigenous organizations to use the grievance mechanisms of multilateral banks such as the World Bank, International Finance Corporation, Inter-American Development Bank, Asian Development Bank, etc., through education/training and filing of cases. We supported a

funded by the International Development Association of the World Bank. The WB Inspection Panel Chair and head of the Secretariat visited the Sengwer and investigated the complaints and in May 29, 2013, they released their report which contains recommendations for the Kenya government and the WB. This is still being monitored because the recommendations were not implemented and new waves of burning and continuing displacements are happening. Tebtebba introduced the issue before the WB

Kenya. This issue was brought before the attention of the WB Inspection Panel and they are set to visit Kenya again to do a preliminary investigation on this.

MPIDO and ILEPA (Indigenous Livelihoods Enhancement Partners) are also undertaking preparation of documents regarding this complaint, with the support of Tebtebba. Tebtebba provided a training to MPIDO and the organizations and communities it is working with on how to use the World Bank Inspection Panel.

Tebtebba also supports another partner organization from Brazil (CIR/Conselho Indigena de Roraima), which already won a Supreme Court case for the removal of illegal settlers from their ancestral lands. However, this decision has not been satisfactorily implemented; thus they brought this again before the Supreme Court. As there seems to be a slow development with this case, CIR is preparing to file a complaint against the Brazilian government before the Inter-American Court on Human Rights.

Leveraging on Tebtebba's active role and participation in the Rio +20 conference in 2012, we continued to engage in processes on Sustainable Development Goals and Post-2015 Development Agenda, being one of the IP Major Group Organizing Partner. We are engaging in the pro-



Supporting urban waste management through vermiculture.

partner indigenous organization, MPIDO (Mainyoito Pastoralist Integrated Development Organization) and the Sengwer indigenous peoples in Kenya to file a complaint to the World Bank Inspection Panel. This was related to the Natural Resource Management Project (NRMP-P095050)

Inspection Panel and we provided training to the MPIDO and Sengwer people on how to use the Inspection Panel.

Another project is the Olkaria IV (Domes) Geothermal Project Resettlement Action Plan, which will displace indigenous peoples (Maasai) from Olkaria, Mt. Longonot,

cess to lobby governments to recognize and promote indigenous peoples' sustainable development goals within the framework of IPSSDD.

T e b t e b b a continued to actively play a role in the process around the World Conference on Indigenous Peoples 2014.

Tebtebba's executive director co-chaired the Global Indigenous Preparatory Conference for the United Nations High Level Plenary Meeting of the General Assembly to be known as the World Conference on Indigenous Peoples in June in Alta, Norway.

This world conference was attended by indigenous participants from all over the world and came out with the Alta Outcome Document that spelled out indigenous

peoples' recommendations for the WCIP to be held in September 2014.

We are managing and developing an Indigenous Peoples' Fund which integrates re-granting small grants to indigenous peoples' organizations. These are funds which we get from the Tamalpais Trust and the Indigenous Peoples' Assistance Facility of the International Fund for Agricultural Development (IFAD-IPAF) in Asia-Pacific,

of which we are the regional intermediary. IPAF supports nine indigenous organizations and indigenous women organizations in seven countries on activities such as capacity building and sustainable livelihoods.

In 2013, Tebtebba also started implementing the 2-year project, "Global Leadership School for Indigenous Women – Asia" funded by UNFGE (UN Fund for Gender Equality) in two countries, the Philippines and Nepal. The project sup-



Evaluating projects supported by IPAF.

We are lobbying governments to recognize and promote indigenous peoples' sustainable development goals within the framework of IPSSDD.

ports documentation of cases of violence against indigenous women (VAIW) and capacity building in using the Convention on the Elimination of Discrimination Against Women.

Progress has also been achieved in the implementation of the Philippine National Program for indigenous peoples' empowerment. It is supporting partners in implementing IPSSDD and CBMIS in Compostela Valley with Silingang Dapit sa Sidlakang Mindanao (Sildap-SE) in Mindanao and with the newly-established indigenous peoples' organization, NNK (Naundep ni Napahnuhan ni Kalanguya) in Tinoc, Ifugao. We also co-organized the August 9 International Day of the World's Indigenous

Peoples where the discussions centered on the World Conference on Indigenous Peoples 2014 and the Sustainable Development Goals and Post-2105 Development Agenda. A key output was the updated Indigenous Peoples' Agenda.

As a result of the important role that Tebtebbba, through its executive director, played as part of the Philippine government delegation to the climate change processes as mentioned above, Tebtebbba has been invited by the government to discuss implementation of REDD Plus in the Philippines in a meeting to be held in early 2014.

Tebtebbba continues to engage with civil society formations such as Aksyon Klima

and CodeREDD, the multi-stakeholder body influencing the Philippine National REDD Plus Strategy (PNRPS); and participated in consultations on the National Climate Change Action Plan (NCCAP).

In our capacity building project on the Chittagong Hill Tracts, Bangladesh, Tebtebbba's partner, Maleya Foundation, organized several meetings of the CHT-Coordinating Committee and the International Council for Indigenous Peoples of the CHT (ICIP-CHT) to develop strategies to protect and promote of the CHT Indigenous peoples' rights. It successfully organized celebration of International Day of the World's Indigenous Peoples, 9 August, in several areas in the Chittagong Hill Tracts.

Ways Forward, Lessons Learned

In 2013, an important development is that governments, the United Nations, and UN agencies and bodies, funders, civil society are now focused on development of the Sustainable Development Goals and the post-2015 Development Agenda. Aside from this, there are key global events happening in 2014. There is the United Nations High Level Plenary Meeting of the General Assembly to be known as the World Conference on Indigenous Peoples to be held in September 2014. The UN Secretary-General has also called for a global summit of world leaders on climate change also in September. These are good opportunities for lobby and advocacy for indigenous peoples, including Tebtebbba, to get states to support indigenous peoples' sustainable development agenda. This agenda is captured in the Alta Outcome Document resulting from the June 2013 Global Indigenous Peoples Preparatory Conference for the WCIP, as well as in the holistic approach of IPSSDD espoused by Tebtebbba and its partners.

For 2013, the following are the lessons that have been gained in the implementation of Tebtebbba's activities and engagements in various levels and arenas:

Strengthening our existing partnerships while reaching out to other indigenous organizations.

The focus of our work on operationalizing IPSSDD and in piloting CBMIS in partner indigenous communities will only be successful if we have partners (for example, in the Global Partnership of Indigenous Peoples on Climate Change and Forests) who have the capacity, credibility and deep links with indigenous communities. More importantly, is the trust that has been built through years of partnerships. And the existing partners that we have, we believe, can fully implement these initiatives. There are several organizations that have approached Tebtebba to be part of the partnership and we have to make sure that we know who the organizations are, their capacities, strengths and weaknesses and the added value that the partnership will bring them and Tebtebba.

Value of good networking with government agencies to push indigenous peoples' agenda.

Tebtebba continued to have good relationship with several government agencies in the

delegation to the climate change Conference of Parties in December was accredited to be part of the Philippine delegation. This amplified Tebtebba's role in pushing forward indigenous peoples' agenda in climate change.

Tebtebba's executive director continued with her role as lead REDD Plus negotiator. And in her capacity as such, she was able to negotiate various texts of importance to indigenous peoples, such as on REDD Plus and on finance, and have this adopted in the negotiations. She has now been invited to an inter-agency meeting of the government to discuss REDD Plus implementation in the Philippines. Tebtebba needs to explore getting accredited to be member of the government delegation in other equally important processes such as on CBD and in the SDG/Post-2015 processes.

Enhancing networking with civil society organizations to support and strengthen IPSSDD.

In the period, Tebtebba continued to engage with several NGOs and the academic community. We are working with several organizations such as the

Forest Peoples Programme, the 10c Network, PAFID (Philippine Association for Intercultural Dialogue) in elaborating CBMIS; and these organizations were partners in organizing the Philippine and global workshops on CBMIS. In the forest and traditional knowledge dialogue held in June, we were able to work with several scientists and with the academe to initiate a good conversation on science and traditional

knowledge. We were also able to successfully co-organize the International Seminar-Workshop on Indigenous Studies with the University of the Philippines Baguio, with whom we have an ongoing Memorandum of Agreement.



Tebtebba side event on the SDGs, 12th Session of the UNPFII in New York City.

Philippines. These include the Climate Change Commission, Department of Environment and Natural Resources, Department of Agriculture, to name a few. This good working relationship was shown when the whole Tebtebba

Tebtebba

2014 Program of Action

I. Overall Goals

- ❖ Build stronger and more self-determining indigenous peoples' communities through the operationalization of the IPSSDD framework and approach and the establishment of community-based monitoring and information systems (CBMIS) jointly with our partner indigenous peoples' networks, organizations and communities in Asia, Latin America and Africa.
- ❖ Enhance further the capacities of Tebtebba and its partners in national and global policy advocacy work to influence decisions and programmes of States and the UN and other multilateral bodies to take into account indigenous peoples' rights and development priorities and monitor the implementation of relevant international standards and decisions.



II. Key Priorities

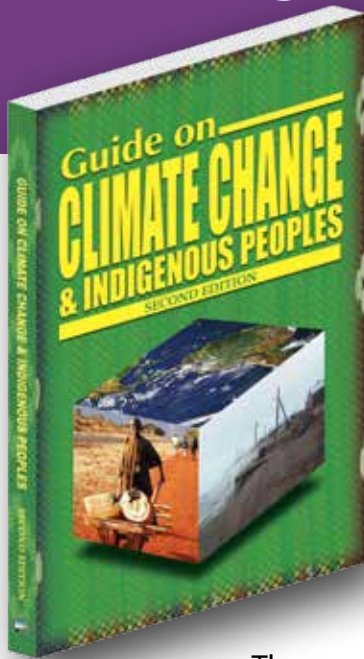
- 1 Undertake capacity building activities with partners to enhance their community strengthening programmes and activities.
- 2 Enhance the global advocacy work for indigenous peoples' rights and development in the global processes and bodies dealing with indigenous peoples, sustainable development, women, climate change, biological diversity, traditional knowledge, finance and trade.¹
- 3 Support the work of the Special Rapporteur on the Rights of Indigenous Peoples.
- 4 Enrich and implement the Philippine national advocacy work for more effective implementation of the UNDRIP and Indigenous Peoples Rights Act (IPRA) and operationalization of the IPSSDD framework, by building synergies between different indigenous peoples' networks and organizations and between these and support NGOs, and by strengthening the Philippines UNDRIP Network.
- 5 Jointly develop with our partners a new generation of indigenous peoples' leaders and activists, with focus on indigenous women and youth.
- 6 Implement the new organizational structure of Tebtebba, generate additional resources and hire additional staff to ensure effective implementation of this programme of action.

¹ These bodies and processes include, among others, the World Conference on Indigenous Peoples (WCIP), Open-ended Working Group on Sustainable Development Goals (OWG-SDG), High Level Political Forum on Sustainable Development, World Intellectual Property Organization (WIPO), UN Permanent Forum on Indigenous Issues, Expert Mechanism on Rights of Indigenous Peoples, Working Group on Business and Human Rights, Special Rapporteur on Rights of Indigenous Peoples, the post-2015 Development Agenda, Beijing +20, Cairo+20.



CLIMATE CHANGE GUIDEBOOK

TEBTEBBA'S BEST SELLER



Marly Cariño, Publication, Information and Awareness Department, Tebtebba

A climate change guidebook for indigenous peoples has emerged as Tebtebba's best-seller, at least based on records of sales from some Philippine bookstores and distributors in 2012 and 2013.

The most reprinted is a small book translating the UN Declaration on the Rights of Indigenous Peoples (also the title of the 125-page booklet) into three major Philippine languages—Filipino, Ilokano and Cebuano Bisaya. This was reprinted six times since it was published in 2008.

The 195-page *Guide on Climate Change and Indigenous Peoples* was first published in 2008 and reprinted in 2009. At least 350 copies of the book were sold in seven bookstores and three distributors, mostly in Manila and Baguio City.

But like other Tebtebba's publications, copies of the climate change guidebook were distributed for free, particularly for partner-organizations, in conferences and workshops in the Philippines and overseas. And the climate change guidebook has been the most sought-after.

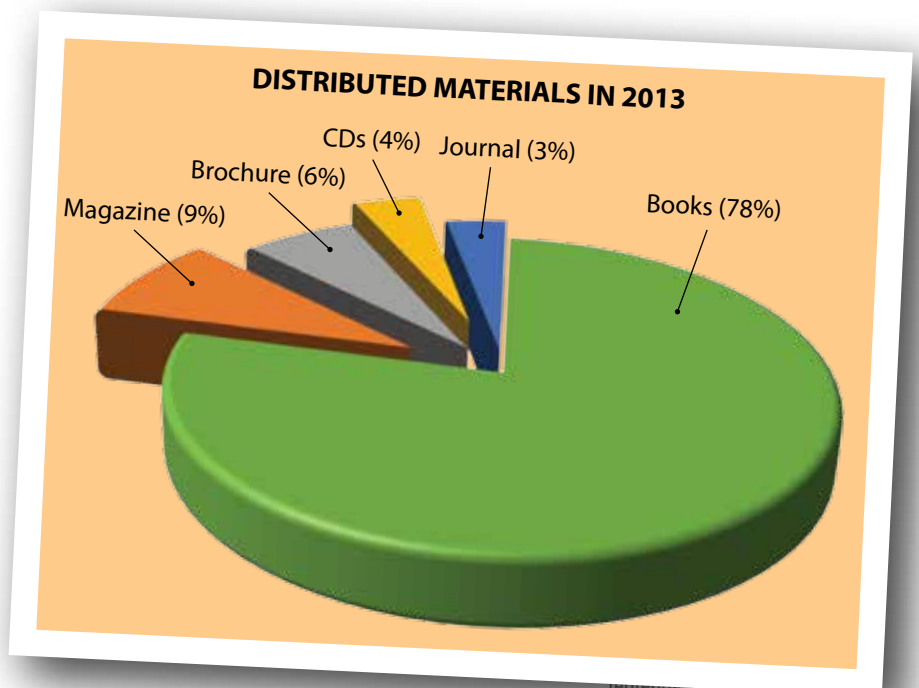
Tebtebba started its publication in 1998 with its journal called *Indigenous*

Perspectives, which contains mostly results of key research projects about indigenous peoples' rights, biodiversity, climate change and sustainable development, among others.

The Tebtebba magazine followed only a year after. *The Road to Lasting Peace*, which tells about the struggles of indigenous peoples in the Chittagong Hill Tracts in Bangladesh, which came off the press in 2000, was Tebtebba's first book. Since then, Tebtebba has published a total of 17 journals, 15 Magazines, 9 newsletters, and 65 books.

In 2013, Tebtebba distributed a total of 4,414 pieces of published materials—3,350 copies of various books, 381 magazines, 272 brochures, 166 CDs and 145 journals.

In 2012 the total sales from books was P86,774.30 (US\$2,100.00, the highest thus far compared to P62,313.38 (\$1,450.00) in 2013. The shift of major distributors to e-books affected the sales decline.



LATEST RELEASES

Indigenous Peoples' Agenda and the Alta Outcome Document

Year Published: 2013

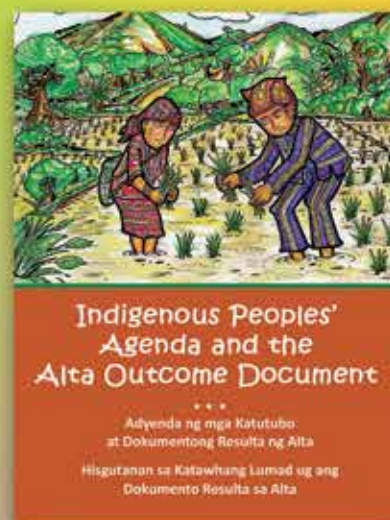
Number of Pages: 160

ISBN: 978 971 0186 18 1

Size: 4.5" x 6"

This publication contains two documents: the Philippine Indigenous Peoples' Agenda and the Alta Outcome Document.

Tebtebba is reproducing these in three languages—English, Filipino and Cebuano.



Realizing Indigenous Women's Rights: A Handbook on the CEDAW

Year Published: 2014

Number of Pages: 222

ISBN: 978 971 0186 19 8

Size: 6" x 9"

This handbook, published by Tebtebba, Forest Peoples Programme (FPP), and Asian Indigenous Women's Network, is an introduction to the human rights of indigenous women.

It provides details on the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW) as the only instrument specifically for women. It also provides a brief overview of the other available human rights mechanisms.

We offer this handbook to indigenous women, particularly in the Asian region, whose experiences and situations in their countries we have attempted to reflect in this publication.

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