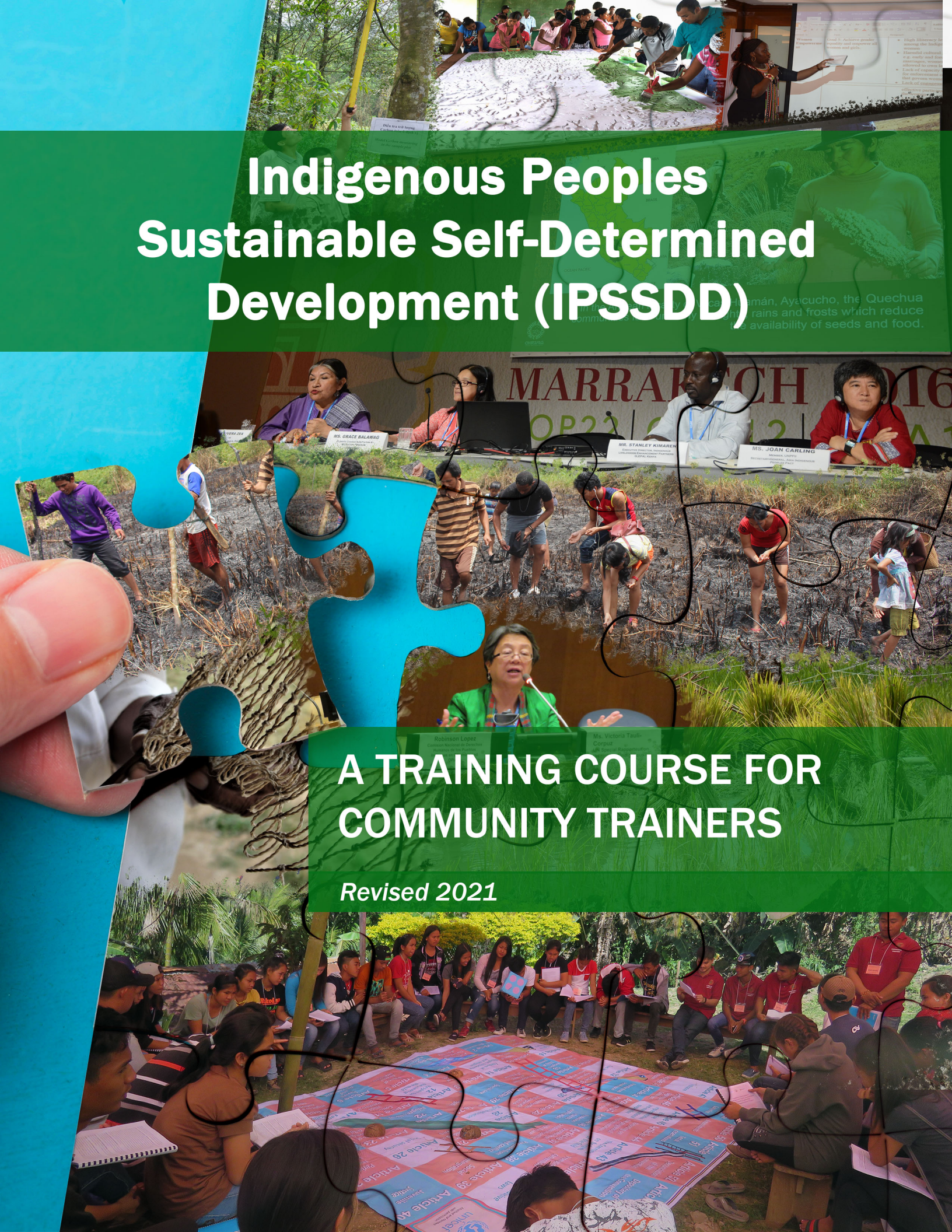




Indigenous Peoples Sustainable Self-Determined Development (IPSSDD)

A TRAINING COURSE FOR COMMUNITY TRAINERS

Revised 2021

**Indigenous Peoples Sustainable Self-Determined
Development (IPSSDD):
A Training Course for Community Trainers
(Revised 2021)**

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A Training Course for Community Trainers (Revised 2021)**

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Published by:

Tebtebba Foundation

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Indigenous Peoples Sustainable Self-Determined Development (IPSSDD): A Training Course for Community Trainers (Revised 2021)

Published by:



With support from:

**Brot
für die Welt**
Brot für die Welt –
Evangelischer
Entwicklungsdienst

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INTRODUCTION

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-reaching framework which can increase the possibilities of bringing about social justice, inter- and intra-generational equity, and sustainability. This framework is based on a balanced integration of socio-cultural, economic, and environmental objectives. Self-determination 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 respect their right to free, prior and informed consent.

This holistic framework integrates the human rights-based approach, the ecosystems approach, the knowledge-based approach—all of which respect the indigenous peoples' traditional knowledge and integrate appropriate and other relevant knowledge systems, in an intercultural approach. This framework puts indigenous peoples' rights in the center of development while ensuring the protection, sustainable use, and management of the environment; the support for sustainable, traditional livelihoods; and the respect for cultural diversity. This also gives importance to the vital role of indigenous women and youth in advancing intergenerational and intercultural sustainable development.

The integrated holistic approach is not a newly developed framework but is based on the indigenous peoples' perspective of the world. This training guide systematizes the said framework in this training course.

Based on our long years of work in human rights promotion, sustainable development, and support for the empowerment of indigenous peoples, we have come to the conclusion that the further elaboration and operationalization of this integrated holistic framework is crucial in ensuring the continuous survival of indigenous peoples as distinct peoples and cultures. In a world that is modernizing and globalizing at a very fast pace and where economic growth is the main preoccupation, there is a clamor for such a holistic framework for development and sustainability. This holistic approach will help indigenous peoples prevail, flourish over the current global multiple crises, and also contribute to solving these crises.

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

With the establishment of the ELATIA Indigenous Peoples' Training Institute in 2018, this training course underwent further review and revision with additional inputs coming from key individuals in the ELATIA Partnership. Key contents, messages, and methodologies are thus enriched.

After the series of pilot tests and a facilitators' training in 2019, the lessons that were learned enriched this framework. Given the affirmative results of the community trainings on the integrated holistic approach, this training course will further be used and improved 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, knowledge-based approach, ecosystems approach, sustainable economic sufficiency, intercultural, inter-generational and gender dimensions;
2. Relate the global multiple crises with 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 conducted or are already conducting trainings in their respective indigenous communities. This is composed of modules that would serve as the facilitator's guides when making lesson plans.

In the modules, the suggested flows of various 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, **Understanding Contemporary Global Change and the Multiple Crises of 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 United Nations bodies, most specifically the *UN Declaration on the Rights of Indigenous Peoples (UNDRIP)*. It outlines what human rights and indigenous peoples' rights signify. It contains practical applications of the rights of indigenous peoples in practicing self-determined development, as well.

The third module is about **Mainstreaming Indigenous Women and their Human Rights in IPSSDD**. It highlights the multifaceted and complex situation of indigenous women and their human rights as embodied in the *Convention on the Elimination of all forms of Discrimination against Women (CEDAW)* and in the UNDRIP. It also discusses the existing mechanisms and support systems for the empowerment of indigenous women and the elimination of gender-based violence. The possible approaches to ensure indigenous women and their human rights, which are mainstreamed in IPSSDD, are also focused in this module.

The fourth module, **Knowledge-Based Approach and Intercultural Approach**, introduces the various concepts on culture and indigenous peoples' traditional knowledge (TK) and its significance to IPSSDD as well as the challenges in practicing and protecting TK. It elaborates on the status and trends on the promotion and recognition of TK and on the intercultural approach to development.

The fifth module on **Indigenous Peoples' Territorial Management Systems Approach to IPSSDD** emphasizes the different approaches of indigenous peoples in managing their lands, territories, and resources including the status and trends in these territorial management systems. It also provides different options available and potential partnerships for indigenous communities to strengthen their territorial management systems and promote ecosystems approach in their own context.

The last module, which is the **Indigenous Peoples' Sustainable Local Economies and Well-Being**, discusses the indigenous peoples' concepts of well-being and elaborates on sustainable local economies and its corresponding relation to IPSSDD. Furthermore, it stresses the issues and challenges when achieving these sustainable local economies of indigenous peoples and the gains that indigenous peoples achieve when confronting the dominant economic systems.

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

Module 1 Understanding Contemporary Global Change and the Multiple Crises of Indigenous Peoples

- Session I: Understanding the Global Multiple Crises
- Session II: Film showing: (Fever, Part I)
- Session III: Indigenous Peoples as Political Actors

Module 2 The Human Rights-Based Approach (HRBA)

- Session I: Introduction to Human Rights
- Session II: Indigenous Peoples' Rights
- Session III: The Human Rights-Based Approach
- Session IV: Human Rights Tools and Mechanisms
- Session V: Practical Exercise

Module 3 Mainstreaming Indigenous Women and their Human Rights in IPSSDD

- Session I: Understanding the Situation of Indigenous Women
- Session II: Understanding the Human Rights of Indigenous Women
- Session III: Mechanisms to Promote the Rights of Indigenous Women
- Session IV: Mainstreaming Indigenous Women in Sustainable Development of IPs

Module 4 Knowledge-Based Approach and Intercultural Approach

- Session I: Culture, Cultural Diversity and Indigenous Peoples' Knowledge
- Session II: Scope and Value, Status and Trends, Recognition and Protection of Indigenous Peoples' Knowledge
- Session III: Challenges and Initiatives in Protecting Traditional Knowledge of Indigenous Peoples
- Session IV: Intercultural Approach

Module 5 Indigenous Peoples' Territorial Management Systems Approach to IPSSDD

- Session I: Indigenous Peoples' Territorial Management Systems
- Session II: Status and Challenges to the Territorial Management of Indigenous Peoples
- Session III: Partnerships to Support/Strengthen Territorial Management Systems of Indigenous Peoples
- Session IV: Mechanisms Supporting Territorial Management Systems of Indigenous Peoples

Module 6 Indigenous Peoples' Sustainable Local Economies and Well-Being

- Session I: Indigenous Peoples' Perspectives of Well-Being
- Session II: Indigenous Peoples' Sustainable Local Economies
- Session III: Issues and Challenges to Sustainable Local Economies and Well-being
- Session IV: Building on our Gains

Closing Session

The training course, comprising six modules, is divided into several sessions with different activities. The sessions are given a 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 craft papers, meta cards, and writing pens. Some also need resources like PowerPoint presentations (PPTs) and reading materials. All resources for the course are found in the annexes for easy referencing and retrieval.

In the modules, you will find the following icons:

Icons	Meaning
	Input, important statement or key messages to be provided by the trainer-facilitator.
	This is a note to the facilitator and not an input or activity.
	Input or example that needs to be shown to the participants either through Power Point presentation, flip chart, illustrations in Manila paper or a tangible document, among others.

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 is 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 are 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 is able to participate fully.

A training documenter would ensure that the proceedings are documented and that 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, 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, whiteboard and whiteboard markers, flip charts, and extra tables and seats for group dynamics. However, these specifications may not be necessary when a training is conducted in a community with alternative resources and methodologies.

While there is a separate module about mainstreaming indigenous women (Module 3), kindly ensure that in the discussions of all other modules, gender is mainstreamed.

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

A companion guide, *Essential Guide to Effective Facilitation of Training*, can provide additional ideas in facilitating the training from the preliminary stage to the closing session.

It is particularly emphasized that 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).

With this 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!

MODULE

1

Understanding Contemporary Global Change and the Multiple Crises of Indigenous Peoples

This module sets the foundation on how the participants perceive and understand the global and multiple crises and how they impact indigenous peoples (IPs). Also, this gives an overview of the development of human-nature relations that the world witnessed in history.

Module Duration: 4 hours and 45 minutes

Objectives of the Module:

At the end of the module, the participants should be able to:

1. Explain facets of the global multiple crises and their interrelations;
2. Identify the fundamental social and ecological challenges facing peoples and planet in the 21st century and relate these with the existing economic, socio-cultural, and political systems of indigenous peoples; and
3. Communicate the role and contributions of indigenous peoples as local-global actors with response to contemporary challenges in various social and political arenas.



It is important to prepare handouts that may be distributed to the participants before the training.

Session I: Understanding the Global Multiple Crises

This session allows the participants to identify the pressing issues in their communities, analyze and look at the interconnectedness of their issues to the rest of the world.

Session Duration: 2 hours

Materials: Flip charts, marker pens, and masking tapes



Prior to the training, ask the participants to bring with them data (community level or national data), videos, posters of their communities, or other references related to indigenous peoples, as these may be needed during the course of the training. If they choose to bring posters, the posters will have to show the physical/geographical maps indicating vital resources and geographical landmarks. These will be used during the whole duration of the training and will also be used as a base map for Modules 1, 2, and 3.

After the presentation of the objectives, proceed to Activity 1.



ACTIVITY 1

Greeting Each Other and Sharing What is in the News

Duration: 45 minutes

Objectives of the activity:

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

1. Be familiar with each other;
2. Identify the most pressing issues in their communities; and
3. Analyze and connect their community issues to other issues in their country or region.

Materials: marker pens, craft papers, flip charts, or meta cards and masking tapes

Instructions:

1. Group the participants based on their sitting arrangement but ensure that each group will not have members coming from the same community/village/district/ward/town. If they occupy seats around a table, that would be one group.

2. At their tables, each participant will greet one group mate, and will ask this question: “How are your communities? What are in the news lately? What is the most important issue or challenge being faced by indigenous peoples in your community?” In response, participants will each share a challenge that their communities are facing. Each participant writes down the challenge in a meta card using a word or several keywords to describe the challenge. Each person should have at least one meta card.
3. Each participant should share with their respective groups the stories behind the challenges/news they wrote in their meta cards.
4. Through mindmaps, the participants will then deepen their understanding and make connections between issues underlying the challenges they shared. To facilitate the discussion, ask the following:
 - Look at the challenges you wrote. Are they related to each other?
 - Is there anything common among the challenges? What are these commonalities?
 - Are there differences among the challenges? What are these differences?
 - How are they interconnected to each other?
5. Allow the groups to show the interrelation of the challenges they shared through a mindmap.
6. These maps are posted around the room to be viewed by all participants after the session.
7. After the activity, let a rapporteur from each group present their mindmaps. Give at least 5 minutes for each presentation.



Please see Annex 1 for the mindmap procedure and discuss it clearly with the participants prior to the activity.



During the presentation, list down the specific challenges that are mentioned by the rapporteurs (i.e., killing of human rights defenders, water problem, lack of policies about indigenous peoples, etc.) in separate meta cards and post these in a board in front. Do this for all the presentations.

After the presentations, show the list of challenges in the board. Let the participants aggregate the challenges according to themes. Ask the following:

1. Which of the list of challenges you see in front are the same or are related to each other? (Put same or related challenges together.)
2. Can you give a title or category on each of the grouped meta cards? (i.e., examples of categories may include political, environmental, economic, socio-cultural, emerging/contemporary problems, etc.)



After the presentation, show the aggregated list of challenges of indigenous peoples. Discuss the interrelations of environmental, socio-cultural, and political challenges. Ask for other examples of the challenges from the different regions/communities. It is important to note in the discussion the following:

1. Indigenous peoples are experiencing many environmental, socio-cultural, political, and economic crises. These crises are so interconnected that one cannot point to a single cause or effect. These crises are happening in many different indigenous villages, communities, and regions in the world. Hence, it is a global, multiple crises.
2. Indigenous peoples are more vulnerable to these crises because of their historical discrimination and other factors including socio-economic and political situations in many countries and in the world. It is important to note that the colonization of many indigenous territories has changed the history that contributed to these changes.
3. These crises are being exacerbated by emerging problems such as climate change, land-related violence, criminalization of indigenous and human rights defenders, among others.



Provide hand-outs that should illustrate some key facts and figures about the global crises—poverty, wealth distribution, biodiversity loss, water situation, land ownership, environmental degradation, and climate change. Note that the hand-outs may be revised and enhanced with data relevant to the region or country of the participants. The hand-outs can also be used as a starting point for presentation in case discussions are stuck.

Close the session by encouraging everyone to watch the “*Fever*” 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* (Part 1)

Session Duration: 45 minutes (30 minutes for the film viewing and 15 minutes for the open forum)

The “*Fever*” 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 Latin America. The first part shows that human activities cause climate change. It also shows that the indigenous peoples’ paradigm on development can slow down, if not 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 the good practices of indigenous peoples in adapting to climate change and its impacts.



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

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

Take note that the video presentation is just ONE example of the many global crises that indigenous peoples face. While it is true that climate change worsens all other crises, it is NOT their only or main problem.

Session III: Indigenous Peoples as Political Actors

This session emphasizes the roles of indigenous peoples as political actors in different political arenas.

Session Duration: 2 hours

Input: Indigenous Peoples as Political Actors

Material: Power Point Presentation on “Indigenous Peoples as Political Actors”



The discussion should be tied to the presentation of the groups in the previous session.



Due to the strong movement and assertion of indigenous peoples, the multiple crises that they have been experiencing have influenced developments at the international level. The United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) has emerged out of the different political experiences of indigenous peoples as other different international mechanisms followed it, responding to many of the problems of indigenous peoples, UN Permanent Forum on Indigenous Issues (UNPFII), Expert Mechanism on the Rights of Indigenous Peoples (EMRIP).

The spaces for indigenous peoples have opened up not only at the global level but also, in many cases, even at the regional and national arenas. It is important for indigenous peoples to understand and realize that they need to take over these spaces and be the agent of change that they want to see in their own communities.



It is important to stress in the following discussion that indigenous peoples can be *political* actors to change the way the current dominant system is working. There is a need to dispel the notion that “political” actors can only refer to politicians or those people who are elected in power. Stress that political actors can be anybody who is working towards a common good.

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

ACTIVITY 2

What are the Existing Community Political Arenas?

2

Duration: 20 minutes

Objectives of the activity: At the end of the activity, the participants should be able to:

1. Identify IP-led initiatives responding to various issues that indigenous peoples face;
2. Explain how men, women, and youth engage in these initiatives in the local and national arenas;
3. Discuss how IPs work collectively in the social, political, and economic arenas of the community; and
4. Examine the results of IP-led initiatives.



For this activity, refer to the mindmaps that they did in the first activity and to the posters that they did on community systems.

Instructions:

1. Group the participants according to the regions they come from and ask these questions for their discussion:
 - a. Based on the mindmap (of the issues that you presented), identify initiatives including organizations involved in addressing these issues.

- b. Based on your poster presentation from the previous activity, how do men, women, and youth engage in these systems in the local and national arenas?
 - c. How do you collectively work in the social, political, and economic arenas in your community?
 - d. What are the results of these movements, if any?
2. Each group will assign a rapporteur to share the highlights of their discussion in the plenary.



Sum up the plenary report and synthesize. Emphasize the following as examples of activities that indigenous peoples do 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

Refer also to the examples of activities of indigenous peoples indicated in the reports of the groups.



Indigenous Peoples as Political Actors

Who is a political actor?

A political actor is someone who claims the right to participation or does something to influence policy decision-making. This does not only refer to a politician or a government entity that was voted to power.

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.

Indigenous peoples as international actors

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

Indigenous peoples as social learners/actors

- a. What is important is for indigenous peoples to consciously see themselves as social learners/actors, alongside others in seeking solutions to the contemporary crises including social crises.
- b. 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.

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.”

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

Indigenous peoples and political advocacy

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

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

Political arenas in international relations are focused but not limited to the following:

- Human rights and peace
- Environment
- Economic, trade and investment, finance
- Sustainable development
- Land Rights
- Climate change
- Biodiversity
- Gender, youth and children
- Labor migrations
- Extractive industries
- Traditional Knowledge
- Climate Finance
- Others

There is a need to subject each arena to the analyses 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.” (Cariño, 2010)
- A majority of political arenas are geographically bound—local, national, and 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 develop up to the present. While many indigenous peoples have already divorced from the abovementioned systems, the fact that many are subsistence producers relying on nature as main resource for subsistence—allowed them to develop a tighter relationship with nature.



To wrap the module up, review the following key messages of the module.



Key Messages:

- The world is experiencing a lot of interrelated economic, political, socio-cultural, and environmental crises to which indigenous peoples are more vulnerable due to their historical and systemic discrimination.
- The multiple global crises are being exacerbated by challenges brought by climate change.
- Indigenous peoples play a critical role as political actors in addressing these multiple crises at the local, national, and global levels.

Annex 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 structure information and aid 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 the traditional note-taking or 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. It jogs your creativity and makes note-taking fun again.

But what can we use mindmaps for?

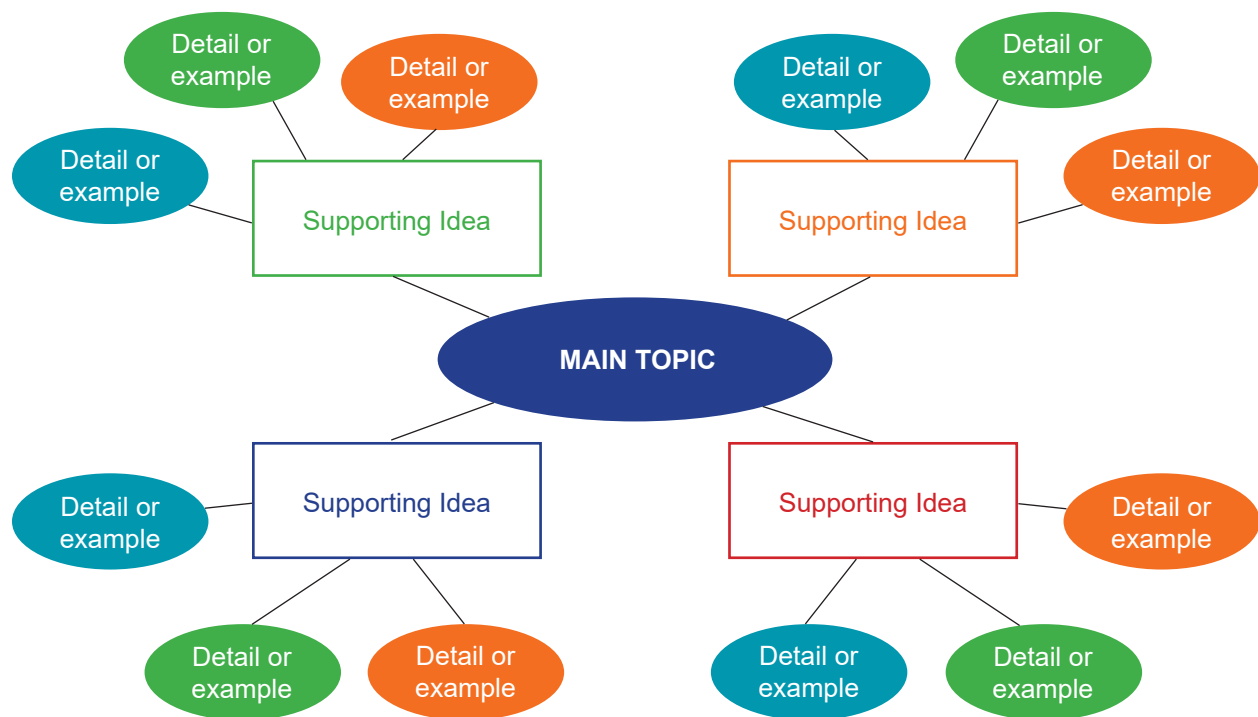
- Notetaking
- Brainstorming (individually or in groups)
- Problem solving
- Studying and memorization
- Planning
- Researching and consolidating information from multiple sources
- Presenting information
- Gaining insight on complex subjects
- Jogging your creativity

It is difficult to give 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.



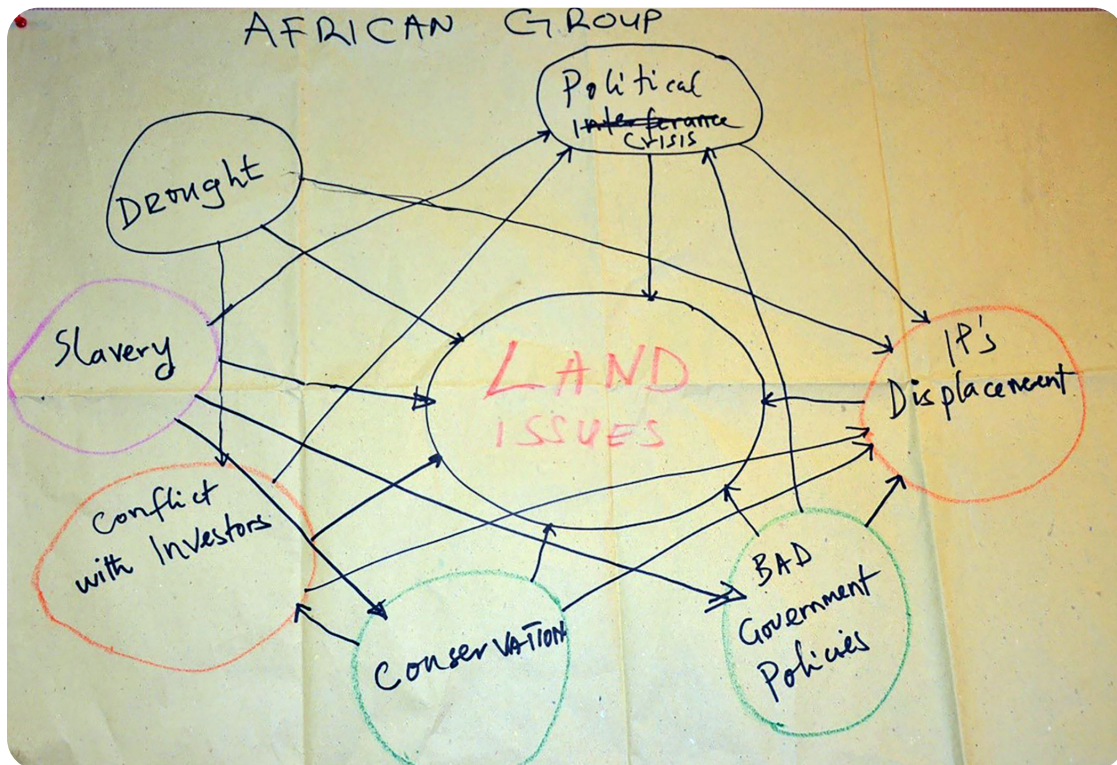
Source: <https://templatelab.com/mind-map/>

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 engage your brain.



Samples of mindmaps.



References:

Cariño, J. (2010). *An Education Resource Book on Indigenous Peoples and the Convention on Biological Diversity*. Baguio City: Tebtebba Foundation.

LiteMind. (2007). *What is Mindmapping and how to get started immediately?* Retrieved March 27, 2014, from: <http://litemind.com/what-is-mind-mapping/>.

MODULE

2

The Human Rights-Based Approach (HRBA)

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

Module Duration: 8 hours

Objectives of the Module:

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

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

Session I: Introduction to Human Rights

This session introduces the concepts of human rights, its historical development and characteristics.

Session Duration: 1 hour 30 minutes

Materials: Activity materials, e.g., short films, PowerPoint presentations, laptop, LCD projector



ACTIVITY 1

Charades & Pictionary: Acting and Drawing

Duration: 45 minutes

Objective of the Activity: At the end of the activity, the participants should be able to articulate the basic human rights.

Materials: Folded pieces of paper containing the basic human rights, box, flip chart to keep score, timer, permanent markers, a checklist of basic human rights in a flip chart or craft paper, 4 flip charts for drawing

Instructions:

1. Participants will be randomly subdivided into 4 groups.
2. Each group will come up with a group name and will identify who among the group will act out or draw the words or phrases selected and the ones who will guess the words or phrases.
3. The groups will take turns picking a piece of paper containing the word or phrase; they either act out or draw them in the flip charts; and the rest of the group will guess the word/phrase.
4. Each turn can take no longer than 1 minute (60 seconds). An official timer and score-keeper will be assigned.
5. The team with the highest number of points wins the game.



Processing the Activity:

- All words or phrases in the box that correspond to basic human rights, will be pasted on the Manila paper or flip chart paper that contains a list of all the basic human rights (see below).

- The facilitator will ask the participants which words were the easiest to guess, which ones were the hardest, and which ones they had never heard of before.
- The activity will be closed by linking it to the next 2 activities where the basic human rights concepts will be presented and discussed.



Key Learning Point(s):

The universally-agreed basic human rights are contained in the Universal Declaration of Human Rights (UDHR), the International Covenant on Civil and Political Rights (ICCPR), and the International Covenant on Economic, Social and Cultural Rights (ICESCR), otherwise known as the International Bill of Human Rights (IBHR).

 UDHR	ICCPR	ICESCR
Right to Equality	Equality before the law	Right to Equality
Freedom from Discrimination		
Right to Life, Liberty, Personal Security	Right to Life Right to liberty and security of the person	
Freedom from Slavery	Right to not be enslaved	
Freedom from Torture and Degrading Treatment	Freedom from Torture	
Right to Recognition as a Person before the Law	Right to recognition as a person before the law	
Right to Equality before the Law	Equality before the courts and tribunals	
Right to Remedy by Competent Tribunal		
Freedom from Arbitrary Arrest and Exile	Freedom from arbitrary or unlawful interference	
Right to Fair Public Hearing	Right to a fair trial	
Right to be Considered Innocent until Proven Guilty	No one can be guilty of an act which did not constitute a criminal offence	
Freedom from Interference with Privacy, Family, Home and Correspondence		
Right to Free Movement in and out of the Country	Freedom of movement and choice of residence for lawful residents	
Right to Asylum in other Countries from Persecution		
Right to a Nationality and the Freedom to Change It		

 UDHR	ICCPR	ICESCR
Right to Marriage and Family	Right to marry	Right to marry and have a family
Right to Own Property		
Freedom of Belief and Religion	Freedom of thought, conscience and religion	
Freedom of Opinion and Information	Right to hold opinions without interference	
Right of Peaceful Assembly and Association	Right of peaceful assembly Right to freedom of association with others	Right to form and join trade unions, right to strike
Right to Participate in Government and in Free Elections	Right to political participation	
Right to Social Security		Right to Social Security
Right to Desirable Work and to Join Trade Unions		Right to Work Right to Just Conditions of Work
Right to Rest and Leisure		
Right to Adequate Living Standard		Right to adequate living standard
Right to Education		Right to education Right to compulsory free primary education
Right to Participate in the Cultural Life of Community		Right to take part in cultural life
Right to a Social Order that Articulates this Document		
Community Duties Essential to Free and Full Development		
Freedom from State or Personal Interference in the above Rights		
	Right to Self-Determination	Right to Self-Determination
	Rights of detainees	
	Right to not be imprisoned merely on the ground of inability to fulfil a contractual obligation	
	Rights of aliens	
	Propaganda for war shall be prohibited by law	
	Children's rights	Children's rights
	Minority protection	
		Progressive realization
		Limitations on rights to promote general welfare
		No right to destroy rights
		Right to health

ACTIVITY 2

Film Showing: Human Rights in 2 minutes

2

Duration: 15 minutes

Objective of the Activity: At the end of the activity, the participants should be able to relate the history and rationale for developing the UDHR and the characteristics of human rights.

Materials: Short film, LCD projector, laptop, speakers

Instruction: Play the short video “Human Rights in 2 minutes”



Processing the Activity: Ask the participants what they thought about the film. You may also ask them the following:

- When and why was the UDHR developed?
- What are human rights?
- Are human rights the same as needs?
- What would happen if we did not have human rights?
- What were some of the rights identified in the film that you did not know before?
- What are the basic characteristics of human rights?
- What example was cited illustrating these characteristics? Can you think of your own example?
- Who does what? Who is responsible for making sure that human rights are observed?
- Is the UDHR enforceable?

The following characteristics should be identified:

- **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.
- **Inalienable** - This means that 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 violated by the state.

- **Inherent** - This means that human rights are not bought nor given by anyone. They belong to people simply because they are human.
- **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.

**Key Learning Point(s):**

- All human beings have rights that are universal, inalienable, inherent, indivisible and interdependent.



ACTIVITY 3

Film Showing: The Obligation to Respect, Protect, Fulfill

Duration: 30 minutes

Objective of the Activity: At the end of the activity, the participants should be able to comprehend the human rights obligations of the State.

Materials: Short film, LCD projector, laptop, speakers

Instruction: Play the short video “The Obligation to Respect, Protect, Fulfill”



Processing the Activity: Ask the participants what they thought about the film. You may also ask them the following:

- Who are duty-bearers?
- Who are legally accountable for human rights violations?
- Who do we refer to when we say “the State”?
- How do we differentiate negative and positive obligations? Can you give some examples of each?
- What is the obligation of the State when private individuals violate each other’s rights?
- What examples were given of the obligation to fulfill human rights? Can you think of other examples?
- Is there a clear demarcation between negative and positive obligations?

**Key Learning Point(s):**

- The State is known as the duty-bearer and has both positive and negative obligations.
- The State has the obligation to respect, protect, and fulfil human rights. As such, the State is legally liable for its failure to perform its human rights obligations.

Session II: Indigenous Peoples' Rights

This session introduces the concepts of indigenous peoples' rights and their relation to human rights.

Session Duration: 1 hour

Materials: Activity materials

ACTIVITY 4

Film showing: UNDRIP Animation



Duration: 15 minutes

Objective of the Activity: At the end of the activity, the participants should be able to articulate, use, and assert their rights in the UNDRIP.

Materials: Short film, LCD projector, laptop, speakers

Instruction: Play the short video “UNDRIP Animation”



Processing the Activity: Ask the participants what they thought about the film. You may also ask them the following:

- Who wrote the UNDRIP? Is this a unique process for the UN?
- Which countries adopted the UNDRIP? Which did not adopt? Do the countries which did not agree to the UNDRIP still maintain their objection?
- What rights are protected in the UNDRIP? How many Articles?
- How does the UNDRIP differ from the UDHR?
- What is free, prior and informed consent (FPIC)?
- How may the UNDRIP be used to assert indigenous rights? What do indigenous peoples need to do?



Key Learning Point(s):

- Indigenous peoples drafted and negotiated the UNDRIP, a document that contains their rights.
- Indigenous peoples must find out what the UNDRIP contains so that they can be effective advocates for their rights.

5

ACTIVITY 5

Creative Presentations on Indigenous Peoples' Rights

Duration: 45 minutes

Objective of the Activity: At the end of the activity, the participants should be able to articulate how the different human rights apply to indigenous peoples, taking into account their context, history, and values.

Materials: Manila paper or flip chart paper, pastel colors, permanent marker, colored paper, microphone, speaker

Instructions:

1. Divide the participants randomly into 4 groups.
2. Each group will select 3 pieces of paper containing different human rights and discuss how these rights apply in the context of indigenous peoples.
3. Each group will determine how to present the result of their discussion in a creative way – through a song, poem, rap, drawing, painting, dance or short video, newscast, radio play, etc.
4. Each group will be given 5 minutes to present the results of their work.



Processing the Activity:

- Ask the participants if there is anything they wish to add to the presentations.



Key Learning Point(s):

- Indigenous peoples' rights are individual and collective human rights that apply to indigenous peoples, taking into account their distinct context, histories, and values. These rights are not special rights, but are the same human rights that apply to everyone, but are distinct and differentiated to take into account indigenous peoples' context, history, and values.

Session III: The Human Rights-Based Approach

This session introduces the human rights-based approach (HRBA) to development and examines how to use the HRBA to ensure recognition and respect for indigenous peoples' concept of development.

Session Duration: 1 hour and 30 minutes

Materials: Activity materials, PowerPoint presentation

ACTIVITY 6

Film Showing: “Human Rights Approach” and “Rights-Based Approach to Development”

6

Duration: 60 minutes

Objective of the Activity: At the end of the activity, the participants should be able to present and discuss the Human Rights-Based Approach to Development

Materials: Short films, LCD projector, laptop, speakers

Instruction: Play the short videos “Human Rights Approach” and “Rights-Based Approach to Development”



Processing of the Activity: Ask the participants what they thought about the film. You may also ask them the following:

- What is the HRBA? What may it be used for?
- How was the HRBA developed within the UN system?
- What values are privileged under the needs-based system? Under a rights-based system?



Key Learning Point(s):

- The HRBA identifies the rights-holders and duty-bearers. It articulates steps necessary for rights-holders to claim their rights and build their capacity while it supports the duty-bearers' need to meet their obligations.



ACTIVITY 7

Indigenous Peoples' Concept of Development

Duration: 30 minutes

Objective of the Activity: At the end of the activity, the participants should be able to discuss mainstream and indigenous peoples' concepts of development.

Materials: Manila paper or flip chart paper, pastel colors, permanent marker, masking tape, colored paper

Instructions:

1. Divide the participants into 4 groups according to their community, country, or regional origin.
2. Each group shall select a facilitator who will manage the flow of the discussion and ensure that the workshop questions are discussed.
3. Each group shall discuss the following:
 - Identify and discuss one development project that is led or carried out by the government within your community?
 - What are the rights affected in the project and the way it is being carried out?
 - How do you think the project you have identified in the first question is appropriate or not for the people in your community? If not appropriate, what kind of development projects would you rather have or prefer? Why is that?
4. The groups shall illustrate the results of their discussion and post it on the wall adjacent to them for gallery viewing.

**Processing the Activity:**

- Ask the participants to view the outputs of the other groups and reflect on the differences in the concept of development. Ask them also to note the rights involved in the mainstream projects identified.

**Key Learning Point(s):**

- The HRBA may be used by indigenous peoples to advocate for the respect and recognition of their concept of development.

Session IV: Human Rights Tools and Mechanisms

The session introduces the various human rights tools and mechanisms at national, regional, and global levels and examines how the different human rights mechanisms have been used to address indigenous peoples' issues and concerns.

Session Duration: 1 hour and 30 minutes

Materials: Activity materials, LCD projector, laptop, PowerPoint presentation

ACTIVITY 8

What is a Human Rights Treaty Body?



Duration: 30 minutes

Objective of the Activity: At the end of the activity, the participants should be able to discuss the human rights mechanisms at the national, regional, and global levels.

Materials: Short film, LCD projector, laptop, speakers

Instruction: Play the short video "What is a Human Rights Treaty Body?"



Processing the Activity:

- Ask the participants what they thought about the film.
- Reaffirm that treaty bodies are mechanisms that are accessible to indigenous peoples.



Key Learning Point(s):

- Human rights treaty bodies can issue recommendations and decisions that may help indigenous peoples in advocating for the respect, protection, and fulfilment of their rights.

9

ACTIVITY 9

Human Rights Tools & Mechanisms

Duration: 60 minutes

Objective of the Activity: At the end of the activity, the participants should be able to examine how the various human rights mechanisms have been used to address indigenous peoples' issues.

Materials: LCD projector, laptop, printed cases in Annex 1 (distributed as homework the day before)

Instruction: Call participants to answer questions about the assigned cases.

**Processing the Activity:**

- What happened in this case? Who were the complainants? What rights were violated? How?
- What was the ruling in the case? What rights were upheld? Was the ruling just and correct? What is the significance of the case?
- What do you think was the effect of the judgment on the ground? On the behavior and policies of the government?

**Key Learning Point(s):**

- There are mechanisms in place accessible to indigenous peoples to ensure that human rights standards and instruments adopted at the national, regional, and global levels are implemented and violations are addressed.

Session V: Practical Exercise

This session provides an opportunity for the participants to practice the skills necessary to use human rights mechanisms.

Session Duration: 2 hours and 30 minutes

Materials: Activity materials

ACTIVITY 10

Role Play/Simulation



Duration: 2 hours and 15 minutes

Objective of the Activity: At the end of the activity, the participants should be able to use human rights mechanisms.

Materials: Colored paper, permanent markers, pastel color, craft paper

Instructions (More detail in Annex 2):

1. The participants will be randomly divided into 3 groups. The first group will be the judges of the Pangaea Court of Human Rights, the second group will be composed of Wardan indigenous peoples and support organizations from Jakanda who have filed a case with the Court against the State of Jakanda, and the third group will be representatives of the government of Jakanda. Written instructions for the simulation will be distributed to the groups.
2. The first group will assign a judge who will lead the hearing and be in charge of the decision on the case. The group will open and manage the flow of the hearing. The judges will listen first to witnesses from the indigenous peoples who filed the case and to organizations who are supporting the indigenous peoples. The judges will then listen to representatives of the government of Jakanda who are accused of violating the rights of the indigenous peoples. The judges may ask clarificatory questions from representatives of both the indigenous peoples and government representatives. Finally, they will close the hearing with some preliminary observations and rulings on the case.
3. The second group is composed of representatives from indigenous peoples and support organizations. They will assign the role of main complainant and witnesses to their members, who will speak on how their rights were violated by the government of Jakanda when an economic zone called New Jack City was

built in their indigenous territory. The main complainant and witnesses may be indigenous political leaders, landowners, women, youth, spiritual leaders, etc. The group can also have representatives from support organizations (human rights groups, environmental organizations, religious groups, etc.) who may be assigned as witnesses.

4. The third group is composed of representatives from the government of Jakanda. They will assign a lead advocate for the government of Jakanda. The group may also assign members to play the roles of officials from the various government ministries (indigenous peoples, education, health, women, justice, environment, etc.). They may play the role of witnesses who will present the government position on the case and who will rebut the presentations of the indigenous complainants and witnesses.
5. The group will have 45 minutes to prepare their statements, presentations, and strategy; 60 minutes for the simulation; and 30 minutes for the debrief.



Processing the Activity:

- Ask the participants what they think are the highlights of the simulation activity. The following questions may also be asked:
 - » What was the argument of the Wardan indigenous peoples? Do you think it was a strong argument?
 - » What was the argument of the Jakanda government? Do you think this is supported by the International Bill of Human Rights and the UNDRIP?
 - » Who do you think won the case? Who made the most compelling argument?



Key Learning Point(s):

- There are mechanisms in place accessible to indigenous peoples, to ensure that human rights standards and instruments adopted at the national, regional, and global levels are implemented and violations are addressed.

Wrapping-Up the Module



Sum up the session by reviewing the topics covered in the module. Highlight the key messages of the module found below.



Key Messages:

1. All human beings have rights that are universal, inalienable, inherent, indivisible, and interdependent.
2. States have an obligation to respect, protect, and fulfil these human rights.
3. Indigenous peoples' rights are individual and collective human rights that apply to indigenous peoples, taking into account their distinct context, histories and, values.
4. The HRBA identifies the rights-holders and duty-bearers. It articulates steps necessary for rights-holders to claim their rights and build capacity and supports the duty-bearers' need to meet their obligations.
5. There are mechanisms in place, accessible to indigenous peoples, to ensure that human rights standards and instruments adopted at the national, regional, and global levels are implemented and violations are addressed.

Annex 1: Cases *(see separate files)*

1. Case of the Mayagna (Sumo) Awas Tingni Community v. Nicaragua
2. 276 / 2003 – Centre for Minority Rights Development (Kenya) and Minority Rights Group International on behalf of Endorois Welfare Council v Kenya
3. Ángela Poma Poma v. Peru
4. Case of the Saramaka People v. Suriname
5. Tiina Sanila-Aikio v. Finland

Annex 2: Activity 10 Simulation Instructions

The Scenario:

A Community in Search of Dignity

Paradise Village is part of the indigenous territory of the Wardan indigenous peoples in the country of Jakanda. It is a remote community located in a mountainous area, a 4-hour hike away from the nearest town or a 1.5-hour ride by motorcycle along a treacherous dirt road.

There are no government schools in Paradise Village, so the community has to rely on an indigenous school established by a non-government organization called FIMIS, Inc. The FIMIS school provides primary education for free, indigenous cultural education, as well as adult literacy classes for older Wardan indigenous persons who have not managed to finish school. The government permit of the FIMIS school is still being processed.

Likewise, there is no health center in Paradise Village, so the community continues to rely on the traditional medical knowledge of their healers, as well as on the help of traditional birth attendants. Because home births are frowned upon and penalized by the local government, most of the Wardan community members do not have government-issued birth certificates or any other government identification cards.

The Wardan have an application for the demarcation and titling of their indigenous territory, which is pending with the Ministry on Indigenous Peoples. However, they have been informed that their application has been subjected to a government process to harmonize land claims because a large portion of the area being claimed as indigenous territory overlaps with a military reservation called Camp Delaney. The Wardan have conveyed to the Ministry on Indigenous Peoples their problems with accessing certain areas of their ancestral domains for planting, alleging that the military personnel based in Camp Delaney have been uprooting the plants.

Recently, there have been proposals from the government for the creation of a special economic zone called the New Jack City, an expansion of another nearby military camp. Neighboring indigenous peoples have reportedly given their consent to the creation of New Jack City. However, the Wardan indigenous peoples of Paradise Village have not given their approval. The construction of New Jack City structures started without the consent of the Wardan indigenous people. Part of their forest has been bulldozed and fenced, including a sacred site where they perform rituals to ensure productivity of their lands. The community has lost access to their medicinal plants, their traditional food, and the plants they use for weaving their baskets and clothing fabric. The government alleges that there is no need to obtain the consent of the Wardan because the majority of indigenous communities have already consented. Besides, they have constructed a government school and health center in Paradise Village, and have assigned military and police personnel to teach the community and provide health services.

The Wardan indigenous peoples and organizations that support them filed a case before the local courts but it was dismissed. An appeal to the national court was also dismissed. They have now filed a case before the Pangaea Court of Human Rights, a Regional Human Rights Mechanism. A hearing has been called, and they now have to prepare for the hearing.

Instructions for Group 3 (Representatives of the Jakanda Government)/Duty Bearers

- Your group is composed of representatives of the government of Jakanda. You will assign a lead advocate for the government of Jakanda, and other members who will play the roles of officials from the different government ministries (indigenous peoples, education, health, women, justice, environment, etc.). Your group will be witnesses who will present the government position on the case and who will rebut the presentations of the indigenous complainants and witnesses.
- Keeping in mind the scenario presented above, your group has to discuss the rights and interests of the community, the proponent, and the government. You will prepare a strategy for the hearing.
- In preparing your strategy for the meeting, consider the following:
 - » Identify the specific rights of the different stakeholders.
 - » Briefly discuss whether or not the proposed New Jack City would be consistent with the Jakanda Development Plan, local development plans, and relevant national laws.
 - » How did you make sure that New Jack City has a social license to operate (social acceptability), especially as far as the Wardan indigenous people are concerned?
 - » Strategize and plan on how you will defend your actions at the hearing.

Instructions for Group 1 (Judges of the Pangaea Court of Human Rights)/Rights Holder

- Your group is composed of Judges of the Pangaea Court of Human Rights, a Regional Human Rights Mechanism. You will assign a judge who will lead the hearing and be in charge of the decision on the case. The other members of the group will be the other judges who will support the work of the lead judge.
- Your group will open and manage the flow of the hearing. The judges will first listen to witnesses from the indigenous peoples who filed the case and to organizations who are supporting the indigenous peoples. The judges will then listen to the representatives from the government of Jakanda who are accused of violating the rights of the indigenous peoples. The judges may ask clarificatory questions from representatives of both the indigenous peoples and the government. Finally, they will close the hearing with some preliminary observations and rulings on the case.

Instructions for Group 2 (Wardan indigenous people and support organizations)

- Your group is composed of representatives of indigenous peoples and support organizations. You will assign the role of main complainant and witnesses to group members, who will speak on how your rights were violated by the government of Jakanda when an economic zone, called New Jack City, was built in your indigenous territory. The main complainant and witnesses may be indigenous political leaders, landowners, women, youth, spiritual leaders, etc. The group can also have representatives of support organizations (human

rights groups, environmental organizations, religious groups, etc.) who may be assigned as witnesses.

- Keeping in mind the scenario presented above, your group has to discuss the rights and interests of the community and prepare a strategy for the hearing at the Pangaea Court of Human Rights.
- In preparing your strategy for the meeting, consider the following:
 - » Identify your specific rights as rights holders / indigenous peoples.
 - » Briefly discuss your vision for the development of your people: what would make your community a good place to live and raise your children in?
 - » Is the development promised by New Jack City in line with the vision of the Wardan?
 - » Will your people consent to the operation of New Jack City in their territory? If so, under what conditions?
 - » What would your people require from New Jack City in order to consent to the project?
 - » Who are the main complainant(s) and witnesses? What will they say?
 - » Are there any support organizations that Wardan would like to be present at the hearing? What would be their role/s?
 - » Among the duty bearers who will be at the hearing, who are the potential allies and likely adversaries of the Wardan?

MODULE

3

Mainstreaming Indigenous Women and their Human Rights in IPSSDD

Affirming that, as Indigenous Peoples, like all Peoples under international law, our inherent right to self-determination guarantees our ability to freely determine our political status and pursue our economic, social and cultural development. This includes our collective rights to land and territory, natural resources, biodiversity and intellectual property.

- Declaration of the International Indigenous Women's Forum (Beijing+5)
Adopted on the Occasion of the Special Session of the General Assembly
at the United Nations on Beijing+5, June 9, 2000 in New York.

Module Duration: 6 hours and 30 minutes

Introduction

Indigenous women and girls play significant roles in their communities in various capacities using their traditional knowledge, practices, and skills while continually innovating to create new or better results not only for them and their families but also for the next generations. These and their well-being, therefore, cannot be overlooked in the pursuit of community empowerment.

However, indigenous women and girls are disproportionately affected by the multiple crises that their communities face. Being women, being indigenous, and being young (for girls) are the identity layers that make them vulnerable to discrimination and violation of their basic human rights. Being among the poor in their communities, they also experience discrimination where their participation in decision-making is limited to none.

With all the multifaceted contexts of indigenous women and girls around the world, not all is lost or hopeless. There have been long strides and milestones gained for the

advancement of the status of indigenous women from the local to the international level. The indigenous women themselves are at the forefront, paving new paths and forging new opportunities for themselves and for the next generation of women. These gains and opportunities, initiatives underway and plans of action for their sustainable development require concerted support from indigenous communities, the governments, UN agencies, and private entities to make change a reality and sustained for all indigenous women and girls.

Objective of the Module: At the end of the module, the participants:

1. Have a deeper realization of the complex situation of indigenous women and girls, its causes, and consequences on them;
2. Have a better comprehension of the human rights of indigenous women and girls embodied in CEDAW and in the UNDRIP;
3. Have increased knowledge on the mechanisms and support systems available and to use and access these for the empowerment of indigenous women and girls and for the elimination of gender-based violence; and
4. Are more sensitive and proactive in ensuring the meaningful and effective participation of indigenous women and girls and in mainstreaming their human rights, their roles, and contributions to all aspects of community strengthening and sustainable development.



Sessions can be interchanged depending on the needs of the participants. Give more emphasis on what is essential to the participants; hence, you can skip a Session if it is not needed. The activities are options that can be used and modified to suit the capacities of the participants.

Session I: Understanding the Situation of Indigenous Women

Module I delves on the more general crises that indigenous peoples are facing in their communities. This session provides a glimpse of the situation of indigenous women and girls around the world.

Session Duration: 1 hour and 30 minutes

Materials: PowerPoint presentation regarding some facts on indigenous women, activity materials



To introduce the session, share the following facts and figures.



Some Facts and Figures on Indigenous Women

- Indigenous peoples account for 5 percent of the world's population, while representing 15 percent of those living in poverty. As many as 33 percent of all people living in extreme rural poverty globally are (from) indigenous (communities) peoples.¹
- There are about 185 million indigenous women in the world.²
- Indigenous peoples' life expectancy is up to 20 years lower than their non-indigenous counterparts.³
- Indigenous women and girls encounter violence both within and outside of their home/community environments.⁴
- Nearly 20 percent of Maori women are reported as being assaulted or threatened by an intimate partner, three times more than the national average.⁵
- Assault is a significant cause of death for Australian indigenous women—nine to 23 times greater than the equivalent age-specific rates for non-Indigenous females.⁶
- In indigenous communities where mining activity exists, women and girls are more at risk of violence and health related problems. In Ecuador's oil fields, cancer constitutes 32 percent of the deaths, three times more than the national average (12 percent), affecting mainly women.⁷
- Many indigenous women do not have identification documents and this affects their chances of accessing (being beneficiaries of) basic public services, including credit and acquisition of assets.⁸
- Women have reportedly been subjected to harassment, extortion and rape by State officials at border crossings. For example, Miskito women, whose territories

straddle Nicaragua and Honduras, cross national borders every day to work their lands or to gather medicinal plants, are routinely exposed to sexual violence.⁹

- Indigenous women have reportedly been subjected to sexual violence by men from other indigenous groups. In the Great Lakes Region of Africa, one Batwa woman reported that Bantu men violated Pygmy women from the Congo, claiming that they did it to treat medical complaints.¹⁰
- In a number of Asian countries, including Cambodia, India, Nepal and Thailand, indigenous women are trafficked from their communities into domestic servitude or forced prostitution.¹¹
- Indigenous peoples, particularly indigenous women, will be among the most affected by climate change although they currently have a low participation at negotiating tables on climate change.¹²
- There are high levels of gender-based violence—killings (femicide), sexual attacks, and disappearances of indigenous women and girls in both developed and developing countries.¹³



While there are data relevant to indigenous women in broad strokes, it must be emphasized that there is a dearth of disaggregated data on indigenous women and girls in many aspects. Often, reports are silent on indigenous identities which factors into the real situation of indigenous women and girls. Indigenous women's movements have consistently been calling for governments and other agencies to come up with disaggregated data in their national demographic statistics and all other reports.

In the same light, indigenous women's organizations and support groups are building capacities to undertake research and documentation to come up with real-time and community and women-specific data.

You can show more data from the following resources to demonstrate relevant data to the participants:

- Asia Pacific Forum on Women, Law, and Development (APWLD). 2008. Defending the Rights of Indigenous Women in Asia Pacific: Towards an Inclusive and Violence-free Future.
- ILO, UN Women, UNICEF, UNFPA, OSRSG/VAC. 2013. Breaking the Silence on Violence against Indigenous Girls, Adolescents, and Young Women: A call to action based on an overview of existing evidence from Africa, Asia Pacific, and Latin America.
- Penan Support Group, FORUM-ASIA and AIWN. 2010. A Wider Context of Sexual Exploitation of Penan Women and Girls in Middle and Ulu Baram, Sarawak, Malaysia: An Independent Fact-Finding Mission Report by the Penan Support Group, FORUM-ASIA and AIWN.

1

ACTIVITY 1

Problem Tree Analysis of the Situation of Indigenous Women**Duration:** 45 Minutes**Objectives of the Activity:** At the end of the activity, the participants should be able to:

1. Articulate the multiple issues and problems that indigenous women face in their communities;
2. Identify the causes of these issues and problems; and
3. Recognize the impacts of these issues and problems on the women.

Materials: craft papers, pens, color pens**Instructions:**

1. Divide the participants into four groups: men not younger than 35 years old, men not older than 35 years old, women not younger than 35 years old, and women not older than 35 years old. (When participants belong to different villages or communities, group them according to their village/community of origin.)
2. Provide each group with the materials.
3. For 20 minutes, each group will discuss the pressing situation of indigenous women in their communities. Below are guide questions for the group discussion:
 - a. *What are the issues and problems indigenous women face in your communities?*
 - b. *What are the causes of these issues and problems?*
 - c. *How do these issues and problems affect women?*

For the next 15 minutes, each group will process their discussions using the problem tree illustrated at the right.

4. Each group will post their poster on the wall. Each will also identify a rapporteur to share the result of their discussion during the plenary.
5. In the plenary, provide each group



rapporteur 8 minutes to present the content of their posters.

6. While rapporteurs are sharing, take note of the following for the synthesis:
 - a. Common and unique or peculiar problems or issues
 - b. Common and unique or peculiar causes of the problems
 - c. Common and unique or peculiar consequences
7. Before the synthesis, determine if there are problems or issues, their causes, and consequences on the women which are not brought out during the discussion. This can be sticky but maybe try to discuss who the probable perpetrators are so that these are also considered when they talk about the ways forward or the actions responding to IW and girls' rights violations.

You can have another activity found in Annex 1. It might be important to give a debriefing in case there are participants who get emotional during the process.



Below are general key messages that must be further enriched with the specific contents derived from the groups' posters and/or presentations.



Key Messages:

Indigenous women in our communities confront varied and interconnected problems, concerns, and issues. These include poverty, discrimination including gender-based discrimination, socio-cultural injustices that come in different faces, sexual abuse, violation of their individual and collective rights such as their right to their lands, territories, and resources, cultural rights, and so forth.

- The historical discrimination of indigenous peoples, patriarchy, non-recognition of their identity and their rights as indigenous peoples and the development policies and programs among others, are factors to the problems indigenous women and their communities experience. One or two are either reinforcing each other or reinforcing other factors.
- Deepening poverty and hunger, continuing illiteracy, increased vulnerability and exposure to abuse, increased incidence of illness and diseases including mental health and behavioral issues, loss of self-esteem, family dysfunction, increased vulnerability to sexual abuse, drugs and alcohol, trafficking and prostitution are among the consequences brought about by these problems to indigenous women.

Session II: Understanding the Human Rights of Indigenous Women

This session highlights the fundamental principles of CEDAW and the human rights of indigenous women in the CEDAW and in the UNDRIP. National and local expressions of the CEDAW and the UNDRIP provisions as enabling acts will also be discussed.

Session Duration: 2 hours

Materials: PowerPoint presentation on the human rights of indigenous women



Brief Background of CEDAW

- Known as the Women's Convention or the international bill of women's rights, the UN General Assembly adopted the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) on 18 December 1979.
- It became an international treaty on 3 September 1981 when the 20th country had ratified it. It is one of the broadly endorsed human rights treaties. To date, only Palau and the United States of America did not ratify the convention.¹⁴
- It has 30 articles:
 - » Articles 1-5: General framework of the Convention
 - » Article 6-16: Specific substantive issues
 - » Articles 17-23: Committee and Procedures
 - » Articles 24-30: Administration and interpretation



Provide a printed summary of the CEDAW including the three fundamental principles of CEDAW to each participant. A summary of CEDAW and women-specific provisions in UNDRIP are in Annex 2. If CEDAW text is available in the local language, it is advisable that this version should be provided to the participants.

ACTIVITY 2

Film Viewing on the Three Fundamentals of CEDAW

2

Duration: 30 minutes**Objective of the Activity:** At the end of the activity, the participants have better comprehension of the three fundamental principles of CEDAW.**Materials:** Videos, laptop, projector (in the absence of power, writing materials)**Instructions:**

1. Show the videos provided with this course, or in the absence of it, the videos can be accessed through the following links:
 - For the Principle of State Obligation, show video at <https://www.youtube.com/watch?v=umETapJ4b8o>
 - For the Principle of Non-discrimination, show video at <https://www.youtube.com/watch?v=OBdDB5PKrmk>
 - For the Principle of Substantive Equality, show video at <https://www.youtube.com/watch?v=rI8INB-XMlk>
2. In the absence of means to show the film, write the principles on broad sheets of craft papers and post them on the wall.
3. For 15 minutes after the film showing, elaborate the 3 principles before proceeding to Activity 3. In the absence of power to utilize the videos, proceed to the discussion of the fundamental principles of CEDAW.

**Fundamental Principles of CEDAW¹⁵**

- **(Principle of) State Obligation**
 - » The State party is voluntarily accepting a range of legally binding obligations to eliminate discrimination against women and bring about equality between women and men.
 - » The State Party has two obligations: a) an obligation of means through the law, or the formal guarantee of the provision of rights and b) an obligation of results, or ensuring the practical realisation of rights.
 - » The State Party will abide by norms and standards collectively agreed upon by the State parties. It is also offering itself to a scrutiny by an international

expert committee on the basis of these norms and standards. It is required that the State party will make a periodic report every four years on the progress made in implementing the treaty. It is also accountable to the national and international level on how it is performing its responsibilities to the women.

- **(Principle of) Substantive Equality**

- » It does not mean that women should be treated exactly like men nor be treated according to male standards. Men and women may need to be treated differently.
- » The difference of women from men are taken into account, acknowledged and responded to by State measures toward achieving equality. Real equality of men and women goes beyond formal equality (de jure) but in fact (de facto) as in law.
- » There are two central approaches¹⁶ to achieve real equality:
 - a. *Equality of opportunity in terms and access to the resources of a country, to be secured by a framework of laws and policies, and supported by institutions and mechanisms for their operation.*
 - b. *Equality of results upon access and opportunity, toward achieving real change for women. State parties to CEDAW have a responsibility to ensure the practical realisation of rights, and are thus obliged to show results.*

- **(Principle of) Non-discrimination**

- Discrimination is not natural but is socially constructed which means that there is a need for concerted actions against inequality and the systems or institutions that perpetuate it.
- It should be recognized that women continue to suffer from the effect of past or historic discrimination. There are laws or policies that have the effect of discrimination even if they are intended to combat discrimination.
- CEDAW rests on core principles which¹⁷:
 - a. *demand that power relations between women and men at all levels, from family, to community, market, and state;*
 - b. *discard the distinction between the private and the public spheres, by recognising violations of women in the private sphere as violations of women's human rights; and*
 - c. *recognise the negative impact of social, customary, and cultural practices which are based on the perceived inferiority or superiority of either sex or on stereotyped roles for women and men.*



ACTIVITY 3

Film Viewing on the Human Rights of Indigenous Women in CEDAW and in the UNDRIP

Duration: 10 minutes

Objective of the Activity: At the end of the activity, the participants have better understanding of the human rights of indigenous women articulated in the CEDAW and the UNDRIP.

Materials: Videos, laptop, projector (in the absence of power, writing materials)

Instructions:

1. After the film viewing, ask some of the following questions:
 - a. *What are the international human rights instruments that define how indigenous women should be treated?*
 - b. *Do indigenous women have equal rights with indigenous men?*
 - c. *What are the rights of indigenous women mentioned in the film?*
 - d. *What are the provisions that guarantee the right of women to share their culture to their children?*
 - e. *How is the right of indigenous women practiced in your community when entering into a contract?*
 - f. *Do indigenous women in your community use their traditional medicines without restrictions?*
2. Input follows to elaborate more on the human rights of indigenous women in the CEDAW and in the UNDRIP, for 20 minutes.
3. In the absence of electricity, consider writing the summary of the human rights of women in the CEDAW and in the UNDRIP on broadsheets of Manila/craft papers to be posted in front to aid in the discussion, or even the use of blackboard and chalk including chalk talk.



Human Rights of Indigenous Women

Indigenous women are entitled to human rights provided in all international human rights instruments and as elaborated in the CEDAW. They are entitled to both individual and collective rights. As indigenous peoples, indigenous women have inherent collective rights to land and territory, culture, natural resources, biodiversity, and intellectual property.

- **Convention on the Elimination of All Forms of Discrimination against Women (CEDAW)**

- **UNDRIP**

All rights in the UNDRIP are to be enjoyed both by indigenous men and indigenous women. However, there are provisions specifically elaborating these for indigenous women.

- **National and local expressions of CEDAW**



Before delivering this module, determine the national laws and policies as well as local legislations enacted that enable the application of CEDAW after it has been ratified by your country. In the Philippines for example, there are laws that are passed to realize the human rights of women such as the *105-Day Expanded Maternity Leave Law of 2019*, *Prohibition on Discrimination Against Women*, *Anti-Violence Against Women and Their Children Act of 2004*, *Anti-Sexual Harassment Act of 1995*, and *Magna Carta of Women* among others. Specifically, review the implications of these laws or policies and how these are implemented in relation to indigenous women.

Briefly discuss the salient provisions of the national laws and policies or local legislations that promote the rights of women especially indigenous women, if there are, in your country and in your community. It would also be good to secure copies of these and distribute them to the participants.



Key Messages:

- Indigenous women are entitled to both individual and collective rights.
- CEDAW is a binding treaty that aims to prevent and eliminate all forms of discrimination against women including indigenous women. It enumerates the human rights of women consistent with other international human rights standards.
- CEDAW advances three fundamental principles: state obligation, non-discrimination, and substantive equality.
- All rights in the UNDRIP are to be enjoyed both by indigenous men and indigenous women. However, there are provisions specific to indigenous women.
- State parties have obligation to make CEDAW real and work for women through enactment, full and effective implementation of laws and policies consistent with the CEDAW.

Session III: Mechanisms to Promote the Rights of Indigenous Women

This session highlights the UN and the national government bodies that ensure the effective implementation of CEDAW which can be engaged by indigenous women for the recognition and protection of their human and collective rights. Indigenous women's formations at the national, regional, and international level working for gender equality and empowerment of indigenous women will also be presented. Also, in this session, participants will identify support systems available in indigenous communities that advance the rights of indigenous women and address gender inequality.

Session Duration: 1 hour and 30 minutes

Materials: PowerPoint presentation on the mechanisms to promote the rights of indigenous women, activity materials



Committee on the Elimination of All Forms of Discrimination against Women (CEDAW)

- The **CEDAW Committee**, consisting of 23 experts, is the body of independent experts that monitors implementation of the Convention on the Elimination of All Forms of Discrimination against Women.
 - » Indigenous women, their organizations, and supporters can write and submit an alternative or shadow report¹⁸ when the State party is reporting or is supposed to be reporting. How indigenous women can interact with the Committee is illustrated in Annex 3.
- When the State Party has ratified the CEDAW Optional Protocol, two procedures can be used to address violations:
 - » **Communications procedure.** A complaint called communications can be submitted to the Committee detailing the violation and asking for the Committee's attention in giving advice to the government on how to address a violation committed.
 - » **Inquiry procedure.** If the Committee determines that there are indigenous grave and systemic violations of CEDAW taking place within a State, it can request the State Party in question to communicate with the Committee on the issues being raised and may request additional information from governments, NGOs, and individuals. A visit to the State where hearings may possibly be conducted may form part of the inquiry.
 - » **Others:** Other international human rights instruments, like the Convention on the Elimination of Racial Discrimination, the Convention on the Rights of the Child, Convention on Civil and Political Rights, and the Convention on Economic, Social, and Cultural Rights, their mechanisms, and processes can also be maximized by indigenous women.

ACTIVITY 4

Film Viewing on CEDAW Implementation and Reporting

4

Duration: 20 Minutes

You can show this video to the participants if they intend to submit a report to the CEDAW.

Materials:

1. Laptop computer
2. CEDAW Implementation and Reporting: Training Tool 2 video, accessible at https://www.youtube.com/watch?v=P_HDB7mB7IE.

**Special Procedures**

Special procedures are established by the Human Rights Council to address specific country situations or thematic issues such as violence against women and indigenous peoples.

- » IPs can communicate with Special Rapporteurs who are appointed by the Human Rights Council. Indigenous women can write a letter to the Special Rapporteur on the Rights of Indigenous Peoples, to the Special Rapporteur on Violence against Women, its Causes and Consequences, to the Special Rapporteur on Trafficking in Persons, Especially in Women and Children, among other rapporteurs who can receive communications related to their mandates.

**Other Mechanisms**

- **UN Women**, which is based in New York, USA, is dedicated to gender equality and the empowerment of women. It supports UN Member States as they set global standards for achieving gender equality. It works with governments and the civil society to design laws, policies, programmes, and services needed to ensure that standards are effectively implemented and that they truly benefit women and girls worldwide.¹⁹
- The **UN Commission on the Status of Women** (CSW) is the principal global intergovernmental body exclusively dedicated to the promotion of gender equality and the empowerment of women.

- » Indigenous women can attend the annual sessions of CSW, submit reports for its consideration, submit recommendations, make interventions on the plenary, and hold side events, among others.
- The **UN Permanent Forum on Indigenous Issues** (UNPFII), which was established on 28 July 2000, is a high-level advisory body to the economic and social council. Its mandate is to deal with indigenous issues related to economic and social development, culture, the environment, education, health, and human rights.
 - » Indigenous women can participate in the indigenous peoples and indigenous women's caucuses, hold side events, submit their recommendations to the Forum, and engage the members of the Forum during its annual session in New York, USA.
- The **Expert Mechanism on the Rights of Indigenous Peoples** (EMRIP) was established in 2007 as a subsidiary body of the Human Rights Council. It provides HRC with expertise and advice on the rights of indigenous peoples as set out in the UNDRIP. It assists Member States, upon request, in achieving the ends of the Declaration through the promotion, protection, and fulfilment of the rights of indigenous peoples.
 - » Indigenous women can submit their researches to the thematic studies being done regularly by the body and they can attend its annual session in Geneva, Switzerland.
- There are also existing national and regional human rights commissions which can be used to promote the rights of indigenous women. In countries belonging to the Association of South East Asian Nation, there is the ASEAN Commission on the Promotion and Protection of the Rights of Women & Children.



Achievements of Indigenous Women in Engaging the UN Mechanisms and Procedures

- The Committee has time and again issued significant General Recommendations based on cases and recommendations submitted by and for indigenous women. The concerted efforts, including research and documentation, lobbying, and capacity building of indigenous women and their organizations, and indigenous women human rights defenders, supporters, and advocates are crucial in influencing the adoption of these recommendations.
- Similarly, due to the incessant advocacy and lobbying of indigenous women, the CSW has, on many occasions, had Agreed Conclusions and adopted resolutions related to indigenous women.



You can show a sample of a CEDAW Concluding Observation and CSW agreed conclusions that are found in Annex 4. You can look at CEDAW General Recommendations and Concluding Observations specific to the country of the

participants in *Realizing Indigenous Women's Rights: A Handbook on the CEDAW* by Eleanor Ditaan-Bang-oa and Helen Tugendhat which is accessible at www.tebtebba.org and www.asianindigenouswomen.org.



National Human Rights Mechanisms for the Promotion of Indigenous Women's Rights



Before the training, determine the national level mechanisms or machineries that promote the rights of women, especially indigenous women if there are, which they can access and engage with. Determine their specific functions, programs, and how they can be engaged by the indigenous women.



Indigenous Women's National and International Support Mechanisms



Provide more information about the global and regional organizations of indigenous women from the websites indicated in the matrix. Provide information (history, goals, objectives, focus/programs, contacts) for the national level federation or network of indigenous women's organizations in the country level which the indigenous women can engage or are already working with.

Coverage	Organization
Global	International Indigenous Women's Forum (IIWF)/Foro Internacional de Mujeres Indígenas (FIMI) https://www.fimi-iiwf.org/#
Regional	Asian Indigenous Women's Network (AIWN) http://www.asianindigenouswomen.org/
	Continental Network of Indigenous Women of the Americas/ Enlace Continental de Mujeres Indígenas de las Americas (ECMIA) http://www.ecmia.org/
	The African Indigenous Women's Organization (AIWO) http://indigenouswomen-africa.org/
	Alianza de Mujeres Indígenas de Centroamérica y México http://alianzami.org/
National	



To emphasize prevailing support systems particularly within and among indigenous communities, conduct Activity 5.

5

ACTIVITY 5

Circles of Support

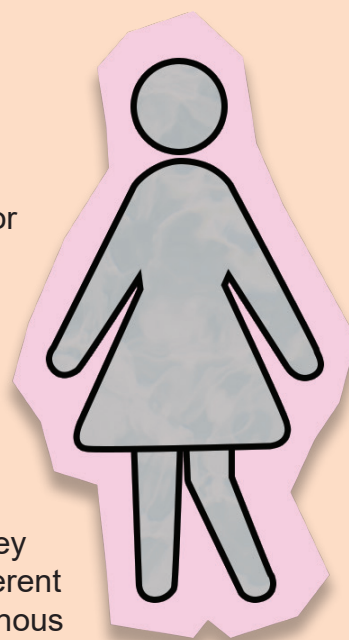
Duration: 30 minutes

Objective of the Activity: At the end of the activity, the participants map the systems of support in their communities for the realization of the human rights of indigenous women.

Materials: Circular colored papers (at least 4" diameter), writing pen, masking tape, outline of a woman in the middle of a broad sheet such as in the illustration.

Instructions:

1. If participants come from different villages or towns, divide them according to their villages or regions. Or, if they come from the same village or town, but belong to different indigenous groups, divide them according to their indigenous groups or tribes.
2. Each group will discuss the prevailing push factors or systems of support within their communities for the realization of the human rights of indigenous women. Below are guide questions for the group discussion:
 - a. *What practices do you have that support indigenous women in their productive and reproductive roles?*
 - b. *What are the indigenous mechanisms in your community that prevent or address violence against indigenous women?*
 - c. *What indigenous institutions do you have that support indigenous women?*
 - d. *Are there indigenous peoples' organizations or indigenous women's organizations working for the realization of the human rights of indigenous women in your community?*
 - e. *What government agencies are supporting indigenous women in your community?*
 - f. *Are there non-government organizations or civil society organizations supporting indigenous women in your community and promoting their rights?*
3. On the circular colored papers, they will write the mechanisms, institutions, and practices that promote the rights of indigenous women and address gender inequality.



4. Provide each group with a broad sheet of Manila paper or cartolina with an outline of a woman at the middle. Around the woman, they will paste the colored papers.
5. Ask each group to share three key information/messages from their poster.
6. Synthesize.

**Key Messages:**

1. There are UN and national government bodies and mechanisms for the promotion and realization of the human rights of indigenous women. Indigenous women can access and engage these bodies and mechanisms through several ways to promote their rights and address gender-based violence.
2. Indigenous women are active actors for the advancement of their human rights with their various formations and strategies at different levels.
3. Varied push factors are present in indigenous communities. These factors ensure that the rights of indigenous women are recognized, respected, protected, and fulfilled.

Session IV: Mainstreaming Indigenous Women in Sustainable Development of Indigenous Peoples

This session emphasizes the importance of mainstreaming indigenous women and their human rights in the development plans, programs, and activities of their communities and/or organizations and their collective means to do them.

Session Duration: 1 hour

Materials: PowerPoint presentation, activity materials



Indigenous women are critical agents of sustainable development

- Indigenous women have basic human rights that need to be integrated into with all sustainable development agendas. They have a right, most of all, to have meaningful and effective participation in all matters (of sustainable development) that affect them and their communities considering their multiple roles which include all development initiatives. Indigenous women are bearers and guardians of ancestral traditional knowledge, nurturers of natural resources in their lands and territories, caregivers, and healers of their families, teachers, food providers, spiritual leaders, and so forth.
- Indigenous women are change agents in their long years of struggle against historical discrimination and gender-based violence. They have been and continue to be instrumental in changing the landscape of human rights contributing significantly to the adoption and implementation of the UNDRIP, in moving forward the Beijing Platform of Action, and in making CEDAW responsive to the realities of indigenous women on the ground. In the UNFCCC, indigenous women helped push for the recognition of traditional knowledge and the rights of indigenous peoples.
- Inclusion and participation of indigenous women in initiatives for economic and social development contribute to the reduction of poverty and hunger in indigenous communities given their vast knowledge and skills on indigenous sustainable livelihoods, traditional agriculture, seeds, seed banking, fishery, forestry, arts and crafts, and health care among others.
- Actors, while in vulnerable situations, are empowered indigenous women who are solid foundations in addressing inequalities and bringing forth change in their communities. Broadening opportunities for their inclusion and participation not only in decision-making but in all actions strengthen their communities' thrusts to sustainable development.

ACTIVITY 6

Best practices of meaningful and effective participation and inclusion of indigenous women in sustainable development agenda of the community

6

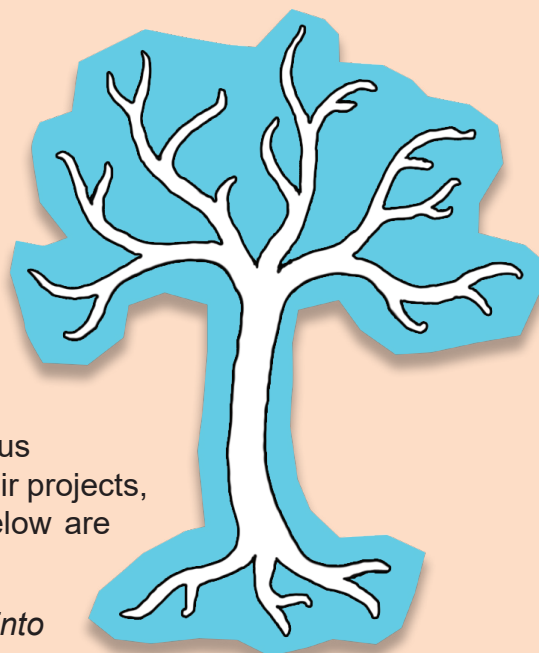
Duration: 30 minutes

Objective of the Activity: At the end of the activity, the participants should be able to relate their communities' best practices in ensuring the meaningful inclusion and participation of indigenous women in the sustainable development agenda of their communities.

Materials: paper cutouts of leaves, flowers and fruits, one broad sheet of craft paper, pen and crayons

Instructions:

1. Divide the participants according to their indigenous groups, tribes, or villages.
2. Provide each group with a set of materials.
3. On a sheet of Manila paper, they will draw a bare tree- no leaves, no flowers and no fruits as in the illustration.
4. On the roots and bare branches of the trees, they will write in short phrases how indigenous women are integrated and participating in their projects, programs, or any development activities. Below are guide questions for the discussion:
 - a. *How are indigenous women integrated into your development projects/programs?*
 - b. *What are the particular involvements or positions of the indigenous women in the interventions or projects being implemented? Are they co-implementers? Merely recipients?*
 - c. *At what particular part are they participating and benefiting? Are the initiatives contributing to gender equality or the elimination of gender-based discrimination?*
5. On the paper cutouts of leaves, fruits, and flowers, they will indicate the impacts of the projects and programs or any development activities on the women who have participated in those. These, they will paste on the bare tree to make a complete tree.



6. Are there challenges? If yes, they can illustrate by drawing a gnawing worm, a pecking bird, or anything that symbolizes the challenges.
7. Posters will be posted on the wall before the plenary discussion.
8. Give each group 5 minutes to share a summary of their illustration. Questions below may guide them in their presentation:
 - a. *What are the best practices in ensuring the meaningful and effective participation of indigenous women in the sustainable development agenda of the community or the organization?*
 - b. *What are the results?*
 - c. *What are the challenges?*
9. Synthesize after the presentations.



If there are initial activities pertaining to the sustainable development agenda of the community, they can be used as the takeoff points for this activity.



Gender Policy

To ensure that indigenous women and their individual and collective human rights are mainstreamed and that their specific challenges are addressed in the development agenda, there are collective actions that can be undertaken such as but not limited to the following:

- formulation and implementation of gender equality policy or protocols,
- open dialogue between women and leaders,
- education to raise awareness on the human rights of indigenous women, and
- gender sensitivity training.



Ask the participants if their communities have customary laws or if their organizations have gender equality protocols or policies that ensure the participation and inclusion of indigenous women in any development actions in their communities. If there are, request them to share about such efforts during the discussion.

In addition to what can be shared by the participants, present a sample of a gender policy (like the Tebtebba Gender Policy (March 2016) with its summary in Annex 5).

Sum up the session by reviewing the topics covered in the module. Highlight the key messages of the module found below.



Key Messages:

- Community strengthening and development can be realized with the meaningful and effective participation and inclusion of indigenous women in all (sustainable development) initiatives at various levels.
- Sustainable development is also possible when the roles, contributions, and human rights of indigenous women are mainstreamed and when the challenges they face are addressed in the development plans of their communities.
- Realizing the human rights of indigenous women requires holistic interventions that address gender inequality and bring sustainable development closer to them. There are tools, best practices, and experiences ensuring that indigenous women can participate meaningfully and effectively in all cycles of community strengthening and development.

Other References:

Tauli-Corpuz, V. (2015, August 6). *Report of the Special Rapporteur on the rights of indigenous peoples, Victoria Tauli Corpuz*. <https://www.undocs.org/A/HRC/30/41>.

Dictaan-Bang-ao, E. and Tugendhat, H. (2013). *Realizing indigenous women's rights: A handbook on the CEDAW*. Baguio City: Tebtebba Foundation.

Kambel, E. (2014, January). *A guide to indigenous women's rights under the Convention on the Elimination of All Forms of Discrimination Against Women*. <https://www.forestpeoples.org/sites/default/files/publication/2010/10/cedawguidejan04eng.pdf>.

Tebtebba. (2016, March). Gender Policy. Unpublished.

Photo sources:

1. Problem Tree Analysis @ <https://www.brighthubpm.com/project-planning/118441-problem-tree-a-comprehensive-analysis-tool/>
2. Activity 5 Female Illustration @ <https://www.istockphoto.com>

Annex 1: Alternative Activities for Activity 1

1. Using Arts to Highlight the Situation of Indigenous Women

Duration: 45 minutes

Instructions:

- a. Divide the participants into three (3) groups.
- b. Each group will select 2 main key challenges that indigenous women face in their communities and discuss briefly the causes and impacts on the women, in 15 minutes.
- c. Provide each group with options to present the result of their brief discussion through arts: one group through mime, one group by poster, one group by drama. For 15 minutes, they will practice or draw in the case of the poster presentation.
- d. For five minutes each, the group will perform and/or show their poster in front of the gathering.
- e. While the participants are performing or showing the poster, take note of the challenges they exhibit.

2. Problem-Tree Analysis Using One Tree

Duration: 20 minutes

Instructions:

- a. Before Session 1, draw one big tree on a broad sheet of craft paper.
- b. Post it on a sturdy wall.
- c. Divide the participants into three (3) groups.
- d. Distribute meta cards of three different colors to the groups; hence, there will be a Light Green Group, Red Group, and Yellow Group—or whichever colors are available.
- e. Each group will answer the following questions in their meta cards and post each of these on the indicated parts of the tree:
 - Light Green Group, on the branches: *What are the issues and problems indigenous women face in your communities?*
 - Red Group, on the trunk: *What are the causes of these issues and problems?*
 - Yellow Group, on the root: *How do these issues and problems affect women?*



While you are processing the inputs on the meta cards, you can ask the participants to explain their specific answers. The problem tree would look like the picture on the next page.

Annex 2: Summary of CEDAW and UNDRIP Provisions on Indigenous Women

CEDAW Summary²⁰:

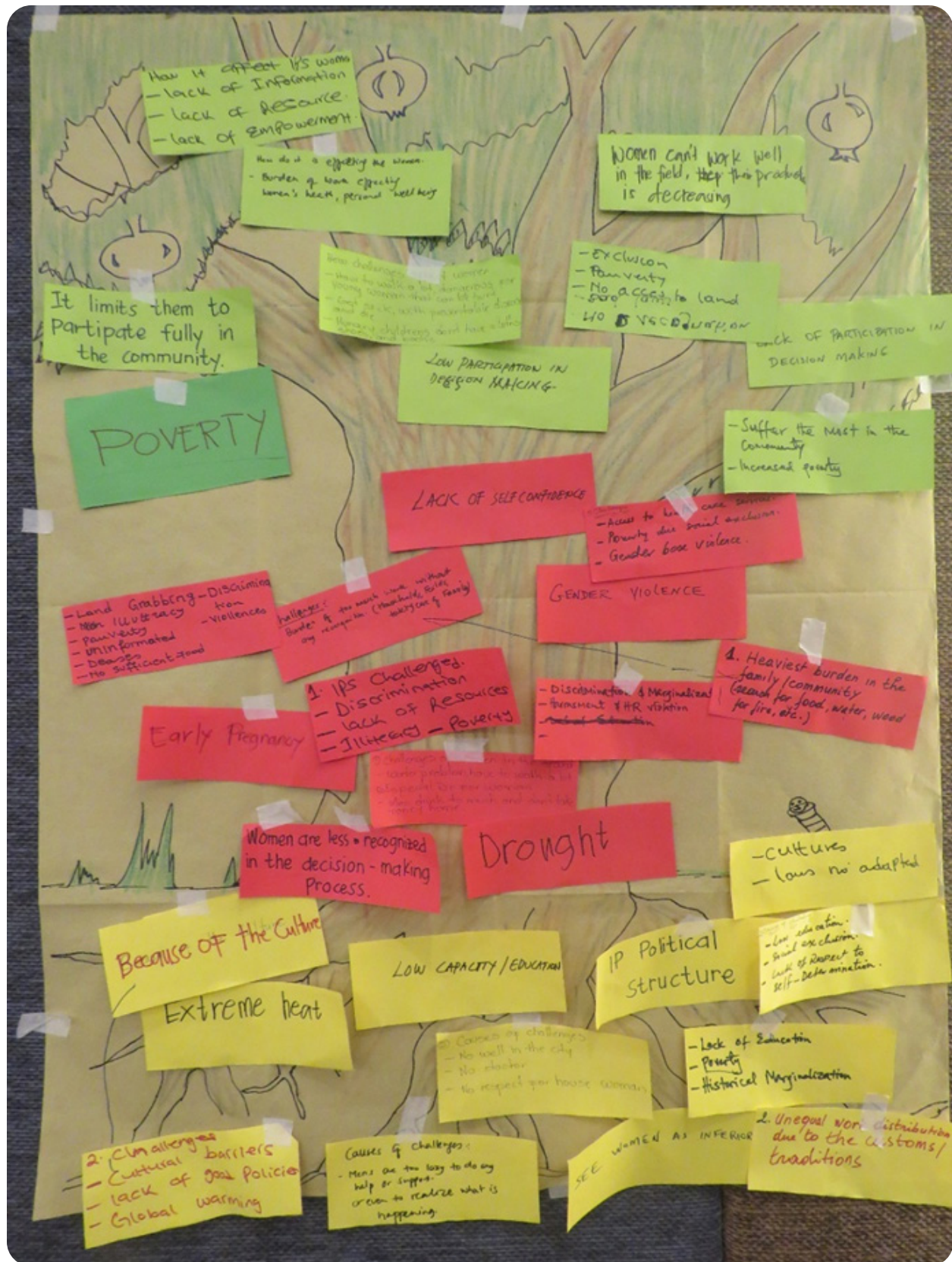
Article 1 Definition of Discrimination.

Article 2 Governments shall take concrete steps to eliminate discrimination against women.

Article 3 Governments shall take all appropriate measures to ensure that women can enjoy basic human rights and fundamental freedoms.

Article 4 Governments can adopt temporary special measures to accelerate equality for women, i.e., affirmative action.

Article 5 Governments shall take appropriate measures to eliminate sexist stereotyping.



Article 6 Governments shall take all measures to stop trafficking and exploitation of women for prostitution.

Article 7 The right of women to vote, to participate in forming and implementing government policies and to join public and political organisations.

Article 8 Right of women to represent the country at international level.

Article 9 Equal rights with men to keep and change their nationality and to grant their nationality to their children.

Article 10 Women and girls should receive career and vocational guidance and have access to education opportunities on par with men or boys.

Article 11 Women have an equal right to work with men, which includes pay, promotions, training, health and safety.

Article 12 Women have the right to family planning services.

Article 13 Women have a right to family benefits, bank loans, mortgages, and other forms of financial credit.

Article 14 Governments should undertake to eliminate discrimination against women in rural areas so that they may participate in and benefit from rural development.

Article 15 Women are to be equal before the law.

Article 16 Women have the same rights as their husbands in marriage, childcare and family life.

UNDRIP References to Indigenous Women²¹

Article 21: Economic and social well-being

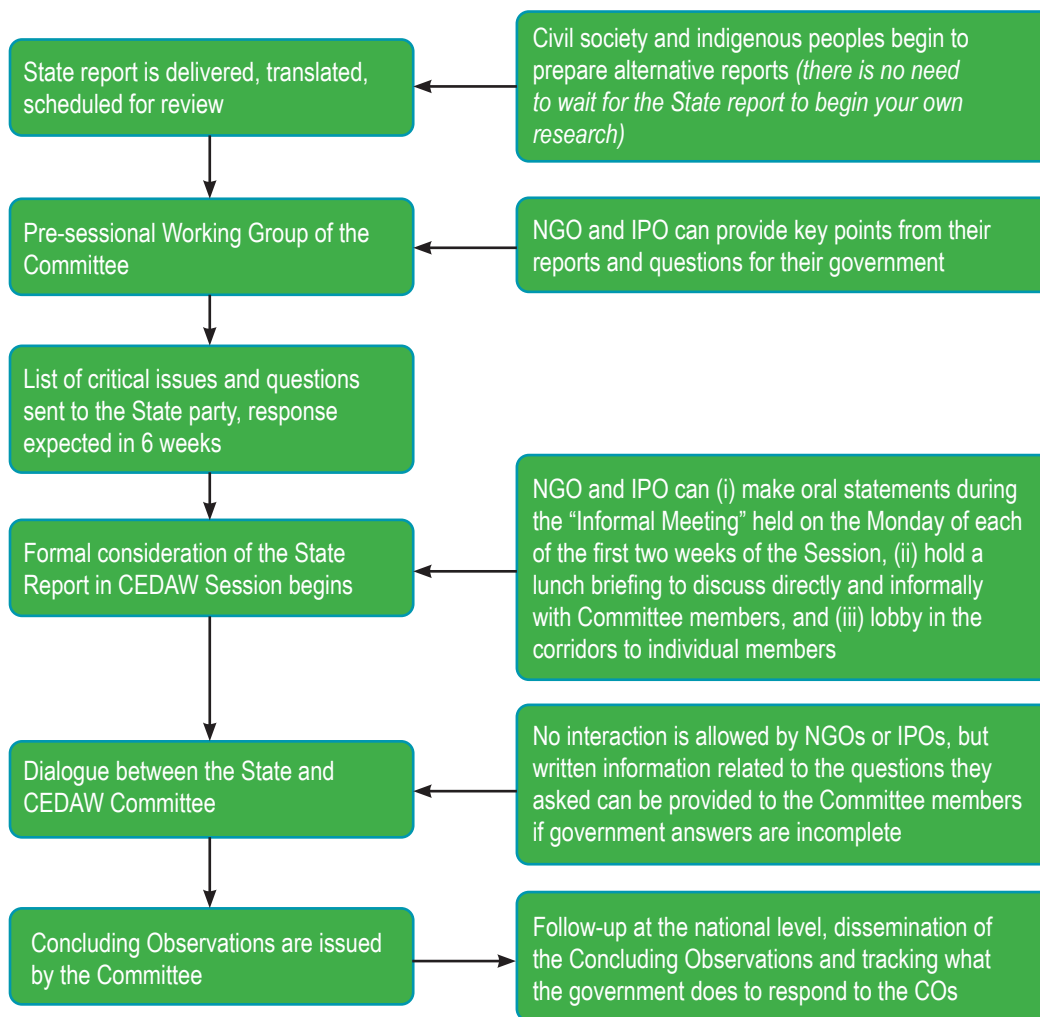
Indigenous peoples have the right to improve their economic and social well-being, and governments will take action to help indigenous peoples do so, with particular attention to the rights of indigenous elders, women, youth, children and persons with disabilities.

Article 22: Indigenous elders, women, youth, children and persons with disabilities

Governments, with proper consultation with indigenous peoples, will ensure indigenous elders, women, youth, children and persons with disabilities have their rights respected. Governments will ensure that indigenous women and children are free from all forms of violence and discrimination.

Annex 3: Diagram²² showing how indigenous women can interact with the Committee

NGOs and Indigenous Peoples' Organizations: Ways to interact with the Committee



This diagram is adapted from materials published by International Women's Rights and Action Watch-Asia Pacific in 2005.

Annex 4: CEDAW Recommendation to the Nepal Government and CSW Agreed Conclusion

Nepal: CEDAW/C/NPL/CO/4-5, 29 July 2011

23. The Committee welcomes the 33 percent representation of women in the Constituent Assembly. However, the Committee is deeply concerned about the very low representation of women, in particular Dalit and indigenous women, in high-level decision making positions, the public service, the judiciary and the diplomatic service, in the National Human Rights Commission and at the local level.

24. The Committee recommends that:

(a) The quota system for women representation in the Constituent Assembly is increased in the future Parliament; and

(b) The State party fully utilize the Committee's general recommendation No. 23 and adopt temporary special measures, in accordance with article 4, paragraph 1, of the Convention and the Committee's general recommendation No. 25, in order to accelerate the full and equal participation of women in public and political life. To this end, the Committee recommends that the State party:

(i) Establish concrete goals and timetables so as to accelerate the increase in the representation of women, including Dalit and indigenous women, in elected and appointed bodies in all areas of public life from local level, including at the Village Development Committee level, to national and diplomatic levels; and

(ii) Implement awareness raising activities on the importance of the participation of women in decision making for society as a whole, and develop targeted training and mentoring programmes for women candidates and women elected to public office, as well as programmes on leadership and negotiation skills for current and future women leaders.

28. The Committee urges the State party to enhance its compliance with article 10 of the Convention and to raise awareness of the importance of education as a human right and as the basis for the empowerment of women. To this end, it urges the State party to:

(a) Strengthen its efforts to achieve universal provision of quality education for girls at each level of the education system in urban, rural and remote areas, provide access to education to girls with disabilities through improvement of infrastructures and provision of support systems, with special attention to girls from Dalit, Indigenous and other disadvantaged groups; [...]

29. While welcoming the prohibition of so called bonded labor, the Committee is concerned about reports that such practice still exists among the indigenous group of Tharu people. The Committee is further concerned about the high rate of child labor, with a particularly high level of girls of 8-14 of age exposed to it; the high proportion of women in the informal sector, and the widespread prevalence of sexual harassment in the workplace. The Committee notes with concern that the draft law on sexual harassment has been pending before Parliament since 2009.

39. The Committee is deeply concerned about the multiple forms of discrimination against disadvantaged groups of women such as Dalit and indigenous women, widows and women with disabilities.

Commission on the Status of Women Agreed Conclusion, 2019

25. The Commission notes the vital importance of birth registration for the realization of all human rights, including the right to social security, as well as access to social protection systems, and expresses concern at the low levels of birth registration among some **indigenous women and girls**, women and girls with disabilities, migrant women and girls and women and girls in rural areas, and expresses further concern that all persons without birth registration may be more vulnerable to marginalization, exclusion, discrimination, violence, statelessness, exploitation and abuse.

(s) Promote and protect the rights of **indigenous women and girls** living in rural and remote areas by addressing the multiple and intersecting forms of discrimination and barriers they face, including violence, ensuring access to quality and inclusive education, health care, public services, economic resources, including land and natural resources, and women's access to decent work, and promoting their meaningful participation in the economy and in decision-making processes at all levels and in all areas, while respecting and protecting their traditional and ancestral knowledge, recognizing that indigenous women and girls living in rural and remote areas, regardless of age, often face violence and higher rates of poverty, limited access to health-care services, information and communications technologies, infrastructure, financial services, education and employment, while also recognizing their cultural, social, economic, political and environmental contributions, including to climate change mitigation and adaptation;

Annex 5: Summary of Tebtebba's Gender Policy

Strategies:

- Respecting the different roles, responsibilities, obligations, knowledge, and skills of men and women involved in or affected by programs and projects;
- Applying culturally-sensitive approaches in addressing gender issues specifically the needs and circumstances of indigenous women that affect their full and effective participation;
- Applying gender perspectives through means such as:
 - » Applying a gender analysis in the project cycle from planning, implementation, monitoring, evaluation, impact assessment, and benefit sharing including participation of indigenous women in project development;
 - » Ensuring sex disaggregation in all data collection/management and reporting;
 - » Formulation of measurable gender indicators and targets while assessing opportunities to enhance empowerment of indigenous women while reducing gender inequities/inequalities;
 - » Special measures should be made to provide women with spaces and opportunities to articulate themselves and be heard directly in all the different activities and programs;

- Looking into the national, regional, and global laws, policies, programs, and institutions significant to indigenous women and/or their impact on gender equality/equity while exploring possibilities to use these toward the advancement and well-being of indigenous women and their communities;
- Institutionalizing advocacy for the respect, protection, and fulfilment of indigenous women's rights;
- Inculcating and cultivating gender awareness and sensitivity among partner communities in various capacity building activities to recognize and address the particular situations of indigenous women;
- Involving the men in activities related to gender equality and women's rights;
- Gender sensitivity and gender balance in staff hiring; and
- Zero tolerance of gender-based violence and all forms of discrimination against women within and among community partners.

MODULE

4

Knowledge-Based Approach and Intercultural Approach

Indigenous peoples have the right to practice and revive their culture and traditions.

- UNDRIP Article 27

Module Duration: 5 hours

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

1. Appreciate better the indigenous peoples' knowledge and their significance in IPSSDD;
2. Understand and appreciate the challenges that indigenous peoples experience in the actual practice and promotion of their traditional knowledge;
3. Develop ways to respect, protect, and promote traditional knowledge of indigenous peoples including ensuring the intergenerational transmission of these and intercultural approach to development; and
4. Assert indigenous peoples' right to culture and knowledge and the adoption of culturally appropriate and knowledge-based approaches in global and national instruments and processes.

Session I: Culture, Cultural Diversity and Indigenous Peoples' Knowledge

This session introduces the concepts of culture, cultural diversity, and indigenous peoples' knowledge or traditional knowledge.



Be cautious in the discussion as cultural relativism can be used against indigenous peoples.

Session Duration: 1 hour

Materials: PowerPoint presentation, activity materials



ACTIVITY 1

Name-It in Your Indigenous Language

Duration: 30-45 minutes

Objectives of the activity: At the end of the activity, the participants should be able to:

1. Evoke perspectives on what culture and cultural diversity are; and
2. Understand that indigenous peoples are bearers of diverse cultures and perspectives/worldviews/knowledge and practices.

Materials: list of questions

Instructions:

1. Group the participants according to where they come from (e.g., by region, subregion, province, town or community, etc.).
2. Each group will stand in a line (one group, one line).
3. Read the questions listed below. Whoever has an answer to the questions will step forward (one step forward for each question answered).
4. Repeat the process until all the questions are asked.



Feel free to make additions to the list of questions depending on the background of the participants.

List of Questions

Do your communities have their own indigenous languages that refer to:

- Different days of the week and months of the year?
- Counting system (1, 2, 3 or counting system for rice bundles, number of animals, etc.)?
- Different seasons and production cycles of the year (rainy season, dry season, planting season, harvest season, hunting season, etc.)?
- Relatives (child, mother, father, grandmother, grandfather, sister/brother-in-law, big brother, big sister, cousin, uncle, aunt, etc.)?
- Name of traditional musical instruments used for dances/songs/ and cultural activities?
- Name of rituals practiced for various life stages (when children are born, growing up, courtship, marriage, sickness, death, etc.)?
- Name of traditional livelihoods practiced (farming, hunting, handicrafts, pastoralism, etc.)?
- Name of important tools/implements that your communities use for various livelihoods (e.g., for agriculture, blacksmith, processing for farm products, etc.)?
- Names of various land uses or classifications (sacred areas, protected or primary forests, agroforest, agricultural production areas (wet or dry fields), pasture lands, residential area, etc.)?



Processing after activity:

1. Ask the group left behind why they think they advanced least. Do they not have the indigenous term, do they not know the terms, or did they forget?
2. Ask the most advanced group why they think they advanced most. How did they know the indigenous terms? From whom did they learn the indigenous terms?
3. Ask also those who advanced midway. Why do they think they have not advanced further?



Culture, Cultural Diversity and Indigenous Peoples' Knowledge

- Culture is the shared patterns of behaviors and interactions, cognitive constructs, and affective understanding that are learned through the process of socialization. These shared patterns identify the members of a cultural group while distinguishing those of another group.
- Culture is dynamic – that is, it can be learned, unlearned, eroded, and revitalized. It is manifested in tangible and intangible forms e.g., language, arts, cuisine, social behaviors, livelihoods, and is vital because it enables the community members to function and relate with one another.
- Indigenous peoples are bearers of different worldviews/perspectives, cultures, languages, knowledge, and institutions (political, social, economic, cultural). Their culture is linked to their identity and struggles. The approximately 370 million indigenous peoples in the world account for 5,000 different cultures.
- The Expert Mechanism on Indigenous Peoples defined the culture of indigenous peoples as *tangible and intangible manifestations of their ways of life, achievements and creativity, are an expression of their self-determination and of their spiritual and physical relationships with their lands, territories and resources. Indigenous cultures is holistic concept based on common material and spiritual values and includes distinctive manifestations in language, spirituality, membership, arts, literature, traditional knowledge, customs, rituals, ceremonies, methods of production, festive events, music, sports and traditional games, behavior, habits, tools, shelter, clothing, economic activities, morals, value systems, cosmovisions, laws, and activities such as hunting, fishing, trapping and gathering.*¹
- The Convention on Biological Diversity (CBD) defines traditional knowledge (TK) as knowledge, innovations, and practices of indigenous and local communities around the world that developed from experience gained over the centuries and adapted to the local culture and environment. Traditional knowledge is also known as indigenous knowledge systems and practices or indigenous peoples' knowledge is transmitted orally from generation to generation.
- Collectively-owned, traditional knowledge of indigenous peoples mostly emanates from and is influenced by their relationship with their territories and resources.

¹ A/HRC/EMRIP/2012/3, paras. 51-52.

Session II: Scope and Value, Status and Trends, Recognition and Protection of Indigenous Peoples' Knowledge

This session expounds the scope and value, status and trends in relation to the recognition and protection of indigenous peoples' knowledge

Session Duration: 1 hour

Materials: PowerPoint presentation, activity materials

ACTIVITY 2

The Value of Traditional Knowledge of Indigenous Peoples

2

Duration: 30 minutes

Objectives of the Activity: At the end of the activity, the participants should be able to:

1. Discuss intergenerational views on TK and its value as well as the importance of intergenerational transmission of TK; and
2. Identify threats (e.g., discrimination) surrounding TK.

Materials: sheets of craft paper, markers, list of questions

Instructions:

1. Group the participants into three: women, youth, elders or older participants.
2. Each group will discuss their responses to the following questions:
 - a. What indigenous traditional practices do you value the most that you think will contribute to your community's development?
 - b. What good indigenous traditional practices does your community have that will contribute to sustainable, self-determined development?
 - c. Among the practices you have mentioned, which do you think are not respected or discriminated against? By whom and how are these being discriminated against?
3. Each group will list answers on the sheets of craft paper and present these in the plenary.



Processing of activity: Refer to the outputs of the groups as examples in the following input and discussion.



Scope, Value, Status and Trends of Indigenous Peoples' Knowledge

- The scope of indigenous peoples' knowledge includes but is not limited to their language, songs, folklore, handicrafts and arts, cultural values, agricultural systems and practices, health practices, belief systems, natural resource management systems, and traditional occupations.
- In agriculture, traditional knowledge expands to terrace farming, pest management, irrigation at high levels, fallow systems, and natural/organic/sustainable agriculture. Concerning the environment, TK covers forest and watershed management, ecosystem-based approach, and environmentally-sound mining practices, among others. On health, indigenous women who are the primary knowledge-holders and guardians of traditional knowledge boast of their knowledge on seeds, herbal medicine, preventive medicine, and others.
- There is a growing appreciation for the significant contributions of the traditional knowledge of indigenous peoples. It is valuable not only to TK holders and IPs but also to society, in general.
- With their traditional knowledge on sustainable management, use and conservation of their ecosystems, the remaining tropical forests are protected and located in the territories of indigenous peoples. It also means that 80 percent of biodiversity on earth is located in the diverse ecosystems within the territories of indigenous peoples.
- The traditional knowledge of indigenous peoples is also significant in responding to the global crises such as climate change, biodiversity erosion, economic crises, and others.
- Since time immemorial to present, the TK of indigenous peoples has persisted. It survived colonization and historical discrimination. Being dynamic, it is constantly evolving, as well.
- More importantly, many indigenous peoples continue to practice their TK as a form of assertion of their right to self-determination. Amid dominant economic and development paradigms, indigenous peoples determine and pursue their development using their TK as a key ingredient and base.

Session III: Challenges and Initiatives in Protecting Traditional Knowledge of Indigenous Peoples

This session emphasizes current initiatives and challenges on the preservation, revitalization, development, protection, promotion, and intergenerational transmission of indigenous peoples' knowledge.

Session Duration: 2 hours

Materials: PowerPoint presentation, activity materials



Ask the participants about their current initiatives on the preservation, revitalization, development, protection, promotion, and transmission of indigenous peoples' knowledge. This can be done through Activity 4 if there is sufficient time to do so.



ACTIVITY 3

Challenges and Initiative in the Promotion and Protection of TK

Duration: 30 minutes

Objectives of the activity: At the end of the activity, the participants should be able to cite examples of challenges and initiatives in their communities in relation to the promotion and protection of TK and analyze how to build on these endeavors.

Materials: sheets of craft paper, markers, meta cards, list of questions

Instructions:

1. Group the participants according to which area they come from (e.g. by region, subregion, province, town, or community, etc.).
2. Each group should discuss their responses to the following questions:
 - a. What are the challenges that IPs face in exercising and practicing their TK? This could be further divided into internal or external challenges.
 - b. What are the initiatives you have in the community when it comes to the promotion and protection of TK?
 - c. In what ways or mechanisms do you involve the youth in these initiatives to ensure that TK is transferred from TK holders to them?
3. Each group will then write down their responses to these questions in a sheet of craft paper and/or in meta cards.

4. A selected rapporteur from the group will then present their outputs in the plenary.



Processing of activity: Refer to the outputs of the groups as examples in the following input and discussion.



Challenges and Initiatives in Protecting and Promoting Indigenous Peoples' Knowledge

- The culture of indigenous peoples remains to be at the core of their struggles. Resilient and continuously evolving, the traditional knowledge of indigenous peoples is not without threats and challenges. These challenges include the changing values of the indigenous peoples brought on by numerous influences and, in some cases, is due to the disinterest of the youth to learn from their elders. On the other hand, there are also elders who are reluctant to pass their knowledge to the younger generation. It is even bleaker when elders pass away without transmitting their TK to the youth.
- Discriminatory behaviors, migration and urbanization, religion, access and use of modern information technologies, and continuing miseducation due to Western-influenced curriculum are but some of the other factors that threaten the vitality of indigenous peoples' knowledge. A biased education system, including some academic institutions such as museums, research and publication, church, and media, promotes discrimination against indigenous beliefs and values.
- The dominant capitalist system is also a culprit as it is instrumental in the piracy of cultural products and their commodification.
- In most cases, discrimination has cast indigenous peoples as “backward” because of the belief that their culture and traditional knowledge are “inferior,” justifying assimilationist and paternalistic policies and programs. Stereotypes, misrepresentation, and ethnocentrism in different forms have in many ways poised as challenges to the continuing practice of those traditional knowledge.
- Despite the diversity, indigenous peoples and their movements have been united and continue to do so in advancing their right to culture and traditional knowledge. Their *initiatives* to protect and promote their traditional knowledge are advancing from practice to advocacy works up to the international level. There have been efforts, as well, to reclaim artifacts taken from sacred grounds and ancestral domains and assert ownership over cultural expressions being appropriated without their consent.

- The interface of state laws and customary laws poses as both a threat and an opportunity. There are communities such as those located in the Cordillera region of the Philippines that continue to enforce their customary governance and justice systems along with state structures and laws. Elders also ensure that the customary laws, aside from being respected and continuously, practiced, are transferred to the younger generation. Corollary to this, many indigenous youngsters long to learn their ancestors' knowledge and practices and are willing to know more.
- Community-based and managed schools of living tradition, integration of indigenous knowledge systems and practices in the school curriculum, use of indigenous language in basic education, and the likes are additional initiatives to ensure the vitality of the culture and traditional knowledge of indigenous peoples.

ACTIVITY 4

Short Documentary Viewing



Duration: 40 minutes

Objective of the activity: At the end of the activity, the participants should be able to present and discuss how indigenous peoples protect their traditional knowledge.

Materials: Copy of the video, laptop, projector, and speaker

Instructions:

1. Introduce the video. This short AIPP documentary film provides a specific example of how indigenous peoples protect their traditional knowledge of the food system and agriculture through seed banking.
2. Play the video “*Seeds and Indigenous Peoples*” accessible at <https://aippnet.org/aipp-documentary-seeds-and-indigenous-peoples/>



Processing of activity: Ask the participants regarding their thoughts or impressions on the video. The following questions can also be asked:

1. Do you have similar experiences in your community?
2. How are indigenous peoples' knowledge protected through seed banking?



Recognition of Indigenous Peoples' Knowledge: Relevant International Instruments and Processes

There are international instruments and mechanisms that recognize, protect, and promote the traditional knowledge of indigenous peoples. These include the following (See Annex 1 for some specific provisions of these instruments.):

- UN Declaration on the Rights of Indigenous Peoples (UNDRIP)
- UNESCO Conventions on Cultural Heritage, Cultural Diversity, and Traditional Cultural Expressions: Convention on the Protection of the World Cultural and Natural Heritage (1972), the Convention on the Protection of the Underwater Cultural Heritage (2001), and the Convention for the Safeguarding of the Intangible Cultural Heritage (2003)
- WIPO Intergovernmental Committee on Genetic Resources, Traditional Knowledge, and Folklore
- Convention on Biological Diversity (CBD) and Intergovernmental Science-Policy Platform on Biodiversity and Ecosystem Services (IPBES)
- UN Framework Convention on Climate Change (Paris Agreement and other references)
- 13 UN agencies have work related to traditional knowledge/indigenous peoples' knowledge



Emphasize local and national instruments and mechanisms that recognize, respect, protect, and promote the culture and traditional knowledge of indigenous peoples in their specific countries and communities. You can also ask the participants to share their knowledge on local and national legislations and processes, but it would be best if you can provide them with specific details particularly about those that they can directly relate with.

Session IV. Intercultural Approach

This session introduces the intercultural approach to development.

Session Duration: 1 hour

Materials: PowerPoint presentation on intercultural approach



ACTIVITY 5

Sharing Culture

Duration: 20 minutes

Objective: At the end of the activity, the participants should have enhanced appreciation and respect of the culture of others, indigenous peoples or not, while still practicing their own ways of life.

Instruction:

1. Ask someone to teach everyone a dance or a song of his/her indigenous community. S/he must also speak about the significance of the dance or the song.
2. Encourage the other participants to ask questions, to share, to compare, and to contrast their own dances or songs to what were demonstrated and taught to them.
3. Ask the participants if they have learned something new.



Intercultural Approach to Development

- The intercultural approach is about understanding, appreciating, and respecting cultural differences. This should not just be among and between indigenous peoples but with the broader society, as well, as a way of eliminating discrimination.
- This includes open, respectful, and continuous dialogues with States and other stakeholders toward developing transformative and new types of relations between and among peoples, and among IPs, States/other policy makers, and stakeholders based on respect, recognition, and acceptance of one without invalidating the other/s.



Review the topics covered in the module. Highlight the key messages of the module found below. Mention that the discussion on indigenous peoples' knowledge will be expanded through the next module on indigenous territory management.



Key Messages:

- Indigenous peoples are contributing significantly to their culture, traditional knowledge, practices, and innovations to sustainable, self-determined development over generations.
- IP knowledge and culture should be respected, protected, promoted, and transmitted to the next generations by learning from the knowledge holders, elders, and women.
- With continuing advocacy work of Indigenous Peoples, there is a growing appreciation of the contributions of TK/IP knowledge and culture at various processes from local, national, and global levels.

References:

iEduNote. (2017). *Culture: Definition, functions, characteristics, elements of culture*. Retrieved March 17, 2014, from <https://www.iedunote.com/culture>.

Secretariat of the Convention on Biological Diversity. (n.d.). *Traditional knowledge and the Convention on Biological Diversity*. <https://www.cbd.int/doc/publications/8j-brochure-en.pdf>.

Annex 1: Specific Provisions on the Traditional Knowledge of Indigenous Peoples

UNDRIP Article 31

1. Indigenous peoples have the right to maintain, control, protect, and develop their cultural heritage, traditional knowledge, and traditional cultural expressions, as well as the manifestations of their sciences, technologies and cultures, including human and genetic resources, seeds, medicines, knowledge of the properties of fauna and flora, oral traditions, literatures, designs, sports and traditional games, and visual and performing arts. They also have the right to maintain, control, protect, and develop their intellectual property over such cultural heritage, traditional knowledge, and traditional cultural expressions.

2. In conjunction with indigenous peoples, States shall take effective measures to recognize and protect the exercise of these rights.

CBD Article 8 (j)

“Each contracting Party shall, as far as possible and as appropriate:

Subject to national legislation, respect, preserve and maintain knowledge, innovations and practices of indigenous and local communities embodying traditional lifestyles 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 the benefits arising from the utilization of such knowledge, innovations and practices”

UNFCCC 21st Conference of Parties (Decision 1/CP.21)

135. Recognizes the need to strengthen knowledge, technologies, practices and efforts of local communities and indigenous peoples related to addressing and responding to climate change, and establishes a platform for the exchange of experiences and sharing of best practices on mitigation and adaptation in a holistic and integrated manner;

Paris Agreement Article 7

5. Parties acknowledge that adaptation action should follow a country-driven, gender-responsive, participatory and fully transparent approach, taking into consideration vulnerable groups, communities and ecosystems, and should be based on and guided by the best available science and, as appropriate, traditional knowledge, knowledge of indigenous peoples and local knowledge systems, with a view to integrating adaptation into relevant socioeconomic and environmental policies and actions, where appropriate.

ILO Convention 169

Article 2.2. (b) promoting the full realisation of the social, economic and cultural rights of these peoples with respect for their social and cultural identity, their customs and traditions and their institutions;

Article 4.1. Special measures shall be adopted as appropriate for safeguarding the persons, institutions, property, labour, cultures and environment of the peoples concerned.

Article 13.1. In applying the provisions of this Part of the Convention governments shall respect the special importance for the cultures and spiritual values of the peoples concerned of their relationship with the lands or territories, or both as applicable, which they occupy or otherwise use, and in particular the collective aspects of this relationship.

Article 23.1. Handicrafts, rural and community-based industries, and subsistence economy and traditional activities of the peoples concerned, such as hunting, fishing, trapping and gathering, shall be recognised as important factors in the maintenance of their cultures and in their economic

self-reliance and development. Governments shall, with the participation of these people and whenever appropriate, ensure that these activities are strengthened and promoted.

Article 28.1. Children belonging to the peoples concerned shall, wherever practicable, be taught to read and write in their own indigenous language or in the language most commonly used by the group to which they belong. When this is not practicable, the competent authorities shall undertake consultations with these peoples with a view to the adoption of measures to achieve this objective.

Article 31. Educational measures shall be taken among all sections of the national community, and particularly among those that are in most direct contact with the peoples concerned, with the object of eliminating prejudices that they may harbour in respect of these peoples. To this end, efforts shall be made to ensure that history textbooks and other educational materials provide a fair, accurate and informative portrayal of the societies and cultures of these peoples.

MODULE

5

Indigenous Peoples' Territorial Management Systems Approach to IPSSDD

All things are connected, like the blood which unites one family. ...Whatever befalls the earth befalls the sons of the earth. Man did not weave the web of life, he is merely a strand on it. Whatever he does to the web, he does to himself.

- 1854 Indian Chief of Seattle reply to Great White Chief of Washington

Module Duration: 7 hours and 45 minutes

Objectives of the Module: At the end of the module, the participants should be able to:

1. Appreciate the territorial management systems of indigenous peoples;
2. Present the status and challenges of the territorial management systems of indigenous peoples;
3. Strategize to strengthen their territorial management systems in partnership with governments, NGOs, and other relevant actors within the ancestral domain; and
4. Understand how the CBD and the UNFCCC can support indigenous peoples' territorial management systems.

Session I: Indigenous Peoples' Territorial Management Systems

This session gives participants time to share their indigenous knowledge systems, innovations, and practices in managing their lands, territories, and resources as an assertion of self-determined development. Particularly, they will present their customary resource management, protection, conservation, and sustainable use of their resources.

Session Duration: 2 hours 45 minutes

Materials: PowerPoint presentation, activity materials



What are indigenous peoples' territorial management systems?

Indigenous peoples have collective rights over their lands, territories, and resources. They have, for many generations, practiced their customary governance and traditional management systems for the sustainable use, conservation, and protection of their lands, territories, and resources. They have customary laws, values, practices, and mechanisms that govern benefit-sharing, protection and have defined various land uses and conservation of biodiversity within their ancestral domains, be it terrestrial, coastal and marine. These systems include the spiritual tenets and cultural values accorded to the different parts of their ancestral domain and for which members of the community observe.

**ACTIVITY 1****Mapping Territories, Resources, Land Uses and Management Systems of Indigenous Peoples**

Objectives of the Activity: At the end of the activity, the participants should be able:

1. To identify land uses and landmarks including protected areas and resources found in the particular ecosystems; and
2. To articulate their territorial management systems.

Materials: craft paper pencil, permanent marker, cray pas (oil pastel)

PART 1

Duration: 30 minutes

Instructions

1. The participants will be grouped according to the ecosystem type (e.g. forest, coastal) that corresponds to their communities. If the participants belong to different communities, group the participants according to their communities. Each group will draw their territories based on the different land-use types (or water-use types in that matter).
2. Each group will draw a map of their territory portraying the indigenous land uses and landmarks, including protected areas and resources found in the particular ecosystems and land uses. See Annex 1 for samples of maps.

PART 2

Duration: 1 hour and 45 minutes

Instructions:

1. Each group will assign a moderator, a documenter, and a rapporteur.
 - a. For 45 minutes, each group who belongs to a specific type of land use (e.g., forest, agricultural) will identify and discuss the different resources within the land-use type and describe indigenous management systems applied including cultural practices and sustainable resource use, conservation and protection mechanisms, practices, and related customary laws. They will also highlight key roles of men, women, and the youth in those management practices.

2. For the next 45 minutes, the group rapporteurs will share the highlights of their discussion in the plenary.
3. The facilitator can summarize the emerged ideas using the template below:

Land use type	Resources/ Benefits	Indigenous territorial managements systems (cultural practices, mechanisms, and customary laws related to resource use, benefit sharing, conservation, and protection)
Forest		
Agricultural		
Grassland		



Keywords like *sustainable use of resources* which can be seen in the cultural practices, customary laws, belief systems, equitable sharing of resources, and others as found in the matrix will certainly come out in the synthesis of the activity. Emphasize the interconnectedness of the different ecosystems in the community. Link the keywords to the definition of the Ecosystems Approach of the CBD.



Ecosystems Approach

Indigenous peoples' territorial management systems are tested models of ecosystems approach (EA) that respect tenure rights and the cultural and spiritual dimensions of indigenous peoples. EA is a strategy to manage land, water, and living resources that promotes conservation and sustainable use of resources in an equitable way. In this approach, the people are the main actors of their own development.

In 1995, the Conference of Parties of the UN CBD adopted the ecosystems approach as the primary framework for action under the Convention.

“The ecosystem approach is a strategy for the integrated management of land, water and living resources that promotes conservation and sustainable use in an equitable way. It recognizes that humans, with their cultural diversity, are an integral component of many ecosystems.”

“Ecosystem means a dynamic complex of plant, animal and micro-organism communities and their non-living environment interacting as a functional unit.”

There is no single way of applying the ecosystems approach. Furthermore, securing livelihoods have more to do with the resilience of the ecosystem to maintain the production of fundamental goods and services.

Prior to the adoption of the UN CBD, indigenous peoples have been practicing the concepts of the ecosystems approach. Hence, indigenous territory management is an applied ecosystems approach.

Recognition of their land rights strengthens their management systems that contribute to the protection of biodiversity and natural resources.



You can share the case of Brazil found in Annex 3.



Key Messages:

- Indigenous peoples (as hunters, food gatherers, farmers, fishers, pastoralists) directly derive their sustenance from the lands, waters, and other natural resources. Their wellbeing is inextricably linked to biodiversity and the diverse ecosystems within their territories.
- Indigenous peoples possess knowledge systems and practices in territorial management that sustain, protect, and conserve lands, resources, biodiversity, and ecosystem. These knowledge and practices of sustainability, protection, and conservation are enhanced/strengthened by culture, values, and spirituality.
- The territorial management systems of indigenous peoples, which persist through the years, contributed to better protection and conservation of forests, ecosystems, and biodiversity and to the arrest of environmental degradation. Thus, there is less decline of biodiversity in indigenous peoples' territories.

Session II: Status and Challenges to the Territorial Management of Indigenous Peoples

This session highlights the current status and emerging challenges and threats to the territorial management systems of indigenous peoples.

Session Duration: 2 hours

Materials: PowerPoint presentation, activity materials

ACTIVITY 2

Identifying the status and challenges to the territorial management systems of indigenous peoples

2

Objective of the Activity: At the end of the activity, the participants should be able to recognize or identify the threats and challenges to the ancestral domain of indigenous peoples and to their territorial management systems.

Part I: Film viewing, *Ancestral Domain* (an AIPP video)



The film viewing introduces the main activity. If there is a need to translate the conversation in the local language for the better understanding of the participants, you must do so.

Duration: 5 minutes

Instructions:

1. After the film viewing, you may ask the following questions:
 - a. What is the importance of the ancestral domains of indigenous peoples to them as shown in the film?
 - b. What are the threats and challenges to the ancestral domains shown in the video?

Alternative Part I: Reading, *Why Indigenous Peoples and Traditional Knowledge are Vital to Protecting Future Global Biodiversity*

Duration: 10 minutes

Instructions:

1. Provide a copy of the reading material attached in Annex 4.
2. After the reading, you may ask the following questions:
 - a. What are the natural resource management practices that were mentioned in the article?
 - b. What are the impacts or contributions of indigenous peoples' control and management of their lands, territories, and resources as indicated in the article?
 - c. What are the threats and challenges in the practice of traditional knowledge of indigenous peoples in managing their territories and resources as mentioned in the article?

Part II Map

Duration: 30 minutes

Materials: Maps from Session 1, colored meta cards of about 1.5 inches width, transparent cellophane cover

Instructions:

1. The same group will work on the map that they drew in Session I.
2. They will discuss the status as well as the threats and challenges to the territorial management of indigenous peoples.
3. On the slim meta cards, they will write in short phrases the status, threats, and challenges to the territorial management of indigenous peoples. If possible, they will paste the meta cards in the different parts of the map where they are deemed appropriate.

If transparent cellophane cover is available, each group will overlay the transparent film over their map and make marks on the parts of the ancestral domain threatened and challenged.

See Annex 2 sample maps.

4. A rapporteur will highlight the main points from their discussion.



Take note of the common and differing status, threats, and challenges for the wrap up. If time is sufficient, allow for an in-depth discussion on some issues such as eco-tourism, business interests, property rights, and others.

**Key Messages:**

- Indigenous peoples have collective rights over their lands, territories, and resources. Recognition of these rights is crucial to the continuing practice of their territorial management systems that contribute to the sustainable use of natural resources and biodiversity conservation and to the sustainable development of communities.
- Indigenous peoples face multiple threats and challenges over their lands, forests, territories, and resources from internal and external actors as well as from nature. These include modernization, climate change, socio-political, and economic pressures.
- The conditions of the territorial management systems of indigenous peoples vary due to different factors that either strengthen or threaten them.

Session III: Partnerships to Support/Strengthen Territorial Management Systems of Indigenous Peoples

This session highlights the present and potential partnerships of indigenous peoples with different stakeholders toward the strengthening of these indigenous territorial management systems.

Session Duration: 1 hour and 30 minutes

Materials: PowerPoint presentation, activity materials



ACTIVITY 3

Stakeholders Mapping

Duration: 1 hour

Objective of the Activity: At the end of the activity, the participants should be able to map various stakeholders within and outside their communities who are supporting them as they strengthen their territorial management systems.

Materials: sheet of craft paper, pen, colors

Instruction:

1. Group the participants by village if they come from different villages. If not, group them into three (3).
2. Each group will discuss and map actors inside and outside their communities who are currently supporting them and who are potential partners as they strengthen their territorial management practices. See Annex 4 for a sample.
3. A rapporteur from each group will share their map in the plenary.
4. In the wrap-up, you may highlight the following: who or what institution do the communities most commonly link with the least and/or not at all connected to the communities.



In processing the results of the activity, ask the groups how the stakeholders or actors including the indigenous peoples themselves, are also addressing the climate change crisis. Emphasize that climate change has also caused dynamic changes and demands adjustments in their indigenous knowledge systems toward the management of their territories and resources.

State that those things done in the first activity up to this point, i.e. mapping the stakeholders, are part of planning:

- The first step is an environmental scanning, “What is there in the community?”, which establishes the baseline information, resources available, and how these are being used and sustained.
- The second step is identifying the threats and analyzing these (through problem and stakeholder analyses).

- The third which is a significant, step is determining what can be done, what additional resources are needed, and how the necessary resources can be generated.

If the participants have sufficient knowledge and experience on territorial management, community development, environmental management, or project planning, the facilitator can briefly review them on planning. If they do not have experience, it is wise to introduce them to the basic principles of planning and/or management of territories, but that can be done in another workshop in another time.



Key Message:

Considering the current status and the emerging threats and challenges to the territorial management systems of indigenous peoples, it is imperative to sustain partnerships and create new ones with friendly actors. These may be with other IP organizations, academe, government agencies, CSOs, NGOs, churches, and UN agencies.

Session IV: Mechanisms Supporting Territorial Management Systems of Indigenous Peoples

This session introduces the different international mechanisms and agreements that support and strengthen the territorial management systems of indigenous peoples, with respect to land tenure rights and traditional knowledge systems.

Session Duration: 1 hour and 30 minutes

Materials: PowerPoint presentation



1. UN Convention on Biological Diversity (UNCBD)

Ecosystem Approach

At COP V, the Parties adopted the ecosystem approach as the primary framework for action under the Convention.

This is an important decision for indigenous peoples, as it recognizes their important roles in conservation, including their territorial management practices. It offers other methods

of conservation aside from the fortress model of conservation found in many protected area systems.

Annex 4 contains specific provisions on the EA.

a. Articles 8j and 10c

Article 8(j) enjoins States to “respect, preserve and maintain knowledge, innovations and practices of indigenous and local communities embodying traditional lifestyles 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 the benefits arising from the utilization of such knowledge innovations and practices”.

Further, Article 10(c) calls States to “Protect and encourage customary use of biological resources in accordance with traditional cultural practices that are compatible with conservation or sustainable use requirements.”

b. National Biodiversity Strategic Action Plans (NBSAPs)

The CBD also mandates the States to develop national strategies, plans or programs for the conservation and sustainable use of biological diversity or to adapt existing strategies, plans, or programs that reflect the measures set out in the Convention.

Annex 5 contains specific provisions on this measure.



If possible and available, share the NBSAPs of the country to the participants. Help them appreciate the significance of the NBSAPs and as the primary stewards of their ecosystems. Let them realize how important they are in the implementation of the NBSAPs of their government.

Also, check Decision X/2 which links the importance of national targets and priorities in NBSAPs in relation to the Strategic Plan for Biodiversity 2011-2020.

c. Intergovernmental Panel on Biodiversity and Ecosystem Services (IPBES)

IPBES is the intergovernmental body, which assesses the state of the biodiversity and the ecosystem services they provide to society, in response to requests from decision makers. It also recognizes that indigenous peoples and local communities possess detailed knowledge on biodiversity and ecosystem trends and are often better placed than scientists to provide detailed information on local biodiversity and environmental change, and are important contributors to the governance of biodiversity from local to global levels. It has a taskforce on indigenous and local knowledge dedicated to enhance the recognition of and work with indigenous and local knowledge systems.

IPBES has, in its 2019 global assessment, concluded that nature managed by indigenous peoples and local communities is declining less rapidly.

Nature managed by indigenous peoples and local communities is under increasing pressure. Nature is generally declining less rapidly in indigenous peoples' land than in other lands, but is nevertheless declining, as is the knowledge of how to manage it. At least a quarter of the global land area is traditionally owned, managed¹, used, or occupied by indigenous peoples. These areas include approximately 35 percent of the area that is formally protected, and approximately 35 percent of all remaining terrestrial areas with very low human intervention. In addition, a diverse array of local communities, including farmers, fishers, herders, hunters, ranchers, and forest users, manage significant areas under various property and access regimes. Among the local indicators developed and used by indigenous peoples and local communities, 72 percent show negative trends in nature that underpin local livelihoods and well-being. The areas managed (under various types of tenure and access regimes) by indigenous peoples and local communities are facing growing resource extraction, commodity production, mining and transport, and energy infrastructure, with various consequences for local livelihoods and health. Some climate change mitigation programmes have had negative impacts on indigenous peoples and local communities. The negative impacts of all these pressures include continued loss of subsistence and traditional livelihoods resulting from ongoing deforestation, loss of wetlands, mining, the spread of unsustainable agriculture, forestry and fishing practices, and impacts on health and well-being from pollution and water insecurity. These impacts also challenge traditional management, the transmission of indigenous and local knowledge, the potential for sharing of benefits arising from the use of—and the ability of indigenous peoples and local communities to conserve and sustainably manage—wild and domesticated biodiversity that are also relevant to broader society.

Reference: IPBES (2019): Summary for policymakers of the global assessment report on biodiversity and ecosystem services of the Intergovernmental Science-Policy Platform on Biodiversity and Ecosystem Services. S. Díaz, J. Settele, E. S. Brondízio E.S., H. T. M. Guèze, J. Agard, A. Arneth, P. Balvanera, K. A. Brauman, S. H. M. Butchart, K. M. A. Chan, L. A. Garibaldi, K. Ichii, J. Liu, S. M. Subramanian, G. F. Midgley, P. Miloslavich, Z. Molnár, D. Obura, A. Pfaff, S. Polasky, A. Purvis, J. Razzaque, B. Reyers, R. Roy Chowdhury, Y. J. Shin, I. J. Visseren-Hamakers, K. J. Willis, and C. N. Zayas (eds.). IPBES secretariat, Bonn, Germany. 56 pages.

¹ These data sources define land management here as the process of determining the use, development and care of land resources in a manner that fulfils material and non-material cultural needs, including livelihood activities such as hunting, fishing, gathering, resource harvesting, pastoralism and small-scale agriculture and horticulture.

2. UN Framework Convention on Climate Change (UNFCCC)

- a. The Paris Agreement (Preamble) acknowledged that climate change is a common concern of the world and calls on States to respect, promote, and consider their obligations on human rights including the *rights of indigenous peoples* when taking action to address climate change.
- b. The Paris Agreement (Decision V, Non-Party Stakeholders, para 135) also *established a platform for local communities and indigenous peoples* that is meant for the exchange of experiences and sharing of best practices of mitigation and adaptation in a holistic and integrated manner. This is in recognition of the need to strengthen knowledge, technologies, practices, and efforts of local communities and indigenous peoples related to addressing and responding to climate change.
- c. The Paris Agreement (Article 7, para 5) further *recognized that traditional knowledge, knowledge of indigenous peoples, and local knowledge systems* be the base and guide in the adaptation action that should be country-driven, gender-responsive, participatory, and fully transparent.
- d. The Paris Agreement (Article 11, para 1) moreover, emphasized that capacity building “should enhance the capacity and ability of developing country Parties, in particular countries with the least capacity, such as the least developed countries, and those that are particularly vulnerable to the adverse effects of climate change, such as small island developing States (SIDS), to take effective climate change action, including, inter alia, to implement adaptation and mitigation actions, and should facilitate technology development, dissemination and deployment, access to climate finance, relevant aspects of education, training and public awareness, and the transparent, timely and accurate communication of information.” Most vulnerable to the impacts of climate change, indigenous peoples are supposed to benefit from this particular provision of the agreement.
- e. In relation to national determined contributions (NDCs) which is the commitment per country on the reduction of emissions below 1.5-2 degrees, the respect of human rights including the rights of indigenous peoples and the support of their contributions should also be integrated.
- f. The National Adaptation Plans (NAPs) (Article 4 and 9 of COP16) agreed on enhancing action for climate change adaptation. This should be undertaken in accordance with the UNFCCC and must be gender-sensitive, participatory, and transparent which take into consideration vulnerable ecosystems, groups, and communities including indigenous peoples. NAPs should be based on and guided by the best available science and, as appropriate, traditional and indigenous knowledge, and by gender-sensitive approaches, with view to integrating adaptation into relevant social, economic, and environmental policies and actions, where appropriate.

- g. The CBD adopted the Voluntary Guidelines for the Design and Effective Implementation of the Ecosystem-based Approaches to Climate Change Adaptation and Disaster Risk Reduction through COP Decision XIV/5.

Ecosystem-based approaches to climate change adaptation (EbA) and disaster risk reduction (Eco-DRR) use biodiversity and ecosystem services to help people adapt to the impacts of climate change and reduce disaster risk through the sustainable management, conservation, and restoration of ecosystems. Both EbA and Eco-DRR place special emphasis on the rights of indigenous peoples and local communities and their customs, cultures, and relationship with the environment.

“Ecosystem-based adaptation (EbA) is the use of biodiversity and ecosystem services as part of an overall adaptation strategy to help people to adapt to the adverse effects of climate change. EbA aims to maintain and increase the resilience and reduce the vulnerability of ecosystems and people in the face of the adverse effects of climate change.”²³

Ecosystem-based disaster risk reduction (Eco-DRR) is “sustainable management, conservation and restoration of ecosystems to reduce disaster risk, with the aim of achieving sustainable and resilient development.”²⁴



Key Messages:

- Asserting, sustaining, and innovating the various aspects of indigenous territory management systems and adopting the ecosystems approach will contribute to the Paris Agreement and to the multiple targets of the strategic goals of Aichi Biodiversity and Agenda 2030/Sustainable Development Goals.
- Indigenous peoples are now recognized in international mechanisms as stewards of biodiversity who promote the sustainability of ecosystems. Carrying on such an identity is not only a beneficial legacy to the future generations of indigenous peoples' communities but to the society in general.



If there are long breaks after this module, you can show AIPP's 15-minute video, *Forest Conservation: A Message from Indigenous Women* accessible at vimeo.com/74175570. Or, you can choose other material relevant to the topic.

References:

Ecosystem approach sourcebook. (2009, December 4). Retrieved from <https://cbd.int/ecosystem/sourcebook/>.

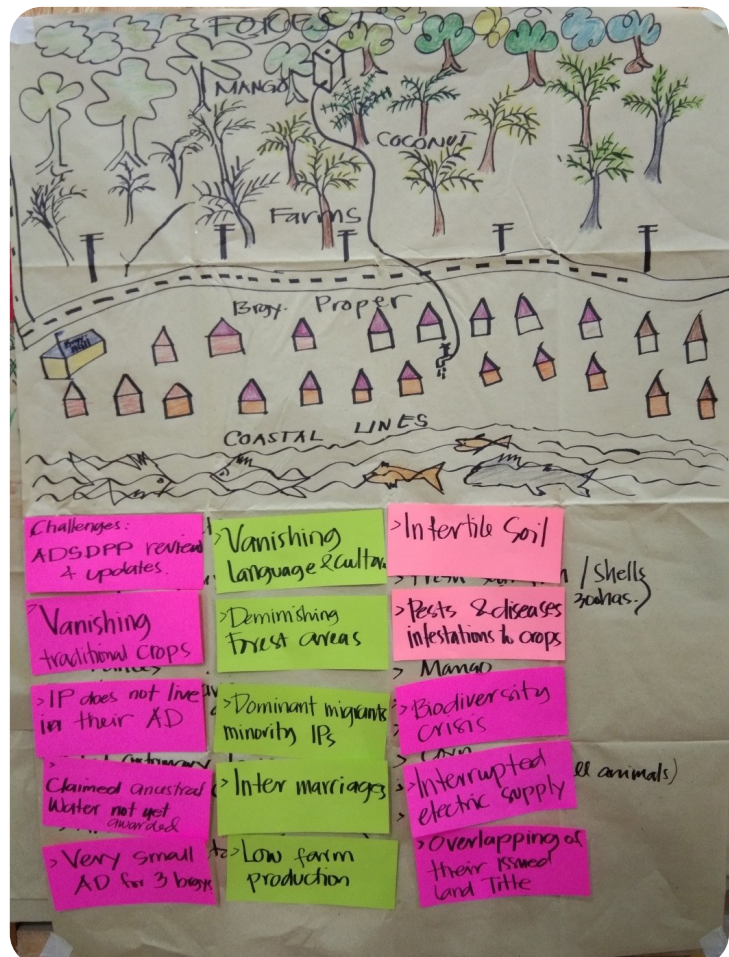
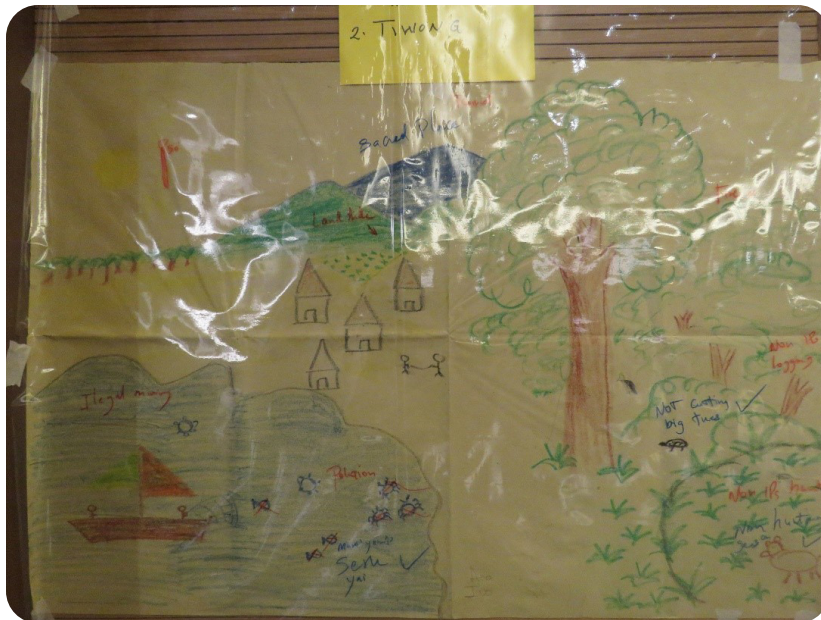
Secretariat of the Convention on Biological Diversity. (2004). *CBD guidelines: The ecosystem approach*. Quebec, Canada: CBD. Retrieved March 27, 2014, from <https://www.cbd.int/doc/publications/ea-text-en.pdf>.

UNFCCC. (2015). *Paris agreement*. Bonn: UNFCCC. Retrieved March 28, 2014, from https://unfccc.int/files/meetings/paris_nov_2015/application/pdf/paris_agreement_english_.pdf.

Annex 1: Maps of Indigenous Peoples' Ancestral Domain



Annex 2: Threats and Challenges to the Ancestral Domain and Territorial Management of Indigenous Peoples



Some Threats and Challenges

- climate change
- migration of youth from the villages
- erosion of culture
- cultural masters die without transmission to the next generation
- lack of opportunities for youth to learn their culture
- government introduction of non-traditional varieties of seeds and use of synthetic fertilizer and pesticides
- tourism
- displacement
- decreasing interest among the youth
- intervention of mainstream education and new religion
- illegal logging and firewood business
- monoculture such as oil palm plantation
- presence of individualistic mentality creates conflict and weak leadership on customary governance
- dynamics of government officials
- prohibition of practicing traditional occupations (e.g. hunting, swidden farming)
- mining
- non-recognition of indigenous rights
- militarization

Annex 3: Reading: Land rights essential to protect biodiversity and indigenous cultures by the University of East Anglia

New research argues that legally protected large territories in Brazil are crucial in protecting biodiversity and that they provide essential conditions for indigenous populations to maintain their traditional livelihoods.

Researchers at the University of East Anglia (UEA) in the UK show how several legislative alterations under deliberation in the Brazilian Congress—supported by well-funded and well-coordinated agriculture and mining lobbies, combined with an anti-indigenous policy of the top executive—would affect the long-term ethnocultural and environmental viability of Indigenous Lands. These include changes in the protection status and/or opening up of territories to economic exploitation.

Brazilian Indigenous Lands comprise 13.5% of the national territory and are occupied by some 515,000 Indians speaking around 280 different languages. Nearly a fifth of all Amazonian animal and plant populations live within these territories, which retain nearly 25.5% of all carbon stocks in Brazil and have a key role in climate change mitigation.

The researchers found out that almost 90% of all indigenous territories retain a higher proportion of native vegetation cover than their vicinities, protecting more than 100 million hectares of forests, savannahs, and prairies. Moreover, relatively intact territories harbour nearly 54% of all indigenous peoples living within Indigenous Lands.

However, even before the increasingly dangerous spread of COVID-19 to indigenous peoples and their lands, Rodrigo Begotti and Carlos Peres of UEA's School of Environmental Sciences assert they have been exposed to other unprecedented pressures.

These threats, which include invasions of many Indigenous Lands by illegal gold miners, loggers, and squatters, have become increasingly frequent and more intensive, yet have increasingly been condoned by government agencies in what the authors say is a "haphazard frontier expansion" and a "highly degrading predatory land use."

Commenting on their findings, which are published in the journal entitled *Land Use Policy*, Prof Peres said: "These results show the critical importance of legally protecting sufficiently large indigenous territories. Larger indigenous populations mainly occupy vast territories and these lands remain critical if Brazil is to accomplish its international commitments to both protect tropical biodiversity and mitigate climate change."

"Our findings reject the repeatedly used argument in Brazil that there is 'too much land for too few Indians' as a justification against new demarcations of Indigenous Lands. We also find that traditional livelihoods of native Brazilians are intricately linked to healthy environmental conditions, and that Indigenous Lands are still efficient in deterring deforestation."

The authors used census data of indigenous and non-indigenous populations and land use maps to depict the geographic context and the conservation performance of all 587 of Brazil's indigenous territories and their surroundings.

They compared indigenous population density inside Indigenous Lands and the dominant non-indigenous populations outside, and found that population density is higher inside than outside for nearly one half (295) of all physically demarcated territories. The results also show that relatively low population densities typical of traditional hunter-gatherers, semi-nomadic, and horticulturalist societies were found in only 208 Brazilian Indigenous Lands.

Indigenous population density is 50 times higher where vegetation cover is reduced to 30% or less of any given territory. For this reason, retaining the rich ethnocultural diversity of approximately 300 indigenous groups in Brazil requires large and sparsely-settled territories that have been demarcated and ratified by the federal government.

The authors also raise concerns around the effectiveness of Fundação Nacional do Índio (FUNAI), the federal agency responsible for new demarcations and protection of Indigenous Lands, including isolated and uncontacted groups. It has undergone severe budget cuts and, more recently, the dismantling of its administration by what they describe as ideological shifts toward a clear anti-indigenous policy.

Dr Begotti said: “For indigenous peoples, securing their land rights is critical to maintaining their collective identity and self-determination. Unfortunately, Brazil’s current legislative scenario coupled with a hostile federal executive has only fueled land conflicts and rural violence against native peoples and increased deforestation rates within Indigenous Lands.

“There is now strong political pressure to integrate indigenous peoples into the market economy by means of establishing commodity agricultural crops and unleashing mining activities inside Indigenous Lands. The justification is that indigenous peoples want to gain access to consumer goods and should generate monetary revenues, regardless of the risks to their ethnocultural diversity and traditional knowledge.

“However, a large body of evidence points to the highly detrimental impacts of down-grading the current protection status of Indigenous Lands, whose legislative status has been hard-won over many years. We hope that Brazil’s current and future executive administrations and National Congress will explicitly consider both indigenous welfare and the multiple irreplaceable benefits flowing from Indigenous Lands.”

Source: University of East Anglia. (2020, May 13). *Land rights essential to protect biodiversity and indigenous cultures*. <https://www.sciencedaily.com/releases/2020/05/200513121649.htm>

Annex 4: Stakeholder Analysis Matrix Sample

Stakeholder (persons, groups, institutions)	Level of Support 5 - actively supportive 4 - somewhat supportive 3 - Neutral/Undecided 2 - Somewhat opposed 1 - Actively opposed	Benefits (B) or Risks (R) to Strengthening Territorial Management of IPs	Possible Strategies for Engaging the Stakeholder
Local Government Unit	4	(B) Passed an ordinance recognizing the territories of the indigenous peoples within their jurisdiction (R) Entered into an agreement with a palm oil plantation and ecotourism companies whose proposed projects cover the lands of IPs	Submit a position letter to the town mayor and council; Demand dialogues or consultations with the town mayor and council
Local college	4	(B) Research institution is conducting researches on traditional knowledge and practices of IPs with indigenous students (B) Conducts annually the celebration of Indigenous Peoples' Day	Partner with the research arm of the college in the conduct and publication of specific research on the territorial management systems of indigenous peoples

Local tourism council	3	(R) Promotes tourism business within indigenous lands without prior consultation with potentially-affected IPs	Submit position letter to the council; Hold dialogue or consultation with the council
Local agriculture office	3	(R) Promotes hybrid seeds and synthetic fertilizers and pesticides (R) Promotes individual land titling of agricultural lands (R) Promotes monoculture plantation	Submit position letter to the office; Conduct dialogue or consultation

Annex 5: Specific Provisions

1. Convention on Biological Diversity

COP Decision V/6, para.2

Calls upon Parties, other Governments, and international organizations to apply, as appropriate, the ecosystem approach, giving consideration to the principles and guidance contained in the annex to the present decision, and to develop practical expressions of the approach for national policies and legislation and for appropriate implementation activities, with adaptation to local, national, and, as appropriate, regional conditions, in particular in the context of activities developed within the thematic areas of the Convention;

COP Decision VII/11, para. 10

Recommends that Parties and other Governments facilitate the full and effective participation of indigenous and local communities, and other stakeholders and continue or start implementation of the ecosystem approach, including the implementation guidelines and annotations to the rationale as outlined in Annex I to the present decision, and:

- (a) Provide feedback on their experiences to the Executive Secretary and to other Parties, including by submitting further annotated case-studies and lessons learned for dissemination through the clearing-house mechanism;
- (b) Provide technical input to the development and field testing of the “sourcebook”;
- (c) Promote the application of the ecosystem approach in all sectors with potential impacts on biodiversity and ecosystems, as well as inter-sectoral integration;
- (d) Enhance and facilitate the sharing of experiences and expertise through approaches such

as undertaking workshops to bring together experts and practitioners from different sectors and approaches;

- (e) Undertake focused activities and initiatives in partnership with indigenous and local communities and the private sector, and other relevant stakeholders under various thematic programmes of work, where applicable, to deepen understanding and further application of the ecosystem approach; and
- (f) Promote better understanding of the ecosystem approach through programmes of communication, education, and public awareness (CEPA);

Article 6

Each Contracting Party shall, in accordance with its particular conditions and capabilities:

- (a) Develop national strategies, plans, or programmes for the conservation and sustainable use of biological diversity or adapt for this purpose existing strategies, plans, or programmes which shall reflect, inter alia, the measures set out in this Convention relevant to the Contracting Party concerned; and
- (b) Integrate, as far as possible and as appropriate, the conservation and sustainable use of biological diversity into relevant sectoral or cross-sectoral plans, programmes, and policies.

COP Decision IX/8 acts as the Parties' guidance on NBSAPs:

Para. 8, urges Parties in developing, implementing and revising their national and, where appropriate, regional, biodiversity strategies and action plans, and equivalent instruments, in implementing the three objectives of the Convention, to (among others):

- take into account the ecosystem approach (para. 8(h);
- highlight the contribution of biodiversity, including, as appropriate, ecosystem services, to poverty eradication, national development and human well-being, as well as the economic, social, cultural, and other values of biodiversity as emphasized in the Convention on Biological Diversity, making use, as appropriate, of the methodologies and conceptual framework of the Millennium Ecosystem Assessment (para. 8(i);
- engage indigenous and local communities, and all relevant sectors and stakeholders including representatives of society and the economy that have a significant impact on, benefit from or use biodiversity and its related ecosystem services (para. 8(m);
- respect, preserve and maintain the traditional knowledge, innovations and practices of indigenous and local communities consistent with Article 8(j) (para. 8(n); and
- Promote and support local action for the implementation of national biodiversity strategies and action plans, by integrating biodiversity considerations into subnational and local level assessments and planning processes and, as and where appropriate, the development of subnational and local biodiversity strategies and/or action plans, consistent with national biodiversity strategies and action plans (para. 8(s).

2. COP10 Decision X/2: Strategic Plan for Biodiversity 2011-2020

(Preambular text not included.)

Welcoming also the reports of the study on The Economics of Ecosystems and Biodiversity,

1. *Adopts* the Strategic Plan for Biodiversity 2011-2020, with its Aichi Targets, annexed to the present decision;
2. *Takes note* of the provisional technical rationale, possible indicators and suggested milestones for the Aichi Biodiversity Targets contained in the note by the Executive Secretary ([UNEP/CBD/COP/10/9](#));
3. *Urges* Parties and other Governments, with the support of intergovernmental and other organizations, as appropriate, to implement the Strategic Plan for Biodiversity 2011-2020 and in particular to:
 - (a) Enable participation at all levels to foster the full and effective contributions of women, indigenous and local communities, civil-society organizations, the private sector and stakeholders from all other sectors in the full implementation of the objectives of the Convention and the Strategic Plan;
 - (b) Develop national and regional targets, using the Strategic Plan and its Aichi Targets, as a flexible framework, in accordance with national priorities and capacities and taking into account both the global targets and the status and trends of biological diversity in the country, and the resources provided through the strategy for resource mobilization, with a view to contributing to collective global efforts to reach the global targets, and report thereon to the Conference of the Parties at its eleventh meeting;
 - (c) Review, and as appropriate update and revise, their national biodiversity strategies and action plans, in line with the Strategic Plan and the guidance adopted in [decision IX/9](#), including by integrating their national targets into their national biodiversity strategies and action plans, adopted as a policy instrument, and report thereon to the Conference of the Parties at its eleventh or twelfth meeting;
 - (d) Use the revised and updated national biodiversity strategies and action plans as effective instruments for the integration of biodiversity targets into national development and poverty reduction policies and strategies, national accounting, as appropriate, economic sectors and spatial planning processes, by Government and the private sector at all levels;
 - (e) Monitor and review the implementation of their national biodiversity strategies and action plans in accordance with the Strategic Plan and their national targets making use of the set of indicators developed for the Strategic Plan as a flexible framework and to report to the Conference of the Parties through their fifth and sixth national reports and any other means to be decided by the Conference of the Parties;
 - (f) Support the updating of national biodiversity strategies and action plans as effective instruments to promote the implementation of the Strategic Plan and mainstreaming of biodiversity at the national level, taking into account synergies

among the biodiversity-related conventions in a manner consistent with their respective mandates;

- (g) Promote the generation and use of scientific information, develop methodologies and initiatives to monitor status and trends of biodiversity and ecosystem services, share data, develop indicators and measures, and undertake regular and timely assessments, to underpin the proposed new intergovernmental science-policy platform on biodiversity and ecosystem services (IPBES) and an effective Subsidiary Body on Scientific, Technical and Technological Advice in order to strengthen the science policy interface, thereby enhancing the implementation of the Strategic Plan for Biodiversity 2011-2020;
4. *Invites* Parties to take note of the United Nations Declaration on the Rights of Indigenous Peoples, in the implementation of the Strategic Plan for Biodiversity 2011-2020, as appropriate, and in accordance with national legislation;
5. *Urges* regional organizations to consider the development or updating of regional biodiversity strategies, as appropriate, including agreeing on regional targets, as a means of complementing and supporting national actions and of contributing to the implementation of the Strategic Plan for Biodiversity 2011-2020;
6. *Emphasizes* the need for capacity-building activities and the effective sharing of knowledge, consistent with decisions VIII/8, IX/8 and other relevant decisions of the Conference of the Parties, in order to support all countries, especially developing countries, in particular the least developed countries, small island developing States, and the most environmentally vulnerable countries, as well as countries with economies in transition, and indigenous and local communities, in the implementation of the Strategic Plan for Biodiversity 2011-2020;
7. *Emphasizing* that increased knowledge on biodiversity and ecosystem services and its application is an important tool for communicating and mainstreaming biodiversity, *invites* Parties and other Governments to make use of the findings of the study on The Economics of Ecosystems and Biodiversity and other relevant studies, to make the case for investment for biodiversity and ecosystem services and to strengthen policy commitment to biodiversity at the highest level;
8. *Recalls* decision IX/8, which called for gender mainstreaming in national biodiversity strategies and action plans, and decision IX/24, in which the Conference of the Parties approved the gender plan of action for the Convention, which, among other things, requests Parties to mainstream a gender perspective into the implementation of the Convention and promote gender equality in achieving its three objectives, and requests Parties to mainstream gender considerations, where appropriate, in the implementation of the Strategic Plan for Biodiversity 2011-2020 and its associated goals, the Aichi Targets, and indicators;
9. *Recalling* its “Four-year framework of programme priorities related to utilization of GEF resources for biodiversity for the period from 2010 to 2014” proposed in decision IX/31 and *noting* that objective 5 of the GEF-5 Biodiversity Focal Area Strategy is to “Integrate CBD obligations into national planning processes through enabling activities”, *requests* the Global Environment Facility to provide support to eligible Parties in a expeditious manner, for revising their national biodiversity strategies and action plans in line with the Strategic Plan for Biodiversity 2011-2020;

10. *Urges* Parties, in particular developed country Parties, and invites other Governments and international financial institutions, regional development banks, and other multilateral financial institutions to provide adequate, predictable and timely financial support to developing country Parties, in particular the least developed countries, small island developing States and the most environmentally vulnerable countries, as well as countries with economies in transition, to enable the full implementation of the Strategic Plan for Biodiversity 2011-2020 and reiterates that the extent to which developing country Parties will effectively implement their commitments under this Convention will depend on the effective implementation by developed country Parties of their commitments under this Convention related to financial resources and transfer of technology;
11. *Requests* the Global Environment Facility, to provide adequate, timely and predictable financial support to eligible countries to enable the implementation of the Strategic Plan for Biodiversity 2011-2020;
12. *Recalling* its strategy for resource mobilization in support of the achievement of the three objectives of the Convention (decision IX/11B, annex), invites Parties and relevant organizations, including members of the United Nations Development Group, the World Bank, regional development banks and other relevant international and regional bodies, together with non-governmental organizations and business sector entities to make available the necessary resources for the implementation of the Strategic Plan for Biodiversity 2011-2020, especially by developing countries, in particular the least developed countries and small island developing States, as well as countries with economies in transition;
13. *Decides* that the fourth edition of the Global Biodiversity Outlook shall be prepared to provide a mid-term review of progress towards the Aichi Biodiversity Targets, including an analysis of how the implementation of the Convention and its Strategic Plan has contributed to the 2015 targets of the Millennium Development Goals;
14. *Recalling* that the role of the Conference of the Parties is to keep the implementation of the Convention under review, *decides* that future meetings of the Conference of the Parties shall review progress in the implementation of the Strategic Plan for Biodiversity 2011-2020, share experiences relevant for implementation and provide guidance on means to address obstacles encountered;
15. *Decides* to consider at its eleventh meeting the need for and possible development of additional mechanisms or enhancements to existing mechanisms such as the Subsidiary Body on Scientific, Technical and Technological Advice and the Ad Hoc Open-ended Working Group on Review of Implementation of the Convention to enable Parties to meet their commitments under the Convention and the implementation of the Strategic Plan for Biodiversity 2011-2020;
16. *Invites*:
 - (a) Parties and other Governments at the forthcoming meetings of the decision-making bodies of the other biodiversity-related conventions, and other relevant agreements to consider appropriate contributions to the collaborative implementation of the Strategic Plan for Biodiversity 2011-2020 and its Aichi Targets;
 - (b) The United Nations Environment Programme, in particular its regional offices, as well as the United Nations Development Programme and the Food and Agricul-

ture Organization of the United Nations, working at the country level, to facilitate activities to support the implementation of the Convention and the Strategic Plan, in cooperation with other relevant implementation agencies;

- (c) The United Nations Environment Programme, the International Union for Conservation of Nature, as well as other relevant organizations to further develop, maintain and actively make use of the TEMATEA issue-based modules to enhance coherent implementation of biodiversity-related conventions and agreements;
- (d) The Environment Management Group, in building on its report to the tenth meeting of the Conference of the Parties, to identify measures for effective and efficient implementation of the Strategic Plan across the United Nations system and provide a report on its work to the Conference of the Parties at its eleventh meeting through the Working Group on Review of Implementation and the Subsidiary Body on Scientific, Technical and Technological Advice;
- (e) The United Nations General Assembly to consider for adoption relevant elements of the Strategic Plan for Biodiversity 2011-2020 and its Aichi Targets as integral elements in the Millennium Development Goals, in particular Millennium Development Goal 7 on ensuring environmental sustainability;

17. *Requests* the Executive Secretary:

- (a) To promote and facilitate, in partnership with relevant international organizations, including indigenous and local community organizations, activities to strengthen capacity for the implementation of the Strategic Plan for Biodiversity 2011-2020, including through regional and/or subregional workshops on updating and revising national biodiversity strategies and action plans, the mainstreaming of biodiversity, the enhancement of the clearing-house mechanism and the mobilization of resources;
- (b) To prepare an analysis/synthesis of national, regional and other actions, including targets as appropriate, established in accordance with the Strategic Plan, to enable the Working Group on Review of Implementation of the Convention at its fourth meeting and the Conference of Parties at its eleventh and subsequent meetings to assess the contribution of such national and regional targets towards the global targets;
- (c) To develop, for consideration by the Working Group on Review of Implementation of the Convention at its fourth meeting, options for the further enhancement of implementation of the Convention, including through the further development of capacity-building programmes, partnerships and the strengthening of synergies among Conventions and other international processes;
- (d) To prepare a plan, to be considered by the Subsidiary Body on Scientific, Technical and Technological Advice prior to the eleventh meeting of the Conference of the Parties, for the preparation of the fourth edition of the Global Biodiversity Outlook on the basis of the fifth national reports, use of headline global biodiversity indicators and other relevant information;

- (e) Building on the results of The Economics of Ecosystems and Biodiversity study and other processes, to cooperate with relevant organizations such as the United Nations Environment Programme, the United Nations Development Programme, the World Bank, and the Organisation for Economic Cooperation and Development, with the aim of: (i) further developing the economic aspects related to ecosystem services and biodiversity; (ii) developing implementation tools for the integration of economic aspects of biodiversity and ecosystem services; and (iii) facilitating implementation and capacity-building for such tools;
- (f) Through capacity-building workshops, to support countries in making use of the findings of The Economics of Ecosystems and Biodiversity study and in integrating the values of biodiversity into relevant national and local policies, programmes and planning processes;
- (g) To further develop, in preparation for the consideration of this issue by the Subsidiary Body on Scientific, Technical and Technological Advice at its fifteenth meeting, and the Working Group on Review of Implementation at its fourth meeting, the technical rationales and suggested milestones for the Aichi Biodiversity Targets contained in the note by the Executive Secretary ([UNEP/CBD/COP/10/9](#)) taking into account comments made at the tenth meeting of the Conference of the Parties.

MODULE

6

Indigenous Peoples' Sustainable Local Economies and Well-Being

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.

- Victoria Tauli-Corpuz

Module Duration: 5 hours

Objectives of the Module:

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

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



In case time is limited, it is recommended that the sessions on the concepts of well-being, the train stations activity on sustainable local economies, and the input on the difference between the dominant economy and indigenous economies should be prioritized.

Session I: Indigenous Peoples' Perspectives of Well-Being

This session emphasizes perspectives of indigenous peoples on well-being.

Session Duration: 1 hour

Materials: PowerPoint presentation, activity materials



ACTIVITY 1

Sharing of Concepts of Well-being

Duration: 15 minutes

Objective of the Activity: At the end of the activity, the participants should be able to identify and explain local terms of well-being they have in their local communities.

Materials: Marker pens, meta cards, masking tapes

Instructions:

1. Give each participant sheets of colored paper.
2. Ask them to write on the meta cards several local terms of well-being (or things that make them happy, contented or satisfied) in their local communities. There should only be one term per sheet.
3. Let them post their meta cards on the board.

You can help the participants group the meta cards according to concepts. For example, concepts of well-being or happy living would be clustered while concepts of mutual labor are put together. The results of the workshop should serve as take-off for discussion. An alternative would be to ask the participants, in advance, to present cases on their community concepts of well-being.



For this module, it would be helpful to read the *Traditional Livelihoods and Indigenous peoples by the Asia Indigenous Peoples Pact* (2010).²⁵



Indigenous Peoples' Well-Being

- 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 are able to fight for their rights to their lands, territories, and resources and for their traditional knowledge and governance systems.
- Traditional economies would have long disappeared if these ecosystems have been destroyed or indigenous peoples have been displaced from their territories upon 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 refer to the terms of well-being posted on the wall. You can ask the participants to expound on those terms.

- **Traditional economies are based on indigenous values and practices 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 "commonwealth."²⁶

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.

- **It is done in the spirit of an intra-generation inclusive community.** When we speak of community, it is not just the present community. Our community includes our ancestors, the seen, the unseen, and the yet-to-be-born generations.²⁷ This also includes not only the people but all in the community that encompass the elements and nature.

- **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 the 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.

- **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 to 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.
- **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 “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 the use of natural resources is free for all without jeopardizing the need of the future generations.

Session II. Indigenous Peoples' Sustainable Local Economies

This session expounds more on the sustainable local economies of indigenous peoples that are clearly connected to their well-being.

Session Duration: 1 hour

Materials: PowerPoint presentation, activity materials

ACTIVITY 2

Train Stations

2

This activity targets both Sessions II and III. If you opt for the alternative activity below, you will conduct this activity in Session III starting with Station 2.

Duration: 30 minutes

Objectives of the activity: At the end of the activity, the participants should be able to:

1. Enumerate sustainable local economies practiced in the community and discuss how these relate to indigenous peoples' wellbeing and territorial management;
2. Differentiate dominant market/ economies to sustainable local economies;
3. Identify the challenges and threats IPs face in traditional occupations and sustainable local economies and where these arise from; and
4. Discuss how various actors can respond to the challenges IPs experience in sustainable economies.

Materials: Craft papers, writing pens, masking tapes

Instructions:

1. Group the participants into four (4).
2. In four (4) corners of the room, post craft papers with headings as Station 1 to Station 4 with the following questions:
 - Station 1: *List down the sustainable local economies that you practice in your communities.*
 - Station 2: *How are dominant market/ economies different from sustainable local economies?*

- Station 3: *Identify the challenges that indigenous peoples face in practicing their traditional occupations and sustainable local economies. Where do these challenges come from?*
- Station 4: *How could different actors respond to the challenges that indigenous peoples experience in practicing their sustainable local economies?*

Alternate Activity 2: What are local sustainable economies?

Duration: 30 minutes

Materials: base community map, color pens, plastic (for map overlay), writing pens, masking tapes

Instructions:

1. Group the participants according to the country or region or village they come from.
2. Refer them to the poster presentation they made and used during the introductory portion (Module I).
3. Using their own poster, each group will use another plastic overlay to map out existing traditional occupations in each ecosystem or area.
4. Each group will share their work in the plenary.



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 is 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.).

The fact that these local economies still exist means that it is sustainable and ensures individual and collective wellbeing and prosperity of indigenous peoples. Prosperity, however, does not entail financial richness but abundance that sustains the community and the next generations.

These economies are linked to the culture of indigenous peoples such as the practice of mutual labor, barter, and others.

**Key Message:**

There is no single definition of what local sustainable economies are. They can be characterized by specific ecosystems where they are practiced, how they are practiced, and where their products go.



Show the table with some examples of traditional livelihoods.

**Table 1 Examples of Traditional Livelihoods**

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.	



The ELATIA Partners have been implementing programs and projects that support the local economies of the indigenous communities they work with. You can access the stories from published materials at www.tebtebba.org and from the Partners' websites.

Session III. Issues and Challenges to Sustainable Local Economies and Well-being

This session highlights the issues and challenges indigenous peoples experience when practising their ecosystems-based economies. Responses of the participants in Stations 2 and 3 in Session II serve as references in the discussion.

Session Duration: 1 hour and 30 minutes

Materials: PowerPoint presentation, activity materials



Prepare a matrix with the information provided in the table below. Ask the participants to add more during the discussion.



Table 2 Differences of the dominant economy and indigenous economies

	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 (<i>ayyew</i>)



Ask the participants 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 examples in the discussions below. Some might say mining, expansion of commercial vegetable cultivation, or biofuel farming has caused indigenous peoples to be 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.



ACTIVITY 3

Dominant Economies and Indigenous Economies

Duration: 25 minutes

Objectives of the Activity: At the end of the activity, the participants should be able to:

1. Identify dominant/mainstream economic activities in their community/region;
2. Discuss how these activities affect the community/region; and
3. Cite efforts from the community to resolve issues arising from identified economic activities.

Materials: Sheets of craft paper, marker pens, masking tapes

Instructions:

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.
 - Identify dominant/mainstream economic activities in your community or region.
 - How are these activities affecting your traditional economies?
 - What are you/or your indigenous community doing to resolve the issues?
 - 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

Characteristic of Dominant Economic System

- 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 toward 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 are 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 to the reproductive realm or the care economy and to subsistence economies, made production more efficient.
 - » **Deliberate step undermining 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.²⁸
 - » **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 programs. The more powerful and better-funded agencies of governments are the ones promoting investment liberalization and extractivist programs 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, the 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 re-building, there are many attempts from states and corporations to disregard or coopt these gains. One classic example, which has already been experienced by indigenous peoples in various parts of the world, is the way states and corporations 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 (Annex 2).

- 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 corporations, and privatized state institutions providing social services.
- There is no question that neoliberalism has facilitated further encroachment of the state and corporate interests into our territories. This is seen in the increase of 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 they share, 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 pre-vision session, the participants learned about the challenges that indigenous peoples experience as they continue their traditional sustainable economies. They also learned that despite these challenges, traditional economies continued to flourish as they were able to adapt to the challenges. So, while there is recognition of these challenges, it would not be right to despair because it is not as if indigenous peoples take challenges sitting down.

This session highlights the gains that the indigenous peoples' movement achieved from their 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. Or, you can ask one of the participants to facilitate an energizer activity prior to the session.

Session Duration: 1 hour and 30 minutes

Materials: PowerPoint presentation



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, which includes health, education and security, are vital indicators of development as well. Along these lines, the movement of indigenous peoples have 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 the international customary law as several Supreme Court decisions of some States, UN Treaty Bodies, and other intergovernmental bodies like the Inter-American Court of Human Rights invoked this in the rulings that they made in favor of indigenous peoples.²⁹
 - » 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 the sessions of the Convention on Biological Diversity (CBD) and the UN Framework Convention on Climate Change (UNFCCC) have significantly increased.
 - » Slowly, indigenous peoples are learning to use UN Treaty Bodies and various complaints mechanisms of other intergovernmental bodies to raise their grievances against oil palm plantations, mining, oil, and gas companies, and big infrastructure projects like mega-hydroelectric dams.
 - » 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 that our traditional, sustainable economies persist. Likewise, we cannot give up in pressuring States to comply with their obligations to the 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 Annex 1.

Sum up the module by reviewing the things that the participants discussed in Session I. Emphasize the following:



Key Messages:

- Indigenous peoples' perspectives of wellbeing are often regarded as backward and obsolete. Hence, these are often discriminated against or even criminalized.
- Sustainable local economies are still existing despite all obstacles because they have the capacity to adapt and are based on indigenous peoples' values and ecosystems.
- Indigenous peoples' local economies, livelihoods, and innovations, though totally discriminated and not recognized by the states and mainstream economy, have contributed a lot to sustainable development.
- Sustainable local economies are the way to real sustainable development. But this cannot happen unless stronger movements of indigenous peoples, in partnership with all other sectors, are strengthened and collaborated.
- Many international mechanisms are increasingly recognizing the indigenous peoples' contributions to sustainable development.



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.

References:

Lasimbang, J. (2008). *Indigenous Peoples and local economic development*, (5). Chiang Mai: AIPP. Retrieved March 27, 2014, from <http://pro169.org/res/materials/en/development/IPs%20and%20Local%20Economic%20Development.pdf>.

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[Concept paper Indigenous Peoples Development with Identity.pdf/Concept%2Bpaper%2BIndigenous%2BPeoples%2B%2BDevelopment%2Bwith%2BIdentity.pdf](#).

Annex 1: Stories of Sustainable Self-Determined Development by Indigenous Peoples

1. 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.*³⁰

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.³¹

2. Knowledge, Art, and Indigenous Women³²

This is a synthesis of the challenges faced by Yanesha women and their experiences in recovering some of the identity of their people. At present, 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 associations 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.



You can read more about this at <http://www.chirapaq.org.pe/nuestra-palabra/cuadernos-para-la-informacion/knowledge-art-and-indigenous-women>.

Annex 2: 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 Sécuré) 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).

CLOSING SESSION

This session binds the lessons from the different sessions and summarizes the whole IPSSDD Course.

Session Duration: 30 minutes



ACTIVITY

I am Connected to Everything

Duration: 30 minutes

Objectives of the Activity: At the end of the activity, the participants would be able to:

1. Identify elements found in their ecosystems;
2. Explain how each element is connected to one another;
3. Discuss how these connections affect the elements identified; and
4. Relate the activity to IPSSDD.

Materials: yarn (at least 100 meters), meta cards, pentel pens, masking tapes

Instructions:

1. Group the participants into two. The first group will be composed of at least $\frac{1}{4}$ of the whole number of participants. The second group will be composed of the remaining $\frac{3}{4}$.
2. The first group, Group A, will think of traditional occupations that they practice in their communities. Each person will represent one occupation. Let them write their occupation in a meta card and post it on their chest for others to see.
3. The second group, Group B, 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.). Each person

will represent one thing/element. Let them write their element in a meta card and post it on their chest for others to see.

4. Let one person from Group A identify him/herself (or his traditional occupation).
5. 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 or a long knife, we 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 in blacksmithing comes from under the earth.)
6. While telling how he/she is connected with the elements, he/she passes the ball of yarn to those elements without letting go of the other end.
7. 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. See photo in Annex 1.
8. When everyone is done with the activity, you can try cutting parts of the yarn and see what happens.



Key Messages:

- When the yarn is cut, the significant linkage of man's occupation to nature is affected. From a broader perspective, the well-being of a person is connected to the different elements in his or her ecosystems which are also interconnected. One harm done to one element harms the whole system that can affect the well-being of the person.
- IPSSDD is most possible when all its elements are present. All the principles, approaches, frameworks, relevant UN decisions, plans of action, indigenous peoples' movements and so on are all in concert one way or another to address the global and equally interconnected crises which indigenous peoples confront day by day. However, one of these can become irrelevant and harmful to the important web if it goes against the basic principle of human rights and of the rights of indigenous peoples.
- Indigenous women, the youth, the elders and other stakeholders are part of an important tangle and exclusion of one is a step back from IPSSDD.

Annex 1: Interconnectedness



Pre and Post Tests Questionnaire

Name (Optional): _____

Score: _____

Instruction: Encircle the letter of your answer.

Module 1: Understanding Contemporary Global Change and the Multiple Crises of Indigenous Peoples

1. Indigenous peoples are experiencing global crises caused by
 - a. Lack of economic opportunities
 - b. Lack of political spaces for participation
 - c. Lack of recognition of indigenous peoples' rights
 - d. All of the above

2. Indigenous peoples are most vulnerable to the global multiple crises such as climate change, poverty, and hunger.
 - a. True
 - b. False
 - c. Uncertain
 - d. No answer

3. A political actor refers to the following except one, which is
 - a. Someone who does something to influence policy decision-making
 - b. Someone who claims right to participation
 - c. Someone who does important works for his interest and few people
 - d. Someone who contributes to addressing the challenges

-
4. The following are considered political arenas where decision-making is done at different levels of governance, geographic space, language, and political culture except one, which is
- a. Parliament
 - b. UN General Assembly
 - c. Supreme Court
 - d. Cinema
5. As the UN Declaration on the Rights of Indigenous Peoples is adopted already by the UN General Assembly, indigenous peoples need not engage in the different political arenas.
- a. True
 - b. False
 - c. Uncertain
 - d. No answer

Module 2: The Human Rights-Based Approach (HRBA)

1. A characteristic of human rights which means that human rights are the same for all human beings regardless of sex, age, race, social status, origin and born equal in freedom, dignity, and rights is
 - a. Inalienable
 - b. Indivisible
 - c. Universal
 - d. Inherent

2. The duty-bearer that has the obligation to respect, protect, and fulfill is
 - a. State
 - b. Indigenous peoples
 - c. Church
 - d. Academe

3. This important document drafted and negotiated by indigenous peoples and adopted by the UN General Assembly in 2007 is
 - a. Universal Declaration of Human Right
 - b. United Nations Declaration on the Rights of Indigenous Peoples
 - c. Convention on the Elimination of Racial Discrimination
 - d. ILO Convention 169

4. Indigenous peoples' rights are not special rights, but are the same human rights that apply to everyone, but distinct and differentiated to take into account indigenous peoples' context, history, and values.
 - a. True
 - b. False
 - c. Uncertain
 - d. No answer

5. The bodies that can issue recommendations and decisions that may help indigenous peoples in advocating for the respect, protection, and fulfilment of their rights are
- a. United Nations Permanent Forum on Indigenous Issues
 - b. UN Special Rapporteur on the Rights of Indigenous Peoples
 - c. Expert Mechanism on the Rights of Indigenous peoples
 - d. Human rights treaty bodies

Module 3: Mainstreaming Indigenous Women and their Human Rights in IPSSDD

1. The international bill of women's rights adopted by the UN General Assembly on 18 December 1979 is the
 - a. Convention on the Rights of the Child
 - b. Convention on the Elimination of All forms of Discrimination against Women
 - c. Convention against Racial Discrimination
 - d. Convention against Torture
2. Many indigenous women do not have identification documents and this affects their chances of being beneficiaries of public services, of acquiring assets, or of being able to avail financial loans.
 - a. True
 - b. False
 - c. Uncertain
 - d. No answer
3. The international body of experts that monitors the implementation of the Convention on the Elimination of all Forms of Discrimination against Women is
 - a. Committee on the Elimination on Racial Discrimination
 - b. UN Special Rapporteur on Violence against Women, its Causes, and Consequences
 - c. Committee on the Elimination of All forms of Discrimination against Women
 - d. Expert Mechanism on the Rights of Indigenous Peoples
4. There are many recommendations on indigenous women adopted by the CEDAW Committee.
 - a. True
 - b. False
 - c. Uncertain
 - d. No answer

5. Mainstreaming indigenous women in IPSSDD is possible through the following collective action except one, which is
- a. Formulation and implementation of gender equality policy or protocols
 - b. Education to raise awareness on the human rights of indigenous women
 - c. Continuation of customary patriarchal practices
 - d. Open dialogue between women, elders, and customary governance institutions

Module 4: Knowledge-Based Approach and Intercultural Approach

1. The shared pattern of behaviors and interactions, cognitive constructs, and affective understanding that are learned through a process of socialization is
 - a. Indigenous knowledge
 - b. Tradition
 - c. Culture
 - d. Cultural diversity

2. The culture of indigenous peoples includes tangible and intangible elements such as
 - a. Values and morals
 - b. Music and dances
 - c. Handicrafts and arts
 - d. All of the above

3. The following are challenges in protecting and promoting the traditional knowledge of indigenous peoples except one, which is
 - a. Migration and urbanization
 - b. Access and use of modern technologies
 - c. Policies and laws protecting indigenous peoples' traditional knowledge
 - d. Miseducation brought by Westernized curriculum

4. The following are relevant international instruments and processes in recognizing the indigenous knowledge except one, which is
 - a. UN Declaration on the Rights of Indigenous Peoples (UNDRIP)
 - b. UN Convention on Biological Diversity (UNCBD)
 - c. Military treaties
 - d. UN Framework Convention on Climate Change (UNFCCC)

-
5. Understanding, appreciating, and respecting cultural differences is a/an
- a. Intercultural Approach
 - b. Diversity Approach
 - c. Intracultural Approach
 - d. Cultural Approach

Module 5: Indigenous Peoples' Territorial Management Systems Approach to IPSSDD

1. Indigenous peoples' territorial management systems are the perfect examples and tested models of
 - a. Human rights-based approach
 - b. Ecosystems approach
 - c. Integrated approach
 - d. Intercultural approach

2. The territorial management systems of indigenous peoples are governed by customary laws, values, practices and mechanisms that govern benefit-sharing, protection, and have defined various land uses and conservation of biodiversity within their ancestral domains, be it terrestrial, coastal, and marine.
 - a. True
 - b. False
 - c. Uncertain
 - d. No answer

3. To plot who and what institutions a community has more, have less, or have no linkage at all for support such as for strengthening the territorial management systems of indigenous peoples and which is an important part of planning is
 - a. Ecosystems approach
 - b. Intercultural approach
 - c. Stakeholder mapping
 - d. Community-based information systems

4. The UN Convention on Biological Diversity calls on States to respect, preserve, and maintain knowledge, innovations and practices of indigenous and local communities embodying traditional lifestyles relevant for the conservation, and sustainable use of biological diversity as specifically provided in
 - a. Article 10(c)
 - b. Article 3
 - c. Article 8(j)
 - d. Article 8(b)

5. The platform for local communities and indigenous peoples which is meant for the exchange of experiences and sharing of best practices on mitigation and adaptation in a holistic and integrated manner is established through the
 - a. Rio +21
 - b. Copenhagen Accord
 - c. Cancun Agreement
 - d. Paris Agreement

Module 6: Indigenous Peoples' Sustainable Local Economies and Well-Being

1. The following are principles governing traditional economies of indigenous peoples except one, which is
 - a. Practice indigenous values
 - b. Profit-oriented
 - c. Values reciprocity and social responsibility
 - d. Sustainable resource use and stewardship

2. Sustainable local economies are defined as
 - a. Indigenous livelihoods which are characterized by a diversity of small-scale economic activities along with regulation of territories, land, and resources.
 - b. Products are mainly for subsistence and whatever surplus are sold in the local markets.
 - c. The products are exchanged with other goods which is commonly known as barter system.
 - d. All of the above.

3. The following are examples of sustainable local economies except one, which is
 - a. Pastoralism and herding
 - b. Basket-making
 - c. Large-scale mining
 - d. Woodworking/carpentry

-
4. The dominant economies as compared to sustainable local economies of indigenous peoples have the following characteristics except one, which is
- a. Encourages market competitiveness
 - b. Profit-oriented
 - c. Promotes sustainable use of resources
 - d. Promotes overexploitation of natural resources
5. The gains of indigenous peoples in their struggle against the colonial and neo-colonial economy include
- a. Establishment of a process to empower indigenous people and their communities
 - b. Establishment of bodies and procedures within the UN system addressing indigenous peoples' rights and issues
 - c. Adoption of the UNDRIP
 - d. All of the above.

ELATIA Indigenous Peoples' Training Institute

Training Needs Assessment

Questionnaire

Dear Esteemed Participant:

Thank you for your interest to participate in our training on the Indigenous Peoples' Self-Determined Sustainable Development (IPSSDD). This TNA is being administered to assist our training team to prepare better and determine more appropriate methodologies that could make the training more mutually beneficial.

Thank you.

I. Personal Profile

Name (in passport)	
Gender	
Age	
Ethnicity	
Highest Educational Attainment	
Contact Information	
Email address:	
Telephone Number:	
Organization	
Address of Organization	
Position in the Organization	
Roles and responsibilities in the organization	
Length of Service (years, months) in the Organization	

II. Trainings

Please indicate trainings you participated for the last three years.

Title of Training	Dates, Venue and Organizer

III. Level of Knowledge on IPSSDD

Instruction: Please rate the level of your knowledge on the following items based on the scale below and respond to the questions on the next two columns.

Rate	Description
5	Excellent
4	Above average
3	Average
2	Below average
1	Very low

	Level of your knowledge	What do you know about the topic?	What would you need to know more about the topic?
Changes and challenges that indigenous peoples including women and children are confronting in your communities			
Interrelations of the political, economic, socio-cultural and environmental challenges			
Historical discrimination of indigenous peoples			
Indigenous peoples including indigenous women as political actors			
Political arenas at the international level			
Human rights and its characteristics			
Human rights obligations of States			
Human rights of indigenous peoples			
Human rights-based approach to development			
Human rights tools and mechanisms			
Situation of indigenous women and girls			
Fundamental principles and articles of the Convention on the Elimination of all Forms of Discrimination Against Women (CEDAW)			
UN and government bodies and mechanisms that promote indigenous women's rights			
Indigenous peoples and women's initiatives from the local to international level to promote indigenous women's rights			
Approaches in mainstreaming indigenous women and their human rights to sustainable development			
Concepts of culture, cultural diversity and indigenous peoples' knowledge and practices			
Scope and value of indigenous peoples' knowledge and practices			
Status and trends in indigenous peoples' knowledge and practices			
International instruments for the recognition and protection of indigenous peoples' knowledge and practices			
Initiatives and challenges in protecting indigenous peoples' knowledge and practices			
Indigenous peoples' territorial management approaches			
Ecosystems approach			
UN Convention on Biological Diversity (UNCBD)			
UN Framework Convention on Climate Change (UNFCCC)			
UN CBD Article 8j			
Perspectives of indigenous peoples on wellbeing			
Principles of traditional economies			
Sustainable local economies of indigenous peoples			
Challenges to the sustainable local economies of indigenous peoples			

Challenges to the wellbeing of indigenous peoples			
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1. Aside from the topics above, what other things do you want to learn from the training?
2. What training methodology/ies would help you maximize your learning from the training?
3. Do you have other training concerns that you think the training team should know?
4. What are your expectations from this training?

Pre and Post Tests Answers

Module 1: Understanding Contemporary Global Change and the Multiple Crises of Indigenous Peoples

1. Indigenous peoples are experiencing global crises caused by **d. All of the above**
2. Indigenous peoples are most vulnerable to the global multiple crises such as climate change, poverty and hunger. **a. True**
3. A political actor refers to the following except one, which is **c. Someone who does important works for his and a few people's interest**
4. The following are considered political arenas where decision-making is done at different levels of governance, geographic space, language, and political culture except one which is **d. Cinema**
5. As the UN Declaration on the Rights of Indigenous Peoples is adopted already by the UN General Assembly, indigenous peoples need not engage in the different political arena. **b. False**

Module 2: The Human Rights-Based Approach (HRBA)

1. A characteristic of human rights which means that human rights are the same for all human beings regardless of sex, age, race, social status, origin and born equal in freedom, dignity and rights is **c. Universal**
2. The duty-bearer that has the obligation to respect, protect, and fulfill is **a. State**
3. Indigenous peoples drafted and negotiated this important document that contains their rights and adopted by the UN General Assembly in 2007. **b. United Nations Declaration on the Rights of Indigenous Peoples**
4. Indigenous peoples' rights are not special rights, but are the same human rights that apply to everyone, but are distinct and differentiated to take into account indigenous peoples' context, history, and values. **a. True**
5. The bodies that can issue recommendations and decisions that may help indigenous peoples in advocating for the respect, protection, and fulfilment of their rights are **d. Human rights treaty bodies**

Module 3: Mainstreaming Indigenous Women and their Human Rights in IPSSDD

1. The international bill of women's rights adopted by the UN General Assembly on 18 December 1979 is the **b. Convention on the Elimination of All forms of Discrimination against Women**
2. Many indigenous women do not have identification documents and this affects their chances of being beneficiaries of public services, of acquiring assets, or of being able to avail of financial loans. **a. True**
3. The international body of experts that monitors the implementation of the Convention on the Elimination of all Forms of Discrimination against Women is **c. Committee on the Elimination of All Forms of Discrimination against Women**
4. There are many recommendations on indigenous women adopted by the CEDAW Committee. **a. True**
5. Mainstreaming indigenous women in IPSSDD is possible through the following collective action except one which is **c. Continuation of customary patriarchal practices**

Module 4: Knowledge-Based Approach and Intercultural Approach

1. The shared pattern of behaviors and interactions, cognitive constructs, and affective understanding that are learned through a process of socialization is **c. Culture**
2. The culture of indigenous peoples includes tangible and intangible elements such as **d. All of the above**
3. The following are challenges in protecting and promoting the traditional knowledge of indigenous peoples except one, which is **c. Policies and laws protecting indigenous peoples' traditional knowledge**
4. The following are relevant international instruments and processes in recognizing the indigenous knowledge except one, which is **c. Military treaties**
5. Understanding, appreciating and respecting cultural differences is a/an **a. Intercultural Approach**

Module 5: Indigenous Peoples' Territorial Management Systems Approach to IPSSDD

1. Indigenous peoples' territorial management systems are the perfect example and tested models of **b. Ecosystems approach**
2. The territorial management systems of indigenous peoples are governed by customary laws, values, practices and mechanisms that govern benefit-sharing, protection, and have defined various land uses and conservation of biodiversity within their ancestral domains, be it terrestrial, coastal, and marine. **a. True**
3. To see who and what institutions a community has more, has less, or has no linkage at all for support such as for strengthening the territorial management systems of indigenous peoples and which is an important part of planning is **c. Stakeholder mapping**
4. The UN Convention on Biological Diversity calls on States to respect, preserve, and maintain knowledge, innovations, and practices of indigenous and local communities embodying traditional lifestyles relevant for the conservation and sustainable use of biological diversity as specifically provided in **c. Article 8(j)**
5. The platform for local communities and indigenous peoples which is meant for the exchange of experiences and sharing of best practices on mitigation and adaptation in a holistic and integrated manner is established through the **d. Paris Agreement**

Module 6: Indigenous Peoples' Sustainable Local Economies and Well-Being

1. The following are principles governing traditional economies of indigenous peoples except one, which is **b. Profit-oriented**
2. Sustainable local economies are defined as **d. All of the above**
3. The following are examples of sustainable local economies except one which is **c. Large-scale mining**
4. The dominant economies as compared to sustainable local economies of indigenous peoples have the following characteristics except one which is **c. Promoted sustainable use of resources**
5. The gains of indigenous peoples in their struggle against the colonial and neo-colonial economy includes **d. All of the above**

Endnotes

- 1 UNDP. (2014). *Human development report 2014: Sustaining human progress: reducing vulnerabilities and building resilience*, p.3. <http://hdr.undp.org/sites/default/files/hdr14-report-en-1.pdf>.
- 2 FAO. (2018). *Global campaign for the empowerment of indigenous women for zero hunger*. <http://www.fao.org/3/CA0875EN/ca0875en.pdf>.
- 3 Tauli-Corpuz, V. (2015, August 6). *Report of the Special Rapporteur on the rights of indigenous peoples, Victoria Tauli Corpuz*. <https://www.undocs.org/A/HRC/30/41>.
- 4 UN Economic and Social Council. (2012, February 12). Combating violence against indigenous women and girls: article 22 of the United Nations Declaration on the Rights of Indigenous Peoples: Report of the international expert group meeting. <https://asianindigenouswomen.org/index.php/violence-against-indigenous-women/74-combating-violence-against-indigenous-women-and-girls-article-22-of-the-united-nations-declaration-on-the-rights-of-indigenous-peoples/file>.
- 5 Ibid.
- 6 Ibid.
- 7 Ibid.
- 8 Ibid.
- 9 Tauli-Corpuz, V. (2015, August 6). *Report of the Special Rapporteur on the rights of indigenous peoples, Victoria Tauli Corpuz*. <https://www.undocs.org/A/HRC/30/41>.
- 10 Ibid.
- 11 Ibid.
- 12 FAO. (2018). *Global campaign for the empowerment of indigenous women for zero hunger*. <http://www.fao.org/3/CA0875EN/ca0875en.pdf>.
- 13 UN Women. (2016, December). *Strategy for inclusion and visibility of indigenous women*. https://international-funders.org/wp-content/uploads/2017/03/un_strategy_for_inclusion_and_visibility_of_indigenous_women_digital-1.pdf.
- 14 For the status of ratification, check <https://legal.un.org/avl/ha/cedaw/cedaw.html>.
- 15 Accessed from <https://cedaw.iwraw-ap.org/cedaw/cedaw-principles/cedaw-principles-overview/> where the three principles are elaborately discussed.
- 16 Ibid.
- 17 Ibid.
- 18 If there is a need to discuss further on shadow reporting, you can check the procedure at Dictaan-Bang-ao, E. and Tugendhat, H. (2013). *Realizing indigenous women's rights: A handbook on the CEDAW*. Baguio City: Tebtebba Foundation, p.58-72, in the e-copy of the book which can be found here (<https://tebtebba.org/index.php/resources-menu/publications-menu/books/71-realizing-indigenous-women-s-rights-a-handbook-on-the-cedaw>), or at IWRAW's guideline provided with this module. You can also refer from <https://cedaw.iwraw-ap.org/for-ngos/>.
- 19 You can read more information here, <https://www.unwomen.org/en/about-us/about-un-women>.
- 20 Summary CEDAW. https://www.hri.global/files/2010/10/28/Summary_CEDAW.doc.
- 21 UNDRIP version for indigenous adolescents which can be read here at Blackstock, C. (2013) *Know your rights!: United Nations Declaration on the Rights of Indigenous Peoples for indigenous adolescents*. <https://fncaringsociety.com/sites/default/files/un-adolescents-guide2013.pdf>.
- 22 Lifted from, Dictaan-Bang-ao, E. and Tugendhat, H. (2013). *Realizing indigenous women's rights: A handbook on the CEDAW*. Baguio City: Tebtebba Foundation.
- 23 Lifted from, Secretariat of the Convention on Biological Diversity. (2009). Connecting biodiversity and climate change mitigation and adaptation: Report of the second Ad Hoc technical expert group on biodiversity and climate change. Montreal, Technical Series No. 41, 126 pages. <https://www.cbd.int/doc/publications/cbd-ts-41-en.pdf>.
- 24 Lifted from, Janishevski, L. (no date). Nature-based solutions for water and agriculture : Guidance under the Convention on Biological Diversity. Quebec, Canada: CBD Secretariat
- 25 This can be accessed at: http://www.iwgia.org/iwgia_files_publications_files/0663_English.pdf.

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

27 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*.

28 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.

29 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.

30 Richardus Giring. (2012). *History of credit union movement: Moving while learning*. In A. R. Mecer, J. Bamba, F. X. Wahono, V. Tauli-orpuz, & E. Nguik (Eds). *Pancur Kasih empowerment movement*, (pp. 1-42). Baguio City, Philippines: Tebtebba Foundation.

31 Ibid.

32 Chirapaq, Center for Indigenous Cultures of Peru. (2013). *Knowledge, Art and Indigenous Women*. Chirapaq, Av. Horacio Urteaga 534-203 Jesus Maria, Lima, 11 Peru. Available from: <http://www.chirapaq.org.pe/nuestra-palabra/cuadernos-para-la-informacion/knowledge-art-and-indigenous-women>.