



INDIGENOUS PEOPLES' SUSTAINABLE, SELF-DETERMINED DEVELOPMENT (IPSSDD)

A Training Course for Community Trainers

**Indigenous Peoples' Sustainable,
Self-Determined Development (IPSSDD):
A Training Course for Community Trainers**

Indigenous Peoples' Sustainable, Self-Determined Development (IPSSDD): A Training Course for Community Trainers
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Acronyms

C

CBD	Convention on Biological Diversity
CD	Compact Disk
CEDAW	Convention on the Elimination of All Forms of Discrimination Against Women
CERD	Committee on the Elimination of Racial Discrimination
CO2	Carbon Dioxide
COP	Conference of Parties
CRC	Convention on the Rights of the Child
CSOs	Civil Society Organizations

D

DVD	Digital Versatile Disk or Digital Video Disk
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E

EA	Ecosystems Approach
ECOSOC	Economic and Social Council of the UN
EMRIP	Expert Mechanism on the Rights of Indigenous Peoples

F

FPIC	Free, Prior and Informed Consent
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G

GPPK	Gerakan Pemberdayaan Pancur Kasih
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H

HRBA	Human Rights-Based Approach
HRC	Human Rights Committee

I

ICCPR	International Covenant on Civil and Political Rights
ICERD	International Convention on the Elimination of All Forms of Racial Discrimination
ICESCR	International Covenant on Economic, Social and Cultural Rights
IDPs	Internally Displaced Persons
ILO	International Labour Organization
IP	Indigenous Peoples

IPSSDD Indigenous Peoples' Sustainable, Self-Determined Development

T

TNA Training Needs Analysis

L

LCD Liquid Crystal Display

U

UDHR Universal Declaration on Human Rights

UN United Nations

N

NBSAPs National Biodiversity Strategy Action Plans

UNDG UN Development Group

NCBs Non-Carbon Benefits

UNDRIP UN Declaration on the Rights of Indigenous Peoples

NCIP National Commission on Indigenous Peoples, Philippines

UNESCO UN Educational, Scientific and Cultural Organization

NGO Non Government Organization

UNFCCC UN Framework Convention on Climate Change

UNICEF UN Children's Fund

O

OHCHR Office of the High Commissioner for Human Rights

UNPFII UN Permanent Forum on Indigenous Issues

UNSRIP UN Special Rapporteur on the rights of indigenous peoples

P

PKCU Pancur Kasih Credit Union

W

WG Working Group

PPT Powerpoint Presentation

R

REDD/REDD Plus Reducing Emissions from Deforestation and forest Degradation, enhancement of carbon stocks, conservation, and sustainable management of forests

Introduction

Indigenous peoples have the right to self-determination. By virtue of that right they freely determine their political status and freely pursue their economic, social and cultural development.

- Article 3, UNDRIP

A. RATIONALE

Organizations doing work with indigenous peoples believe that now is the most opportune time to elaborate, put forward and implement a more holistic, equitable and far-sighted framework which can increase the possibilities of bringing about social justice, inter-generational and intra-generational equity and sustainability. This framework is based on a balanced integration of socio-cultural, economic and environmental goals and objectives. This is what sustainable development means to indigenous peoples. Self-determined development means that indigenous peoples, themselves, will decide how economic, social and cultural development should happen in their territories. This includes the need to respect their rights to their lands, territories and resources, respect for their cultures and their right to free, prior and informed consent (FPIC).

This holistic framework integrates the Human Rights-Based Approach, the Ecosystems-Based Approach, a knowledge-based approach which respects indigenous peoples' traditional knowledge and integrates appropriate and relevant modern scientific knowledge, and an intercultural approach or interculturality. This framework puts indigenous peoples' rights in the center of development while ensuring the protection and sustainable use and management of the environment, support for sustainable traditional livelihoods and the respect of cultural diversity. This also gives importance to vital role of indigenous women and youth in advancing intergenerational and intercultural sustainable development.

The integrated holistic approach to indigenous peoples' sustainable, self-determined development (IPSSDD) is not a newly developed framework but is based on indigenous peoples'

perspective of the world. This training course systematizes this framework.

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

Thus, this training course for community trainers was conceptualized to answer to the particular needs of indigenous communities to solidify their framework of development based on their self-determination by providing venues for trainers to come and learn together. First piloted with Tebtebba partners on October 2011, the course has been shared by the partners to their respective communities (Nicaragua, Tanzania, Kenya, and Nepal). This was also tested with global partners in Chiangmai, Thailand on July 14, 2013. In the community pilot tests, the partner facilitators were able to adjust the course guide into localized modules using their local languages and taking into consideration the particular needs of the community.

After the series of pilot tests, the lessons learned enriched this framework. Given the affirmative results of the community trainings on the IPSSDD, this training course will continue to be used and further enriched based on the practices and actual experiences of indigenous communities on the ground.

B. OBJECTIVES OF THE COURSE

Generally, the training course aims to strengthen and support indigenous peoples' holistic approaches toward indigenous peoples' sustainable, self-determined development (IPSSDD). Specifically, at the end of the training course, the participants are expected to be able to:

1. Share and deepen their understanding of the core concepts and principles of the various approaches underpinning IPSSDD—the human rights-based approach, ecosystems-based approach, sustainable economic sufficiency, intercultural, inter-generational and gender dimensions;
2. Relate the global multiple crises to the situation of indigenous peoples;
3. Emphasize the role and contributions of indigenous peoples as local-global actors in response to contemporary challenges;
4. Use the training course in the conduct of community trainings in implementing IPSSDD.

C. CONTENTS

This training course is proposed for trainers who have or are already conducting trainings in their respective indigenous communities. This is composed of modules that would serve as the facilitator's guide in making lesson plans.

In the modules, suggested flow of the topics (or sessions) are proposed. Based on the needs and background of the participants, the flow of the modules may be altered. This will be based both on the agreement between the participants and the facilitator or on the facilitator's prerogative.

The first module in the course, **The Global Multiple Crises and Indigenous Peoples**, is about the present global challenges that indigenous peoples are facing and how these problems are addressed. This will serve as an overview of the core concepts and principles of strategic approaches in support of IPSSDD and will introduce how human activities have contributed to the present crises of the world that, in turn, affect indigenous peoples.

The second module, **The Human Rights-Based Approach (HRBA) to Indigenous Peoples' Development**, considers the respect, protection and fulfillment of human rights contained in the different UN bodies, most specifically the UN Declaration on the Rights of Indigenous Peoples (UNDRIP). It outlines what are human rights and indigenous peoples' rights. It also contains practical applications of the rights of indigenous peoples in practicing self-determined development.

The third module is on **Gender, Intergenerational and Intercultural Approach**. This approach goes beyond the coexistence of different cultures and focuses on the dialogue and cultural interaction based on equality, which requires real reflection and action on the structural and ideological factors that lead to inequality, discrimination and racism. The module also discusses ways of protecting and promoting indigenous knowledge while incorporating inter-generational and gender dimensions in the cultural approach to IPSSDD.

The fourth module is on **Indigenous Territorial Management: An Applied Ecosystems-Based Approach**. The ecosystems or territorial management approach outlines how indigenous peoples can strengthen their governance over their territories. It also provides different options available for indigenous communities to strengthen their territorial management system and promote ecosystems-based approach in their own context.

The last module, which is the **Sustainable Economies and Well-Being**, elaborates and further strengthens the lessons and discussions from the first module. This will discuss indigenous people's concepts of well-being of a happy and contented life and will end the whole course by reiterating indigenous peoples' sustainable, self-determined development.

Below is the summary of the modules and their specific contents:

- I. **MODULE ONE.** The Global Multiple Crises and Indigenous Peoples (8 hours)
 - a. **Session 1:** What is in the news?
 - b. **Session 2.** Film showing of "Fever"
 - c. **Session 3.** History of human-nature relations and challenges
 - d. **Session 4.** Indigenous peoples as political actors
- II. **MODULE TWO.** The Human Rights-Based Approach to Indigenous Peoples' Development (8 hours/1 day)
 - a. **Session 1.** Introduction to human rights
 - b. **Session 2.** Indigenous peoples' rights
 - c. **Session 3.** The Human Rights-Based Approach
 - d. **Session 4.** Panel Presentation: Indigenous peoples' experiences in using human rights tools and mechanisms
- III. **MODULE THREE.** Gender, Intergenerational and Intercultural Approach (8 hours)
 - a. **Session 1.** Culture, cultural diversity and Interculturality
 - b. **Session 2.** Traditional knowledge

- c. **Session 3.** Gender and intergenerational perspectives

IV. MODULE FOUR. Indigenous Territorial Management: An Applied Ecosystem-Based Approach (8 hours)

- a. **Session 1.** Indigenous peoples' territorial management
- b. **Session 2.** The Ecosystems Approach as the general framework for the work of the Convention on Biological Diversity (CBD)
- c. **Session 3.** Biodiversity and climate change

V. MODULE FIVE. Sustainable Economies and Well-Being (8 hours)

- a. **Session 1.** Indigenous peoples' perspectives on well-being
- b. **Session 2.** Sustainable local economies
- c. **Session 3.** Issues and challenges to sustainable local economies
- d. **Session 4.** Building on our gains

Closing Session

The training course, comprising five modules, is divided into several sessions with different activities. The sessions are given time allotment. Note that the activities are divided according to methods (such as but not limited to presentations, group dynamics and open fora).

There are sessions in the course that require materials, such as kraft papers, meta cards and writing pens. Some also need resources such as powerpoint presentations (PPTs) and reading materials.

In the modules, you will find sections that are marked with . These are special or specific instructions and tips to you as the facilitator that you need to consider in your preparations.

Two CDs are included at the inside back cover of this training course. These are the DVD on **"Fever/Fiebre"** and the **Resource CD**. The "Fever/Fiebre" will be used for film showing in Modules 1 and 4 and are in English and Spanish versions. The Resource CD, on the other hand, contains all the Annexes, reading materials and powerpoint presentations that will aid the trainers. These materials are placed in their respective folders indicating the different modules (Modules 1 to 5).

To deepen understanding of the trainers on the discussions on IPSSDD, we have included the Tebtebba publication **Towards an Alternative Paradigm: Indigenous Peoples' Sustainable, Self-Determined Development** (see Resource CD). The trainers may opt to read articles of this publication for them to better understand the holistic approach and will help them explain the different modules further once they undertake community trainings.

D. METHODOLOGY

This training course was designed as a five-day learning session. However, the number of days may be extended or shortened based on the perceived needs and priorities of the participants involved. The duration of the modules are also not prescriptive and is totally dependent on the pace and experience of the community.

As all other learning strategies, this training is designed to be learner or participant-centered. An overall training facilitator is needed to ensure that the overall pacing, design and conduct of the course is well-implemented. A co-facilitator is also important as s/he will help in the moderation of the group dynamics and the

open forum. S/he would also see to it that no one dominates the discussion and that everyone are able to participate fully.

A training documenter would ensure that the proceedings is documented and salient agreements and highlights of discussions are captured for future references. It is proposed that good practices within the training and the challenges encountered are written as well to serve as guidance for other trainers.

The course will be using different types of learning methodologies that range from lectures, group discussions and presentations, literature reviews to simulations. Meanwhile, based on the learning needs of the indigenous communities, they can also explore alternative strategies such as external field visits, communication drills, community profiling and stakeholder mapping, among others, if deemed necessary.

The modules in this training course were designed to be conducted in an indoor location with amenities and equipment such as laptops, LCD projectors/beamers, white board and white board markers, flip charts, and extra tables and seats for group dynamics. However, these specifications may not be necessary where a training is conducted in a community with alternative resources and methodologies.

While there is a separate module that talks about gender and intergenerational dimensions (Module 3), kindly ensure that in the discussions of all other modules, gender is mainstreamed.

There is no one methodology that is prescribed in the training course. The methodologies described above would only serve as guides but alternative strategies can be designed based on the peculiarity of the indigenous community involved.

Preliminary Section

Before the training, the participant trainers should be informed that they bring along with them posters of their communities. The posters will be composed of a physical/geographical maps indicating vital resources and geographical landmarks. It would be good if they can put this map in a paper that is durable. This will be used in the whole duration of the training and will also be used as a base map for Modules 1, 2, 3 and 5.

In the selection of the participants, we usually look for gender and intergenerational balance. It is important that there is a balance in the participation of men and women, the youth and the elderly, and indigenous peoples from different ecosystems (or regions).

A **Training Needs Analysis (TNA) form** in a generic format that can be tweaked according to the situation of the community is included in the training course (please see Resource CD). The TNA form, which consists of basic questions about the participants' knowledge and experiences on the topic to be discussed, will be given in advance to the trainers. This is meant to know their level of awareness on the topics that will be covered in the course. This will also help the facilitators/resource speakers modify the modules according to the actual needs of the participants.

An **Evaluation Form** (please see Resource CD) that should be given every after a module is also included in this training course. The evaluation form aims to know how much of the objectives of the sessions and the expectations of the participants were fulfilled in the activity. It also gauges the participants feelings and expectations of the succeeding sessions. Ideally, the evaluation form should be given and answered by the participants after a module is discussed or every end of the day so that there is still enough time for the training team to do necessary adjustments for the next modules.

A list of useful **Icebreakers** is also included for use by the trainers. These will be helpful in breaking discussions that are often input-heavy.

These materials are all included in the accompanying Resource CD.

Everything in this guide is non-prescriptive and should be tailored to the local level. The facilitator is expected to implement the training at the community level; thus, the discussions in this training course should be localized with community examples, cases and illustrations.

House Rules

It will be useful to set house rules prior to the training proper. Setting house rules is not meant to gain control over the participants but rather to set a contract/agreement between the facilitators and the participants on what they want to achieve at the end of each module and at the end of the whole training course. Some of the house rules that can be worked on are the following: a) Respect for other peoples' ideas; b) Openness to new concepts; c) Being proactive throughout the course; and d) Mindful of time (participants to avoid coming in late and facilitators being mindful of time management).

In order to maximize involvement of the participants in the process, it might be good also to delegate some tasks (tasks that do not necessarily hamper their participation) to the participants such as, among others: a) ice breakers; b) morning exercises; and c) time keeping.

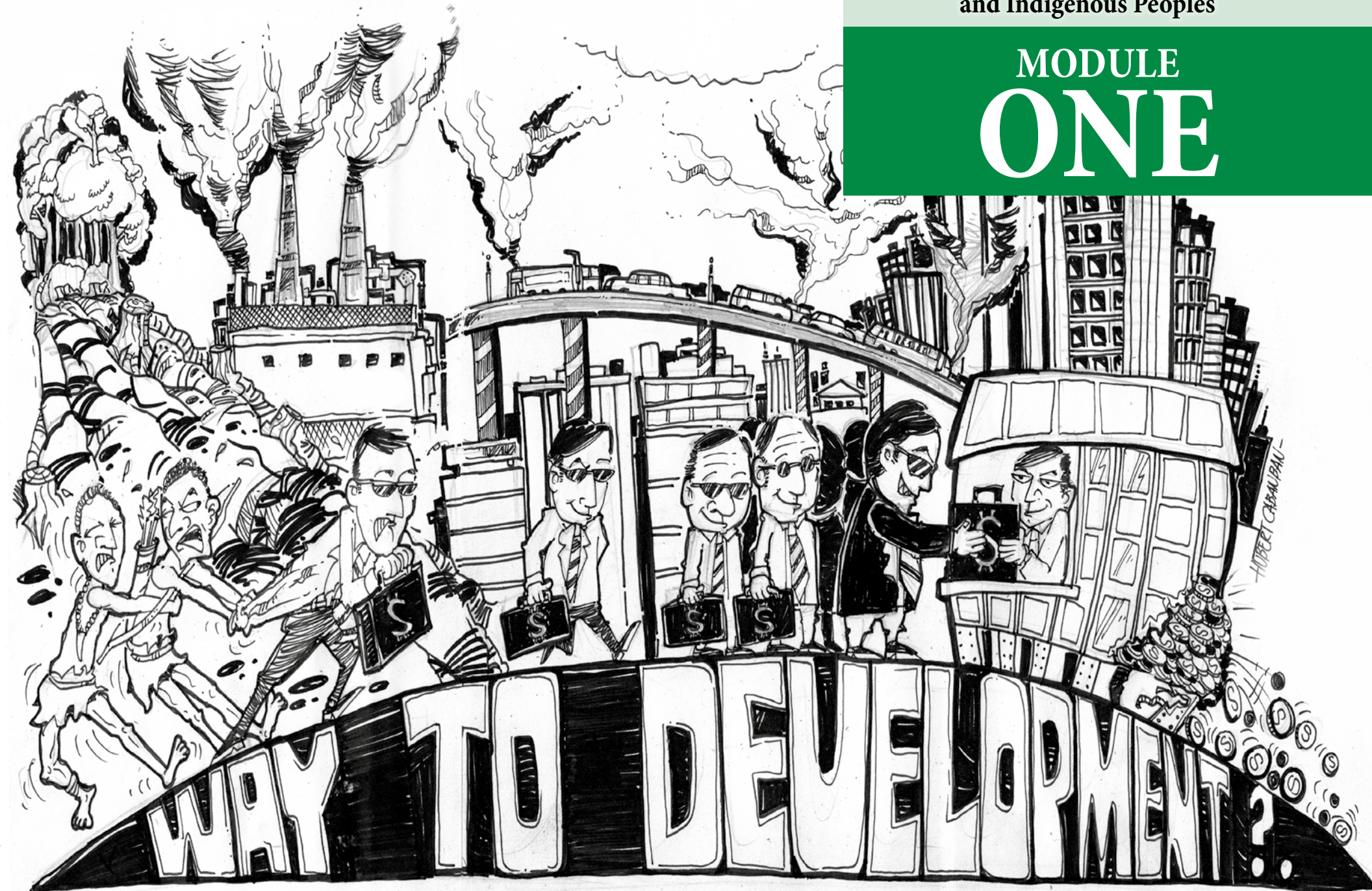
Objectives-setting and Expectations leveling off

The first part of the training will be allotted for the presentation of the course outline, the objectives of the course and in the drawing out of the expectations of the participants. You can be creative in doing the expectations check.

With these information, you are now more than ready to start facilitating the first module. Bear in mind that when in doubt, it is best to consult with the participants. This course is not about you nor the course module—it is about the participants, how they are feeling and faring, and how they think it should go about!

Understanding Contemporary Global
Change and the Global Multiple Crises
and Indigenous Peoples

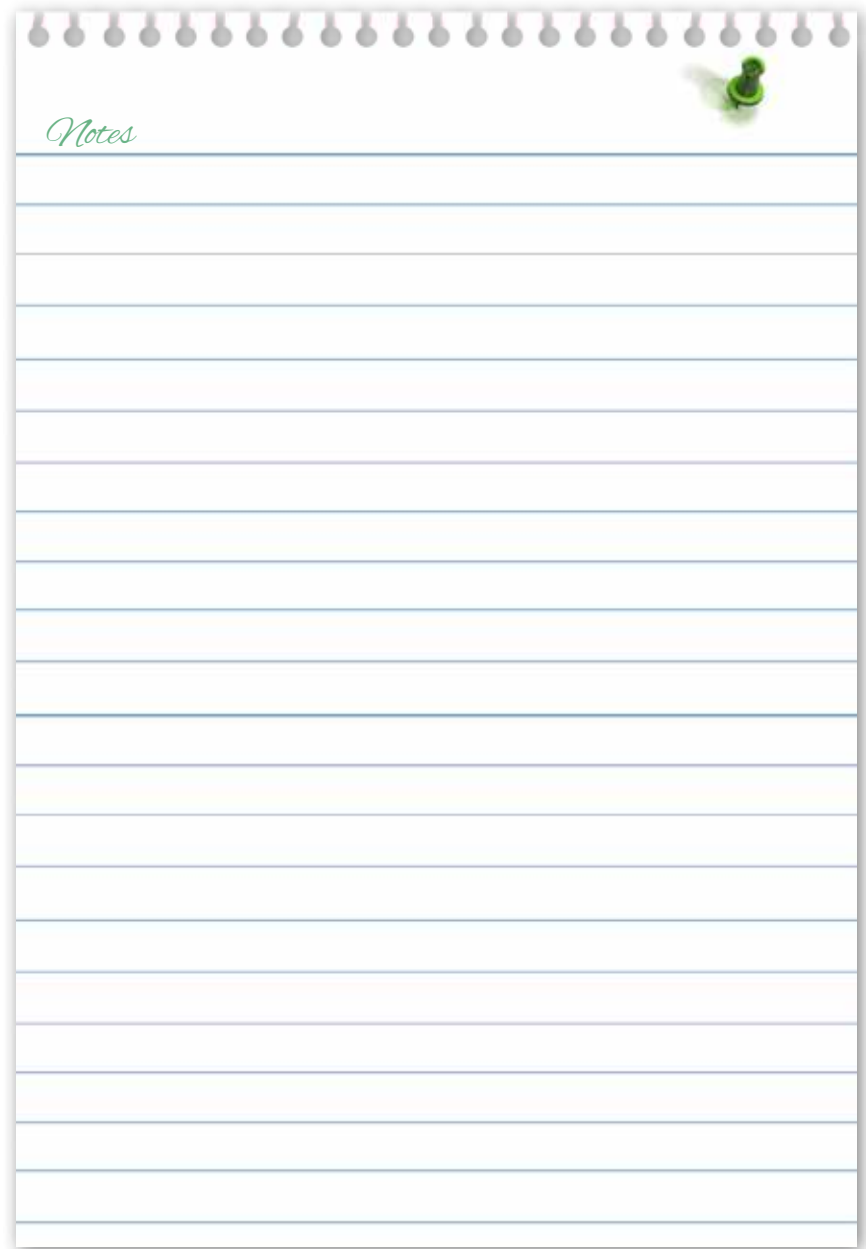
MODULE
ONE





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Notes



A spiral-bound notepad with a green pushpin at the top right. The word "Notes" is written in cursive at the top left. The notepad has 21 horizontal lines. The lines are colored in a repeating pattern: light blue, light green, light orange, and light pink.

Notes

Understanding Contemporary Global Change and the Global Multiple Crises and Indigenous Peoples

MODULE ONE

DURATION



This module sets the foundation on how the participants perceive and understand the global multiple crises and how it impacts indigenous peoples. This gives an overview of the development of human-nature relations that the world had witnessed over history.

SPECIFIC OBJECTIVES

At the end of the module, the participants are expected to be able to:

1. Explain facets of the global multiple crises and their interrelations;
2. Account historical milestones in human-nature relationships and contemporary global changes and challenges;



3. Communicate the role and contributions of indigenous peoples as local-global actors in response to contemporary challenges in various social and political arenas.

PROPOSED OUTLINE

1. “What is in the news?” Analyzing the 21st global multiple crises
2. Film-show: “Fever/Fiebre”
3. History of human-nature relations and challenges
4. Indigenous peoples as local-global actors in 21st century global change

SESSION I

UNDERSTANDING THE GLOBAL MULTIPLE CRISES

DURATION



SET UP

Participants from the same country/ community are seated at different tables.

MATERIALS

Flip charts, meta cards/colored papers, kraft papers, pencils, coloring pens, pentel pens, masking tapes, powerpoint presentations, laptop and LCD/beamer when available



DURATION

25 minutes

MATERIALS

Pentel pens, kraft papers, flip charts or meta cards and masking tapes



1. In their tables, each participant will greet one group mate, and asks this question: "What is in the news?" In response, participants will each share a headline story in global, regional, national or local news. Give them 15 minutes to discuss and write down their headline news.
2. Then ask each table, or some participants to share with the whole group stories that are in the news and list these in a flip chart. Highlight headline issues that are in the news. You can also let the participants paste their meta cards on the wall for easy reference.



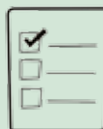
Activity 1:

Greeting each other and sharing what is in the news

OBJECTIVES OF THE ACTIVITY

At the end of the activity, the participants are expected to be:

1. Ready and familiar with each other;
2. Able to identify the most pressing issues in their communities.



Group the answers of the participants according to region, theme or gravity/seriousness. Let the participants explain issues that are not familiar to everyone, if any. After the brief sharing of the group headlines, the participants will proceed to Activity 2.



Activity 2:

Deepening understanding of issues behind the news and making the linkages to underlying causes

OBJECTIVE OF THE ACTIVITY

Participants are able to analyze and connect their community issues to other issues in their country or region



DURATION

30 minutes

MATERIALS

Kraft papers, pencils, pentel pens, coloring pens of different colors, masking tapes



1. Back in groups, the participants deepen their understanding and make connections between issues underlying the news through mindmaps.
2. Each group chooses one of the headlines in the news and participants create a mindmap to illustrate the issues behind the news.
3. These maps are posted around the room, to be viewed by the participants after the session.



Please see Annex 1.1 for mindmap procedure and discuss it clearly to the participants prior to the activity.

After the activities, present the analysis of current affairs to get participants discussing and understanding the multiple global crises and their interrelationships.

Input: Facts and Figures on the Global Multiple Crises

MATERIALS

Powerpoint presentation (PPT) on “Facts and Figures” and the hand out “Factsheet”



The handouts may be distributed before the presentation for reference of the participants. Discuss some key facts and figures about the global crises—poverty, wealth distribution, biodiversity loss, environmental degradation and climate change.

Note that the powerpoint presentation on the global crises can be revised and enhanced with data relevant to the region or country (see Resource CD for PPT).

Open Discussion: What are some features of the multiple crises confronting peoples and the planet today?

Ask participants to give further information and evidence and to discuss about the global crises as it relates to their communities.

Close the session by encouraging everyone to watch the “Fever/ Fiebre” video in the next session for a more comprehensive understanding of climate change as one example of the multiple crises confronting the world today.

SESSION II

FILM-SHOWING: *FEVER/FIEBRE (PART 1)*

DURATION



(30 minutes for the film and 15 minutes for the open forum)

The “Fever/Fiebre” video is a four-part documentary outlining what climate change is and how it is affecting indigenous peoples. It is filmed in the Philippines, Indonesia and in Latin America. The first part shows that human activities cause climate change. It also shows that indigenous people’s paradigm on development can reverse its impacts. The second part shows the impacts of extractive industries to indigenous peoples. The third and last parts show how indigenous peoples are organizing themselves, from the grassroots to the international level to address their issues. The video also shows good practices of indigenous peoples in adapting to climate change and its impacts.

Depending on the time limitation, you can both show the first part only or the first and second part and then proceed with the discussions.

After the film viewing, ask the participants of their views about the film and how it relates to the multiple global crises that indigenous peoples are experiencing.

SESSION III

THE HUMAN-NATURE RELATIONS AND THE CURRENT AND EMERGING CHALLENGES

DURATION



MATERIALS

Powerpoint presentation on “Human-Nature Relations”



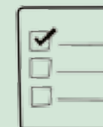
Input: Human Nature Relations

Discuss the human-nature relations (30 minutes) and then the participants will do a breakout group discussion.

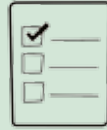
Activity 3: Critique on the Relationships and Interdependence of Social and Natural Systems

OBJECTIVES OF THE ACTIVITY

1. Participants are able to identify the different socio-cultural, political and economic systems;
2. Participants are able to show how the different systems interact with the natural ecosystems;



3. Participants are able to answer these questions: a) What is your critique of the existing systems?; b) How would you rather have these systems in place?



DURATION

1.5 hours (1 hour for the discussion and poster making; 30 minutes for the group presentation)

MATERIALS

Pentel pens, meta cards/colored papers, coloring pens, masking tapes



(You can either make the group do these two activities below or choose any one of them).

In groups, let participants answer and discuss the following questions:

- What are the different social and cultural systems in your community?
- What are the different political systems in your community?
- What are the different economic systems in your community?
- How do these systems interrelate and interact with the natural ecosystem?
- How do men and women relate with these different systems?
- What is your critique of the existing systems?
- How would you rather have these systems in place?

They can use the template below in answering these questions:

	Different systems	How do men and women relate with these systems?	What is your critique of these systems?	How would you rather have these systems in place?
Social/cultural				
Political				
Economic				

After answering the question, let the group discuss about their answers and let them do a poster presentation about the interlinkages of social, cultural, political and economic systems with natural systems.

Let them present their discussion results.

Facilitated discussion on the summary points

DURATION

45 minutes

In summarizing the group discussions, you may opt to use to reference (see Annex 1.2) as needed or as relevant.

SESSION IV

INDIGENOUS PEOPLES AS POLITICAL ACTORS

DURATION



(30 minutes for powerpoint presentation and 1 hour for plenary discussion/open forum)

Input: Indigenous Peoples as Political Actors

MATERIALS

Powerpoint presentation on “Indigenous Peoples as Political Actors”



Do the powerpoint presentation on “Indigenous Peoples as Political Actors.”



You can do an advance research on local political arenas of the community. This can be helpful in facilitating this module.

In the discussion, highlight the following:

A. Who is a political actor?

A political actor is someone who claims right to participation or does something to influence policy decision-making.

B. Goals of indigenous peoples as international actors

These interrelated goals speak directly to the central social and ecological challenges facing humanity today: the remaking of social and ecological relationships in harmony with the natural web of life.

C. Indigenous peoples as international actors

Indigenous peoples have a major contribution to make in addressing these challenges, and therefore have a central, not a marginal, role to play in contemporary debates about our futures.

D. Indigenous peoples as social learners/actors

- What is important is for indigenous peoples to consciously see themselves as social learners/actors, alongside others in seeking solutions to the contemporary social and ecological crises.
- A process of “learning our way out” of the current global ecological crisis is taking place within appropriate learning units such as villages, communities, cities and institutions.

E. Indigenous peoples as social learners/actors

“There is no pure place from which to develop either a politics of resistance or a politics of identity. Indeed, the struggle for voice and collective empowerment has to be forged within, not outside the mediating traditions and histories that link the center and the margins of late capitalism.”

F. Popular Participation

“Organized efforts to increase control over resources and regulative institutions in given social situations, on the part of groups and movements of those hitherto excluded from such control.”

- United Nations Research Institute on Social Development (UNRISD)

Indigenous Peoples, Political Advocacy and the Political Arenas in International Relations (please see Resource CD for PPT on Indigenous Peoples’ Advocacy).

The presentation will include the following:

A. Indigenous peoples and political advocacy

Strengthening the voices of indigenous peoples in decision-making about our social and ecological futures.

Advocacy includes activities to change political balance in support of indigenous peoples:

- Community organizing and strengthening
- Education and public awareness raising
- Campaigning
- Communications
- Associated research
- Lobby work

B. Political arenas in international relations

- Human rights and peace
- Environment
- Economic, trade and investment, finance
- Sustainable development

There is a need to subject each arena to analysis of strengths, weaknesses, opportunities and threats.

WHAT IS A POLITICAL ARENA?

- A political arena is a “decision-making process defined at the intersection of different levels of governance, geographic space, language and political culture.”
- A majority of political arenas are geographically bound—local, national, regional.
- Some are multi-layered, e.g., European Union.
- Some are institutional, e.g., the National Commission on Indigenous Peoples (NCIP) of the Philippines.

End the session by reiterating that indigenous peoples have continued their relationship with nature, which is why their knowledge systems and ways of life developed up to the present. While many indigenous peoples have divorced from the abovementioned systems already, the fact that many are still subsistence producers—relying on nature as main resource for subsistence—have allowed them to develop a tighter relationship with nature.

After the presentations, the participants will share their experiences in popular participation or ask questions and clarifications.



Activity 4:

What are the existing community political arenas?

(Refer to the mindmap they did in the first activity and to the poster they did on community systems for this activity).

Group the participants according to region they come from and ask these questions for their discussion:

1. Based on the mindmap (of issues you presented), identify initiatives including organizations involved responding to these issues.
2. Based in your poster presentation from the previous activity, how do men, women and youth engage in these systems in the local and national arenas?
3. How do you collectively work in social, political, economic arenas in your community?
4. What are the results of these movements, if any?

Let them report their discussion in the plenary.

Sum up the plenary report and synthesize. Share that the following are example of activities of indigenous peoples that are being done both in the local and national arenas:

- Organizing and education
- Public information
- Media and communications
- Networking
- Campaigns
- Lobby work
- Research
- Community development work/livelihoods and economies
- Cultural work

ANNEXES

Annex	
1. What is Mindmapping?	Annex 1.1 and Resource CD
2. Cultural Diversity, Legal Pluralism, etc.	Annex 1.2 and Resource CD
3. Factsheet	Annex 1.3 and Resource CD
4. Facts and Figures PPT	Resource CD
5. Indigenous Peoples' Advocacy: Human Rights, Traditional Knowledge, Lands, Territories and Resources and Self-Determined Development PPT	Resource CD
6. On Human-Nature Relations PPT	Resource CD

ANNEX 1.1: WHAT IS MINDMAPPING? (AND HOW TO GET STARTED IMMEDIATELY)

A mindmap is a graphical way to represent ideas and concepts. It is a visual thinking tool that helps structuring information, helping you to better analyze, comprehend, synthesize, recall and generate new ideas.

Just as in every great idea, its power lies in its simplicity.

In a mindmap, as opposed to traditional note taking or a linear text, information is structured in a way that resembles much more closely how your brain actually works. Since it is an activity that is both analytical and artistic, it engages your brain in a much, much richer way, helping in all its cognitive functions. And, best of all, it is fun!

So, how does a mindmap look like? Better than explaining is showing you an example.



This is a mindmap about—conveniently enough—mindmapping itself. It presents, in a visual way, the core elements and techniques on how to draw mindmaps. Yes, I know this may look a little too messy initially, but bear with me: Once you break the ingrained habit of linear note taking, you won't look back.

Benefits and Uses

I think I already gave away the benefits of mindmapping and why mindmaps work. Basically, mindmapping avoids dull, linear thinking, jogging your creativity and making notetaking fun again.

But what can we use mindmaps for?

- Notetaking
- Brainstorming (individually or in groups)
- Problem solving
- Studying and memorization
- Planning
- Researching and consolidating information from multiple sources
- Presenting information
- Gaining insight on complex subjects
- Jogging your creativity

It is hard to make justice to the number of uses mindmaps can have—the truth is that they can help clarify your thinking in pretty much anything, in many different contexts: personal, family, educational or business. Planning your day or planning your life, summarizing a book, launching a project, planning and creating presentations, writing blog posts—well, you get the idea—anything, really.

How to Draw a Mindmap

Drawing a mindmap is as simple as 1-2-3:

- Start in the middle of a blank page, writing or drawing the idea you intend to develop. I would suggest that you use the page in landscape orientation.
- Develop the related subtopics around this central topic, connecting each of them to the center with a line.
- Repeat the same process for the subtopics, generating lower-level subtopics as you see fit, connecting each of those to the corresponding subtopic.

Some more recommendations

- Use colors, drawings and symbols copiously. Be as visual as you can, and your brain will thank you. I've met many people who don't even try, with the excuse they're "not artists." Don't let that keep you from trying it out!
- Keep the topics labels as short as possible, keeping them to a single word—or, better yet, to only a picture. Especially in your first mindmaps, the temptation to write a complete phrase is enormous, but always look for opportunities to shorten it to a single word or figure—your mindmap will be much more effective that way.
- Vary text size, color and alignment. Vary the thickness and length of the lines. Provide as many visual cues as you can to emphasize important points. Every little bit helps engaging your brain.

Source: Lite minds: Exploring ways to use our minds efficiently. What is Mindmapping and how to use it immediately? <http://litemind.com/what-is-mind-mapping/>. Accessed on 27 March 2014.

ANNEX 1.2: CULTURAL DIVERSITY, LEGAL PLURALISM, ETC.

Cultural Diversity

“Cultural diversity generally means the situation where different societies or parts of a society have different cultural traditions and values. In a narrow meaning, it is understood as a counterpart to economic globalization in the context of culture and trade. According to its preamble, the *Framework Convention for the Protection of National Minorities of the Council of Europe* understands cultural diversity as a “source and a factor, not of division but of enrichment for each society.” Also on the regional level, the *European Charter for regional or Minority Languages of the Council of Europe* in its Preamble mentions cultural diversity as a crucial element for Europe, but stresses in the same sentence that national sovereignty provides for the frame of this diversity.”

Source: Dieter Kugelman (2007). The Protection of Minorities and Indigenous Peoples Respecting Cultural Diversity In A. von Bogdandy and R. Wolfrum (ed.) *Max Planck Yearbook of United Nations Law*, Volume II, 2007, p. 233-263. < http://www.mpil.de/files/pdf1/mpunyb_06_kugelman_11.pdf>.

Legal Pluralism

Prior to colonization, when there were still no nation-states, there were just group of communities guided by their common ways of governance. We call them customary laws nowadays.

“Customary laws govern community affairs, and regulate and maintain indigenous peoples’ social and cultural practices, economic and environmental and spiritual well-being. However, customary laws and practices and governing institutions have come under frequent and repeated attack, leading to their severe distortion and erosion since the period of conquest and colonization.

“This situation has continued with the formulation of new states following decolonization in more recent times. Prejudices against indigenous peoples and project of nation-building have led to these people being marginalized and the practice of their customary laws, cultural practice, beliefs and institutions has become a criminal offence in many part of the world (Gam Shimray 2011).”¹

Legal pluralism, put simply, is the existence of a plural (or more than one) legal system in a single political area. While some claim that customary law of indigenous peoples is in a way plural also, this is different from national states because it arrives in a common and mutually-agreed terms.

Legal pluralism has its own potentials because it means indigenous peoples can assert recognition of their rights to self-determined development. Some countries have already recognized customary laws through their national constitutions—meaning, indigenous peoples have a level of autonomy to continue exercising their legal systems. However, legal pluralism can be a concern where there is a weak or no recognition of the states of the rights of indigenous peoples.

For many, customary law is made subservient to the national constitution, i.e., it is something of inferior value and thus regarded lower form of a legal system. And between self-determination and state sovereignty, customary law is almost, if not always given less priority.

Peoples and States

We cannot imagine a state without a population or people that recognizes it. Therefore, the people is the first and foremost element for a state to become one. Aside from it, there are other elements such as territory, government and sovereignty. Indigenous peoples are part of the first element of a state. Populations of indigenous peoples range from a few to many depending on which country or area we talk about. But regardless

¹ Shimray, Gam 2011. *Legal Pluralism in Southeast Asia: Insights from Nagaland* In *Diverse Paths to Justice: Legal Pluralism and the Rights of Indigenous Peoples in Southeast Asia*. <http://www.forestpeoples.org/sites/fpp/files/publication/2011/11/divers-paths-justice-cover.pdf>. Accessed: September 12, 2014

of how many, indigenous peoples are a group of people that make up a significant number of populations in many states.

The recognition of the state of its people is enshrined in their national constitutions. However, only a very few states recognize indigenous peoples rights in their constitutions. Meanwhile, national sovereignty is the authority of the state to govern itself. The struggle of indigenous peoples to be recognized as “a people” is seen by the government as threat to national sovereignty. Hence, the issue between peoples and state.

Political Economy

“The expansion of the extractive industries has, as counterparts, first, the reaction of indigenous communities in the defense of their communal goods (land, water, grazing, etc.), and second, the violent counterattack of the state through police and military repression, legitimated many times by the state of exception (In Peru the “state of emergency,” a kind of state of exception, has been applied by governments in previous years to control socio- environmental protests). Political economy and legal policy are both relevant to this situation and both are functionally connected.

In respect of political economy, let us bring to mind what David Harvey calls “accumulation by dispossession,” which is just the theoretical update of the “primitive accumulation” described by Karl Marx, that is to say: capitalist expansion requires the violent transformation of common goods into commodities in order to be appropriated and then used by exchange mechanisms. This kind of accumulation was deployed in the past by wars, invasions, colonization, and today by institutionalized mechanisms such as legal expropriations, biopiracy, etc. “Accumulation by dispossession” is thus necessary in order to implement a new political economy of capitalist labor justified by the rhetoric of “progress,” “development” and “social inclusion” directed at the institutionalization of “accumulation by exploitation.” Hence, indigenous communities are dispossessed directly (by open expropriation on behalf of “national interest”) or indirectly

(by pollution and the elimination of the possibility of developing any economic activity other than mining), so the only option for native peoples is to work in the mines as cheap labor to be exploited as in the past or to leave their territory.

From the perspective of world system theory (Wallerstein), this process entails the “economic development” of certain actors, e.g., states, corporations and local elites, based on the exploitation of periphery countries or, more precisely, on big sectors within poor countries (the South of the South). In this context, there are individuals who are dispensable for capitalist expansion. For example, economic efficiency is explained via the Kaldor-Hicks criterion, according to which it is perfectly possible to sacrifice people’s wealth and even their lives because it benefits abstract “national interest.” In sum, the violent expansion of capital transforms the death of dissidents into a cost that must be assumed. They are converted into *dispensable lives* (Mignolo 2009).”

Source: Roger Merino Acuna (2012). **The Political Economy of Indigenous Dispossession: Bare and Dispensable Lives in the Andes.** <<http://criticallegalthinking.com/2012/10/09/the-political-economy-of-indigenous-dispossession-bare-and-dispensable-lives-in-the-andes/>>.

Social Ecology

Social ecology claims that the environmental crisis is a result of the hierarchical organization of power and the authoritarian mentality rooted in the structures of our society. The Western ideology of dominating the natural world arises from these social relationships.

“The domination of nature by man stems from the very real domination of human by human”

- The Ecology of Freedom²

The alternative is society based on ecological principles; an organic unity in diversity, free of hierarchy and based on mutual respect for the interrelationship of all aspects of life.

If we change human society, then our relationship with the rest of nature will become transformed.

² The Ecology of Freedom: The Emergence and Dissolution of Hierarchy Murray Bookchin. Palo Alto , Cheshire, 1982 as cited in: http://www.thegreenfuse.org/books.htm#se_books. Accessed 12 September 2014.

Key Principles

The core principle of social ecology is that ecological problems arise from deep-seated social problems. Ecological problems cannot be understood, much less resolved, without facing social issues.

Social hierarchy and class legitimize our domination of the environment and underpin the consumer system.

“The root causes of environmental problems are such as trade for profit, industrial expansion, and the identification of “progress” with corporate self-interest.”

- Murray Bookchin, What Is Social Ecology?

The ecological damage done by our society is more than matched by the harm it inflicts on humanity. Social ecology emphasizes that the destiny of human life goes hand-in-hand with the destiny of the non-human world.

“Social ecologists believe that things like racism, sexism, third world exploitation are a product of the same mechanisms that cause rainforest devastation.”

Source: The Green Fuse Topics. <http://www.thegreenfuse.org/socialecology.htm>. Accessed 12 September 2014.

ANNEX 1.3: FACTSHEET

Hunger, Malnutrition, Undernutrition

In round numbers, there are 7 billion people in the world. With an estimated 925 million hungry people in the world, 13.1 percent, or almost 1 in 7 people are hungry.

The Food and Agricultural Organization or FAO estimate is based on statistical aggregates. The FAO first estimates the total food supply of a country and derives the average per capita daily food intake from that. The distribution of average food intake for people in the country is then estimated from surveys measuring food expenditure. Using this information, and minimum food energy requirements, FAO estimates how many people are likely to receive such a low level of food intake that they are undernourished.¹

Children are the most visible victims of undernutrition. Children who are poorly nourished suffer up to 160 days of illness each year. Poor nutrition plays a role in at least half of the 10.9 million child deaths each year—five million deaths. Undernutrition magnifies the effect of every disease, including measles and malaria. The estimated proportions of deaths in which undernutrition is an underlying cause are roughly similar for diarrhea (61%), malaria (57%), pneumonia (52%), and measles (45%) (Black 2003, Bryce 2005). Malnutrition can also be caused by diseases, such as the diseases that cause diarrhea, by reducing the body's ability to convert food into usable nutrients.

According to the most recent estimate that Hunger Notes could find, malnutrition, as measured by stunting, affects 32.5% of children in

¹ This compares to the later FAO estimate of 1.02 billion undernourished people. Extreme poverty remains an alarming problem in the world's developing regions, despite some progress that reduced “dollar—now \$1.25—a day” poverty from (an estimated) 1900 million people in 1981, a reduction of 29% over the period. Progress in poverty reduction has been concentrated in Asia, and especially, East Asia, with the major improvement occurring in China. In Sub-Saharan Africa, the number of people in extreme poverty has increased. The statement that “poverty is the principal cause of hunger” is, though correct, unsatisfying.

developing countries—one of three (de Onis 2000). Geographically, more than 70% of malnourished children live in Asia, 26% in Africa and 4% in Latin America and the Caribbean. In many cases, their plight began even before birth with a malnourished mother. Under-nutrition among pregnant women in developing countries leads to 1 out of 6 infants born with low birth weight. This is not only a risk factor for neonatal deaths, but also causes learning disabilities, mental, retardation, poor health, blindness and premature death.

Poverty is the principal cause of hunger. The causes of poverty include poor people's lack of resources, an extremely unequal income distribution in the world and within specific countries, conflict, and hunger itself. As of 2008 (2005 statistics), the World Bank has estimated that there were an estimated 1,345 million poor people in developing countries who live on US\$1.25 a day or less.

Harmful economic systems are the principal cause of poverty and hunger. Hunger Notes believes that the principal underlying cause of poverty and hunger is the ordinary operation of the economic and political systems in the world. Essentially, control over resources and income is based on military, political and economic power that typically ends up in the hands of a minority, who live well, while those at the bottom barely survive, if they do.

Conflict as a cause of hunger and poverty. At the end of 2005, the global number of refugees was at its lowest level in almost a quarter of a century. Despite some large-scale repatriation movements, the last three years have witnessed a significant increase in refugee numbers, due primarily to the violence taking place in Iraq and Somalia. By the end of 2008, the total number of refugees under the UN High Commissioner for Refugees' (UNHCR) mandate exceeded 10 million. The number of conflict-induced internally displaced persons (IDPs) reached some 26 million worldwide at the end of the year. Providing exact figures on the number of stateless people is extremely difficult, but, important, (relatively) visible though it is, and anguishing for those involved conflict is less important as poverty (and its causes) as a cause of hunger. (Using the statistics above, 1.02 billion people suffer from chronic hunger while 36 million people are displaced [UNHCR 2008].)

Hunger is also a cause of poverty, and, thus, of hunger. By causing poor health, low levels of energy, and even mental impairment, hunger can lead to even greater poverty by reducing people's ability to work and learn, thus leading to even greater hunger.

Climate change. Climate change is increasingly viewed as a current and future cause of hunger and poverty. Increasing drought, flooding, and changing climatic patterns requiring a shift in crops and farming practices that may not be easily accomplished are three key issues. See the Hunger Notes special report: **Hunger, the environment, and climate change**² for further information, especially articles in the section: Climate change, global warming and the effect on poor people such as **Global warming causes 300,000 deaths a year, study says**.³

The table used to calculate this number.

Region	% in \$1.25 a day poverty	Population (millions)	Pop. in \$1 a day poverty (millions)
East Asia and Pacific	16.8	1,884	316
Latin America and the Caribbean	8.2	550	45
South Asia	40.4	1,476	596
Sub-Saharan Africa	50.9	763	388
Total Developing countries	28.8	4,673	1,345
Europe and Central Asia	0.04	473	17
Middle East and North Africa	0.04	305	11
Total		5,451	1,372

² http://www.worldhunger.org/env_hunger.htm#global%20warming. Accessed 27 September 2014.

³ <http://www.theguardian.com/environment/2009/may/29/1>. Accessed 27 September 2014.

Source: See World Bank PovcalNet. Replicate the World Bank's Regional Aggregation. <http://iresearch.worldbank.org/PovcalNet/povDuplic.html>. Accessed May 7, 2010. Also see, World Bank "PovcalNet." <http://web.worldbank.org/WBSITE/EXTERNAL/EXTDEC/EXTRESEARCH/EXTPROGRAMS/EXTPOVRES/EXTPOVCALNET/0,,contentMDK:21867101~pagePK:64168427~piPK:64168435~theSitePK:5280443,00.html>.

- Species, which have been assessed for extinction risk, are on average moving closer to extinction. Amphibians face the greatest risk and coral species are deteriorating most rapidly in status. Nearly a quarter of plant species are estimated to be threatened with extinction.
- The abundance of vertebrate species, based on assessed populations, fell by nearly a third on average between 1970 and 2006, and continues to fall globally, with especially severe declines in the tropics and among freshwater species.
- Natural habitats in most parts of the world continue to decline in extent and integrity, although there has been significant progress in slowing the rate of loss for tropical forests and mangroves, in some regions. Freshwater wetlands, sea ice habitats, salt marshes, coral reefs, seagrass beds and shellfish reefs are all showing serious declines.
- Extensive fragmentation and degradation of forests, rivers and other ecosystems have also led to loss of biodiversity and ecosystem services.
- Crop and livestock genetic diversity continues to decline in agricultural systems.
- The five principal pressures directly driving biodiversity loss (habitat change, overexploitation, pollution, invasive alien species and climate change) are either constant or increasing in intensity.

There is a high risk of dramatic biodiversity loss and accompanying degradation of a broad range of ecosystem services if ecosystems are pushed beyond certain thresholds or tipping points. The poor would face the earliest and most severe impacts of such changes, but ultimately all societies and communities would suffer.

Examples include:

The Amazon forest, due to the interaction of deforestation, fire and climate change, could undergo a widespread dieback, with parts of the forest moving into a self-perpetuating cycle of more frequent fires and intense droughts leading to a shift to savanna-like vegetation. While there are large uncertainties associated with these scenarios, it is known that such dieback becomes much more likely to occur if deforestation exceeds 20-30% (it is currently above 17% in the Brazilian Amazon). It would lead to regional rainfall reductions, compromising agricultural production. There would also be global impacts through increased carbon emissions, and massive loss of biodiversity.

The build-up of phosphates and nitrates from agricultural fertilizers and sewage effluent can shift freshwater lakes and other inland water ecosystems into a long-term, algae-dominated (eutrophic) state. This could lead to declining fish availability with implications for food security in many developing countries. There will also be loss of recreation opportunities and tourism income, and, in some cases, health risks for people and livestock from toxic algal blooms. Similar, nitrogen-induced eutrophication phenomena in coastal environments lead to more oxygen-starved dead zones, with major economic losses resulting from reduced productivity of fisheries and decreased tourism revenues.

The combined impacts of ocean acidification, warmer sea temperatures and other human-induced stresses make tropical coral reef ecosystems vulnerable to collapse. More acidic water—brought about by higher carbon dioxide concentrations in the atmosphere—decreases the availability of the carbonate ions required to build coral skeletons. Together with the bleaching impact of warmer water, elevated nutrient levels from pollution, overfishing, sediment deposition arising from inland deforestation, and other pressures, reefs worldwide increasingly become algae-dominated with catastrophic loss of biodiversity and ecosystem functioning, threatening the livelihoods and food security of hundreds of millions of people.

The action taken over the next decade or two, and the direction charted under the Convention on Biological Diversity, will determine whether the

relatively stable environmental conditions on which human civilization has depended for the past 10,000 years will continue beyond this century. If we fail to use this opportunity, many ecosystems on the planet will move into new, unprecedented states in which the capacity to provide for the needs of present and future generations is highly uncertain.

Well-targeted policies focusing on critical areas, species and ecosystem services are essential to avoid the most dangerous impacts on people and societies. Preventing further human-induced biodiversity loss for the near term future will be extremely challenging, but biodiversity loss may be halted and in some aspects reversed in the longer term, if urgent, concerted and effective action is initiated now in support of an agreed long-term vision. Such action to conserve biodiversity and use its components sustainably will reap rich rewards—through better health, greater food security, less poverty and a greater capacity to cope with, and adapt to, environmental change.

Placing greater priority on biodiversity is central to the success of development and poverty-alleviation measures. It is clear that continuing with “business as usual” will jeopardize the future of all human societies, and none more so than the poorest who depend directly on biodiversity for a particularly high proportion of their basic needs. The loss of biodiversity is frequently linked to the loss of cultural diversity, and has an especially high negative impact on indigenous communities.

The linked challenges of biodiversity loss and climate change must be addressed by policymakers with equal priority and in close coordination, if the most severe impacts of each are to be avoided. Reducing the further loss of carbon storing ecosystems such as tropical forests, salt marshes and peatlands will be a crucial step in limiting the build-up of greenhouse gases in the atmosphere. At the same time, reducing other pressures on ecosystems can increase their resilience, make them less vulnerable to those impacts of climate change which are already unavoidable, and allow them to continue to provide services to support people's livelihoods.





Human Rights-Based Approach to IPSSDD

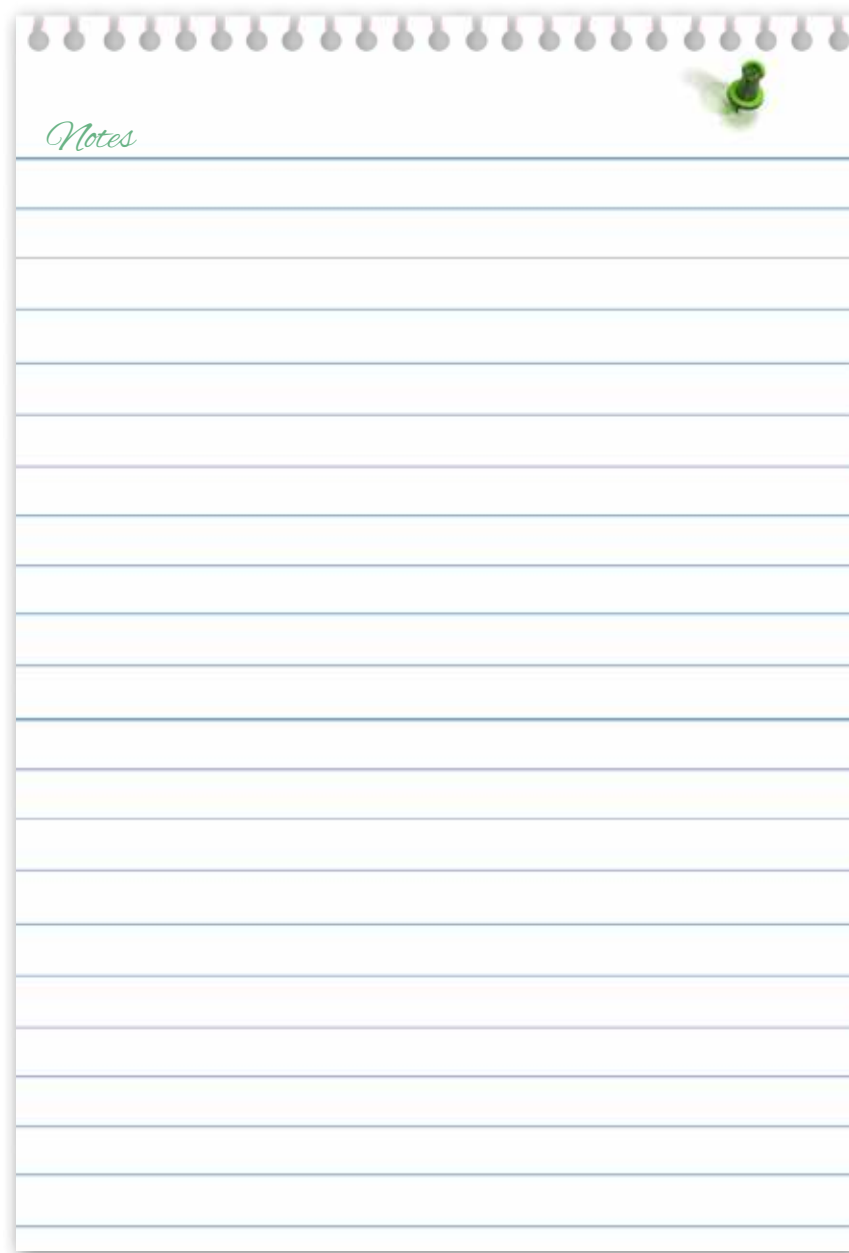
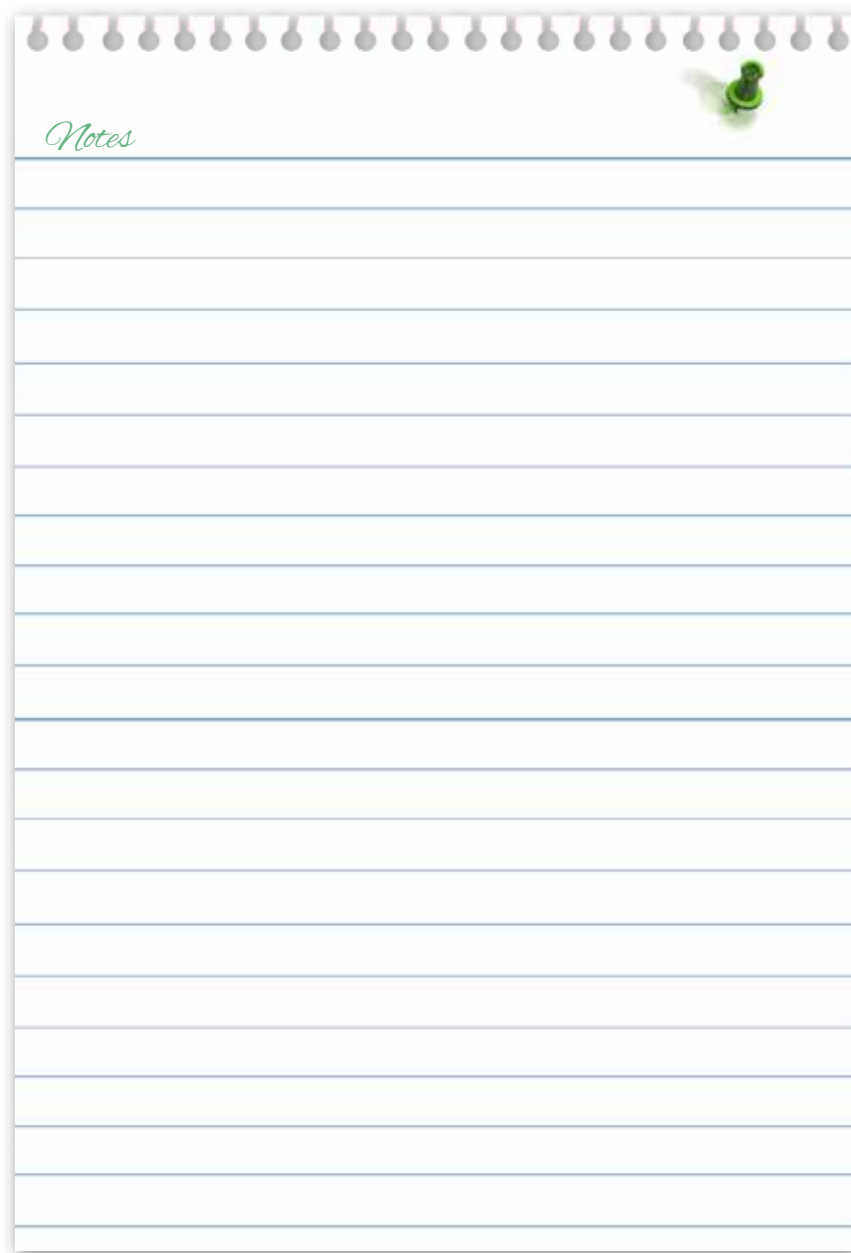
MODULE TWO

Indigenous peoples have the right to the full enjoyment, as a collective or as individuals, of all human rights and fundamental freedoms as recognized in the Charter of the United Nations, The Declaration of Human Rights and international human rights law.

- Article 1, UNDRIP

Indigenous peoples and individuals are free and equal to all other peoples and individuals and have the right to be free from any kind of discrimination, in the exercise of their rights, in particular, that based on their indigenous origin or identity.

- Article 2, UNDRIP



Human Rights-Based Approach to IPSSDD

MODULE TWO

DURATION



MATERIALS

- Powerpoint Presentations on “An Introduction to Human Rights and the Human Rights Based Approach” and “Using Human Rights Tools and Mechanisms” (see Resource CD)
- Flip charts, white boards, meta cards (various colors), pentel pens, masking tapes, large-format illustration of the UN Human Rights Organizational Structure (printed on tarpaulin or drawn on kraft paper)



SPECIFIC OBJECTIVES

At the end of this module, the participants will be able to:

1. Understand key concepts of human rights with focus on indigenous peoples' rights, and the Human Rights-Based Approach (HRBA);
2. Use of human rights tools and mechanisms at various levels;
3. Apply the HRBA into their work on IPSSDD.



PROPOSED OUTLINE

1. Introduction to Human Rights and to the Human Rights-Based Approach
2. Using Human Rights Tools and Mechanisms
3. Panel Presentation: Indigenous Peoples' Experiences in Using Human Rights Tools and Mechanisms
4. Skills Session: Documenting Human Rights Violations
5. Practical Exercise: Writing a "Communication" to the UN Special Rapporteur on the rights of indigenous peoples (UNSRRIP)
6. Discussion and Wrap-up

SESSION I**INTRODUCTION TO HUMAN RIGHTS****DURATION**

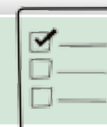
The session starts with a diagnostic activity.



Activity I: What are "Human Rights"?

OBJECTIVE OF THE ACTIVITY

To determine understanding of participants on basic human rights concept.

**DURATION**

10 minutes (or less depending on the number of participants)

MATERIALS

Meta cards, pentel pens and masking tapes



1. On a meta card, the participants write down 1 idea/concept that they think of when they hear the words "HUMAN RIGHTS." One word/concept per meta card.
2. The participants tape their meta card on the board for future references and additional visual aids.

Input:

Basic Principles of Human Rights:

1. **Universal** - this means that human rights are the same for all human beings regardless of sex, age and race. It means that all people regardless of social status and origin, are born equal in freedom, dignity and rights.
2. **Inalienable** - this means human rights are rights of people because of their humanity and are not given to them. Hence, no one can take away that right from a person. It also means that a person has human rights even if his or her country does not recognize or violate these rights. *For example, when slavery is practiced, slaves still have rights even though these rights are being violated¹ by the state.*
3. **Inherent** - this means that human rights are not bought nor given by anyone. They belong to people simply because they are human.
4. **Indivisible and interdependent** - human rights cannot be divided into parts and cannot be denied because they are less important or non-essential. *Human rights are interdependent: all human rights are part of a complementary framework. For example, your ability to*

participate in your government is directly affected by your right to express yourself to get an education, and even to obtain the necessities of life.

Fundamental Human Rights:

The Universal Declaration on Human Rights (UDHR) listed down thirty (30) basic human rights as follows:

Article 1	Right to Equality
Article 2	Freedom from Discrimination
Article 3	Right to Life, Liberty, Personal Security
Article 4	Freedom from Slavery
Article 5	Freedom from Torture and Degrading Treatment
Article 6	Right to Recognition as a Person before the Law
Article 7	Right to Equality before the Law
Article 8	Right to Remedy by Competent Tribunal
Article 9	Freedom from Arbitrary Arrest and Exile
Article 10	Right to Fair Public Hearing
Article 11	Right to be Considered Innocent until Proven Guilty
Article 12	Freedom from Interference with Privacy, Family, Home and Correspondence
Article 13	Right to Free Movement in and out of the Country
Article 14	Right to Asylum in other Countries from Persecution
Article 15	Right to a Nationality and the Freedom to Change It
Article 16	Right to Marriage and Family
Article 17	Right to Own Property
Article 18	Freedom of Belief and Religion

¹ <http://www.abc.net.au/civics/rights/what.htm>. Accessed 24 July 2014.

Article 19	Freedom of Opinion and Information
Article 20	Right of Peaceful Assembly and Association
Article 21	Right to Participate in Government and in Free Elections
Article 22	Right to Social Security
Article 23	Right to Desirable Work and to Join Trade Unions
Article 24	Right to Rest and Leisure
Article 25	Right to Adequate Living Standard
Article 26	Right to Education
Article 27	Right to Participate in the Cultural Life of Community
Article 28	Right to a Social Order that Articulates this Document
Article 29	Community Duties Essential to Free and Full Development
Article 30	Freedom from State or Personal Interference in the above Rights

Source: Human Rights Here and Now. From: http://www1.umn.edu/humanrts/edumat/hreduseries/hereandnow/Part-5/8_udhr-abbr.htm

When we are speaking about human rights, we also speak about rights-holders and duty-bearers. Rights-holders are all people who are inherently entitled to enjoy fundamental human rights. Duty-bearers, on the other hand, are those with responsibilities in the realization of rights, usually the state, but can also be private entities or individuals.

The duty-bearer has three human rights obligations—that is to respect, protect and fulfill:

- Respect - the duty-bearer has an obligation to refrain from interfering with the enjoyment of the right of an individual;
- Protect- the duty-bearer has an obligation to prevent others from interfering with the enjoyment of a right;

- Fulfill - the duty-bearer has an obligation to adopt appropriate measures towards full realization of the right.

Birth of Human Rights in the UN System

Give a brief overview of the birth of human rights within the United Nations (UN). The Universal Declaration on Human Rights was created in 1948 that states the fundamental rights to which all people are entitled. Aside from the UDHR, there are also other international human rights treaties and other monitoring bodies (please refer to Annex 2.1), such as:

- International Covenant on Civil and Political Rights (ICCPR) and the Human Rights Committee (HRC);
- International Convention on the Elimination of All Forms of Racial Discrimination (ICERD);
- Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW).

Human rights are freedoms and entitlements inherent to all human being, regardless of sex, race, color, creed, language, political opinion, national or social origin, or status in life.

Obligation of Conduct and Obligation of Result²

The obligation of result means the obligation to attain a particular outcome through active implementation of policies and programs.

The obligation of conduct means that a state has to undertake a specific step (act or omission).

Reiterate in the discussion that human rights are not something that can be bought or prearranged. It is something that is

² Circle of Rights, Economic, Social and Cultural Rights of Activism: A training Resource. From: <http://www1.umn.edu/humanrts/edumat/IHRIP/circle/modules/module9.htm>. Accessed 28 July 2014.

inherent to all peoples regardless of their race, gender, religious, social and cultural affiliation. So, indigenous peoples as well as non-indigenous have the same human rights. But are indigenous peoples special? Why do they have set of rights that are only for them?

Ask the questions to the participants as a starting discussion point for the next session.

SESSION II

INDIGENOUS PEOPLES' RIGHTS

DURATION



Before discussing indigenous peoples' rights, let the participants do Activity 2.



Activity 2: What are "Indigenous Peoples' Rights"?

OBJECTIVES OF THE ACTIVITY

1. To gauge level of awareness of participants on indigenous peoples' rights.
2. To explore how participants view customary law vis-a-vis indigenous peoples' rights



DURATION

10 minutes (or less depending on the number of participants)

MATERIALS

Meta cards/kraft papers and pentel pens, masking tapes



1. In groups of 6-8 participants, let them discuss 3 rights that they think are "INDIGENOUS PEOPLES' RIGHTS."
2. The groups refer to the 3 rights they listed and answer if they think indigenous peoples' customary laws protect these rights. Each group will share at least one example per group in the plenary.

You can ask the participants this question to the participants before the input: "Do indigenous peoples (IPs) have special rights?"

Indigenous peoples' rights are a reiteration of their individual human rights but also state their collective rights as peoples. Their rights are a recognition of the historical injustices that indigenous peoples have suffered "as a result of, inter alia, their colonization and dispossession of their lands, territories and resources, thus preventing them from exercising, in particular, their right to development in accordance with their own needs and interests" (UNDRIP Preamble).

You may compare the rights in the UN Declaration on the Rights of Indigenous Peoples (UNDRIP) with the basic human rights

enumerated above to emphasize the point that the UNDRIP merely elaborates on how existing human rights in general also apply to indigenous peoples in a non-discriminatory manner.

IP Rights, Right to Self-Determination and IPs in the UN System

Indigenous peoples' rights

- Non-discrimination
- Right to self-determination
- Participation rights
- Right to a nationality
- Right to life
- Right against forced assimilation
- Right against forced relocation
- Rights to free, prior and informed consent (FPIC)
- Right to spiritual, linguistic and cultural identity
- Right to education
- Right to information
- Labor rights
- Political participation
- Right to development
- Right to health
- Rights to lands, territories and resources
- Intellectual Property Rights (which includes traditional knowledge and indigenous systems and practices)

- Freedom of movement/mobility
- Treaty rights

The Right to Self-Determination

- Common Article 1 of the ICCPR and the ICESCR and Article 3 of UNDRIP - *All peoples have the right of self-determination. By virtue of that right they freely determine their political status and freely pursue their economic, social and cultural development.*

Indigenous Peoples in the UN System

- UN Permanent Forum on Indigenous Issues
- UN Inter-Agency Support Group on Indigenous Issues
- UN Special Rapporteur on indigenous peoples (UNSRIP)
- Expert Mechanism on the Rights of Indigenous Peoples (EMRIP)
- UN Agencies – policies on indigenous peoples (UNDP, IFAD, FAO, WB, etc.)

Mention also that there are other mechanisms where indigenous peoples are engaging in the UN such as the Convention on Biological Diversity (CBD), United Nations Framework Convention on Climate Change (UNFCCC) and Sustainable Development Goals (SDGs) and the Post-2015 Development Agenda processes.

- **Article 8(j) of the CBD** recognizes that each Contracting Party shall promote the wider application of the knowledge, innovation and practices of indigenous and local communities “with the approval and involvement of the holders of such knowledge, innovations and practices.”

- **Article 10 c of the CBD:** Protect and encourage customary use of biological resources in accordance with traditional cultural practices that are compatible with conservation or sustainable use requirements.
- **Target 18 of the Aichi Biodiversity Targets:** By 2020, the traditional knowledge, innovations and practices of indigenous and local communities relevant for the conservation and sustainable use of biodiversity, and their customary use of biological resources, are respected, subject to national legislation and relevant international obligations, and fully integrated and reflected in the implementation of the Convention with the full and effective participation of indigenous and local communities, at all relevant levels.
- **United Nations Environment Programme** recognizes and strengthens the role of indigenous peoples and their communities in managing their lands and resources. UNEP believes that indigenous peoples have developed over many generations a holistic traditional scientific knowledge of their lands, natural resources and environment and that they should enjoy the full measure of human rights and fundamental freedoms without hindrance or discrimination.
- **UNFCCC REDD Plus Safeguards:** c) Respect for the knowledge and rights of indigenous peoples and members of local communities, by taking into account relevant international obligations, national circumstances and laws, and noting that the General Assembly has adopted the United Nations Declaration on the Rights of Indigenous Peoples; particular, indigenous peoples and local communities.
- **Indigenous Peoples and Sustainable Development Goals/ Post 2015 Agenda:** It is widely agreed that indigenous

peoples have not been granted enough attention in MDG-related processes. Dealing with issues such as inequality, water, education, health, governance and environmental sustainability, the SDGs will set the precedent for future global sustainability and the post-2015 development framework and thus have a direct influence on the lives of millions of indigenous peoples.

It is thus imperative that the Post-2015 Development Agenda and the SDGs, and their sub-goals, targets as well as indicators developed in this frame, reflect indigenous peoples' rights and their relation to their lands, territories and natural resources and take their special vulnerabilities and strengths into consideration.⁴

Other important facts:

- Some UN agencies have specific policies on indigenous issues or have policies that make reference to indigenous peoples (human rights policies). For example: UN Development Group Guidelines on Indigenous Peoples' Issues.⁵
- Regional government institutions have specific policies on indigenous peoples (for instance, Asian Development Bank has the Safeguard Policy Statement).⁶
- Indigenous Peoples Assistance Fund of the International Facility for Agricultural Development.⁷

⁴ International Workgroup of Indigenous Affairs (IWGIA) 2014. *The Post 2015-Agenda and the Sustainable Development Goals*. From: <http://www.iwgia.org/environment-and-development/sustainable-development/sustainable-development-goals-and-post-2015>. Accessed 22 October 2014.

⁵ http://www.un.org/esa/socdev/unpfii/documents/UNDG_Guidelines_indigenous_FINAL.pdf. Accessed 8 November 2014.

⁶ <http://www.adb.org/documents/safeguard-policy-statement?ref=site/safeguards/publications>. Accessed 22 July 2014.

⁷ <http://www.ifad.org/english/indigenous/grants/index.htm>. Accessed 22 July 2014.

- Advisory committees within UN Agencies (UNDG Global Civil Society Advisory Committee, International Labour Organization/ILO national steering committees).
- Certain agencies, including UN Children's Fund (UNICEF), ILO, UN Educational, Scientific and Cultural Organization (UNESCO) and the Office of the High Commissioner for Human Rights (OHCHR) have staff specialized in indigenous peoples' issues who are focused solely with programme implementation in this area.

The long years of colonization has taken its toll on our traditional knowledge (TK) and while these are being recognized at the international level, there remains a challenge for IPs to strengthen them on the ground.

SESSION III

THE HUMAN RIGHTS-BASED APPROACH

DURATION



HOURS MINUTES

MATERIALS

Meta cards, pentel pens, masking tapes



Activity 3: What is Development?

OBJECTIVES OF THE ACTIVITY

At the end of the activity, participants will be able to:

1. Share their views on development;
2. Articulate the relationship of development and human rights.



DURATION

15 minutes

MATERIALS

Meta cards, pentel pens, masking tapes



1. Group the participants into 6-8 people.
2. Each group lists activities that they consider "development." One development activity/meta card.
3. For each development activity, identify the associated human rights/indigenous peoples' rights.
4. Let participants post their outputs on the wall for easy reference during the input/discussion.

There was a time in our history when development was equated with economics. Countries were differentiated before as first world and third world based on country's Gross National and Domestic Products (GNP/GDP) or per capita income. Slowly, however, it was recognized that human well-being that includes welfare and safety, health and education, among others, were also important indicators of development. Now, it is recognized internationally that development does not only look on country's economic standing but also human rights indicators.

What is the Human Rights-Based Approach?

- The development process is normatively based on international human rights standards and principles.
- It recognizes human beings as rights-holders and establishes obligations for duty-bearers.
- It focuses on discriminated and marginalized groups.
- It aims for the progressive achievement of all human rights.
- It gives equal importance to the outcome and process of development.

Practical guidance on the HRBA

- Empower rights-holders to claim their rights.
- Strengthen capacity of rights-holders to claim accountability of the duty bearers to respect, protect and fulfill their rights.
- In the case of IPs, recognition/fulfillment of collective rights and a culturally-sensitive perspective are part of HRBA.

UN Guiding Principles on Business and Human Rights

Foundational principles:

1. Business enterprises should respect human rights. This means that they should avoid infringing on the human rights of others and should address adverse human rights impacts with which they are involved.
2. The responsibility of business enterprises to respect human rights refers to internationally recognized human rights—understood, at a minimum, as those expressed in the International Bill of Human Rights and the principles concerning fundamental rights set out in the International Labour Organization's Declaration on Fundamental Principles and Rights at Work.
3. The responsibility to respect human rights requires that business enterprises: (a) Avoid causing or contributing to adverse human rights impacts through their own activities, and address such impacts when they occur; (b) Seek to prevent or mitigate adverse human rights impacts that are directly linked to their operations, products or services by their business relationships, even if they have not contributed to those impacts.
4. The responsibility of business enterprises to respect human rights applies to all enterprises regardless of their size, sector, operational context, ownership and structure. Nevertheless, the scale and complexity of the means through which enterprises meet that responsibility may vary according to these factors and with the severity of the enterprise's adverse human rights impacts.
5. In order to meet their responsibility to respect human rights, business enterprises should have in place policies and processes appropriate to their size and circumstances, including:

- A policy commitment to meet their responsibility to respect human rights;
- A human rights due diligence process to identify, prevent, mitigate and account for how they address their impacts on human rights;
- Processes to enable the remediation of any adverse human rights impacts they cause or to which they contribute.

Source: http://www.ohchr.org/Documents/Publications/GuidingPrinciplesBusinessHR_EN.pdf. Accessed 22 October 2014.



For more information about this, please read: *Guiding Principles on Business and Human Rights, and Business and Human Rights: Interpreting the UN Guiding Principles for Indigenous Peoples*. Both can be found at the Resource CD.

SESSION IV

PANEL PRESENTATION: INDIGENOUS PEOPLES' EXPERIENCES IN USING HUMAN RIGHTS TOOLS AND MECHANISMS

DURATION

02:00
HOURS MINUTES

MATERIALS

Laptops when available



Using Human Rights Tools and Mechanisms: Community Experiences

1. The training team should have pre-identified two to four participants who have had the experience of using human rights tools and mechanisms to address their issues to present on their experience. This should have been arranged prior to the conduct of the training so the participants would have prepared for their presentations.
2. Alternatively, in the absence of any such trainees, the trainer can present testimonies of community experiences in using HR tools and mechanisms.



For this session, come up with a list of national legal instruments adopted by the country of participants for a basis of discussion (specially when there are no community experiences from the participants). Specifically, you can do a brief scoping on the country's stand on the UNDRIP or if the government has reservations or comments about it.

The panel presentation may be followed by an open forum so that other participants may clarify and comment on the presentations. Then the facilitator groups the participants according to region/ country or communities they came from for the skills session.

Input: (SKILL SESSION) Documentation of Human Rights Violations - Submitting information to the UN Special Rapporteur on the rights of indigenous Peoples (UNSRIP)

- When and Where
- Victim(s) or Community Affected
- What happened
- Perpetrator(s)
- Action taken by state authorities
- Action taken before international bodies
- Source

This can be tackled more in another session where possible.

DURATION

30 minutes

MATERIALS

Laptops



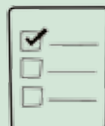
1. Group the participants according to their country, community or tribe. In preparing their communications, the participants have to take note of the inputs on the details needed for the communication. See Annex 2.2
2. The groups may present their output through a powerpoint presentation for everyone to comment on.



Activity 4: Communicating to the UN Special Rapporteur on the rights of indigenous peoples (UNSRIP) for the Documentation of Human Rights Violations

OBJECTIVE OF THE ACTIVITY

To enhance skills of participants in communicating community situations to UN mechanisms



The current UN Special Rapporteur on the rights of indigenous peoples (UNSRIP) is Ms. Victoria Tauli-Corpuz. She was appointed to serve a 3-year term in June 2014. More information can be seen here: <http://unsr.vtaulicorpuz.org>.

Summarize the module by saying that “over the decades, human development (which includes life expectancy, education, education and income expectancy) has become a major indicator of development of many countries. However, these indicators are seemingly blind to indicators that are important to indigenous peoples. The Human Rights-Based Approach teaches us that there are other ways of looking at development other than the mainstream way and that is the indigenous peoples’ sustainable, self-determined development (IPSSDD) approach.”

LIST OF USEFUL REFERENCES

1. Information Sheets on “Human Rights Tools and Mechanisms” - updated based on official websites
2. Treaty Ratification Tables – should be prepared for each country represented in the training (updated based on official websites)
3. UN Declaration on the Rights of Indigenous Peoples
4. The Human Rights-Based Approach to Development Cooperation – Towards a Common Understanding Among UN Agencies
5. Unofficial Summary of ICCPR and ICESCR
6. UNPFII Training Module on Indigenous Peoples’ Issues – Facilitator’s Handbook. http://www.un.org/esa/socdev/unpfii/documents/trainingmodule_en.pdf. Accessed 30 October 2014.
7. UN Special Rapporteur on the rights of indigenous peoples. <http://www.ohchr.org/EN/Issues/IPeoples/SRIndigenousPeoples/Pages/SRIPeoplesIndex.aspx>; <http://unsr.vtaulicorpuz.org>. Accessed 30 October 2014.

ANNEXES

Annex	
1. Using Human Rights Tools and Mechanisms	Annex 2.1 and Resource CD
2. Submitting Information to the UN Special Rapporteur on the rights of indigenous peoples	Annex 2.2 and Resource CD
3. An Introduction to Human Rights and the Human Rights-Based Approach	Resource CD
4. Using Human Rights Tools and Mechanisms	Resource CD
5. Guiding Principles on Business and Human Rights	Resource CD
6. Business and Human Rights: Interpreting the UN Guiding Principles for Indigenous Peoples	Resource CD

ANNEX 2.1: USING HUMAN RIGHTS TOOLS AND MECHANISMS

What do we refer to when we talk of Human Rights Treaties?

- Text of the Treaty
- General Recommendations/Comments:
 - » Interpretative statements of the Treaty Monitoring Bodies.
 - » Interpret provisions of the Treaties (ICERD, CEDAW, ICCPR, etc.) based on evolving state practice.
 - » Address contemporary issues faced by and affecting rights-holders under the treaty (women, indigenous peoples, children, etc.).
- Others that we have to consider:
 - » Concluding comments on our government reports.
 - » Jurisprudence (“decisions of the Treaty Monitoring Bodies on complaints filed before it.”).

Human Rights Mechanisms and Instruments

- International level
 - » UNDRIP, ILO 169 and 107
 - » Human Rights Council, UNPFII, EMRIP and UN Special Rapporteur on the rights of indigenous peoples
 - » UN Human Rights Treaties and Treaty Monitoring Bodies
- Regional level
- National-level
- Indigenous customary laws

The UN Permanent Forum on Indigenous Issues (UNPFII)

- The UNPFII is an advisory body of UN Economic and Social Council (ECOSOC).
- UN has normative role (development of norms and policies) and operational role (implementation and monitoring of these norms and policies).
- Comprised by 16 experts who serve in their personal capacity for 3-year terms:
 - » 8 nominated by governments.
 - » 8 nominated by indigenous peoples' organizations.
 - » Geographic distribution – 5 government regions, 7 indigenous regions.

Mandate of UNPFII:

1. Discuss indigenous issues within the ECOSOC mandate:
 - Economic and social development
 - Culture
 - Environment
 - Education
 - Health
 - Human Rights
2. Provide expert advice and recommendations.
3. Raise awareness and promote the integration and coordination of activities related to indigenous issues within the UN system.
4. Prepare and disseminate information on indigenous issues.

Expert Mechanism on the Rights of Indigenous Peoples (EMRIP)

- Created in Dec. 2007 as a result of strong lobby by IPs and

supportive governments (HRC Res 6/36).

- Subsidiary expert body under the UN Human Rights Council (HRC), reports annually to the HRC.
- OHCHR provides human, technical, financial support.

Mandate – provide HRC with:

- Thematic expertise mainly on studies and research-based advice on the rights of IPs requested by the Council.
- Other proposals for Council's consideration and approval.

Treaties and Monitoring Bodies

TREATY			MONITORING BODY
ICERD	International Convention on the Elimination of All Forms of Racial Discrimination	21 Dec 1965	CERD
ICCPR	International Covenant on Civil and Political Rights	16 Dec 1966	HRC
ICESCR	International Covenant on Economic, Social and Cultural Rights	16 Dec 1966	CESCR
CEDAW	Convention on the Elimination of All Forms of Discrimination Against Women	18 Dec 1979	CEDAW
CAT	Convention Against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment	10 Dec 1984	CAT
CRC	Convention on the Rights of the Child	20 Nov 1989	CRC

ICMW	International Convention on the Protection of the Rights of All Migrant Workers and Members of Their Families	18 Dec 1990	CMW
ICED	International Convention for the Protection of All Persons from Enforced Disappearances	20 Dec 2006	CPED
CRPD	Convention on the Rights of Persons with Disabilities	13 Dec 2006	CPD

The International Convention on the Elimination of All Forms of Racial Discrimination (ICERD)

- The ICERD is one of the core international human rights instruments, adopted in 1965.
- It is the only International Human Rights Treaty focused exclusively on eliminating racial discrimination.
- It places binding obligations on the states that have ratified it—173 as of 18 July 2004.
- It has been interpreted to provide strong protections for indigenous peoples.

The Committee on the Elimination of Racial Discrimination (CERD):

- Created to oversee implementation of and to monitor state compliance with the ICERD.
- Receives reports from states on how the Convention has been implemented and then issues conclusions about compliance.
- These conclusions often refer to indigenous peoples' rights.
- A complaints procedure exists that permits indigenous people(s), in certain countries, to complain about violations of rights.
- The Committee has also issued a General Recommendation that elaborates on indigenous peoples' rights under the Convention.

What is Racial Discrimination?

Acting differently towards a person or people because of their:

- Race;
- Descent (who their ancestors were);
- Color of their skin;
- Nationality (or lack of it);
- Ethnic origin;

and in some way harming their basic rights as human beings.

Examples of Racial Discrimination:

- An act of the government refusing education services to people who do not speak Khmer.
- An act of a person an individual act of harm.
- An act of a company taking the lands or agricultural areas away from a particular group of people.

ICERD Definition of Racial Discrimination:

- Any distinction, exclusion, restriction or preference based on race, colour, descent, or national or ethnic origin which has the purpose or effect of nullifying or impairing the recognition, enjoyment or exercise, on an equal footing, of human rights and fundamental freedoms in the political, economic, social, cultural or any other field of public life.
- DOES NOT HAVE TO BE OVERT!

The CERD on Indigenous Peoples' Rights:

- To own, control and enjoy lands, territories and resources traditionally owned or otherwise inhabited and used and to a healthy environment.
- To restitution of lands, territories and resources taken without free and informed consent.
- To maintain and use indigenous languages.

- To protection of sites of cultural and religious significance.
- To cultural and physical integrity.
- To meaningful participation in and informed consent to decisions that affect them.
- To maintain and use their own cultural, social and political institutions;
- To be free from racial discrimination, to equal protection of the law and to special measures of protection.

CERD General Comment on Indigenous Women:

- CERD General Comment No. 25: Gender related dimensions of racial discrimination (20/03/00).
- The CERD notes that racial discrimination does not always affect women and men equally or in the same way. There are circumstances in which racial discrimination only or primarily affects women, or affects women in a different way, or to a different degree than men.
- The Committee will endeavor in its work to take into account gender factors or issues which may be interlinked with racial discrimination.

Obligations under the ICERD:

- Prohibits states from engaging in racial discrimination.
- Adopt legislation to prevent racial discrimination.
- Protects civil, political, economic, social and cultural rights.
- Provides for Special Measures.

Procedures available under the CERD:

- Monitoring/Reporting
 - » Periodic Reports
 - » Indigenous peoples may file alternative/shadow report
 - » Request for Review
- Urgent Action/Early Warning

- Follow-Up
- Complaint Procedures
 - » Article 14 of the CERD
 - » Many countries have not accepted this

CERD Periodic Reports:

- Article 9 – states-parties are required to file reports on the legislative, judicial, administrative or other measures which they have adopted and which give effect to the provisions of the ICERD.
- A comprehensive report must be filed within one year after the entry into force of the ICERD for the state concerned and every four years thereafter and whenever the CERD so requests.
- A brief update is required to be filed every two years.

Early Warning/Urgent Action Procedure:

- This is a recently-developed procedure.
- CERD is very active in using this.
- It entails the examination of specific urgent situations.
- It is not specifically provided for in the treaties, but has been developed by Committees to enhance their effectivity.
- Australian aboriginal people were the first to use it.
- In 2009-2010, the CERD had 27 issuances on this procedure, plus 5 follow ups (TOTAL of 32).

Follow Up and Early Warning and Urgent Action Procedures

1. Australia, 13/03/2009 (Urgent Action)
2. Canada, 13/03/2009 (Urgent Action)
3. El Salvador, 13/03/2009 (Urgent Action)
4. India, 13/03/2009 (Urgent Action)

5. Indonesia, 13/03/2009 (Urgent Action)
6. Laos, 13/03/2009 (Urgent Action)
7. Nepal, 13/03/2009 (Urgent Action)
8. Peru, 13/03/2009 (Urgent Action)
9. Tanzania, 13/03/2009 (Urgent Action)
10. New Zealand, 13/03/2009 (Follow Up)
11. Australia, 28/09/2009 (Urgent Action)
12. Niger, 28/09/2009 (Urgent Action)
13. Indonesia, 28/09/2009 (Urgent Action)
14. India, 28/09/2009 (Urgent Action)
15. United States of America, 28/09/2009 (Follow Up)
16. Nepal, 28/09/2009 (Urgent Action)
17. Brazil, 28/09/2009 (Urgent Action)
18. Niger, 12/03/2010 (Urgent Action)
19. Australia, 31/05/2010 (Urgent Action)
20. Botswana, 12/02/2010 (Urgent Action)
21. Brazil, 31/05/2010 (Urgent Action)
22. India, 12/03/2010 (Urgent Action)
23. Laos 12/03/2010 (Urgent Action)
24. Paraguay, 31/05/2010 (Urgent Action)
25. Peru, 13/03/2010 (Urgent Action)
26. Togo, 12/03/2010 (Follow Up)
27. Sweden, 12/03/2010 (Follow Up)
28. Canada, 12 March 2010 (Follow Up)
29. Niger, 27/08/2010 (Urgent Action)
30. Chile 27/08/2010 (Urgent Action)

31. Colombia 27/08/2010 (Urgent Action)
32. Costa Rica 27/08/2010 (Urgent Action)

CERD – UNDRIP as interpretative tool:

- In the Concluding Observations of the Committee on the Convention for the Elimination of Racial Discrimination: United States of America (UN Document CERD/C/USA/CO/6, May 2008: para 29), the CERD observed that the Declaration should be used by states to interpret their obligations under the human rights treaties to which they are party.

The International Covenant on Civil and Political Rights (ICCPR) and Human Rights Committee (HRC)

- The Human Rights Committee (HRC) is ICCPR's treaty monitoring body.
- One of the core international human rights instruments.
- Adopted in 1966.
- Art 1.1 articulates the Right to Self-Determination.
- Art 27 is its "minority rights" Article.
- Indigenous peoples have used both article 1 and 27 in filing complaints with the HRC.
- The HRC has come up with important rulings on indigenous peoples' rights.

Articles 1.1 and 27

- Article 1:

All peoples have the right of self-determination. By virtue of that right they freely determine their political status and freely pursue their economic, social and cultural development.

- [General Comment No. 12: The right to self-determination of peoples (Art. 1): 13/03/84]

- Article 27:

In those States in which ethnic, religious or linguistic minorities exist, persons belonging to such minorities shall not be denied the right, in community with the other members of their group, to enjoy their own culture, to profess and practice their own religion, or to use their own language.

- [General Comment No. 23: The rights of minorities (Art. 27): 08/04/94]

Procedures available under the ICCPR:

- Monitoring/Reporting
- Periodic Reports
- Indigenous peoples may file alternative/shadow report
- Request for Review
- Follow Up
- Complaint Procedures
- Optional Protocol 1 (OP1) – Complaints procedure

Convention on the Elimination of all forms of Discrimination Against Women (CEDAW)

- Adopted in 1979.
- Seeks to eliminate all forms of discrimination made on the basis of sex.
- Requires the enactment of legislation to achieve its goals.
- Includes rural women in its coverage.
- Does not have a general comment on indigenous women yet.
- The CEDAW aims to eliminate all forms of discrimination against women towards the promotion of their de facto (real) equality in rights with men.

Specific Areas/Concerns addressed by the CEDAW:

- Political and Public Life and International Representation (arts. 7&8)
- Nationality (art. 9)
- Education (art. 10)
- Employment (art. 11)
- Health care (art. 12)
- Economic and social benefits (art. 13)
- Rural women (art. 14)
- Equality before the law (art. 15)
- Marriage and family relations (art. 16)

The Convention on the Rights of the Child (CRC)

- Monitoring Body: Committee on the Rights of the Child.
- Adopted in 1989.
- Article 30, 17(d) and 29.1 (c) and (d) are the only provisions of an international human rights instrument to explicitly recognize indigenous children as rights-holders.
- Article 30

In those States in which ethnic, religious or linguistic minorities or persons of indigenous origin exist, a child belonging to such a minority or who is indigenous shall not be denied the right, in community with other members of his or her group, to enjoy his or her own culture, to profess and practice his or her own religion, or to use his or her own language.

- In 30 Jan 2009, in response to recommendations from the UNPFII, the CRC adopted General Comment 11 on indigenous children.

The Universal Periodic Review

- A peer review conducted by the UN Human Rights Council.
- Each state is reviewed on its human rights record every 2 years.
- Indigenous peoples can participate in the process.
- Submitting report.
- Lobbying states.

ILO Convention 107 and 169

- The only internationally-binding treaties on indigenous peoples' rights.
- Has relatively simple complaints procedure: "Representations" may be filed under Article 24.

UN Special Rapporteur on the rights of indigenous peoples (UNSRIP)

- Mandate
 1. To examine ways and means of overcoming existing obstacles to the full and effective protection of the human rights and fundamental freedoms of indigenous people, in conformity with his/her mandate, and to identify, exchange and promote best practices.
 2. To gather, request, receive and exchange information and communications from all relevant sources, including Governments, indigenous people and their communities and organizations, on alleged violations of their human rights and fundamental freedoms.
 3. To formulate recommendations and proposals on appropriate measures and activities to prevent and remedy violations of the human rights and fundamental freedoms of indigenous people.
 4. To work in close cooperation, while avoiding unnecessary

duplication, with other special procedures and subsidiary organs of the Human Rights Council, relevant United Nations bodies, the treaty bodies, and human rights regional organizations.

- Office established in 2001.
- The Special Rapporteur works closely with the UNPFII and the EMRIP.
- Mr. Rodolfo Stavenhagen was the first Special Rapporteur from 2001 to 2008, followed by Prof. James Anaya.
- The current Special Rapporteur is Ms. Victoria Tauli-Corpuz who was appointed in June 2014.
- The Special Rapporteur is supported by the Special Procedures Branch of OHCHR.

What Does the Special Rapporteur Do?

- Thematic Reports
- Country Visits
- Communications
- Promotion of Good Practices

ANNEX 2.2: SUBMITTING INFORMATION TO THE SPECIAL RAPPORTEUR

To carry out his work, the Special Rapporteur relies heavily on information from indigenous peoples, their organizations and NGOs. The Special Rapporteur encourages these sources to submit information that relates to his mandate from the Human Rights Council, which is to promote the human rights of indigenous peoples and address specific situations in which their rights are being violated. This information may be about positive developments, studies or conferences of interest, new initiatives, or problem situations.

Information alleging human rights violations

The Special Rapporteur is authorized to act on credible information alleging human rights violations of indigenous peoples. No formal requirements exist for submitting information to the Special Rapporteur on alleged violations. Neither exhaustion of domestic remedies nor a detailed legal argument about the case is required. Any person, group or organization can send information to the Special Rapporteur irrespective of the relationship with the victim(s) of the alleged violation. Information submitted to the Special Rapporteur on alleged violations should include a detailed description of the circumstances of the case. It should be precise and as brief as possible while providing a complete statement of the situation, and may be accompanied by annexes providing written or graphic evidence of the facts. See below on information to be included in submission.

Procedure for communications on alleged violations

Types of cases

The mandate of the Special Rapporteur is broadly defined, and thus his communications have focused on a wide range of issues related to the rights of indigenous peoples, both individual and collective. Past communications include cases of killings, tortures, threats, and other abuses committed against indigenous leaders and community members. In addition, the Special Rapporteur has sent communications in relation to violations of indigenous peoples' rights over lands and natural resources, such as dispossession and removal, lack of prior consultation regarding development projects, etc. The Special Rapporteur has also intervened with regard to the content of national legislation and policies that have a direct impact on indigenous peoples. At present, given the existence of other United Nations mechanisms to address violations of individual rights, the Special Rapporteur gives priority consideration to those cases involving infringements of the collective rights of indigenous peoples, in particular the collective rights affirmed in the United Nations Declaration on the Rights of Indigenous Peoples.

Requirements

No formal requirements exist in order for the Special Rapporteur to receive information or to send communications on alleged violations. Neither exhaustion of domestic remedies nor a detailed legal argument about the case is required. Any person or organization can send information to the Special Rapporteur irrespective of the relationship with the victim(s) of the alleged violation.

Procedure

As information arrives, the Special Rapporteur first seeks to determine the validity of the information and decides whether it is advisable to send a communication to the Government concerned. The decision to intervene is at the discretion of the Special Rapporteur. Due to the large number of cases received, it is impossible to respond to every situation. This decision will depend on various criteria including: the credibility of information received; the detail provided; the extent to which the case is representative of situations faced by indigenous peoples generally, and the possibility that intervention by the Special Rapporteur may have a positive impact.

If the Special Rapporteur determines that intervention on his part is appropriate given the relevant circumstances, ordinarily he will communicate with the Government concerned through either a written urgent appeal or an allegation letter. Depending upon the specificities of the case, a communication may be sent jointly with other Special Procedures mandate holders.

Follow-up

The Government may react to the Special Rapporteur's letter and investigate the alleged facts, and/or take action to prevent or end any violation, but this is not always the case. In some cases, the Special Rapporteur may follow-up with further communications or other types of actions. This follow up may consist of a written evaluation of the situation with specific recommendations, which may be included in a Special report. However, resource limitations make it impossible to follow-up on every case, and past experiences have shown that often the impact of the

Special Rapporteur's actions depends on the mobilization of civil society and indigenous peoples' organizations, as well as on their efficient use of the mechanism.

Confidentiality

The communications are confidential and the sources are not disclosed. A summary of all the communications sent by the Special Rapporteur during the year, along with the responses received from the Governments concerned, are published as an addendum to the Special Rapporteur's annual report to the Human Rights Council.

Information on alleged violations should include, where applicable:

When and Where: Date, time and precise location of the incident (Country, region, municipality)

Victim(s) or Community Affected: Name, number and full details on the location of the indigenous people, community or individual(s) whose rights allegedly have been violated or are under threat.

What happened: Detailed circumstances of the alleged violation. If an initial event leads to others, please describe them chronologically. In cases of general measures, such as national legislation or policies, indicate their stage of development and how indigenous peoples have or will be affected by them.

Perpetrator(s): Detailed information on the person(s) or institution(s) responsible for the violation and their relation, if any, to the Government concerned. If circumstances require, provide an explanation of the reasons for suspecting responsibility of the person(s) or institution(s) identified.

Action taken by state authorities: If applicable, what actions have been taken by the relevant authorities to remedy the situation? Has the matter been reported to the administrative or judicial authorities of the state concerned? Note that exhaustion of domestic remedies is not a requirement.

This information merely aids the Special Rapporteur in understanding the allegation and developing an appropriate response.

Action taken before international bodies: Has any action been initiated before other international or regional human rights mechanisms? If so, at what stage are these other international actions?

Source: Name and full address of the indigenous people, organization or individual(s) submitting the information. These contact details are essential in the event the Special Rapporteur needs clarification or further information on the case. This information is kept confidential, unless the source authorizes otherwise.

Contact information

Anyone who wishes to submit information to the Special Rapporteur may do so in one of the following ways:

Email (preferred method): indigenous@ohchr.org
Please include "*Communication regarding [country or indigenous people]*" in the Subject Line

Fax: +41 – 22 917 90 06

Mail

Special Rapporteur on the rights of indigenous peoples
c/o OHCHR-UNOG
Office of the High Commissioner for Human Rights
Palais Wilson
1211 Geneva 10, Switzerland

Source: <http://unsr.vtaulicorpuz.org/site/index.php/en/submit-info>. Accessed 4 November 2014.



Gender, Intergenerational and Intercultural Approach

MODULE THREE

Indigenous peoples have the right to self-determination. By virtue of that right they freely determine their political status and freely pursue their economic, social and cultural development.

- Article 3, UNDRIP

Indigenous peoples and individuals have the right not to be subjected to forced assimilation or destruction of their culture.

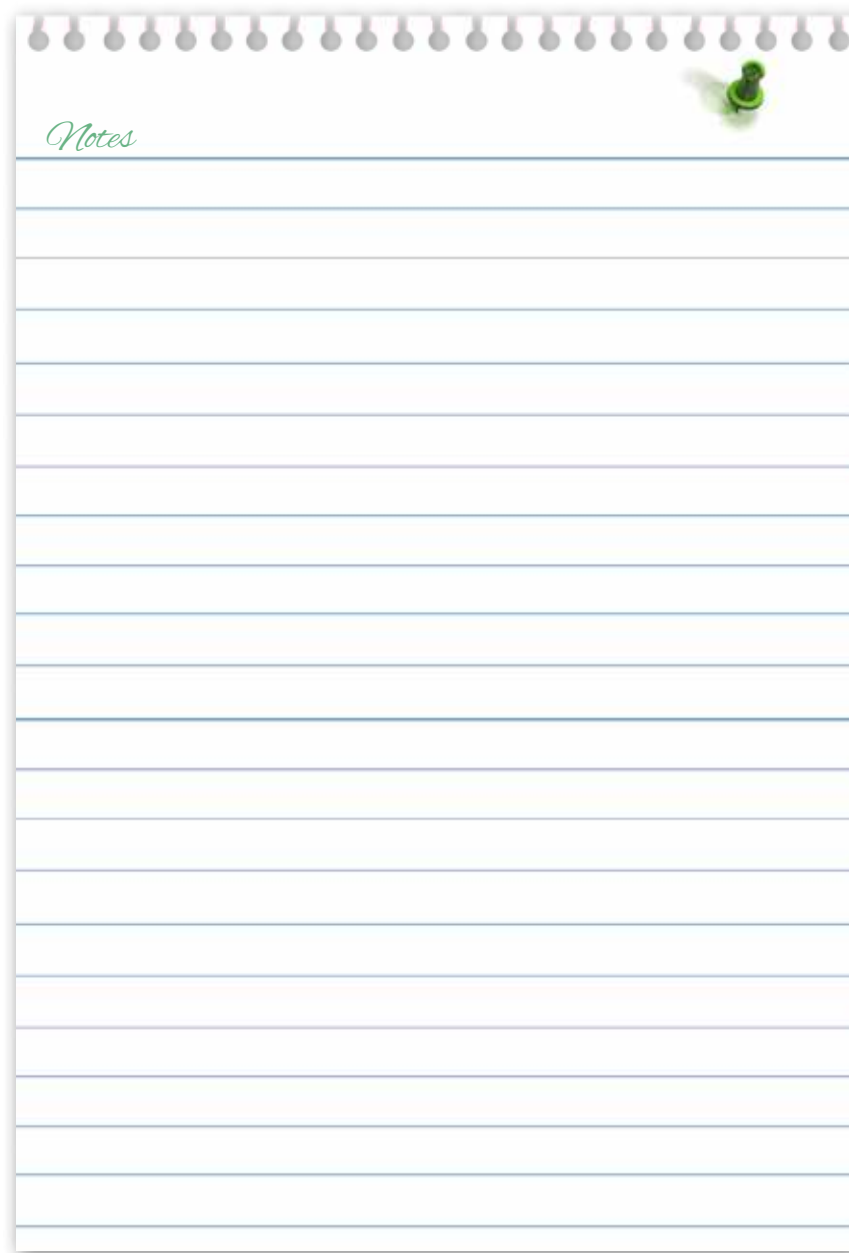
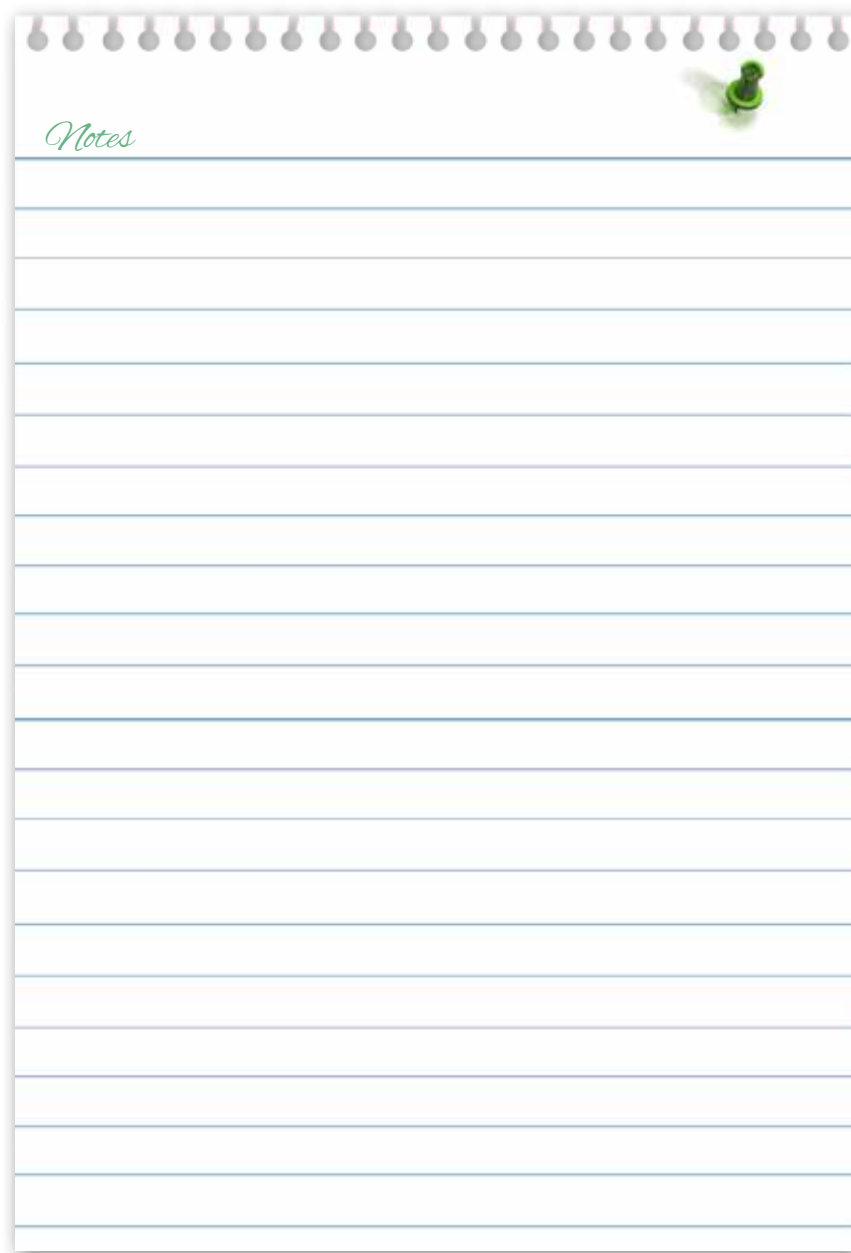
- Article 8, UNDRIP

Indigenous peoples are free and equal to all other peoples. Indigenous women are free and equal to all men and women. They have the right to be free from violence and any kind of discrimination in exercising their rights, in particular, those based on their indigenous origin or identity. State must ensure that all women can enjoy the same human rights and fundamental freedoms as men in political, social, economic and cultural fields by passing laws to end discriminatory practices against women and ensuring those laws are enforced.

- UNDRIP Articles 2, 22 & CEDAW Articles 1,2,3,15

Particular attention shall be paid to the rights and special needs of indigenous elders, women, youth, children and persons with disabilities.

- UNDRIP, Article 2



Gender, Intergenerational and Intercultural Approach

MODULE THREE

DURATION



MATERIALS

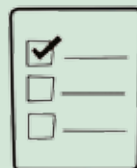
Meta cards, pentel pens, masking tapes, kraft papers, crayons, powerpoint presentations on the different topics, laptop and LCD/ beamer when available



SPECIFIC OBJECTIVES

At the end of the module, the participants are expected to be able to:

- Comprehend the essence of cultures and knowledge-based approach;
- Use gender and intergenerational perspectives in IPSSDD;
- Develop ways to respect, protect and promote traditional knowledge.



Input

The gender, intergenerational and intercultural approach is understood as a political, social and economic process which people, who are bearers of different cultures and who coexist and share the same spaces, endeavor to understand each others' worldviews/cosmovisions, cultures, languages and institutions. The gender, intergenerational and interculturality approach goes beyond the coexistence of different cultures. It focuses on the dialogue and cultural interaction, based on equality, which implies real reflection and action on the structural and ideological factors that lead to inequality, discrimination and racism using the gender and intergenerational perspectives.

Dialogue means an open and respectful sharing between peoples, sexes, generations and different cultures, which leads to a deeper understanding of each other.

The approach involves the development of new types of relations between peoples and between indigenous peoples and the state, based on equity and the recognition of identities and differences and spaces of encounters where negotiations happen. Particularities and differences are accepted and respected. It means recognizing and respecting the diversity of knowledge with

their own etymologies and different ways of reproduction and development.

The gender and intergenerational perspectives, on the other hand, recognizes that within communities of cultural diversity are men and women, old and the youth—assuming different but equal roles and functions. These diverse make up of cultures, genders and intergenerations make up a vibrant and working system of indigenous communities.

SESSION I

CULTURE, CULTURAL DIVERSITY AND INTERCULTURALITY

DURATION



MATERIALS

PPT on “Intercultural, Gender and Intergenerational Approach” (see Resource CD), meta cards, pentel pens, laptop and LCD/beamer when available



Activity I: What is culture and intergenerational approach?

OBJECTIVES OF THE ACTIVITY

1. To evoke perspectives of participants on what culture is;
2. To facilitate group discussion on culture.



PREPARATION

Divide the participants into 4 groups: a) younger men or male youth, b) younger women or female youth, c) elder women, d) elder men.

Give this instruction to the participants:

1. In meta cards, write down the first thing that comes to your mind when you hear the word “culture.” One idea/card.
2. Paste your meta cards.



Alternative Activity

Within the same groups, you give a portrait and have their group discuss and interpret this portrait.



Culture and Cultural Diversity

Generally defined, culture is the overall characteristics of a group of people that can be manifested in their arts, cuisine, language, social behavior and music, among others. According to the Center for Intercultural Learning (2011), *culture rules virtually every aspect of our life and like most people, we are completely unaware of this.*¹

If asked, you would likely define culture as music, literature, visual arts, architecture or language, and you wouldn't be wrong. But you wouldn't be entirely right either. In fact the things produced by a culture, which we perceive with our five senses, are simply manifestations of the deeper meaning of culture—what we do, think and feel. Culture is taught and learned and shared—there is no culture of one. And yet, culture is not monolithic—individuals exist within a culture. Finally, culture is symbolic. Meaning is ascribed to behavior, words and objects and this meaning is objectively arbitrary, subjectively logical and rational. For example, a 'home,' is a physical structure, a familial construct and a moral reference point—which is distinct from one culture to another.

Culture is vital because it enables its members to function with one another without the need to negotiate meaning at every moment. Culture is learned and forgotten, so despite its importance we are generally unconscious of its influence on the manner in which we perceive the world and interact within it. Culture is significant because as we work with others it both enables us and impedes us in our ability to understand and work effectively together. (Ibid.)

Culture therefore can be manifested in tangible materials and intangible things. Among the common misconceptions about

¹ <http://www.international.gc.ca/cfsi-icse/cil-cai/whatisculture-questlaculture-eng.asp>. Accessed 13 August 2014.

indigenous peoples is that they are homogenous. Their being a collective people is misconstrued as being uniform. But we are all aware that indigenous peoples, how collective they may be, have distinct cultural traits from one another.

“Unity in diversity” is one of the outcry of indigenous peoples in different international fora. Different indigenous communities have different culture and practices. However, they are all experiencing the same discrimination from governments and states which do not recognize their rights as collective peoples. In turn, indigenous peoples are unified in calling for the respect, recognition and promotion of their inherent and collective rights.

Interculturality

According to the University of South Australia Learning and Teaching Unit:

Interculturality is defined as: ‘the capacity to experience cultural otherness and to use this experience to reflect on matters which are normally taken for granted within one’s own culture and environment... in addition, interculturality involves using this heightened awareness of otherness to evaluate one’s own everyday patterns of perception, thought, feeling and behavior in order to develop greater self-knowledge and self-understanding (Barrett 2008).’

Source: <http://w3.unisa.edu.au/academicdevelopment/interculturality/interculturality.asp>. Accessed 7 August 2014.

Cultural sensitivity

Cultural sensitivity refers to the quality of being aware and accepting of other cultures. This is important because what seems acceptable in some countries can be rude or derogatory in others. Culturally-sensitive people attempt to be free from prejudices and perceptions about other cultures.

Ethnocentrism

Ethnocentrism, on the other, is the tendency to believe that one’s ethnic or cultural group is centrally important, and that all other groups are measured in relation to one’s own. This often leads to pride, vanity, belief of one’s own group’s superiority, and contempt of outsiders.

Among the threats indigenous peoples’ cultures are experiencing today is extinction. Extinction of culture may be attributed to discrimination, assimilation, non-practice and non-transmission of culture to the next generation.

Ethnocide, on the other hand, refers to the deliberate process of extinguishing practice and practitioners of culture.



After the input and discussion, ask the participants of their experiences on the threats to culture. Let them process their experiences and share what they think are the drivers of these threats.

SESSION II

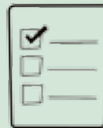
TRADITIONAL KNOWLEDGE



Activity 2: The value and discrimination of traditional knowledge

OBJECTIVES OF THE ACTIVITY

1. Participants are aware of the value of their traditional knowledge.
2. Participants can incorporate their traditional knowledge in their development goals.
3. Participants can surface intergenerational views on traditional knowledge.



DURATION

30 minutes (including group reporting)

MATERIALS

Pentel pens, kraft papers, masking tapes



1. Divide the participants into two groups, one composed of the youths or younger participants and the other composed of the elders or older participants. If possible, have one group of women only.
2. Each group discusses their responses to the following questions.
 - a. What traditional practices do you value most that you think will contribute to your community's development?
 - b. What good practices does your community have, which can contribute to sustainable, self-determined development?
 - c. Among the practices you have mentioned, which are the ones you think are not respected or discriminated? By whom? How are these practices being discriminated?
3. The groups list their answers on the kraft papers and then present these.

TRADITIONAL KNOWLEDGE



You can also refer to the powerpoint on "Traditional Knowledge" for the discussion. Please see Resource CD.



The Convention on Biological Diversity (CBD) defines traditional knowledge as the *knowledge, innovations and practices of indigenous and local communities around the world*. It is developed from experience gained over the centuries and adapted to the local culture and environment and is orally transmitted to the younger generations.

Traditional knowledge as part of the culture is manifested in the form of stories, songs, folklore, proverbs, cultural values, beliefs, rituals, community laws, local language, and agricultural practices, including the development of plant species and animal breeds. Traditional knowledge is collectively owned by the community.

Sometimes it is referred to as an oral traditional for it is practiced, sung, danced, painted, carved, chanted and performed down through millennia. Traditional knowledge is mainly of a practical nature, particularly in such fields as agriculture, fisheries, health, horticulture, forestry and environmental management in general.

There is today a growing appreciation of the value of traditional knowledge. This knowledge is valuable not only to those who depend on it in their daily lives, but to modern industry and agriculture as well. Many widely used products, such as plant-based medicines, health products and cosmetics, are derived from traditional knowledge. Other valuable products based on traditional knowledge include agricultural and non-wood forest products as well as handicraft.

Traditional knowledge can make a significant contribution to sustainable development. Most indigenous and local communities are situated in areas where the vast majority of the world's genetic resources are found. Many of them have cultivated and used biological diversity in a sustainable way for thousands of years. Some of their practices have been proven

to enhance and promote biodiversity at the local level and aid in maintaining healthy ecosystems. However, the contribution of indigenous and local communities to the conservation and sustainable use of biological diversity goes far beyond their role as natural resource managers. Their skills and techniques provide valuable information to the global community and a useful model for biodiversity policies. Furthermore, as on-site communities with extensive knowledge of local environments, indigenous and local communities are most directly involved with conservation and sustainable use.²



Refer to the group presentations of the participants. Add that in the midst of mainstream discrimination against traditional knowledge, there are ways how indigenous peoples can strengthen them. Below are ways that the participants can add to:

1. Repeated practice, apprenticeship with elders and specialists;
2. Customary law, sui generis systems and community protocols and intellectual property rights regimes;
3. Inter-generational transfer of knowledge and recognition of the importance of gender roles and the role of the elders and youth;
4. Formal and informal education;
5. Traditional knowledge and science dialogue;
6. Application of existing International Human Rights Law on culture and traditional knowledge.

² <http://www.cbd.int/traditional/intro.shtml>. Accessed 13 September 2014.

Cultural Discrimination and Marginalization



Activity 3:

A role play – “Who Am I in the Eyes of the Others?”

OBJECTIVES OF THE ACTIVITY

Participants recognize prejudices and discrimination against indigenous peoples and indigenous women in particular.



DURATION

30 minutes

MATERIALS

You do not need to prepare any materials for this activity. Just let the participants use any thing they see in the room for the role play.



1. Divide the participants into two groups. At least one group is comprised of females only.
2. Explain the idea of the role play “Who Am I in the Eyes of the Others?”

“Who Am I in the Eyes of the Others?” wants to elicit from every member of the groups his or her reflections about how other people, especially the non-indigenous, see and relate to him or her as a person. Let the

participants brainstorm among themselves how they portray the stereotypes of non-indigenous to indigenous peoples. Or they can also portray the stereotypes of indigenous peoples to other indigenous peoples from other communities.

3. In 15 minutes, each group plans what to portray.
4. Enactment follows.

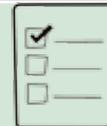
Take note of the prejudices and discriminatory statements or attitudes during the presentation.



Alternative Activity

OBJECTIVE OF THE ACTIVITY

Participants are able to objectively confront discrimination they experience.



DURATION

15 minutes

MATERIALS

Meta cards, pentel pens



1. With the same groups from the preceding activity, the participants discuss and list ways and means which they will undertake to eliminate discrimination they are experiencing.
2. A designated rapporteur of each group presents in the plenary the summary of their discussion.

Input

Indigenous peoples around the world have and are still experiencing colonialism in many aspects. Such colonial experiences lead to discrimination, marginalization, and misrepresentation, especially of indigenous women. The www.oxforddictionaries.com defines discrimination as unjust or prejudicial treatment of different categories of people or things, especially on the grounds of race, age, or sex. It involves the actual behaviors towards groups such as excluding or restricting members of one group from opportunities that are available to another group.³ Meanwhile, marginalization is the social process of becoming or being made marginal (especially as a group within the larger society).⁴

The International Convention on the Elimination of Racial Discrimination or ICERD defines discrimination as “any distinction, exclusion, restriction or preference based on race, colour, descent, or national or ethnic origin which has the purpose or effect of nullifying or impairing the recognition, enjoyment or exercise, on an equal footing, of human rights and fundamental freedoms in the political, economic, social, cultural or any other field of public life” (ICERD Para. 1 Art. 1).

The politics of knowledge therefore tells that the process of colonization has made indigenous knowledge as something inferior to Western knowledge. The traditional knowledge that guides indigenous peoples in sustaining their resources and ensures the flourishing of customary governance and systems is being regarded as backward, and not scientific. Thus, the discrimination and marginalization.

³ <http://en.wikipedia.org/wiki/Prejudice>. Accessed 27 July 2014.

⁴ <http://wordnetweb.princeton.edu/perl/webwn?s=marginalization>. Accessed 27 July 2014.



Ask the participants how aware and sensitive they are to discrimination, marginalization and misrepresentation of indigenous peoples. Participants may share in the discussion their programs or activities in their organizations to counteract discrimination, marginalization and misrepresentation.

SESSION III

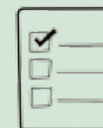
GENDER AND INTERGENERATIONAL PERSPECTIVES



Activity 3: “Draw Me A Portrait of an Indigenous Woman”

OBJECTIVES OF THE ACTIVITY

1. Participants are able to identify elements of culture and tradition in relation to indigenous women.
2. Participants are aware of unfair practices towards indigenous women.
3. Participants recognize the multiple roles of indigenous women to sustainable, self-determined development.



DURATION

30 minutes

MATERIALS

1 kraft paper for each group, crayons or coloring pens



1. Divide participants into four groups according to age and gender (younger women, younger men, older men, older women).
2. Each group will discuss:
 - How does your community regard women and children in the households and in the community?
 - What indigenous practices are unfair to them?
 - What roles do indigenous women hold in relation to sustainable, self-determined development?
3. On a whole kraft paper, each group draws a portrait of indigenous women based on their discussions.
4. The portraits are posted in front for sharing and further discussion.

Another option before the input: Reflections

DURATION

10 minutes

MATERIALS

Paper copies of the testimony of Ms No-Aeri Thungmueangthong of Thailand (see Resource CD)



1. Give enough time for the participants to read the testimony of Ms No-Aeri Thungmueangthong. Or, ask a volunteer to read the story.
2. Ask the participants to reflect for a while from the story, considering the following questions:
 - a. How do indigenous communities regard indigenous women in the households and in the community?
 - b. What indigenous practices are unfair to indigenous women?
 - c. What roles do indigenous women hold in relation to sustainable, self-determined development?



Alternative Activity

1. Group yourselves according to region you come from.
2. Try to remember as far back as you can community culture or practices on gender or women and try to fill the template below.

Culture on gender (relationship of women and men/ girls and boys)	Is it good?	Has it changed?	How did it change?

Gender

After the activity, discuss the importance of gender and intergenerational perspectives in indigenous peoples' sustainable self-determined development or IPSSDD. Emphasize that women's and children's rights are not different from basic human rights. However, in different contexts, women and children's access to, fulfillment and full realization of their rights are impeded by different circumstances and factors associated with their gender, sex and age.

The term "discrimination against women" shall mean "any distinction, exclusion or restriction made on the basis of sex, which has the effect or purpose of impairing or nullifying the recognition, enjoyment or exercise by women, irrespective of their marital status, on a basis of equality of men and women, of human rights and fundamental freedoms in the political, economic, social, cultural, civil or any other field" (ICERD, Article 1).

Intergenerational perspectives

Indigenous peoples have rich and diverse culture and tradition. However, not all is well and fair for indigenous women who have to contend with stereotypes and prejudices that are detrimental to their well-being. Undeniably and strongly ingrained in the culture and tradition of indigenous peoples is patriarchy, which prevents in many ways the enjoyment of women of their fundamental rights and hampers them from participating in development processes.

In the Asian context, indigenous people's societies generally follow traditional patriarchal system where woman is considered subordinate to the man. There are defined roles and duties of men and women that continue to breed oppressive conditions for indigenous women. In particular, women are confined and overburdened with traditional occupations and domestic work for

the economic survival of the family, clan and community. Yet they have no voice in decision-making processes and are not granted any authority outside the home. They are also forbidden to do some tasks that are largely considered as activities only for men, such as becoming warriors, hunters and the like. There are also traditional views that women are only for house and agricultural work and raising children so they don't need to go to school.

Patriarchy causes differentiated behaviors between the genders, leading to sexual discrimination and domestic violence. Women are looked at as inferior to men, good only for sex or for the home. It can even allocate and justify the right and authority of men to use violence against women and children. Thus women tend to see violence against them as something that they should be ashamed of or that it is somehow their fault.⁵

To change unfair attitudes founded in the name of culture and tradition, there are several initiatives by indigenous women themselves towards gradual shift in the mindset of indigenous communities. They are optimizing available arenas to challenge and change patriarchal behaviors while strengthening their traditional roles and community dialogues.

Intergenerational Dimension

Among the threats to culture and traditions are stereotype, cultural discrimination and globalization. The stereotype that traditional knowledge is something that is obsolete and irrelevant is being encouraged in many formal schools and government policies. This

⁵ Violence in the Name of Culture and Tradition, and HIV/AIDS Issues: An Indigenous Women's Perspective and Human Rights Approach under the *Theme: Violence against Indigenous Women*, APWLD Asia-Pacific Regional Consultation with the UN Special Rapporteur on Violence against Women, its causes and consequences and the UN Special Rapporteur on the Situation of Human Rights and Fundamental Freedoms of Indigenous peoples, October 15-16, 2008, New Delhi, India, 85-86.

view poses a threat of extinction and systematic eradication of indigenous knowledge systems. This is even being pushed further by globalization.

But why is there a need to include intergenerational dimension in IPSSDD?

Men, women, boys and girls assume different roles, functions and responsibilities in the home and in the community. Because of this, they also possess different perspectives, skills, experiences and needs. At the same time, the adults have a co-responsibility with their younger counterparts to continue and uphold their culture. Lastly, the intergenerational dimension believes that the youth have a stake and can contribute much to community development.



End the module by emphasizing that in a community, there are different actors with different roles for men, women, youth and children. These different roles all contribute to the community system as a whole. Reiterate also that these roles are equally important and complement each other. Note that different skills, capacities and strengths should be respected and that no one role is superior than the other.



LIST OF USEFUL REFERENCES

1. "Ways of Knowing and Doing: Reflections for An Inter-Cultural Approach"- a powerpoint presentation.
2. Tauli-Corpuz, Victoria, Leah Enkiwe-Abayao and Raymond de Chavez (Eds) (2010). Towards an Alternative Development Paradigm: Indigenous People's Self-Determined Development. Baguio City, Philippines.
3. Slides on the worlds' Biodiversity and Cultural Diversity.
4. United Nations Declaration on the Rights of Indigenous Peoples. 1997.
5. Universal Declaration on Cultural Diversity.
6. Indigenous Peoples and the Convention on Biological Diversity: An Educational Resource Book (see Resource CD).
7. Aikenhead, Glen and Herman Michell. Bridging Cultures: Indigenous and Scientific Ways of Knowing Nature.
8. Posey, Darrell Addison (compiler and editor) (1999). Cultural and Spiritual Values of Biodiversity Darrell Addison Posey and others. London: International Technology Publications. United Nations Environmental Programme.
9. Indigenous Peoples in the 21st Century: Strategic Approaches (An Asia-wide Training of Community Trainers on a Holistic Approach to Indigenous Peoples' Self-determined Development) Training Kit.
10. Smith, Linda Tuhiwai (1999) Decolonizing Methodologies: Research and Indigenous Peoples. London: Zed Books, Ltd. and University of Otago Press, pp.58-72.

ANNEXES

Annex	
1. Traditional Knowledge PPT	Resource CD
2. Work groups: PPT	Resource CD
3. Intercultural, Gender and Intergenerational Approach PPT	Resource CD
4. PPT of Ms. No-Aeri Thungmueangthong	Resource CD

Indigenous Territorial Management: An Applied Ecosystems-Based Approach

MODULE FOUR

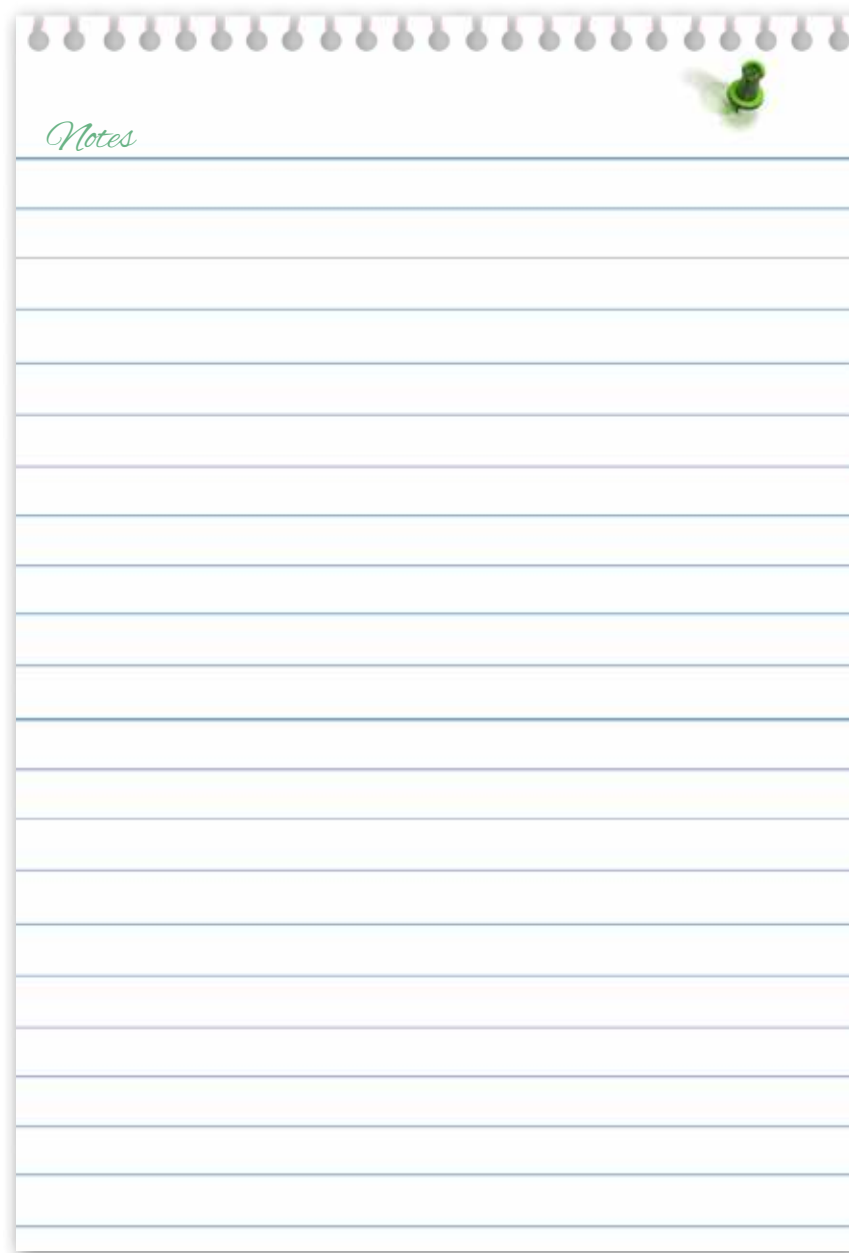
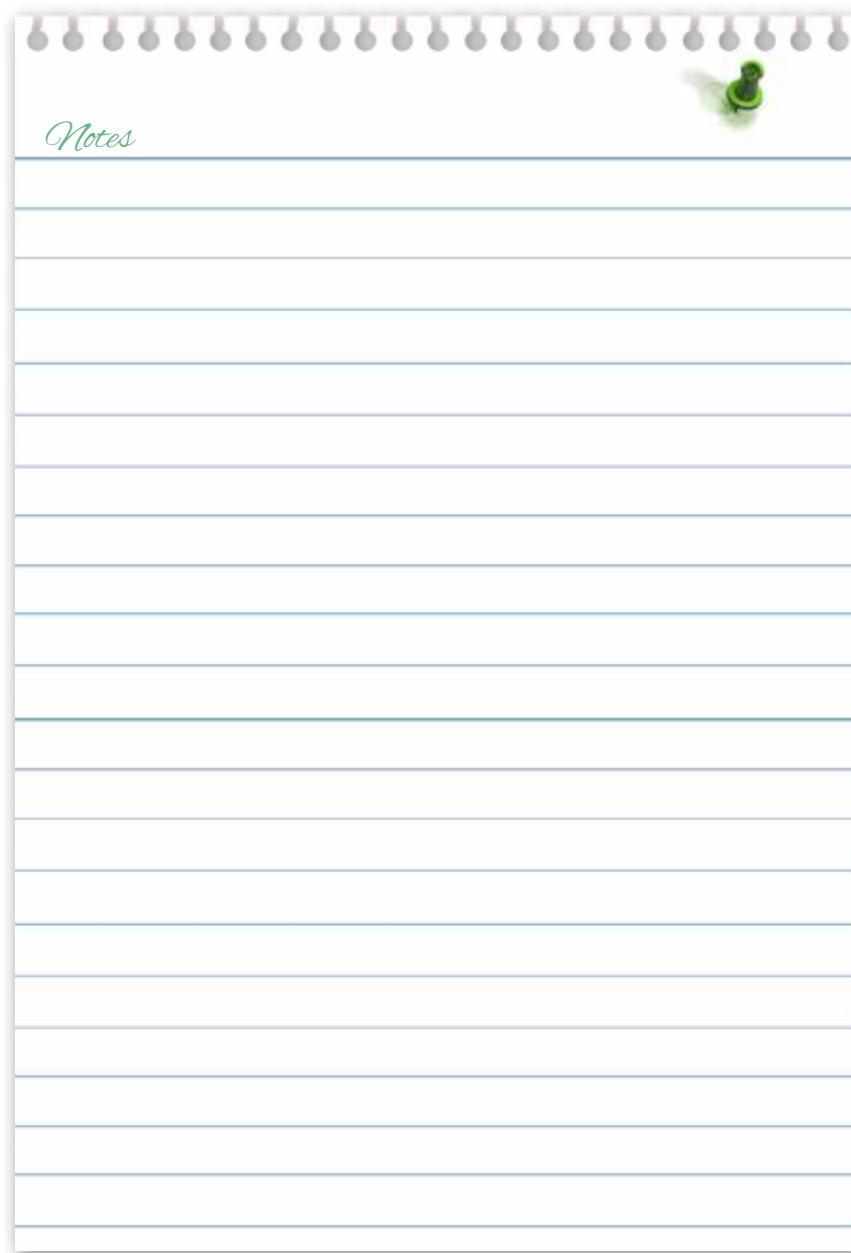
Indigenous peoples have the right to the lands, territories and resources which they have traditionally owned, occupied or otherwise used or acquired.

Indigenous peoples have the right to own, use, develop and control the lands, territories and resources that they possess by reason of traditional ownership or other traditional occupation or use, as well as those which they have otherwise acquired.

States shall give legal recognition and protection to these lands, territories and resources. Such recognition shall be conducted with due respect to the customs, traditions and land tenure systems of the indigenous peoples concerned.

- Article 26, Sections 1,2 and 3,
United Nations Declaration
on the Rights of Indigenous Peoples





Indigenous Territorial Management: An Applied Ecosystems-Based Approach

MODULE FOUR

DURATION



MATERIALS

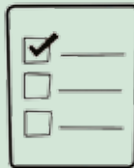
Kraft papers, meta cards, pentel pens, crayons (or color pens), paste/glue, laptop and LCD/beamer when available, PPTs, DVD on “Fever/Fiebre”



SPECIFIC OBJECTIVES

At the end of the module, the participants are expected to be able to:

1. Understand indigenous peoples' territorial management in the application of the ecosystems approach (EA) to building resilience of communities;
2. Demonstrate how customary resource management and sustainable use are “more than” the ecosystems approach;
3. Link territorial management as part of the solutions to multiple crises, specifically climate change.



Introduction

The discussion of the multiple crises has shown that the most challenging crisis of today is the crisis of climate. It is a phenomenon that has been caused by the destruction of habitats, causing disappearance of some life forms and will result to the more extinction of life forms, including human, if not corrected.

This module will talk about the ecosystems-based approach as defined in the Convention on Biological Diversity (CBD) and as perceived and practiced by indigenous peoples. In this module, ecosystems-based approach conforms to the multifaceted knowledge systems of indigenous peoples in relation to the sustainable management of their territories. It would help much if you read the history of the CBD (see Resource CD - Indigenous Peoples and the Convention on Biological Diversity: An Education Resource Book, Module 2) and Aichi Biodiversity Targets (Annex 4.1).

This module will also look into how climate change has and is impacting indigenous peoples. The Reducing Emissions from Deforestation and Forest Degradation (or commonly called as REDD Plus) is also introduced in the module as a climate change mitigation option.

All in all, the ecosystems-based approach as defined in the CBD will be presented. However this module will dwell more on the ecosystems-based approach as defined and practiced by indigenous peoples.

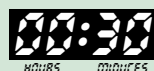
Indigenous peoples view the ecosystems-based approach as a knowledge system that is based on the viewpoint of holism, integratedness, diversity and sustainability developed by indigenous communities through generations of building relations with nature within their territory and neighboring territories.

You can either start the module by introducing the Convention on Biological Diversity theories and concepts before presenting the case studies. But depending on the needs of the participants, you can also start by drawing out their experiences and presenting case studies before summarizing everything by discussing the theories and concepts.

SESSION I

INDIGENOUS PEOPLES' TERRITORIAL MANAGEMENT

DURATION



PREPARATION

Powerpoint presentation or visual aids for the Inputs

MATERIALS

- Manila paper/brown paper/kraft paper, crayons, colored papers, paste/glue, pentel pens of various colors, masking tape, meta cards, laptop and LCD/beamer when available



Activity I: Community resource mapping

- Group the participants according to region or community they come from.
- Using kraft papers, instruct them to:
 - Draw your community and its resources;
 - Identify land use, resource management and governance systems for each resource;

- Share sustainable use and equitable sharing practices in the community;
- Present your output in the plenary.

Synthesis Input: Synthesize the poster presentation by discussing the concepts of sustainable use, equitable benefit-sharing and conservation in the resource management of indigenous peoples. You may use the powerpoint on “Indigenous Peoples’ Territory Management and the Ecosystems-Based Approach to Development” in the Resource CD to explain the session. From the participants’ sharing, discuss the features of indigenous peoples’ territorial management. However, if the poster presentations are lacking, you may opt to present the case study of the Kalanguya as well (see Annex 4.2).

SESSION II

ECOSYSTEMS APPROACH AS THE GENERAL FRAMEWORK FOR THE WORK OF CBD

DURATION



Input and Discussion:

Briefly discuss what the CBD is and proceed with the Aichi Biodiversity Targets.¹

¹ You can read the CBD’s history, programs and issues and the Aichi Biodiversity Targets here: <http://www.cbd.int/intro/default.shtml>. Accessed 8 November 2014.

Start by briefly saying that the Convention on Biological Diversity or CBD is an international treaty for sustainable development signed by 193 parties (as of August 2014). The CBD came into force in 1993 and has three main objectives, which are:

1. The conservation of biological diversity;
2. The sustainable use of the components of biological diversity;
3. The fair and equitable sharing of the benefits arising out of the utilization of genetic resources.

The Conference of Parties or COP meets every two years to discuss the thematic programs of work that relate with biological diversity. Each program establishes a vision for and basic principles to guide future work. The seven thematic programs are: a) Agricultural Biodiversity, b) Dry and Sub-humid Lands Biodiversity, c) Forest Biodiversity, d) Inland Waters Biodiversity, e) Island Biodiversity, f) Marine and Coastal Biodiversity, and g) Mountain Biodiversity.

The Aichi Biodiversity Targets are indicators set by the CBD to indicate success in meeting its objectives. This is very important for indigenous peoples because some of the targets (if not all) are directly related to indigenous peoples and their territories and resources. Parties of the Convention have already agreed to translate this overarching international framework into national biodiversity strategy and action plans (NBSAPs) within two years and actions in support will also take place at sub-national and local levels.

You can focus on the Aichi Target 18, which is most relevant to indigenous peoples and should cut across all targets:

By 2020, the traditional knowledge, innovations and practices of indigenous and local communities relevant for the conservation and sustainable use of biodiversity, and their

customary use of biological resources, are respected, subject to national legislation and relevant international obligations, and fully integrated and reflected in the implementation of the Convention with the full and effective participation of indigenous and local communities, at all relevant levels (Aichi target 18).

The module can start by citing the four main Aichi Targets (subdivided into 20 targets). After this, share the Strategic Goals that are relevant to indigenous peoples. These are:

- Strategic Goal A: Address the underlying causes of biodiversity loss by mainstreaming biodiversity across government and society.
- Strategic Goal B: Reduce the direct pressures on biodiversity and promote sustainable use.
- Strategic Goal C: To improve the status of biodiversity by safeguarding ecosystems, species and genetic diversity.
- Strategic Goal D: Enhance the benefits to all from biodiversity and ecosystem services.
- Strategic Goal E: Enhance implementation through participatory planning, knowledge management and capacity building.



You can find more useful information in the publication, **Indigenous Peoples and the Convention on Biological Diversity (CBD): An Education Resource Book**. Please see the Resource CD.



Optional Activity

This workshop will allow the participants to reflect on the current situation of their ecosystems and how they can utilize this approach in their community.

1. Group the participants according to what is appropriate (per ecosystem, per language, per region).
2. Share the present threats in your communities pertinent to land uses. Use your community map (poster) as a base map. Using a plastic overlay, draw the present threats in your community in the overlay. You can use legends to put in threats (e.g., a shovel can mean mining).
3. Select a case that you would like to work on.
4. Applying the ecosystems approach, how would your address the threat?

SESSION III

BIODIVERSITY AND CLIMATE CHANGE

DURATION



Video viewing: 45 minutes

MATERIALS

DVD on "Fever/Fiebre"



Input:

This session will now focus on climate change and how climate change has impacted indigenous peoples in various ecosystems, especially those living in the forests. You can proceed by showing Part 2: Impacts and Part 4: Resilience of the DVD “Fever/Fiebre.” Emphasize the interrelationship of climate change and indigenous peoples in terms of how these observed changes in climate and related changes have impacted indigenous peoples’ lands, territories and resources, sociocultural aspects of their lives and traditional knowledge. Related crises, such as governance, water and biodiversity, will also be integrated in the discussion.

We know that in living off their ecosystems, indigenous peoples have been observing the effects of climate change first-hand for several decades. They have observed changes in temperature, in the amount and quantities of rain and snow, and changes in seasons. Their experiential observations and the knowledge and practices they developed to be able to cope and adapt to these changes cannot be underestimated as these allowed them to survive as distinct peoples over millennia. Let us try to affirm or validate these statements from your own experiences as indigenous peoples.



You can refer to the book **Guide on Climate Change and Indigenous Peoples, 2nd Ed.** for more information on climate change and REDD Plus, which is included in the Resource CD.

Say that mitigation initiatives have been introduced such as the Clean Development Mechanism (CDM) and REDD Plus (see Box 1), among others. This module will focus a bit on REDD Plus as this is

one of the decisions in the UN Framework Convention on Climate Change (UNFCCC) that has progressed dramatically, especially since it was conceived in 2007. The need to discuss REDD Plus is necessary because its implementation will likely affect indigenous peoples and their communities, specially among those living in or near forests.

Box 1: REDD Plus

An international climate mitigation strategy that aims to Reduce Emissions from Deforestation and forest Degradation in tropical forest countries, support the role of conservation, sustainable management of forests and enhancement of forest carbon stocks.

Indigenous peoples have been blamed, not just by governments but also by other institutions, as drivers of deforestation. The rotation farming practices, for example, are being criminalized by some governments in the false belief that these activities contribute to deforestation. However, real drivers of deforestation, such as extractive industries (e.g., mining), commercial agriculture, biofuel plantations and intensive animal husbandry, among others, are being encouraged and even incentivized by perverse government policies. All of these drivers of deforestation have one thing in common—the pursuit of economic profit.

REDD Plus is being pushed as a mitigation measure because experts found out that:

- **17%** - estimate GHG emissions due to deforestation and land-use changes
- **1.6GtC** - quantified amount of this emission in gigatons of carbon
- **9 to 13M** - hectares of forests destroyed each year, according to FAO.

Globally, deforestation accounts for up to 18% of greenhouse gases (GHG)¹ or about 8.5B tons of carbon dioxide or CO₂ equivalent released into the atmosphere each year. This is more than transport and aviation combined, according to the Stern Review in 2006.²

Given this development, it is but important to discuss REDD Plus. Ecosystems, like forests, are significant especially to indigenous peoples as their community life is closely connected to their land, territories and resources.

REDD Plus can be an opportunity or threat to indigenous peoples. It is a good opportunity when it can result to more benefits to the indigenous community; and a threat when it undermines the rights of indigenous peoples.

¹ Greenhouse gases (GHG) are the gases in the atmosphere that absorb or emit radiation from the sun. These gases are made of vapors and gases from the earth in different forms, such as carbon dioxide, nitrous oxide and methane, among others. Normally, the rays of the sun passes through the atmosphere and bounces back into the space and this balances the temperature of the Earth. But with more and more GHG released into the air, the heat of the sun gets trapped in the earth that causes "warming" of the earth.

² The Stern Review on the Economics of Climate Change is a very prominent report on climate change that came out in 2006. It was not the first of its kind but has greatly influenced how technical people regarded impacts of climate change on the world's economy. It was done by Sir Nicholas Stern, an economist and chair of leading institutions on research on economy and climate change.



The facilitator can present (and the participants can add eventually) the potential benefits and challenges in implementing REDD Plus in IP areas, like the following:

Potential benefits

- Recognition of community rights over land and resources (UNDRIP)
- Stronger local governance
- Sustainable development and poverty reduction
- Benefit-sharing, finance, governance and capacity building
- Forest conservation, reduction of GHG emission
- Pushing for the implementation of REDD Plus safeguards

Potential Challenges in REDD Plus

- Unstable forest policies and non-recognition of indigenous peoples and their rights in many states
- Division among indigenous communities
- Increasing local control over their forest
- Greater demand for free, prior and informed consent (FPIC)
- Implementation of safeguards mechanism
- Stakeholder participation
- Rights over land and other resources
- Forest is only being equated to carbon
- Violation of indigenous and traditional livelihood/ knowledge

As a result of lobbying of indigenous peoples, civil society and with the support of friendly governments and some UN agencies, the UNFCCC has adopted several safeguards on REDD Plus (see Box 2). The idea of safeguards is traditionally understood as measures to prevent and mitigate “undue harm” from any activity. In this case, the term, SAFEGUARDS will refer to the UNFCCC REDD Plus Safeguards under paragraph 2 of Appendix I to decision 1/CP.16 (the Cancun Agreement).

The safeguards now include, respect for knowledge and rights of indigenous peoples, full and effective participation of indigenous peoples, among others.

Box 2: UNFCCC REDD Plus Safeguards

- a. Actions complement or are consistent with the objectives of national forest programmes and relevant international conventions and agreements.
- b. Transparent and effective national forest governance structures, taking into account national legislation and sovereignty.
- c. Respect for the knowledge and rights of indigenous peoples and members of local communities, by taking into account relevant international obligations, national circumstances and laws, and noting that the United Nations General Assembly has adopted the United Nations Declaration on the Rights of Indigenous Peoples.
- d. The full and effective participation of relevant stakeholders, in particular indigenous peoples and local communities, in actions referred to in paragraphs 70 and 72 of this decision.

- e. Actions are consistent with the conservation of natural forest and biological diversity, ensuring that action referred to in paragraph 70 of this decision are not used for the conversion of natural forests, but are instead used to incentivize the protection and conservation of natural forests and their ecosystem services, and to enhance other social and environmental benefits. (Taking into account the need for sustainable livelihoods of indigenous peoples and local communities and their interdependence on forests in most countries, reflected in the United Nations Declaration on the Rights of Indigenous Peoples, as well as the International Mother Earth Day).
- f. Actions to address the risks of reversals.
- g. Actions to reduce displacement of emissions.

The safeguards language and associated guidance constitute an international framework of social, environmental and governance principles, under which any REDD Plus-related activity should be implemented. Such framework and guidance are deemed as well to ensure that non-carbon benefits (see Box 3) from REDD Plus implementation are achieved.

Box 3: What are Non-Carbon Benefits?

Sometimes referred to as “co-benefits” or “multiple benefits,” the term “non-carbon benefits” or NCBs encompasses a wide range of positive outcomes resulting from REDD Plus activities beyond those associated with avoided CO₂ emissions and/or carbon sequestration. The majority of discussions surrounding NCBs describe **3 types of NCBs: social, environmental and governance benefits.**

Social benefits of REDD Plus activities may include, among many others, providing “opportunities for wealth creation and well-being,” “enhancing population’s security,” and “facilitating the empowerment of individuals and communities.” Environmental benefits may range from biodiversity conservation to increased resiliency of ecosystems and improved ecosystem services, such as water regulation and erosion control. Lastly, governance benefits include progress toward secure land tenure, and increased levels of transparency and local participation in policies and systems that affect the management of forest resources.

Source: Conservation International (2014). Clarifying the Role of Non-Carbon Benefits in REDD+. From: <http://unfccc.int/resource/docs/2014/smsn/ngo/405.pdf>

NCBs... are also referred to as multiple benefits or cobenefits [arising] as a result of the implementation of REDD Plus activities. NCBs encompass a whole wide range of positive outcomes resulting from REDD Plus activities beyond carbon storage and sequestration, and beyond mitigation efforts.

It is crucial that NCBs be defined taking into consideration the multiple functions/services that forests and other ecosystems can provide. Clearly NCBs cannot be separated from the implementation, monitoring and information systems of REDD Plus Safeguards. Including NCBs and addressing how these can be incentivized and addressed methodologically in the REDD Plus decisions and programs will help build the synergies of social, environmental and governance benefits, functions and services.

Source: Submission on Providing Incentives and Addressing Methodological Issues Related to Non-Carbon Benefits (NCBs) Resulting from the Implementation of REDD-Plus Activities, Tebtebba (Indigenous Peoples' International Centre for Policy Research and Education) also on behalf of the Global Indigenous Peoples Partnership on Climate Change, Forests and Sustainable Development.

To ensure that these safeguards are being addressed and respected, governments of countries implementing REDD Plus are obliged to report on these through a national Safeguards Information System or SIS.

A national SIS is actually a requirement for countries (as agreed in the Cancun Agreements) to develop a system of providing information on how the safeguards are being addressed and respected throughout the implementation of REDD Plus.

Box 4: Guidance on systems for providing information on how safeguards are addressed and respected

Agrees that **systems for providing information** on how the safeguards ... are addressed and respected **should...**

- a. **Be consistent** with the **guidance** identified in decision 1/CP.16, appendix I, paragraph 1;
- b. **Provide transparent and consistent information** that is **accessible by all relevant stakeholders** and updated on a regular basis;
- c. **Be transparent and flexible** to allow for improvements over time;
- d. **Provide information on how all of the safeguards ... are being addressed and respected; governance benefits.**



The analyses and views of Tebtebba and the Indigenous Peoples' Global Partnership on Climate Change, Forests and Sustainable Development on Non-Carbon Benefits and Safeguards Information Systems are discussed in its submissions to the UNFCCC. Please refer to these in Annex 4.3 and on the NCB submission in the Resource CD.

The facilitator can open up further discussion among the participants on what they think about REDD Plus. The session may end by reiterating the role of indigenous peoples' full and effective participation in the implementation of any REDD Plus activity. The potential of REDD Plus to strengthen forest governance and eventually contribute to mitigate climate change must be realized through measures that respect and recognize the rights of indigenous peoples and local communities.

As a way forward, reiterate the need for consistent monitoring at the ground level. Remember that in the discussions, safeguards are now in place in the international level and they will just go to waste if these are not implemented on the ground (grassroots).



Sum up the module by saying that the ecosystems approach is not a new concept because indigenous peoples have been doing this since time immemorial. We just have to be reminded that the multiple crises poses a challenge for indigenous peoples to strengthen their traditional knowledge and practices. End with the quote from Ecological Vision below:

It has taken millions of years of evolution for nature to cover this planet earth with its amazing diversity of life forms and to create the conditions necessary for the appearance and survival of humankind. But in span of mere decades, man has been able to reverse much of that. Ours is the last generation that still has a meaningful chance to save the situation.

Source: Ecological Vision.



LIST OF USEFUL REFERENCES

1. Andrade, Perez A. (ed.) 2008. Applying the Ecosystem Approach in Latin America. Translated by Maria Eugenia Medina. Gland, Switzerland:IUCN.v+ 106pp. Originally published in Aplicacion del Enfoque Ecosistemico en Latinoamerica (CEMUICN 2007).
2. Japan Satoyama Satoumi Assessment, 2010. Satoyama-Satoumi Ecosystems and Human Well-being: Socio-ecological Production landscapes of Japan-Summary for Decision Makers. United Nations University, Tokyo, Japan.
3. Millenium Ecosystem Assessment, 2005. *Ecosystems and Human Well-being: Biodiversity Synthesis*. World Resources Institute, Washington, DC.
4. WEHAB Working Group 2002. *A Framework for Action on Biodiversity and Ecosystem Management*.
5. United Nations Commission on Sustainable Development. 2000. *Learning from Nature: Canada-The Ecosystem Approach and Integrated Land Management*. Canada.
6. Schonfeld, Janna. 2009. *Forests: A Triple Source of Life*. Brussels.

ANNEXES

Annex	
1. Aichi Biodiversity Targets	Annex 4.1 and Resource CD
2. Traditional Knowledge on Territory Management of the Kalanguyas (text and PPT)	Annex 4.2 and Resource CD
3. Submission on Safeguard Information Systems (SIS) on the Types of Information on How the Safeguards are Being Addressed and Respected	Annex 4.3 and Resource CD
4. Indigenous Peoples' Territory Management and the Ecosystems-Based Approach to Development	Resource CD
5. Guide on Climate Change and Indigenous Peoples, 2nd Edition	Resource CD
6. Indigenous Peoples & the Convention on Biological Diversity: An Education Resource Book	Resource CD

ANNEX 4.1: AICHI BIODIVERSITY TARGETS

- Strategic Goal A: Address the underlying causes of biodiversity loss by mainstreaming biodiversity across government and society
- Strategic Goal B: Reduce the direct pressures on biodiversity and promote sustainable use
- Strategic Goal C: To improve the status of biodiversity by safeguarding ecosystems, species and genetic diversity
- Strategic Goal D: Enhance the benefits to all from biodiversity and ecosystem services
- Strategic Goal E: Enhance implementation through participatory planning, knowledge management and capacity building

Strategic Goal A: Address the underlying causes of biodiversity loss by mainstreaming biodiversity across government and society	
	Target 1 By 2020, at the latest, people are aware of the values of biodiversity and the steps they can take to conserve and use it sustainably.
	Target 2 By 2020, at the latest, biodiversity values have been integrated into national and local development and poverty reduction strategies and planning processes and are being incorporated into national accounting, as appropriate, and reporting systems.
	Target 3 By 2020, at the latest, incentives, including subsidies, harmful to biodiversity are eliminated, phased out or reformed in order to minimize or avoid negative impacts, and positive incentives for the conservation and sustainable use of biodiversity are developed and applied, consistent and in harmony with the Convention and other relevant international obligations, taking into account national socio economic conditions.
	Target 4 By 2020, at the latest, Governments, business and stakeholders at all levels have taken steps to achieve or have implemented plans for sustainable production and consumption and have kept the impacts of use of natural resources well within safe ecological limits.
Strategic Goal B: Reduce the direct pressures on biodiversity and promote sustainable use	
	Target 5 By 2020, the rate of loss of all natural habitats, including forests, is at least halved and where feasible brought close to zero, and degradation and fragmentation is significantly reduced.
	Target 6 By 2020 all fish and invertebrate stocks and aquatic plants are managed and harvested sustainably, legally and applying ecosystem based approaches, so that overfishing is avoided, recovery plans and measures are in place for all depleted species, fisheries have no significant adverse impacts on threatened species and vulnerable ecosystems and the impacts of fisheries on stocks, species and ecosystems are within safe ecological limits.
	Target 7 By 2020 areas under agriculture, aquaculture and forestry are managed sustainably, ensuring conservation of biodiversity.
	Target 8 By 2020, pollution, including from excess nutrients, has been brought to levels that are not detrimental to ecosystem function and biodiversity.
	Target 9 By 2020, invasive alien species and pathways are identified and prioritized, priority species are controlled or eradicated, and measures are in place to manage pathways to prevent their introduction and establishment.

	Target 10 By 2015, the multiple anthropogenic pressures on coral reefs, and other vulnerable ecosystems impacted by climate change or ocean acidification are minimized, so as to maintain their integrity and functioning.
Strategic Goal C: To improve the status of biodiversity by safeguarding ecosystems, species and genetic diversity	
	Target 11 By 2020, at least 17 per cent of terrestrial and inland water, and 10 per cent of coastal and marine areas, especially areas of particular importance for biodiversity and ecosystem services, are conserved through effectively and equitably managed, ecologically representative and well connected systems of protected areas and other effective area-based conservation measures, and integrated into the wider landscapes and seascapes.
	Target 12 By 2020 the extinction of known threatened species has been prevented and their conservation status, particularly of those most in decline, has been improved and sustained.
	Target 13 By 2020, the genetic diversity of cultivated plants and farmed and domesticated animals and of wild relatives, including other socio-economically as well as culturally valuable species, is maintained, and strategies have been developed and implemented for minimizing genetic erosion and safeguarding their genetic diversity.
Strategic Goal D: Enhance the benefits to all from biodiversity and ecosystem services	
	Target 14 By 2020, ecosystems that provide essential services, including services related to water, and contribute to health, livelihoods and well-being, are restored and safeguarded, taking into account the needs of women, indigenous and local communities, and the poor and vulnerable.
	Target 15 By 2020, ecosystem resilience and the contribution of biodiversity to carbon stocks has been enhanced, through conservation and restoration, including restoration of at least 15 per cent of degraded ecosystems, thereby contributing to climate change mitigation and adaptation and to combating desertification.
	Target 16 By 2015, the Nagoya Protocol on Access to Genetic Resources and the Fair and Equitable Sharing of Benefits Arising from their Utilization is in force and operational, consistent with national legislation.

Strategic Goal E: Enhance implementation through participatory planning, knowledge management and capacity building**Target 17**

By 2015 each Party has developed, adopted as a policy instrument, and has commenced implementing an effective, participatory and updated national biodiversity strategy and action plan.

Target 18

By 2020, the traditional knowledge, innovations and practices of indigenous and local communities relevant for the conservation and sustainable use of biodiversity, and their customary use of biological resources, are respected, subject to national legislation and relevant international obligations, and fully integrated and reflected in the implementation of the Convention with the full and effective participation of indigenous and local communities, at all relevant levels.

Target 19

By 2020, knowledge, the science base and technologies relating to biodiversity, its values, functioning, status and trends, and the consequences of its loss, are improved, widely shared and transferred, and applied.

Target 20

By 2020, at the latest, the mobilization of financial resources for effectively implementing the Strategic Plan for Biodiversity 2011-2020 from all sources, and in accordance with the consolidated and agreed process in the Strategy for Resource Mobilization, should increase substantially from the current levels. This target will be subject to changes contingent to resource needs assessments to be developed and reported by Parties.

ANNEX 4.2: TRADITIONAL KNOWLEDGE ON TERRITORY MANAGEMENT⁴ OF THE KALANGUYAS

Documented from Interviews and Group Discussions with the Knowledge
Holders of Tinoc, Ifugao

June 2008 to June 2012

Introduction

“Recognizing the close and traditional dependence of many indigenous and local communities embodying traditional lifestyles on biological resources”

- UN CBD adopted Article 8j

“To respect, preserve and maintain knowledge, innovations and practices of indigenous and local communities embodying traditional lifestyle relevant for the conservation and sustainable use of biological diversity and promote their wider application with the approval and involvement of the holders of such knowledge innovations and practices and encourage the equitable sharing of benefits arising for the utilizations of such knowledge, innovations and practices.”

and

Article 10 c. “To protect and encourage customary use of biological resources in accordance with traditional practices that are compatible with conservation or sustainable use requirement.”

The above provisions, which are highly relevant to indigenous peoples, also carry the main features of the ecosystems-based approach.

⁴ Also referred to a socio ecological production landscape.

Defined as “a strategy to manage land, water and living resources that promotes conservation and sustainable use of the different parts of the environment, thereby ensuring continued ecosystems services/ functioning for people’s well being,”⁵ ecosystems approach was adopted as the general framework in the implementation of the CBD program of work.

Such definition was the basis of crafting the research questions in documenting the indigenous knowledge systems and practices of the Kalanguyas—what is the strategy to manage their lands, water and living resources; what are the mechanisms for conservations and sustainable use that ensures and maintain functioning of the ecosystems within their lands and territory; and what is the link of the management system to people’s well-being.

The development of a land-use pattern to create nested ecosystems in the mountain homeland of the Kalanguya’s

The Kalanguyas manage their territories through a land -use pattern creating different nested ecosystems within their mountain homeland. Starting from the highest elevation, the land uses within their territory includes:

The **bel-ew** or watersheds, which are collectively owned by a villages. It serves as boundaries between villages and source of clean air, water, fuel, food and medicines. Neighbor villages are also allowed to hunt, gather food and medicines. Unwritten law on the use of this include no cutting of trees, no burning. Within the bel-ew, are the pehyew or scared sites which also serves as sanctuary for animals and plants; the dowengan (hunting grounds), the linnengan (areas for bird hunting) and the along-ni-hebheb, or natural springs.

Scattered just below the watershed are the kiyewan (woodlots), source of the many other needs of the community such as timber, firewood, food, medicinal and pesticidal/ botanicals plant. The kiyewan is a communal woodlot where people get their fuel and materials for building their

⁵ CBD text and actions.

houses whereby selective and regulated cutting is practice. Muyung, a system of assisting and enhancing the growth of a natural forest by protecting this from fire and animals, cutting undesirable weeds/plants and planting choice trees grants a family or clan the right of “ownership” over these assisted forest/s.

Interspersed with the kiyewan are the inum-an, areas for swidden farming. Inum-an are communal areas. These are semi-permanent rainfed farms cultivated and planted to diverse food crops, (e.g., sweet potatoes as the main crop intercropped with other rootcrops, legumes, fruit and leafy vegetables, cereals and others and rotated with pigeon peas, ginger). Within 4 to 8 years (depending on the soil fertility) these are farmed then left to fallow for more than 10 years. As these are in sloping areas and fire is used to release nutrients from cut vegetation, it goes with controlled burning, kinkin and with technologies to control soil run-off. These are the *bangen*, semi-burned logs positioned in strategic areas according to the slope of the land; and *gengen*, the camote veins and cut vegetation that are half-buried to slow down run off from the mountain top.

When permanent improvements are made on inum-an, these become kinabba or privatized inum-an. When not in use by the owner, it can be used by others with the permission from the owner.

Where there is irrigation and when the slopes allow, **pah-yew** or ricefield are constructed. Aside from producing rice, onions, garlic, leafy vegetables and legumes are rotated in the same paddy field. After harvest, rice stalks are mixed with mud to form mounds where these vegetables are planted. This makes it possible for the soil to have good aeration to improve both its physical and chemical properties. Soil fertility is enhanced by green manure, which are incorporated into the soil during land preparation, and getting soil from the healthy forest when needed to rejuvenate the field.

Pest control is done through synchronized activities based on natural processes (stages of rice production being marked by coming of certain birds and flowering of certain plants) of sanitation and harvesting at one season, thereby depriving pests of their hosts.

Pah-yew were the first lands to be privatized but naturally-occurring organisms—such as fish, (e.g., tilapia, dalag and mudfish), snails, edible weeds—can be collected by any member of the community.

Both the inum-an and the pa-yew are the main source of food and nutrients of the people, augmented by food collected from the forests and rivers.

Adjacent to the swidden farms are the pahtu, or pastureland where large ruminant animals (cows and carabaos) and, recently, goats are left to graze. Its main vegetation is grass, subjected to annual burning to sustain the availability of grasses. The other type of grassland is where the cane grass (*Miscanthus sp.*) is maintained as source of building materials for the once cogon-roofed housing.

The post-war era saw a process of natural conversion of grassland into forests lands and the gradual adoption of the cut and carry method of feeding ruminant animals.

Pan-abungan are the homesites. A typical Ifugao house is a perfect picture of an agro-forestry system surrounded by tree gardens of various species and bamboos, integrated with herbs, vegetables and animals, which manifest deep understanding of diversity and integration. Part of the home, but a distinct land use, is the dayahan, an area specifically designated for the pigs usually at the farthest edge of the homesite in a forested area. Pigs, after being fed their morning meals, are left freely to roam in the dayahan searching for more food to supplement their food intake.

And at lower elevation is the **wangwang** or outflowing river from different streams and creeks, which serves as the source of irrigation water and habitat of aquatic resources. This is held in common by the villagers and are source of fish, snails, insect larvae, which are gathered for food.

The Different Features of Ecosystems Approach

Promoting biological diversity for livelihoods and well being

From the different nested ecosystems emerged a distinct set of biodiversity of flora and fauna—fish, frogs, edible snails, weeds, insects; different varieties of rice in the ricefields; more than 20 cultivated food crops and several naturally occurring plants in the rotational agricultural areas; various kinds of grasses and trees in the pastureland; medicinal herbs; different forest tree species, shrubs, vines, orchids, bamboos, wild plants, wild games, honey bees; and others in the forests lands.

Of the 25 traditional occupations recorded—including hunting, food gathering, food processing, farming, fishing, pottery, bamboo weaving, barter, salt making, sugar cane processing, stonewall construction and broom making—almost all depend on the various plants and flora and the land.

Sustainable resource use

To sustain these various traditional occupation, knowledge and practices on sustainable use of resources and conservation mechanisms were developed. These were backed up by custom laws, e.g., cutting of trees and farming in the bel-ew (watershed) is strictly prohibited, selective tree cutting, non-transporting of lumber, and others. Laws of nature on species regeneration were observed and these formed part of the knowledge system and practices as shown by the following:

1. Minimal to strict “no activity” in areas such as the pihyew or sacred sites to ensure community gene pools of wildlife. This is also true in other areas such as natural water springs, the whole of the watershed areas, in water bodies and steep terrain;
2. Active protection such as erosion control mechanisms; fallow systems in rotational agricultural areas; collective and regular maintenance of irrigation, canals; traditional regulatory mechanism such selective and regulated tree cutting; take only what is needed;

3. The agro-ecological calendar where in certain times of the years, hunting and fishing are prohibited to give chance for the regeneration of species in the different land use.

Equitable sharing of resources

It is important to mention that the customary tenural arrangement on land manifests equitable sharing. Unlike the state, which only recognizes private and the public/government lands, the Kalanguyas recognizes five (5) tenural arrangements. These are:

- Communal land where farming and tree cutting is strictly prohibited but members and neighboring tribes are free to collect/gather food and honey and to hunt;
- Communal lands that are shared only among the members of the tribe, i.e., the kiyewan;
- Lands apportioned to usufruct rights, i.e., pahtu and inum-an
- Clan-owned; and
- “Privately”-owned lands.

Investing labor to make permanent improvements to a specific portion is the mechanism to claim “ownership” to a unit of land or, some would say, the right for lifetime stewardship and the right to decide who will inherit such right. This is applied in the ricefields, which expanded in the mid 1990s to include other farmlands and residential areas. To illustrate some views on land and natural resources:

No human can make water. It is a gift from God and must be free for all.

- Lakay Biyaw 2009, Tukucan

Nobody should go hungry. For as long as one is willing to labor for his food, there should be food for all. Thus, communities should always be able to provide communal lands to enable every member the opportunity to provide food for his family. The absence of communal lands means the deprivation of some community members the opportunity to produce their food, land being the basic means of production

- Tukucan, July 2009, Elders' Forum on Land Laws

From the communal lands, and even in privatized lands, naturally-occurring edible weeds, fruits and fish can be harvested or gathered by any member of the tribe on a first come, first serve basis in these "privatized" lands.

Land Use	Resource Sharing Arrangements
Bel-ew/Watershed	- Nobody owns water. Water right is based on natural flow of water. - Herbs, wild animals, wild plants, honey can be collected by members of the tribe and also by neighboring tribes. Wild games that are hunted must always be shared.
Kiyewan/Woodlots	Any village member can cut trees, following the regulated customary rules on tree cutting.
Inum-an/swidden farms	- Land of the commons, usufruct right for the cultivator. - Even in cultivated areas, naturally-occurring edible plants can be gathered by any member of the tribe (first come, first serve).

Pah-yew/ricefields	While private land, natural resources such as snails, fish, edible weeds, snails, etc., can be collected by any member of the tribe.
Wangwang/river systems	Making "home" for fish by private individuals earns him/her the right to have prior claim over fish within the "home" but should these should be shared with others; he/she also has the responsibility to protect the river from poison, electronic gadgets, etc.

"Keeping the balance"

These different parts of the ili (village/community) are kept in balance through a knowledge system, custom laws, belief systems, spirituality, community solidarity, and social values transmitted from one generation to the other. Their respect for nature (as manifested by many rituals that they have to perform for the use of resources or to celebrate every stage of activity or life stages of certain crops); their strong belief that land is life that is to be nurtured for future generation; and their activities determined by the coming of certain birds, flowering of certain plants, the direction of the wind, the formation of the clouds illustrate land-man-nature relationship of keeping the balance of the different parts of the territory.



The presentation can end here.

What happened to such knowledge system?

Up to the 80s, people generally live from the land and produce most of their needs, but changes occurred due to the interplay of various factors, such as:

1. To pursue higher level education;
2. Market commodities were popularized;
3. To have higher education and to purchase commodities, they have to earn cash. Seasonal outmigration of able-bodied household members to hire their labor outside the village became a regular annual activity, leading to scarcity of labor in the villages and weakening the traditional farming system of soil fertility enhancement, pest management, seed selection, and others.
4. Fundamentalist religions increased and downgraded the traditional belief system.
5. In search of alternative cash sources, people adopted the chemical-based monocrop commercial vegetable farming for the market. Virgin forests were bulldozed to pave the way for the production of commercial vegetables for cash.

People slowly veered away from their traditional knowledge and lifeways as more and more people adopted chemical farming.

In January 2010, people came out with common views that changing their traditional to chemical farming had resulted to indebtedness among farmers, food insecurity, increased health problems, decreased forest cover, decreased water sources and availability, abandonment of some ricefields, exploitation of farmers, waste of resources (for example, to spend US\$730,000 on pesticides/poisons annually in one village with no assurance of returns on investment), decrease in traditional occupation.

Having seen these impacts, the people formulated their comprehensive land-use plan anchored on the indigenous territory management, with the following goals and corresponding indicators, which is a work in progress at present:

1. Enhanced ecosystems services for food sovereignty
 - Increasing forest lands demarcated as conserved/protected areas
 - Increasing habitat areas for wild flora and fauna
 - Increasing population of wild bees
 - Increasing number of Customary sustainable use (CSUs) strengthened and adopted in the village and municipal level
 - Increasing areas of hazard/disaster prone areas are protected
 - Increasing number of people innovating traditional farming systems
 - Reducing top soil erosion, pest damage
 - Increasing agro-biodiversity, soil fertility
 - Decreasing dependence on chemical farm inputs;
 - Increasing income-generating activities from natural resources without detriment to the balance of ecosystems
 - Increasing yield and income of farmers
 - Increasing number of collectively-owned and -managed facilities
2. Strengthened good governance that promotes traditional values, customary sustainable use and equitable sharing of resources
 - Increasing areas of the land of the commons
 - Increasing harmonization of conflicts between national and custom laws on land ownership, use and management be "harmonized"
 - More people participating in valuing, protecting and transmitting traditional knowledge
3. Enhanced peoples' capacity for policy reforms and promotion of appropriate and adequate social services.
 - Decreasing corruption in the barangay and municipal level
 - Quality education and indigenous values be incorporated in formal education

- Traditional knowledge on health care be developed and integrated by DOH in (village, municipal-level)
- Improved information and communication systems

ANNEX 4.3: SUBMISSION ON SAFEGUARD INFORMATION SYSTEMS (SIS) ON THE TYPES OF INFORMATION ON HOW THE SAFEGUARDS ARE BEING ADDRESSED AND RESPECTED

Submission by Tebtebba
(Indigenous Peoples' International Centre for Policy Research and Education)

Also on behalf of the
Indigenous Peoples' Global Partnership on Climate Change, Forests and Sustainable Development

This submission is in line with the consideration of SBSTA at its **forty-first session** (December 2014), inviting the following:

- Developing country Parties to submit to the secretariat, **by 24 September 2014**, their views on experiences and lessons learned from their development of systems for providing information on how all the safeguards are being addressed and respected and the challenges they face in developing such systems;
- Parties and admitted observer organizations to submit to the secretariat, **by 24 September 2014**, their views on the type of information from systems for providing information on how the safeguards are being addressed and respected that would be helpful and that may be provided by developing country Parties.

This submission reiterates the Cancun Agreements wherein parties agreed to develop a robust and transparent national forest monitoring system for the monitoring and reporting of REDD Plus activities, including

sub-national monitoring and reporting as an interim measure. The establishment of a robust national forest monitoring system is meant to monitor and report on how developing States-Parties are reducing their emissions from deforestation and forest degradation, conserving and enhancing forest carbon stocks and sustainably managing forests. Paragraph 71(d) of the Cancun Agreement further requests developing country Parties to develop a Safeguard Information System (SIS) for providing information on how the safeguards in the Cancun Agreement are being addressed and respected.

Under the Cancun Agreement, there are 7 safeguards, which are officially recognized to be promoted and supported when undertaking REDD Plus activities. These safeguards are as follows:

- a. Actions complement or are consistent with the objectives of national forest programmes and relevant international conventions and agreements;
- b. Transparent and effective national forest governance structures, taking into account national legislation and sovereignty;
- c. Respect for the knowledge and rights of indigenous peoples and members of local communities, by taking into account relevant international obligations, national circumstances and laws, and noting that the General Assembly has adopted the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP);
- d. Full and effective participation of relevant stakeholders, including, in particular, indigenous peoples and local communities;
- e. Actions that are consistent with the conservation of natural forests and biological diversity, ensuring that actions are not used for the conversion of natural forests, but are instead used to incentivize the protection and conservation of natural forests and their ecosystem services, and to enhance other social and environmental benefits;
- f. Actions to address the risks of reversals;
- g. Actions to reduce displacement of emissions.

Indigenous peoples emphasize that these safeguards are meant not only to mitigate the risks of adverse social and environmental impacts of REDD Plus activities but also to strongly promote benefits beyond carbon emission reductions, such as increased land tenure security, enhanced biodiversity, improved forest governance and conservation, respect for the knowledge and rights of indigenous peoples and members of local communities, and ensuring the full and effective participation of relevant stakeholders, including indigenous peoples and local communities.

Following the recognition and adoption of these agreed safeguards, it is crucial to consistently monitor how these safeguards are adequately addressed and respected on the ground. The agreement further requests that developing countries should provide a periodic summary of information on how all of the Cancun safeguards are being addressed and respected through national communications or communication channels agreed by the COP after the start of implementation activities; sharing lessons on safeguard processes and safeguard information systems through submissions and the UNFCCC Web Platform.

A system of information, otherwise known as Safeguard Information Systems (SIS), is needed in order to ensure and monitor implementation of REDD Plus activities and address potential adverse impacts (risks), avoid perverse incentives, and maximize multiple benefits of activities.

Given these developments in the UNFCCC negotiation, real and ultimate outcome of REDD Plus implementation must account the practical and immediate impacts this could have on indigenous peoples and local communities, which should be appropriately collected, recorded and communicated to the national SIS. These impacts must be consistently monitored, collected, recorded and communicated to the national SIS and reviewed in consultation with indigenous peoples.

For indigenous peoples, the success of REDD Plus implementation is not only limited to the recognition and adoption of safeguards but to its actual operationalization on the ground.

It is important that opportunities and policies for capacity-building are available to indigenous peoples to strengthen their ownership of REDD

Plus initiatives. Direct funding must also be accessible, sufficient and equitably distributed among indigenous peoples and local communities. Integral to effective mitigation and adaptation to climate change is the participation of women, especially indigenous women, whose historical contribution and roles in these areas have been recognized. Decision making should ensure gender sensitive approaches across components of any REDD Plus activities and related projects.

Domains and Types of Information Relevant to Indigenous Peoples

In the implementation of safeguards, the perspectives of indigenous peoples, including indigenous women and youth, and local communities should be recognized and supported. As decided in the Cancun Agreements, the full and effective participation of indigenous peoples is recognized in all phases of REDD Plus implementation, hence, their experiences are indispensable and should therefore be included in the national SIS.

Data and information on safeguards must be based on a clear and informed set of assumptions, methodologies and guidance and real experiences and should therefore originate from different sources, especially those that are collected from the ground. The broad participation of all sectors of indigenous peoples, including women, youth and the elderly, to provide relevant indicators for monitoring safeguards implementation and be part of the process must be ensured.

Many indigenous peoples around the globe have their own traditional monitoring systems in relation to changes in their diverse ecosystems and well-being. These are based on their traditional knowledge and holistic view of their environment, but they also use and adopt new technologies. As highlighted by Elinor Ostrom, Nobel Prize winner for Economics, “when local users are given harvesting rights, they are more likely to monitor illegal uses themselves.” In the Philippines alone, some examples of community-based monitoring as part of their traditional forest/resource management systems include the *lapat* system among the Tinggian indigenous peoples, and the *lampisa* water management practice among the Kankanaey Igorots of Sagada, Mountain Province.

Indigenous peoples' communities and partners under the Indigenous Peoples' Global Partnership on Climate Change, Forests and Sustainable Development and other indigenous networks have been working together to integrate and strengthen community-based monitoring and information systems (CBMIS) to ensure the respect, recognition and protection of their rights and traditional knowledge; full and effective participation in processes at all levels; and ensure fair benefits for indigenous peoples in REDD Plus policies and programs. Their role is crucial to the implementation of REDD Plus as they have shown great work in sustaining the remaining forests around the globe through their traditional knowledge and customary practices. The partnership believes that CBMIS is a way to collect strong evidence and information, which reflects real stories and the extent of implementation at the community level, to inform both the national and global policies and programs.

As agreed by the partnership, CBMIS refers to the bundle of documentation, research and monitoring approaches related to biodiversity, ecosystems, land and waters, and other resources, as well as, human well-being. This is used by indigenous peoples and local communities as a tool for management and documentation of their resources and status of their well-being. The framework used for CBMIS is the holistic approach to indigenous peoples' sustainable, self-determined development (IPSSDD). It integrates the ecosystems/ecological dynamics; cultural and human rights- and sustainability-based approaches with conscious concern on gender, intergenerational and cultural diversity; and indigenous peoples' economic development and well-being.

To ensure transparency, accountability, relevance and comprehensive information, national information systems should contain publicly-accessible information that are sensitive to indigenous peoples' concerns.

For indigenous peoples, monitoring and reporting through community-based and participatory monitoring tools and methodologies is a rich source of baseline data and information, and of monitoring identified indicators at the national, regional and global levels in a more cost effective and sustainable way.

The Indigenous Peoples' Global Partnership on Climate Change, Forests and Sustainable Development has agreed on a number of core domains for CBMIS that comprehensively includes the types of information and indicators for monitoring, which will also feed into how the REDD Plus safeguards are being addressed and respected on the ground level, and would be helpful in developing robust and transparent national Safeguards Information Systems. These core domains and the types of information that integrate gender considerations and intergenerational elements are the following:

Land, territories and resources: To reflect indigenous peoples' control over their customary lands, territories and resources, recognition of indigenous peoples' land tenure rights by the state, business sector and others, also reflecting the historical context and prevailing conflicts between customary and statutory control and ownership. To show the trend or change in biodiversity over time as a result of sustainable resource management by indigenous peoples;

Traditional knowledge: To reflect status and trends on the value of innovations and the extent to which traditional knowledge is being utilized, recognized, respected and promoted in relation to indigenous peoples' territorial management and well-being. This will also show how traditional knowledge, practices and initiatives of indigenous peoples and local communities are recognized, promoted and fulfilled;

Full and effective participation: To reflect status and trends in indigenous peoples' level of representation and participation in decision-making processes, especially in major decision-making bodies. To be able to inform how community processes, protocols and systems on free, prior and informed consent (FPIC)C are recognized and adopted;

Traditional governance: To reflect status and trends in the practice, adherence to traditional governance systems by indigenous peoples, and its relation to contemporary institutions and governance practices. To be able to show how traditional knowledge is recognized, protected and promoted through improved policies or programs by the government and other stakeholders;

Human rights: To reflect status and trends in the recognition, respect and promotion of indigenous peoples' rights (collective and/or individual) as provided by a number of international human rights instruments, laws, protocols and conventions, including the UNDRIP. To report on cases of violations resolved both in customary ways and the formal systems. To highlight trend on the use of grievance redress mechanisms where customary principles and institutions are incorporated;

Costs and Benefit Distribution: To reflect status and trends in costs and benefit distribution, beyond effectiveness, efficiency, but especially equity in the context of indigenous peoples and local communities. To monitor whether the benefits go to those who have historically sustained forest conservation or to those who change their behavior due to anticipated incentives from REDD Plus.

These core domains and types of information will be provided through the community-based monitoring and information systems, with the meaningful participation of indigenous peoples within REDD Plus countries. Building the capacities and strong collaboration among indigenous peoples and government agencies/institutions implementing REDD Plus are vital to be able to contribute to these types of information necessary for the sub-national and national Safeguard Information Systems on REDD Plus implementation. These information will also contribute to the National Monitoring/Assessment frameworks on how REDD Plus safeguards are being addressed and respected.





Sustainable Local Economies and Well-Being

MODULE FIVE

Indigenous Peoples have the right to maintain and strengthen their distinct, political, legal, economic, social and cultural institutions, while retaining their right to participate fully, if they so choose, in the political, economic, social and cultural life of the State.

- Article 5, UNDRIP

Indigenous peoples have the right to maintain and develop their political, economic and social systems or institutions, to be secure in the enjoyment of their own means of subsistence and development, and to engage freely in all their traditional and other economic activities.

- Section1, Article 20, UNDRIP



A spiral-bound notepad with a green pushpin at the top right. The word "Notes" is written in cursive at the top left. The notepad has 21 horizontal lines. The lines are colored in a repeating pattern: light blue, light green, light orange, and light pink.

Notes



A spiral-bound notepad with a green pushpin at the top right. The word "Notes" is written in cursive at the top left. The notepad has 21 horizontal lines. The lines are colored in a repeating pattern: light blue, light green, light orange, and light pink.

Notes

Sustainable Local Economies and Well-Being

MODULE FIVE

DURATION



MATERIALS

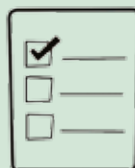
Meta cards, kraft papers, masking tapes, roll of yarn/thread, colored paper, scissors, poster done in Module 1



SPECIFIC OBJECTIVES

At the end of the module, the participants are expected to be able to:

- Share indigenous perspectives and indicators of well-being;
- Deepen understanding on sustainable local economies, how this relates to the indigenous peoples' territorial management and well-being;
- Relate traditional economies with the indigenous peoples' sustainable, self-determined development approach;
- Propose ways forward in addressing issues and challenges on local sustainable economies and well-being.



SESSION I

INDIGENOUS PEOPLES' PERSPECTIVES OF WELL-BEING



Activity 1: Sharing of concepts of well-being

MATERIALS

Pentel pens, meta cards, masking tapes



1. Give each participant colored papers.
2. Let them write down local terms of well-being (or things that make them happy, contented or satisfied) in their local communities. One term per paper.
3. Let them post their papers on the board.

 You can help the participants group the meta cards according to concepts. For example, concepts of well-being or happy life would be clustered, while concepts of mutual labor are put together. The result of the workshop should serve as a take off for discussion. OR another alternative would be for the facilitator to ask the participants in advance to prepare case presentations on their community concepts of well-being.

INPUT on WELL-BEING

 It would be helpful to read the **Traditional Livelihoods and Indigenous Peoples**. Please see Resource CD.

Indigenous peoples' traditional local economies and livelihood systems, which are place-based or ecosystems-based, still exist. The persistence of these systems is directly linked with indigenous peoples' efforts to protect their territories and ecosystems. We can still find such economic and livelihood systems among indigenous peoples who were able to fight for their rights to their lands, territories and resources and their traditional knowledge and governance systems.

Traditional economies would have long disappeared if these ecosystems were destroyed or indigenous peoples were displaced from their territories where these ecosystems are found. The extent of their abilities to adapt to environmental, economic, social, cultural and political changes also determines the vibrancy of these traditional economic systems.

Principles of traditional economies

 During the discussion, you can ask participants first on their local term for well-being or living well. This can make the interaction more participative.

1. Traditional economies is based on indigenous values and practice of well-being. *Sumak kawsay* (Quichua); *suma qamaña* (Aymara) and *buen vivir* or *vivir* (Spanish), are traditional concepts which reflect the lifeways and identities of Aymara and Quechua peoples. There are many equivalents of these concepts among other indigenous peoples, such as *laman laka* (Miskitu), *minobimaatisiwin* (Anishinaabeg, Cree), *gawis ay biag* (Kankana-ey Igorot). All these are phrases used to capture our concepts of the "good life," "good living," "living well," "well-being," "life to the fullest," or "commonweal."¹

Whereas, indigenous languages are usually verb-based, process-related, relational and linked to cyclical thinking and duality. Thus, *sumak kawsay*, *buen vivir*, *laman laka* or *gawis ay biag*—the closest translations of these are "living well, living to the fullest, relating well with others, sharing one's wealth and good fortune." For many indigenous peoples, "good living," "living well" or "living to the fullest" refers to maintaining the balance between the well-being of the human collective and the individual; promoting relationships of harmony, reciprocity and solidarity with other human beings, with nature and all living and non-living creatures, as well as with the ancestors of the past and the generations of the future.

¹ Myrna Cunningham Kain proposes to use "commonweal," which goes beyond merely consuming things but enjoying social life in community with associated producers and members.

2. It is done in the spirit of intrageneration inclusive community.

When we speak of community, it is not just the present community. Our community includes our ancestors, the seen, and the unseen, and the yet-to-be-born generations.² This also includes not just the people but is inclusive of all in the community that includes elements and nature.

3. Communal perspective on reciprocity and social responsibility.

In her paper, Victoria Tauli-Corpuz cited David Choquehanca defining *buen vivir* as “living well but not better than others or at the cost of others.” Traditional economies, unlike the modern market, now seek not to earn profit for an individual but to share with others. Lasimbang (2008) says that “[t]hese communities seek to meet the basic needs of all their members through the sharing of food, labour or implements. Gender relations and division of work in some communities are well defined and, in general, agricultural work is done collectively.”



Ask the participants for the counterpart of mutual labor in their communities. Or you can ask them when mutual labor is practiced.

4. Sustainable Resource Use/Stewardship. Sustainable resource use is intrinsic to the customary governance systems of indigenous peoples. This is why they uphold internal regulatory mechanisms such as the concept of *lawa* or taboo in English, *inayan*, which is translated as beware or “do not do it” and *ayyew*, which is not waste anything such as food, water firewood, etc. It is *lawa* to

pollute water sources, to steal, and to lie. It is *ka-a-ayyew* and *inayan* to gather fruits more than you can consume or throw away food you cannot eat because you are already full.

5. Equality and Justice. Indigenous peoples put premium on the equal treatment of humans and environment. The environment is not just regarded as the “giver”; people should also do their share to “take care” of the environment. In essence, there is equality and balance in the way traditional economies are carried out. At the same time, the fair and equitable benefit sharing can be seen in indigenous practices, such as how the common woodlots are shared among all the members of the community without favoring only a few. Justice refers to how use of natural resources is free for all without jeopardizing the need of the future generations.

SESSION II

SUSTAINABLE LOCAL ECONOMIES



Activity 1A: What is local sustainable economies?

DURATION

30 minutes

MATERIALS

Poster presentation of Module 1, color pens, plastic (for map overlay), writing pens, masking tapes



² Mairin Iwanka Raya, 2008 as cited in Tauli-Corpuz (N.D) Persistence of Indigenous Peoples Traditional Local Economies and Livelihoods: A Key Achievement for Sustainable Development.

1. Group the participants according to the region or community they come from.
2. Refer them to the poster presentation they made and used during the introductions portion of Module 1.
3. Using their own posters, use another plastic overlay to map out existing traditional occupations in each ecosystem or area.
4. Let them share their work in the plenary.



Alternate Activity

DURATION

30 minutes

MATERIALS

Pentel pen, meta cards, masking tape and a roll of long yarn/thread



1. Group the participants into two. The first group will be composed of at least $\frac{1}{4}$ of the whole number of delegates. The second group will be composed of the remaining $\frac{3}{4}$.
2. The first group will think of traditional occupation that they have in their community. One occupation per person. Let them write their occupation in a meta card and post it on their chest for others to see.
3. The second group will think of anything that can be seen in their ecosystem (such as a deer, a stone, a mineral, a bird or a tree, etc.). One thing/element per person.

4. Let them write their element in a meta card and post it on their chest for others to see.
5. Let one person from traditional occupations group identify him/herself (or his traditional occupation).
6. Then he/she chooses from Group B at least three elements that he/she is connected with. He/She explains how he/she is connected with the elements. (For example, he/she says: I am a blacksmith, I am connected with the tree because I need charcoal when I do my job. Charcoals are from trees. When I produce a machete, you use them to cut trees as well. I am also connected with the water because I cannot do my job without the water. Lastly, I am connected with the soil. The raw material I use with blacksmith comes from under the earth.)
7. While telling how he/she is connected with the elements, he/she passes the roll of yarn to those elements without letting go of the other end.
8. You can also let the members of the Group B start this. The idea is that at the end of the activity, all the elements and the traditional occupations are all entangled/interconnected by the yarn.
9. When everyone is done with the activity, you can try cutting parts of the yarn and see what happens.

! Activity 2 would only need to be shared in the plenary by the participants. On the other hand, the alternative activity can be summed up by asking the participants what they observed after you cut some parts of the yarn. Some will say that the web/ connections were disrupted. That only if you cut one connection of the yarn, many other elements and traditional occupations will be affected. This is how traditional occupations are so much dependent with our ecosystems.

Input 2: What are local sustainable economies?

Indigenous livelihoods are characterized by a diversity of small-scale economic activities along with regulation of territories, land and resources (Lasimbang, 2008). The produce of these activities are mainly for subsistence and whatever surplus are sold in the local markets. Others are exchanged with other goods (this is commonly known as barter system). It is estimated that around 400 million peoples around the world are practicing these economies, together with other sources of livelihoods (Tauli-Corpuz, n.d.)

! End the session by reiterating that while there is no single definition of what local sustainable economies are, they can be characterized by specific ecosystems they are practiced, how they are practiced, and where their products go. Some examples of traditional livelihoods include but are not limited to the following:

Shifting cultivation or rotational farming	Foraging	Trapping or hunting and gathering
Pastoralism and herding	Agro-forestry	Fishing
High montane agriculture and fixed-field agriculture	Animal husbandry	Small-scale mining
Weaving	Bead-making	Blacksmithing
Basket-making	Etc.	

! Ask the participants of other examples of traditional livelihoods they know of.

SESSION III

ISSUES AND CHALLENGES TO SUSTAINABLE LOCAL ECONOMIES AND WELL-BEING

For this session, the participants will learn about the challenges indigenous peoples face in practicing their ecosystems-based economies.



Activity 2: Barter Game

DURATION

30 minutes

MATERIALS

Colored papers cut into circles, pentel pens, scissors



1. Prepare paper chips (that can be cut out from cartolina or colored paper) with names of things written in them. One item/chip. Examples of items can range from food (like a sack of red rice, one bundle of string beans, 10 cobs of corn, etc.), farm implements (hunting knife, spear, bow and arrow, etc.), clothing and body ornaments (traditional skirt, head gear, necklace, g-string, etc.) The idea here is to list very specific item for each chip.
2. Let each participant have at least 5 chips each.

3. Give at least 5-10 minutes to exchange their chips to items they think they need or want. Make sure everybody participates.
4. Let the participants answer the following questions after the activity:
 - Were you able to exchange all your chips to items you need? If yes, how? If now, why?
 - What were the difficulties you experienced while doing the activity?
 - What are your insights from the activity?
5. This can be done per group or discussed in the plenary.

In the activity, some would probably share that they had a difficult time exchanging items because we usually do it by giving value on the items we barter. For example, would exchanging a bundle of string beans with a g-string be reasonable? Or a sack of red rice with bow and arrow? Some might also share the difficulty in the “indivisibility of certain goods, the lack of the common measure of value, the problems in calculations, the problems in making future or late payments and problems in storing of wealth.”³

We can see in this activity that doing the barter system, which has and still a part of the traditional economic system of indigenous peoples, using the “modern” Western concept of market economy could be problematic. This is because the dominant capitalist market economy is nothing like the traditional sustainable economies. In fact, the dominant economic model remains to be the biggest challenge that indigenous peoples face in their attempt to protect their ecosystems and their economies base on this.

³ Barter system. (n.d.) <https://sites.google.com/site/payalkcommerce/barter>. Accessed 22 July 2014.

It would be good to show the main difference of how the dominant economy and the traditional sustainable economies differ from each other.



You can ask the participants to add more to the table below during the discussion.

	Dominant economy	Indigenous economies
Interest	Promotion of individual self-interest	It is interested in the community's well-being
Resource	Sustained capital accumulation	Sustainable resource use
Growth	Infinite growth	Resource is limited and should be regulated
Relationship with others	Competitiveness	Reciprocity
Benefits	Profit maximization	Co-benefits, mutual labor, sharing of resources
Time	Short-term profitability	Looks after the resources for the use of next generation
Consumption	Over exploitation of natural resources and hyper-consumption	Makes sure it takes only what it needs and does not waste resources (ayyew)

Ask the participant to share community or regional experiences on how the dominant market has impacted on their indigenous communities. Their answers to this question would be best used as example in the proceeding discussions. Some might say mining, expansion of commercial vegetable or biofuel farming has rendered indigenous peoples relocated or displaced and violated.



You can either choose to proceed directly to the Input and Discussion or do another activity (below) as an alternative. So instead of doing a lot of inputs, the activity below is an option.



Alternative Activity 3:

DURATION

25 minutes

MATERIALS

Kraft paper, pentel pens, masking tapes



1. Group the participants according to the regions or communities they come from.
2. Let them discuss the guide questions below and share their agreements in the plenary discussion.
3. Identify dominant/mainstream economic activities in your community or region.

4. How are these activities affecting your traditional economies?
5. What are you/or your indigenous community doing to resolve the issues?
6. They can answer the questions by doing a table such as this:

Dominant economic activity	Impacts on IP traditional sustainable economies	What are indigenous peoples doing to address the issue?
Large-scale mining	Destroyed sacred mountains	Dialogues with the mining company

INPUT 3:

The defining characteristic of the dominant economic system is the incessant pursuit of economic growth through the unhampered production and consumption of goods and services. To further remove obstacles to the global capitalist market economy, further liberalization, deregulation and privatization were prescribed to most countries. Below are brief descriptions of the challenges that the traditional sustainable economies is facing:

- **Double Jeopardy** - Because indigenous sustainable economies are ecosystems-based, and because the dominant economy relegates most developing countries as sources of raw materials, indigenous peoples lose their sources of livelihood and the bases of their identity.

- **Widens the gaps between genders** - The international and sexual division of labor, which relegates women into the reproductive realm or the care economy and to subsistence economies, made production more efficient.
- **Deliberate step undermining of these economies** - The dominant economy represented by the state, transnational corporations and other institutions like the World Bank, the International Monetary Fund, the OECD (Organization of Economic Cooperation and Development), and the World Trade Organization helped in pushing for neoliberal policies that undermine traditional economies. In fact, many indigenous peoples are being criminalized in some states for practicing their traditional livelihoods.⁴
- **Strong indigenous peoples' movement, weak implementation.** The United Nations, which we actively engaged with and which we are grateful to, because it finally adopted the UN Declaration on the Rights of Indigenous Peoples, is still generally weak, especially in terms of making its members comply with their obligations to international human rights law and environmental law.
- **Fragmentation and non-coordination between social movements, within NGOs, and even within government and intergovernmental bodies.** There is not much coordination and working together between peoples and social movements in the national and global arenas. As far as governments and inter-governmental organizations are concerned, bodies dealing with human rights and environmental issues are also not coordinating their efforts and programmes. The more powerful and better-funded agencies of governments are the ones promoting investment liberalization and extractivist programs

⁴ The Karen people of the Northern Thailand are being put to prison because of their practice of rotational farming which is seen by the government as illegal.

and projects. Those involved with human rights and environmental issues are weak and under-funded, to say the least.

Countless resistance struggles were fought and continue to be waged by our ancestors and us, present generations. Most of our fights are mainly against the systematic attempts of states and corporations to expropriate our lands for their development projects and investments and their efforts to extract natural resources. These include the struggles for our rights to our lands, territories and resources, campaigns around food sovereignty and against genetically-modified organisms and seeds, hydroelectric dams and mining, logging and monoculture plantations, as well as campaigns against militarism.

The challenges we face are even greater in these times because the last remaining frontiers where the most coveted natural resources are found, are in our territories. Even if we achieved some gains, such as the UNDRIP, which adds to our instruments for resistance and rebuilding, there are many attempts from states and corporations to disregard or coopt these gains. One classic example, which is has already been experienced by indigenous peoples in various parts of the world, is the way states and corporation distort the interpretation and implementation of the right to free, prior and informed consent.



You may cite the case studies of Ecuador and Bolivia here. See Annex 5 for the case story.

The gross power imbalance between us and the nation-states and corporations is one reality we have to deal with. A developed or emerging country, which wants to have access to resources found in our territories, will find this easy to do. Most of the governments in our countries already adopted laws that weakened their capacities to regulate the market, which liberalized investment laws to provide greater ownership and control to foreign corporation, and privatized state institutions providing social services.

There is no question that neoliberalism has facilitated the further encroachment of state and corporate interests into our territories. This is seen in the increase in investments in mining, agribusiness plantations, oil and gas extraction, logging, etc. in our communities. Liberalized laws trump indigenous peoples' rights laws where these exist. In countries where there are no indigenous peoples' rights laws, the chances of getting such legislations in place are becoming slimmer.



After the input, ask the participants how they feel about the session. After their sharing, end the session by sharing the quote below:

On balance, however, we cannot also afford to be pessimistic and become doomsday prophets. We have to recognize and use the gains we have achieved in more than 500 years of struggle against colonialism and neo-colonialism. The fact that many of us still continue to inhabit our traditional territories and ecosystems is because of our resistance struggles. The fact that we still maintain and practice some of our indigenous socio-political systems and cultures, as well as maintained several of our economic and livelihood systems, are matters worth celebrating. (Victoria Tauli-Corpuz 2010).

SESSION IV

BUILDING ON OUR GAINS

In the previous session, the participants learned about the challenges indigenous peoples experience in continuing their traditional sustainable economies. They also learned that despite these challenges, traditional economies continued to flourish as these were able to adapt to the challenges. So while there is recognition of the challenge, it would not be right to despair because it is not as if indigenous peoples take challenges sitting down.

For this session, the participants will be briefly walked through the gains that the indigenous movement has gained in its struggle against colonialism and neo-colonialism.



This session can be input heavy and you might need to be ready with ice breakers, just in case (see Resource CD for the Icebreakers). Or you can ask one of the participants to share ice breaker prior to the session.

INPUT 3

Recognizing and Strengthening the Role of Indigenous People and their Communities

26.3.a. Establishment of a process to empower indigenous people and their communities through measures that include:

- Adoption or strengthening of appropriate policies and/or legal instruments at the national level;
- Recognition that the lands of indigenous people and their communities should be protected from activities that are environmentally unsound or that the indigenous people concerned consider to be socially and culturally inappropriate;
- Recognition of their values, traditional knowledge and resource management practices with a view to promoting environmentally sound and sustainable development;
- Recognition that traditional and direct dependence on renewable resources and ecosystems, including sustainable harvesting, continues to be essential to the cultural, economic and physical well-being of indigenous people and their communities (Agenda 21, Chapter 26).

Consider the ratification and application of existing international conventions relevant to indigenous people and their communities (where not yet done) and provide support for the adoption by the General Assembly of a declaration on indigenous rights”;

Adopt or strengthen appropriate policies and/or legal instruments that will protect indigenous intellectual and cultural property and the right to preserve customary and administrative systems and practices.”

- Agenda 21, Paragraph 26.4 under the “Activities”

Indigenous peoples all over the world have been organizing from the community to the national and international levels to articulate how they view the skewed development that the states are pursuing. There was a time in history when development was equated only with economic power. Then governments realized that human development that would include health, education and security, among others, are vital indicators of development as well. Along these lines, the movement of indigenous peoples has slowly been recognized in different fora.

Some of the significant “gains” in the recognition of indigenous peoples’ traditional economies are the following:

The United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP). It was adopted in the September 13, 2007, fifteen years after the Agenda 21, and 25 years of indigenous peoples working with experts and states.

The UNDRIP is slowly becoming recognized as international customary law as several Supreme Court decisions of some states and decisions of UN Treaty Bodies and other intergovernmental bodies like the Inter-American Court of Human Rights, invoked this in rulings they made in favor of indigenous peoples.⁵

⁵ Bolivia also adopted the UNDRIP as their national law, 2008; Several decisions such as the Belize Supreme Court Decision which invoked UNDRIP in *Maya vs. Govt. of Belize*, Oct. 18, 2007; Inter-American Court on Human Rights Judgement: *Saramaka peoples vs. Surinam*, Feb. 2008; Constitutions of Bolivia and Ecuador contain some articles of the UNDRIP.

Several bodies and procedures within the UN addressing indigenous peoples’ rights and issues were also established within the first decade of the 21st century. These are the UN Permanent Forum on Indigenous Issues, the UN Special Rapporteur on the Rights of Indigenous Peoples and the Expert Mechanism on Indigenous Peoples’ Rights. The visibility and participation of indigenous peoples in sessions of the Convention on Biological Diversity (CBD) and the UN Framework Convention on Climate Change (UNFCCC) has significantly increased.

Slowly, indigenous peoples are learning to use UN Treaty Bodies and complaints mechanisms of other intergovernmental bodies to raise their grievances over oil palm plantations, mining, oil and gas companies and big infrastructure projects like mega-hydroelectric dams.

But despite these, the implementation of the UNDRIP and the ILO Convention No. 169, as well as all human rights instruments, is crucial if we want to ensure our traditional sustainable economies to persist. Likewise, we cannot give up in pressuring states to comply with their obligations to environmental legal conventions like those agreed in Rio in 1992—the CBD, the UNFCCC and the UN Convention on Desertification.



When discussing these UN bodies, refer to those which were already discussed in the previous sessions, such as the CBD and the UNFCCC.

Aside from the gains in the international level, there are also actual stories of how indigenous peoples move in the grassroots level to define the kind of development they want to pursue. Some of these stories are in the box below:

The Pancur Kasih Empowerment Movement

The Pancur Kasih Empowerment Movement, also known as Gerakan Pemberdayaan Pancur Kasih (GPPK), emerged from the struggles of the Dayak people who were experiencing social, economic and cultural discrimination and impoverishment. This started with reflections and discussions among Dayak youths in the 1970s. “They were motivated to eliminate the stigma of the Dayak as a dependent and backward society, such that they focused on critical education, economic empowerment and culture research and studies as its main working programs.”⁶

The first members of the Pancur Kasih movement recognized the need for the Dayak young people to go to school in order to help themselves and families; but faced much challenges in terms of geographical distance and cultural discrimination. This has further encouraged the early Pancur Kasih members to establish their own schools.

They established their first school in 1981, followed by a high school in 1984. The school was their first major accomplishment. After this, they also realized the need for revitalization of the Dayak values and culture, which were discriminated in both the educational and political systems.

At present, in addition to critical education, the Pancur Kasih movement is doing programs on cultural research and study, natural resources advocacy and litigation, community forest management and protection, community radio and television and participation on state politics. It has also established the Pancur Kasih Credit Union (PKCU) that has been instrumental in the fulfillment of the members’ social and ritual-spiritual needs.

The PKCU has also facilitated in the establishment and development of at least 63 credit unions in Kalimantan and other provinces in Indonesia and is now serving at least 400,000 members.

“Two decades of the credit union movement in Kalimantan have significantly changed the way the Dayak people view themselves, showing that independent development is possible. Through the credit unions, they experience the process of development that can empower and liberate them from the condition of hopelessness without damaging their culture and identity as indigenous peoples. A credit union that faithfully upholds the above principles and is based on a foundation inspired by Dayak philosophy fundamentally reflects the people’s unique social, economic and cultural development. By combining Dayak cultural and philosophical values with financial management systems, the GPPK model of credit union has become an economic and cultural medium for empowering and liberating Dayak and other marginalized communities within their context as well as universally as it can easily be adopted elsewhere.”⁷

⁶ Richardus Giring. 2012. *History of Credit Union Movement in West Kalimantan in Pancur Kasih Credit Union Movement*. Tebtebba Foundation: Baguio City, Philippines.

⁷ *Ibid.*

Knowledge, Art and Indigenous Women⁸

This is a synthesis of the challenges faced by Yanesha women and their experiences in recovering some of the identity of their people. At the present time, the Yanesha are losing an enormous legacy of knowledge and wisdom at an increasingly rapid rate.

There are Yanesha communities in Palcazu District, Oxapampa, Pasco, that are struggling to overcome adversities and to recover their identity and the memory of their people. They are organized as indigenous association committed to fighting for the restoration of their traditional practices.

In this advance against the tide, it is the women who have been the chief protagonists. Heiresses and custodians of their culture who, with every sapling planted, every cotton variety recovered, every piece of fabric dyed, cut, sewn, pieced together and decorated, have been reinventing and restoring their identity.



Sum up the module by reviewing the things the participants discussed from the first session. Emphasize the following:

- Sustainable local economies is still existing despite all obstacles because it has the capacity to adapt and is based on indigenous peoples values and ecosystems.
- Sustainable local economies are being deliberately undermined and even criminalized by the dominant market economy.
- Sustainable local economies is the way to real sustainable development. But this cannot happen unless stronger movement of indigenous peoples, in partnership with all other sectors, are strengthened and collaborated.



You can read more about this from:

<http://www.chirapaq.org.pe/nuestra-palabra/cuadernos-para-la-informacion/knowledge-art-and-indigenous-women>.

⁸ Chirapaq, Center for Indigenous Cultures of Peru. 2013. Knowledge, Art and Indigenous Women. Chirapaq, Av. Horacio Urteaga 534-203 Jesus Maria, Lima, 11 Peru. <http://www.chirapaq.org.pe/nuestra-palabra/cuadernos-para-la-informacion/knowledge-art-and-indigenous-women>. Accessed 13 September 2014.



End the module by sharing this quote from the book written by Victoria Tauli-Corpuz (2008):

"Self-determined development for indigenous peoples is not a grand paradigmatic, generic alternative to mainstream development. It is simply part of our assertion of our right of self-determination and to remain as diverse and distinct cultures and communities. It captures the essence of our struggles since colonization to define our own development within the framework of our inherent rights and in consonance with the relationship we have with nature. It is our attempt to protect whatever remains of our indigenous cultural, economic and political systems and values which we want to sustain."

"These values include equity, reciprocity, solidarity, harmony between us and nature, collectivity, and conservation of natural wealth for the seventh generation, among others. Our indigenous systems—or parts of these—and our traditional livelihoods still exist because we actively or passively resisted development, modernity and the violation of our human rights. We adapted to the changes, which came into our communities, and accommodated some aspects of modernity. But this does not mean that we have totally abandoned our systems, worldviews and values. Some of our perspectives and values resonate with the essence of the Human Rights-Based Approach (HRBA) to development and the Ecosystems Approach. Thus, we are partial to the use of these frameworks to promote self-determined development."



LIST OF USEFUL REFERENCES

1. Lasimbang, Jannie. (n.d.). *Indigenous Peoples and Local Economic Development*. <http://pro169.org/res/materials/en/development/IPs%20and%20Local%20Economic%20Development.pdf>. Accessed August 2014.
2. Tauli-Corpuz, Victoria. 2008. The Concept of Indigenous Peoples Self-Determined Development or Development with Identity and Culture: Challenges and Trajectories. http://portal.unesco.org/culture/en/files/37745/12197591975Concept_paper_Indigenous_Peoples_Development_with_Identity.pdf/Concept%2Bpaper%2BIndigenous%2BPeoples%2B%2BDevelopment%2Bwith%2BIdentity.pdf. Accessed 7 November 2014.
3. Tauli-Corpuz, Victoria. (n.d.). Persistence of Indigenous Peoples' Traditional Local Economies and Livelihoods: A key Achievement for Sustainable Development.

ANNEXES

Annex	
1. Stories of Bolivia and Ecuador	Annex 5 and Resource CD
2. Traditional Livelihoods and Indigenous Peoples	Resource CD

ANNEX 5: STORIES OF BOLIVIA AND ECUADOR

It is worthwhile looking into more depth how the Morales and Correa governments are reinforcing indigenous peoples' traditional economies and livelihoods within the framework of *buen vivir* and *sumak kawsay*. We are seeing some inconsistencies in relation to this. Some indigenous peoples of Bolivia are vigilant in making Morales abide with his pronouncements, in terms of respecting rights of indigenous peoples and rights of Mother Earth. The 65-day long march in late 2011 of the Yucaré, Moxeño and Chimán indigenous peoples, together with other Amazonian and Andean Indians, to stop Morales from building a highway cutting across their territory located in the TIPNIS (Territorio Indígena y Parque Nacional Isiboro Séure) showed this vigilance. Apparently no process to get their free, prior and informed consent has been done.

What is most ironic about this Cochabamba-Beni Highway Project is that it is actually part of IIRSA (Iniciativa para la Integración de la Infraestructura Regional Suramericana). This was one of the most reviled projects repeatedly denounced by Via Campesina and other movements in South America as a project which promotes neoliberalism. The second section of this project, which is a 306 kilometer highway cutting across TIPNIS, will be paid by a loan of around US\$45 million from the Brazilian National Economic and Social Development Bank (BNDES). This will help Brazil link with the Pacific Ocean, which will allow for cheaper and faster exportation of Brazilian products like soybeans to Asia (Hines 2011). This will also facilitate the marketing of coca leaves produced in cash crop monoculture farms in Chapare, the political base of Morales (Canessa 2012).

A similar situation exists in Ecuador. Correa came into power through the support of social movements. The coming into being of the Correa Constitution was hailed by the movements and environmentalists the world over, because this constitution recognizes the rights of nature, rights to water, guarantees food sovereignty and enshrines *sumak kawsay*. In addition, Correa established the Yasuni-ITT program, which will keep oil in the grounds of the Yasuni Park so that Ecuador will contribute in decreasing global greenhouse gas emissions. Unfortunately, amidst all these, the government also has allowed the entry of mining companies from Canada, like Ascendant Copper, which is being charged of physically attacking people who are against the mine. Other Canadian mining companies, called Ecuacorriente and Kinross, have also been involved in dividing indigenous peoples between themselves through payments of money.

In 2010, the Correa government has been criminalizing protests and branded some environmental organizations and indigenous peoples' organizations in Ecuador as terrorist organizations. Several leaders and activists who have opposed oil extraction, mining, deforestation, pollution of waterways, etc. have been charged of terrorism, assault, robbery. Now they are criticizing Correa for being a neo-extractivist (Webber, 2010, interview with Gloria Chicaiza, Acción Ecológica).

Source: Tauli-Coorpuz, Victoria. *Persistence of Indigenous Peoples' Traditional Local Economies and Livelihoods: A key Achievement for Sustainable Development*.



Closing Session

DURATION



Module 5 on Sustainable Local Economies and Well-Being sums up the whole training course on Indigenous Peoples' Sustainable, Self-Determined Development (IPSSDD).

You can end the course by calling on at least three participants to share their insights from the course. This activity will serve as a debriefing session. You can do in informally or do this through an activity.



Closing Activity: Post a Message

DURATION

25 minutes

MATERIALS

Kraft paper, pentel pens,
masking tapes



1. Explain that the objective of the activity is for the participants to suggest ways on how the training can be enhanced or how it can be done in the community, to share their insights and lessons learned from the course.
2. There will be four different colors of meta cards that correspond to different questions. These are:
 - a. What is your message to the facilitators/ secretariat/ training team?
 - b. What is your message to your fellow participants?
 - c. What is your most important lesson learned or insight from the training?

- d. What adjustments do you think you need to do when you carry out the training in your own community?
3. When the participants have answered the questions, let them paste their answers on the board.
4. Cluster the same meta cards and call for volunteers to share their answers.

You may choose to focus more on the question on what the participants are planning to do when they get back to their communities.

After the sharing, thank the participants and emphasize that their participation has made the course successful. And as in any other training, the true test of its success will be in the implementation of this in the communities.



*IPSSDD puts
indigenous peoples'
rights in the center of
development and
ensures protection and
management of
natural resources,
support for traditional
livelihoods, respect for
cultural diversity and
recognition of the vital
role of indigenous
women and youth.*



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