Asia Summit on Climate Change and Indigenous Peoples

24-27 February 2009
Bali Rani Hotel, Bali, Indonesia

REPORT OF THE SUMMIT

Organized by:

INDIGENOUS PEOPLES' INTERNATIONAL CENTRE FOR POLICY RESEARCH AND EDUCATION
TEBTEBBA

and

Aliansi Masyarakat Adat Nusantara

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With the Support of:

Asia Summit on Climate Change and Indigenous Peoples:
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Tebtebba Foundation

Published by
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Printed in the Philippines
by Valley Printing Specialist
Baguio City, Philippines

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Abbreviations and Acronyms Used

ADB	- Asia Development Bank
AMAN	- Aliansi Masyarakat Adat Nusantara (Alliance of Indigenous Peoples' Organizations in the Archipelago - Indonesia)
AWG-LCA	- Ad-Hoc Working Group on Long-Term Cooperative Action
AWG-KP	- Ad-Hoc Working Group on Further Commitments for Annex 1 Parties under the Kyoto Protocol
CADT	- Certificate of Ancestral Domain Title
CIF	- Climate Investment Fund
CDM	- Clean Development Mechanism
CFSA	- Community Forest Stewardship Act
CHT	- Chittagong Hill Tracts
CPA	- Cordillera Peoples' Alliance
COP	- Conference of Parties
EED	- Evangelische Entwicklungdienst, e.V. (Protestant Church Development Service)
FAO	- Food and Agricultural Organization
FCPF	- Forest Carbon Partnership Facility
FIP	- Forest Investment Program
FPIC	- Free, Prior and Informed Consent
G77	- Group of 77
ICC	- Inuit Circumpolar Council
ILO	- International Labour Organization
IFAD	- International Fund for Agricultural Development
IPCC	- Intergovernmental Panel on Climate Change
IPRA	- Indigenous Peoples' Rights Act of the Philippines
IWGIA	- International Workgroup on Indigenous Affairs
JOAS	- Indigenous Peoples' Network of Malaysia
MPIDO	- Mainyoto Pastoralists Integrated Development Organization
NGO	- Non-government Organization
REDD	- Reduced Emissions from Deforestation and Forest Degradation in Developing Countries
ODA	- Official Development Assistance
OECD	- Organisation for Economic Co-operation and Development
SBI	- Subsidiary Body for Implementation
SBSTA	- Subsidiary Body for Scientific and Technological Advice
TFAP	- Tropical Forestry Action Programme
TWN	- Third World Network
UNDP	- United Nations Development Programme
UNDRIP	- United Nations Declaration on the Rights of Indigenous Peoples
UNEP	- United Nations Environment Programme
UNFCCC	- United Nations Framework Convention on Climate Change
UNFF	- United Nations Forum on Forests
UNPFII	- United Nations Permanent Forum on Indigenous Issues
UN-REDD	- United Nations Reduced Emissions from Deforestation and Forest Degradation in Developing Countries
WB	- World Bank
WCD	- World Commission on Dams

1. INTRODUCTION

1.1. Background

1.1.1. The idea for this Summit emerged from the original plan to hold a Global Summit on Indigenous Peoples and Climate Change which will be held in Alaska from 20-24 April 2009. This Global Summit is mainly organized by the International Inuit Circumpolar Council (ICC). During the first meeting of the Global Steering Committee in New York last May 2008, the Asia focal person of this committee suggested that before the Global Summit takes place the regions could hold their own processes so that more people from the regions can be involved. The Committee agreed but it made clear that the responsibility for raising funds and organizing these processes will rest with the regional focal persons interested to pursue these.

1.1.2. The focal person for Asia, Vicky Tauli-Corpuz, discussed the idea with several partners who might be interested to support these initiatives. The International Work Group on Indigenous Affairs (IWGIA), a support NGO for indigenous peoples based in Copenhagen, agreed to provide seed funding for the Asia and Africa Summits. Then, IFAD (International Fund for Agricultural Development) came on board after Tauli-Corpuz got the commitment of the President of IFAD, Lennart Böge, to support the three regional summits. The IFAD funding has been channeled to MPIDO (Mainyoto Pastoralists Integrated Development Organization) but it covered all three summits. Evangelische Entwicklungdienst (EED e.V) of Germany also provided support for the colleagues in Tebtebba who, together with the Secretariat of AMAN, did the organizing work for this Summit. The Third World Network (TWN) gave modest support to bring more participants. We express our heartfelt gratitude to these partners who provided the resources which allowed the Asia Summit and other regional summits to take place.

1.1.3. The organizers for the regional summits were Tarcila Rivera Zea of Chirapaq in Peru for the Latin America and Carribean Summit, Joseph Ole Simel of the MPIDO in Kenya for the Africa Summit and Vicky Tauli-Corpuz of Tebtebba Foundation in the Philippines for the Asia Summit.

1.1.4. An Asian Indigenous Peoples' Steering Committee for the Climate Change Summit was established in Chiangmai, during the Regional Fair on the Implementation of the UN Declaration on the Rights of Indigenous Peoples (UNDRIP) in Chiangmai, Thailand in June 2008. The members of this group helped identify the participants from their countries, recommended indigenous researchers on local adaptation and mitigation measures and helped run the Summit. A listserve was set up to sustain communications between the members and other indigenous persons and representatives of support NGOs who expressed their desire to be part of this. The listserve is asiaipclimatechange@yahoogroups.com.

1.1.5. The main organizers for this Summit were Tebtebba (Indigenous Peoples' International Centre for Policy Research and Education) and AMAN (Aliansi Masyarakat Adat Nusantara).

1.2. Objectives

The objectives set forth for this Summit were the following:

1.2.1. To enable representatives of indigenous peoples to share the impacts of climate change and the results of the researches done on indigenous peoples' local mitigation and adaptation measures.

1.2.2. To enhance the understanding and knowledge of the participants on climate change and the state of negotiations at the UNFCCC and to discuss and agree on positions on certain key issues.

1.2.3. To collectively deliberate on strategies to ensure that indigenous peoples' rights and development are taken into consideration by States Parties to the UNFCCC, multilateral organizations and other actors involved in developing and implementing policies, programs and projects on climate change at the national, regional and global levels.

1.2.4. To develop a roadmap for indigenous peoples to guide them on how to effectively engage with the processes leading up to COP 15 in Copenhagen and beyond.

1.2.5. To build an Asia-wide network of indigenous peoples on climate change which will monitor, engage with and influence the climate change processes at national, regional and global levels.

1.3. Summit Flow and Programme of Work[1]

1.3.1. The Summit started on the first day (Feb. 24, 2009) with a presentation on the overview of climate change. This was to ensure that the participants, who had different levels of understanding of climate change, were all on the same page. After this, nine country presentations of the researches done on local adaptation and mitigation measures of indigenous peoples were presented.[1] These were done and presented by indigenous researchers and they covered one or two indigenous communities in each country. In Indonesia, there were two cases. One is on an Iban community in Menua Sungai Utik in West Kalimantan. Another case is in Northern Lombok in Sulawesi. In the Philippines, two communities were covered, the Ikalahan community in Imugan, Nueva Vizcaya and the community of the Tagbanua in Coron, Palawan. The case study for Viet Nam was done in Kep A Village, Minh Son Commune, Bac Me District in Ha Giang Province. In Malaysia this was a case study of the Dayak-Bidayuh-Jagoi village of Duyoh in Sarawak. Monglechan Karbari para in Kamalchari Mukh in the Khagrachari District of the Chittagong Hill Tracts was the case study for Bangladesh. In India this was done in Arunachal Pradesh, Northeast India among the Galo peoples. A case in Nagaland, Northeast India was also presented. And for Burma, a case of Chin peoples in the Chin State was prepared and presented.

1.3.2. The second day (Feb. 25) started with a presentation on the present state of negotiations at the UNFCCC, which covered the various issues negotiated within the AWG-LCA,AWG-KP, SBSTA and SBI. This was followed by a plenary session devoted to the various bilateral and multilateral initiatives on climate change which included the presentations on the UN-REDD Programme, the Norwegian Climate and Forest Initiative as well as other Climate Funds under the UNFCCC, such as the Adaptation Fund, the Least Development Countries Fund, among others. The World Bank presented their Forest Carbon Partnership Facility (FCPF), the Forest Investment Programme (FIP) and the Climate Investment Funds (CIF).

1.3.3. In the afternoon of the second day, workshop groups were held on the following topics:

- Climate Change, Indigenous Women and Children;
- Climate Change, Biodiversity and Traditional Knowledge and REDD;
- Climate Change, Human Rights and the UN Declaration on the Rights of Indigenous Peoples;
- Climate Change and Indigenous Peoples' Self-Determined Development.

1.3.4. On the third day (Feb. 26), the various groups presented their reports and a plenary session on strategies and the road map took place. This

was where the participants discussed mitigation, adaptation, finance and technology, REDD and emissions trading. The participants reached common positions and agreements on various issues such as REDD, emissions trading, climate change finances, among others. At the last plenary session ideas on strategy and road map were discussed and agreed upon. The idea of establishing an Asian Indigenous Peoples' Network on Climate Change was agreed upon.

1.3.5. Many participants stayed for another day to do community visits to two communities of indigenous peoples of Bali who are engaged in climate change mitigation and adaptation processes. One community is Tabanan where community reforestation of a denuded forest took place and where a traditional communal irrigation system is still maintained and practiced. The local government hosted the participants where solidarity night celebrations were undertaken where they showed their culture through dances and songs. They are in the process of getting the UNESCO to declare their rice-fields and traditional communal irrigation system as a Cultural Heritage Site and they have requested the UN Permanent Forum on Indigenous Issues to help them in this endeavour.

1.3.6. Another place visited is Serangan, an indigenous community which rehabilitated the coral reefs and mangrove forests which were destroyed during the Suharto era because of a land reclamation project to set up golf courses for tourists. When the Suharto regime fell, this project was discontinued and the indigenous peoples asserted their ownership over the lands and waters and started their rehabilitation work. The indigenous peoples of the coastal community of Serangan, a member of AMAN, have demonstrated their resilience in addressing the impacts of changes in their ecosystems because of man made projects and climate change.

1.4. Participants

1.4.1. There were 65 participants most of whom are indigenous representatives coming from 12 Asian countries (Bangladesh, Cambodia, China, Indonesia, India, Malaysia, Myanmar, Nepal, Philippines, Taiwan, Thailand, Vietnam). Most of these were representatives of national and regional networks of indigenous peoples' organizations and communities in Asia. Joseph Ole Simel, the convenor of the Africa Summit, also participated so he can share with the Africa Summit what happened. Others represented their own local organizations or institutions. Representatives of support NGOs from various countries (Denmark, Switzerland, UK, USA) also participated. There were observers which included the representatives of the UN-REDD Programme, the World Bank, and the UNDP. (Please refer to Annex 1 for a complete list of participants.)

2. MAIN FINDINGS, CONCLUSIONS AND RECOMMENDATIONS

The main findings, conclusions and recommendations from the presentations, case studies and workshop group reports are the following;

Vulnerabilities to Climate Change and to Some Climate Change Solutions

2.1. Indigenous peoples in the Asia region inhabit the most fragile ecosystems ranging from tropical rainforests, high mountain areas, low-lying coastal areas and floodplains as well as temperate forests. Because most of them are dependent on the land and natural resources from these ecosystems, they are in the forefront of climate change impacts and threats. These include intensified typhoons, cyclones, monsoons and storms, long droughts and expansion of desertified areas, melting of glaciers leading to flooding and decrease of river flows and water supplies, sea-level rise, stronger sea waves and currents, coastline erosion and salinization of freshwater resources and soils, rampaging and long-staying floods, landslides and increase in cases of vector-borne and water-borne diseases (malaria, dengue, cholera and other gastro-intestinal diseases), phenomenal temperature rise causing heat strokes and more forest fires. The unprecedented increase in disasters and calamities caused by global warming due to climate change was a common observation by all participants.

2.2. Indigenous peoples, the world over, have contributed the least to the climate change crisis. Yet, they are the ones suffering the most from the adverse impacts of climate change and even from some of the solutions to the problem. Their ecological footprints are very small as most of them still practice their sustainable traditional livelihoods which include, among others, swidden agriculture, hunting and gathering, trapping, pastoralism, extraction of non-timber forest products, small-scale mining and

agro-forestry. They have resisted the deforestation and destruction of their forests by loggers, plantation owners, extractive industries and other corporate and state interests. They also have fought against the extraction of oil, gas and minerals from their lands which has kept carbon under the ground. Thus, indigenous peoples have contributed significantly to reducing greenhouse gas emissions, historically, and up to the present.

2.3. Unfortunately, indigenous peoples' positive contributions to the abatement of greenhouse gas emissions are not generally recognized nor compensated by the UNFCCC and other multilateral and bilateral bodies. To make matters worse, their right to own, control and manage their traditional lands, their right to subsistence and to practice their own traditional cultures and livelihoods, and their right to self-determination have been and continue to be grossly violated by States and non-state actors (corporations, elites from dominant populations). Their traditional knowledge and customary laws and practices on natural resource management as well as disaster management have contributed in keeping the forests, maintaining biological diversity and cultural diversity. This knowledge has enabled them to adapt to and mitigate climate change.

2.4. Most of the cultures of indigenous peoples are based on the diverse ecological systems they inhabit and relate with. Their cultures, norms, values and practices revolve around land, water, air, sun, flora and fauna, their relationships with the living earth, the seen and the unseen, as well as with the past and the future. Thus, the changes to the ecosystem brought about by the variability of the climate have affected their lifeways and diverse cultures as well as the biological diversity in their territories. Climate variability, such as changes in rainfall patterns, affect their food security as well as the practice of agricultural rituals and their traditional knowledge, innovations and practices.

2.5. Climate change has led to long drought periods leading to the water crisis, food insecurity, increased health problems, and forest fires. The burdens of indigenous women and children are much heavier because of the need to seek for water sources far away from their homes and the care of increasing numbers of sick young and elderly family members who are suffering from heat strokes and vector and waterborne diseases. The increased temperature also makes it very hard for farmers to work long hours in the fields. In Jharkand (India), for example, they have experienced the highest temperature in 2007 with 55 degrees Celsius. Several elderly people died of heat strokes and forest fires increased. The highest temperature in the past ranged from 40-45. Jharkand is a summer destination for Indian and other tourists because of its cool climate. Now the temperature ranges from 4 to 55 degrees Celsius.

2.6. Planting seasons and the periods for cultural ceremonies and traditions have changed because of erratic rainy seasons, long droughts and floods. Rice planting, whether in wet terraces or in the hills, start once the rains come. With the changes in seasons, however, indigenous farmers have to change their planting seasons which also affects the periods for cultural rituals and traditions. Certain rituals are done during land preparation, planting, harvesting and weeding, threshing and transporting from harvest from the fields to storing this in granaries. So this is not just done for production of food. In most Asian countries, rice paddy farming is associated with a series of cultural ceremonies and rituals to ensure a successful harvest and the continuing indigenous practices of mutual labour exchange. Rituals which pay respects and provide propitiation to the water deities, gods and goddesses; rice gods and goddesses, spirits in the forests, etc. continue to be practiced although the times when these rituals are performed are profoundly disturbed.

2.7. Food insecurity is suffered by indigenous peoples in the Chittagong Hill Tracts in Bangladesh, Myanmar, Northeast India and Thailand. They have experienced unprecedented long droughts and floods as well as massive rat infestation in the past five years. This phenomenon is linked with the flowering of the bamboo trees in 2006. This is a very rare occurrence as even the old people say it took place only once or twice in their lifetime. Rats attacked ricefields and Jhum or swidden farms leaving no food for the people, exacerbated by the disappearance of natural predators like snakes, birds, wild cats, due to deforestation and forest fires brought about by long drought seasons. The rat infestation and drought led to a devastating famine in 2007 resulting in malnutrition of indigenous peoples in the Chittagong Hill Tracts, particularly children under five years of age. Incidents of vector-borne diseases like malaria and dengue fever and increased cases of children going blind because of vitamin A deficiency has been reported by the health authorities. Cyclone and storm surges have caused massive landslides and soil erosion and destroyed crops and even forests.

2.8. In Khagrachari in the Chittagong Hill Tracts (CHT), severe floods took place in 2006 which lasted for 15 days and led to the destruction of houses and thousands of acres of land planted to food and other crops. Thousands of indigenous persons were displaced. Massive floods also occurred in the coastal areas of Bangladesh which has led to freshwater salinization and increased incidents of diseases. Agricultural production of the Santal, Munda and Oraon, indigenous peoples who live in North Bengal, has decreased significantly because of increased precipitation in their territories. The Rakhine are the indigenous peoples who live in the coastal areas who have suffered worst floods because of the rising sea level which caused coastal and river bank erosion and the depression of the Sundarbans, one of the best floodplain mangrove forests in the world. More migration from Dhaka and other low-lying coastal areas into the CHT will mean the further minoritization of the indigenous peoples

in that region. This will also exacerbate existing conflicts over lands and natural resources between the Bengali people and the Jummas.[3]

2.9. Similar long weeks of flood have been reported by indigenous peoples in Malaysia, Philippines, Indonesia and Viet Nam. In Ha Giang Province in Viet Nam irregular rainfall, unusual flooding and unpredictable whirlwinds and storms have led to long weeks of floods which submerged lands and crops and drowned livestock, destroyed infrastructures and disturbed socio-cultural activities such as community feasts and rituals. Aside from the loss of crops and livestock leading to food insecurity, there have been high incidences of epidemics amongst humans and animals.[4] This same conclusion from the Malaysia case study indicates that food insecurity worsened due to changes in weather patterns. Bumper crops from rice and fruit trees are much less and the quality and quantity of fruit harvests have suffered.

2.10. The indigenous participants from Indonesia reported that there are new species of insects invading indigenous communities after long bouts of drought. Unusual insect behavioral patterns are taking place causing massive destruction of crops. Locust invasions and plagues in Indonesia, for example, have increased in occurrence and intensity. After the 1950s this occurred once in 20 years. In the 1990s this happened once in five years and at present it is happening every two years, attested to deforestation and landscape alterations taking place due to logging, monocrop plantations and worsening forest fires due to prolonged droughts. The changes in land cover and the quality of the top soil provided suitable conditions for the locust to lay eggs and for hatching.

2.11. Increased disasters and calamities have compounded in the past 15 years. These include typhoons and floods leading to massive landslides; increased heat and drought causing more forest fires and more haze and air pollution; and sea level rise, river floods and delta flooding causing coastal and soil erosion. In Indonesia, the haze from rampant burning of forests to convert these to oil palm plantations for increased production of biofuels led to high incidence of respiratory diseases not only in the areas where burning is taking place but even in many places in Malaysia, Singapore, Indonesia, Brunei and Thailand.

2.12. Traditional livelihoods and other economic activities of indigenous peoples are also adversely impacted by climate change. In Malaysia, for example, rubber tapping has been a source of cash for many indigenous peoples in Sarawak and Sabah. Latex is tapped when the leaves of the rubber tree are shed around August and September. With the changes in weather, leaves shed as early as January and thus there is less latex gathered which means less income. Other fruit trees like durian and *engkabang* (also known as ilipe nut) are indigenous species in Sarawak and these are sources of cash and food. Bumper crop harvests from these trees have decreased significantly because of weather changes.[5]

Clove production, a major source of cash, amongst the indigenous peoples of Lombok in Indonesia dropped by 40 per cent in 2007. This is due to temperature rise. Pest resurgence has also led to a decrease in cacao and banana production in Indonesia.

2.13. Asian indigenous women are much more vulnerable to climate change impacts compared to the men because they are often the subsistence producers and are heavily reliant on the quality and quantity of natural resources. They are the main caregivers, water and food providers and yet they have the least access to land, education and health facilities, technologies and agricultural technical assistance and inputs, and disaster relief services, infrastructure development and credit assistance. Many of them suffer from discrimination in their own indigenous societies, in the dominant society and in the labour market. Climate change has adversely affected the livelihoods of indigenous women in the villages of Khuti District in Jharkand, India. This is the production and sale of *lac*, a natural polymer (resin) produced by an insect called *kerr* (Kerria lacca).[6] Lac which is used to polish fruits to maintain their freshness and for handicrafts is a second source of income for the women next to paddy rice production. The production has gone down in the past three to four years because of the extreme cold (4-10 degrees Celsius), lack of sunlight and increased frost.

2.14. The Himalayan glaciers are the lifeline for around two billion people in Nepal, India, China and the Mekong region who rely on glacier-dependent rivers such as the Ganges, Brahmaputra, Indus, Mekong, Yellow and Yangtze Rivers. They face acute and long-term shortages of water because of the melting of the glaciers and the vanishing snowpeaks. This deglacialization has also induced floods downstream due to the surge of water into the rivers and consequently prolonged droughts because of decreased river flows and water supply. India's northern region will experience more floods in the coming years because of changing stream flow patterns in the Himalayan rivers. The floods caused by the change of course of Kosi River in Bihar affected close to three million people, many of whom are indigenous peoples.

2.15. There are more reports of disasters in the form of landslides which further isolated many indigenous communities as paths and roads are destroyed. In Nepal, it was observed that the phenomenal decrease of available water adversely affected crop production and the changes in the agricultural patterns and quality of agricultural crops. Peas and rhodendron are flowering much earlier and the apples are less sweet than they used to be. There are unknown insects invading the high mountain communities, because of increased temperatures, causing diseases which were not there before. Tourism, which is a main source of livelihood for many indigenous peoples, has decreased in recent years because of the accidents caused by avalanches and landslides.

2.16. The increasing scarcity of freshwater because of droughts, water salinization, the privatization and commercialization of water, as well as the unequal distribution of water due to government regulations (e.g., piping of water for the use of big hotels for the tourism industry) all lead to difficult situations for indigenous peoples. Their right to water is being violated and their capacity to adapt to climate change is further compromised. Water conflicts are becoming more frequent in indigenous territories. Most watersheds in Asian countries are found in indigenous territories because they mainly inhabit mountains and forests. Their traditional water management systems lack government support. Examples of how they are adapting to water scarcity due to climate change impacts will be discussed further in the next section.

2.17. Deforestation, which contributes 20 per cent of greenhouse gas emissions, was identified as a major problem in almost all the countries. Most nation-states passed forest laws which legitimized the ownership and control of State forests, including those found in indigenous peoples territories. Forests have been and are still used for patronage politics which is a key driver of deforestation. Officials in the government granted forest concessions to their cronies and families to log and to establish monoculture plantations. Western systems of forest management or so-called scientific forestry, adopted by most governments, have discriminated against and denigrated indigenous peoples' forest management systems. Yet, the forest industry sector which has enjoyed massive infusion of loans from institutions like the World Bank (WB) and the Asian Development Bank (ADB) has been the major cause of deforestation in many Asian countries. Many indigenous peoples who live and depend on forests have resisted and struggled against projects like the Tropical Forestry Action Programme (TFAP) and against big logging and plantation companies. They have asserted their prior rights to own and control their forests. Many conflicts in indigenous peoples' territories in Asia have been conflicts over the ownership and use of forests. Because of indigenous peoples' struggles to protect their territories and to stop deforestation, most of the remaining rainforests and secondary forests in Asian countries are found in indigenous peoples' territories.

2.18. A concern was raised on how indigenous peoples' traditional agroforestry and agroecosystem practices, such as shifting cultivation or swidden farming, are being singled out as drivers of deforestation. Brochures, such as the WB's FCPF, contains such information. Asian indigenous peoples' representatives who attended a consultation of the FCPF criticized this. The participants consider the demonization of their traditional livelihoods as a case of injustice and discrimination against indigenous peoples. Most indigenous peoples point to the logging industry, plantations, infrastructure-building such as roads and hydroelectric dams as well as mining, oil and gas corporations as the key drivers of deforestation in Asia.

2.19. Indonesia has the distinction of being a country with the highest rate of deforestation, estimated to be two million hectares per year. Despite it not being fully industrialized, it is now the fourth biggest emitter of greenhouse gases. This is mainly due to deforestation. Indigenous peoples in Indonesia suffer the most from this and there are hundreds of legal cases filed against plantation owners and financiers, loggers and miners. Cambodia passed an Economic Concession Act which allows the state to sell lands, including forests, to loggers, plantation owners or simple land speculators. Indigenous peoples have raised the issue of deforestation and destruction of their spirit forests in 2007, before the UN Special Rapporteur on the Situation of Human Rights and Fundamental Freedoms of Indigenous Peoples and in the 2007-2008 sessions of the UN Permanent Forum on Indigenous Issues. Another example shared was the case of Jharkand, which used to have very dense forest which are fast disappearing because of logging and mining.

2.20. Indigenous peoples who live in low-lying coastal areas are also very much affected by climate change and unsustainable practices such as cyanide fishing, harbor dredging, coral mining, deforestation, coastal development, agricultural runoffs, pollution from mining operations and careless divers. All these have led to a devastating loss of corals across the world and in Asia. The Philippines has one of the longest coastlines in the world covering 32,400 kilometers.[7] About 70 per cent of the country's municipalities share the coast and there are approximately 50 million people living in the Philippine coastal areas that are at risk from the impacts of extreme climatic changes manifested in sea level changes and degradation of coastal and marine ecosystems, to name a few. These include indigenous peoples, among them, the Calamian Tagbanua.

2.21. A case study was done in the villages of Banuang Daan and Cabugao of Coron Island in Palawan. These form part of the ancestral domain of the Calamian Tagbanua, who were recently granted with their Certificate of Ancestral Domain Title by the Philippine Government. The Calamian Tagbanua are mainly seafaring people whose lives revolve around the *aawuyuk* (lakes), *talu* (corals), *teeb surublien or teeb sorableyen* (ancestral waters), *leyang* (caves) and *geba* (forest). According to them, the rise in temperature of the sea, along with the pollution and destruction of coral reefs, has lowered their daily fish catch from 30 kilograms a few years back to five kilograms today. Coral bleaching has been observed and their capacity to fish has also decreased because they cannot stay long in the sea lest they get heat strokes. They mainly practice subsistence fishing using bamboos, fishing hooks and spears as their tools. They also maintain strict rules which regulate the amount of fish taken and they have delineated sacred areas called *panyaan*, where no one is allowed to catch fish. Aside from fishing they also do subsistence agriculture and agro- forestry.

2.22. Some solutions being proposed and implemented for mitigation has caused additional problems for indigenous peoples in Asia. The call for a shift away from fossil fuels into alternative, renewable sources of energy is causing further expropriation of the lands, territories and resources of indigenous peoples. In Indonesia and Malaysia, for instance, increased acreage devoted to oil palm plantations for bio-diesel has taken away more lands from indigenous peoples.

2.23. This issue was taken up by the UN Permanent Forum on Indigenous Issues at its 6th Session, issuing a report which documented how oil palm plantations have affected indigenous peoples in Indonesia.[8] The rapporteurs found out that from 106,000 hectares in 1960, the acreage for oil palm plantations has increased to six million hectares in 2006. The Government made the Kalimantan Border Oil Palm Mega-Project (April 2006), which will convert an additional three million hectares in Borneo into oil palm plantations. This spurred AMAN, the national federation of indigenous peoples' organization in Indonesia, to request for a study from the UNPFII on this situation. When the report came out, AMAN used this to support their submission to the Committee on the Elimination of Racial Discrimination (CERD), a UN Treaty Body. Subsequently, the CERD recommended to the Indonesian Government to review the law which pushed for expansion of oil palm plantations and to ensure that the rights of indigenous peoples are respected. As a result of all these actions, the Government has put on hold the plans for expansion.

2.24. In Myanmar, the government has pushed for jatropha plantations in Chin State. Forced labour was used to establish these plantations. The Army was brought in to confiscate indigenous lands, and there has been a loss of income for the people because they were forced to buy jatropha seedlings to plant. Fines are imposed as punishment for non-compliance, taking away what little cash people have.

2.25. Since the Intergovernmental Panel on Climate Change (IPCC) 2007 report confirmed that deforestation causes 18-20 per cent of worldwide greenhouse gas emissions, the proposal for Reduced Emissions from Deforestation and Forest Degradation in Developing Countries (REDD) gained currency in the UNFCCC negotiations. REDD poses both threats and opportunities for indigenous peoples. The main threat is the centralization of control of States over tropical rainforests which form part of indigenous peoples' territories. The legacy of forest management, since colonization up to the establishment of post-colonial nation-states, is fraught with conflicts between indigenous peoples and States and between them and the forest industry.

2.26. It is highly probable that indigenous peoples' rights to free, prior and

informed consent will not be respected when their forests are classified as carbon forests under the proposed REDD scheme. The inclusion of forests in carbon or emissions trading system can also result in the privatization and commercialization of indigenous peoples' forests and further exclusion from decisions- making on how their forests should be safeguarded and used. If REDD is designed in the wrong way and does not respect the rights of indigenous peoples to their forests, this could lead to the expropriation of indigenous owned and controlled forests and the further destruction of indigenous peoples' forest management systems.

2.27. The opportunities offered by REDD will depend largely on how indigenous peoples can effectively influence the negotiations for the inclusion of REDD in the COP 15 Copenhagen Agreements and their involvement in designing REDD at the national and global levels. It is fair to say that references to indigenous peoples in the UNFCCC negotiations and documents were introduced due to the debates around REDD. A renewed attention to forests has been spurred by REDD especially after the dismal handling of forest issues by the UN Forum on Forests (UNFF). This offers opportunities for indigenous peoples to call and push for rectification of past mistakes and reforms of laws, policies and programmes which have undermined their ownership, control and access to forests. Because the REDD discussions are happening after the adoption of the UN Declaration on the Rights of Indigenous Peoples, this also provides an opportunity for indigenous peoples to push that the UNDRIP becomes one of the foundations for the design and implementation of REDD. While there has been resistance to UNDRIP being brought into the REDD texts, led by New Zealand, the US and Canada, indigenous peoples and their allies should persist in pushing for this.

2.28. Even before an agreement has been reached on REDD in the UNFCCC, there are already several agreements on REDD and trading of forest carbon forged between Asian governments and donor countries and between governments and investment banks involved in carbon trading.[9] One of these is the 2008 agreement between Merrill Lynch and the Provincial Government of Aceh, in Indonesia, where Merrill Lynch will invest more than US$9 million over four years to conserve the forests in Aceh. Merrill Lynch calculated that it will generate 3.4 million tonnes of offset carbon. This was brokered by Carbon Conservation, a carbon trader based in Australia. The future of this agreement in the light of the global economic downturn where institutions like Merrill Lynch are affected is something to monitor.

2.29. Another agreement on REDD was signed between Indonesia and Australia to develop a "Roadmap for Access to International Carbon Markets." This established the Indonesia-Australia Forest Carbon Partnership which is meant to develop programmes to "..reduce emissions from

deforestation and forest degradation, to promote livelihoods for forest-dependent communities and to promote biodiversity conservation." A second agreement between these two countries is the Kalimantan Forest and Climate Partnership which is intended to try out a market-based approach to finance REDD implementation in Central Kalimantan. In all these arrangements, there has not been any significant involvement of indigenous peoples from affected communities.

2.30. The voluntary carbon market has penetrated Malaysia and there are three known projects being implemented. Two of these are located in Ulu Segama-Malua Forest Reserve in Sabah and the third one is in the South-East Pahang Peatswamp Forest in Pahang. The former is jointly undertaken with the FACE Foundation of the Netherlands, New England Power in the USA and the Borneo Tropical Rainforest Foundation in the United Kingdom. The later is part of Malaysia Airlines' Voluntary Carbon Offset Scheme.[10]

2.31. There is a phenomenal increase in the number of mega-hydroelectric dams, which is considered as a source of clean and renewable energy and is included in the Clean Development Mechanism (CDM) of the UNFCCC. Many dam projects are being built and are in the pipeline in countries like India, Thailand, Indonesia, Philippines, Mekong region, Nepal and Myanmar. In Northeast India, alone, more than 160 hydroelectric dam projects are in the pipeline and several of these are in the advanced stage of development. Several of these are categorized as CDM. Indigenous peoples from this region have reasons to believe that these hydroelectric dams are designed to provide power to the extractive industries which are interested to extract uranium, chromium, bauxite and other minerals found in indigenous peoples' territories.

2.32. Researches have shown that big hydroelectric dams cannot be considered clean as these are sources of greenhouse gases, which are not only carbon dioxide but also methane and nitrous oxide. Carbon dioxide is emitted from the decomposition of organic matter which settle in the bottom of the dam reservoir. Methane, which is 25 times more potent than carbon dioxide, forms when bacteria decompose organic matter and sediments in oxygen-poor water.[11] The inclusion of hydroelectric dams in the CDM is therefore controversial, as researches have shown that some dams emit more greenhouse gases than coal-fired power plants. Thus, on top of the social, cultural and economic impacts of big hydroelectric dams on indigenous peoples, it is whether large dams provide clean energy.

2.33. A pre-feasibility study prepared by the Government of India for the Tizu H.E. Project in Nagaland says that there are deposits of chromium, nickel, cobalt, iron ore and limestone, and low-grade coal presently being mined in the state. The report states that "boreholes drilled in the western districts of Wokha have yielded oil and seepages in Dikhu val-

ley." It added that "the per capita power consumption of Nagaland is below 100 kWh as compared to the national average of 373 kWh. The State plans to harness its enormous natural resources like forests and hydro power and exploit its mineral wealth to usher in an era of economic development and raise the per capita electricity consumption to 500 kWh by the end of Eleventh Five year Plan period, i.e., 2012."[12] The Tiku H.E. Project will produce 150 MW and this can provide part of the power needed for this project.

2.34. Serious concerns were raised with the increase in dam-building and the increase in investments and loans for these. The presentation from the World Bank confirmed that its lending for hydroelectric power dams has increased significantly in the past three years. The massive displacement of indigenous peoples is anticipated and the threat of their forests and agriculture lands being submerged is high. The study on the Tiku H.E. Project has referred to this. It said that 1,626 hectares of land will be submerged which will include 601.62 hectares of open and dense forests. The social and environmental impacts of dam-building on indigenous peoples and their territories are already being felt. When these hundreds of dams in India will be built, it is hard to imagine what this can mean in terms of more social conflicts, more environmental devastation and increased greenhouse gas emission. There are also dams being built in the Mekong region which will bring about similar impacts. The cross-boundary effects of such developments need to be explored further and addressed, as dams do not only impact the countries where they are built, but all the riparian countries where the river flows. The Summit strongly urged that the recommendations from the World Commission on Dams (WCD) Report be used to make States comply with international norms on sustainable development, including respect for the rights of indigenous peoples to free, prior and informed consent. and to undertake strategic social and environmental impact assessments which will determine the best options on water and energy development.

2.35. With the strong lobby of the nuclear industry to consider nuclear energy as clean energy, the mining of uranium in indigenous peoples' territories is also increasing. Indigenous peoples from Meghalaya in India and from Kalimantan in Indonesia are now threatened with the entry of uranium mining corporations into their communities.

Resilience and mitigation and adaptation measures of indigenous peoples

2.36. For millenia, indigenous peoples have drawn on their traditional knowledge, innovations and practices on agriculture, agroforestry, coastal and river management, use of medicinal plants, water management and harvesting, and disaster management, among others.They do not see adaptation and mitigation as two separate activities. Their adaptation pro-

cesses contribute to mitigation and their mitigation measures are integral to how they continue to adapt to the ecosystems they live inhabit.. Their capacities to adapt and mitigate, however, are closely linked to the respect and protection of their rights to their lands, territories and resources as well as their right to freely determine their own economic, social and cultural development. The rights which are crucial for their survival and the protection of the earth are all contained in the UN Declaration on the Rights of Indigenous Peoples. This is why indigenous peoples continue to assert its inclusion within the main framework to guide climate change policies and programmes at the national and global levels.

2.37. Indigenous peoples resilience and capacity to adapt to climate change varies from country to country and from people to people. However, most of them have developed strategies to cope with unusual weather events and accompanying impacts. Participants stressed that the diversified cropping patterns, maintenance of soil fertility, sophisticated management of water for irrigation and use of water harvesting techniques have lessened their vulnerability and enhanced their resilience to climatic variability. They are trying to develop seeds and increase the use of plants which can withstand droughts and floods. They are also diversifying their food sources not just to rely on the staples which they are used to but to use other wild food plants and other diverse cultivated crops. Indigenous peoples, particularly the women, are developing and diversifying the rice varieties they plant and are working harder to increase soil fertility through the practice of rotational agriculture, composting and use of organic fertilizers and nitrogen-fixing crops like legumes.

2.38. By protecting and sustainably managing the forests and ensuring soil fertility through organic methods, indigenous peoples who still persist in doing traditional agriculture and agroforestry practices are contributing significantly to mitigation. There is a need to enhance and replicate these indigenous systems and practices, wherever these are appropriate, and to protect and respect the land, resource and territorial rights of indigenous peoples because these are key factors in increasing their contributions to solution of the climate change crisis.

2.39. Rotational agriculture or swidden or shifting cultivation is an indigenous agricultural practice embedded with complex and sophisticated systems of resource management and knowledge of land use and cultivation, soil types and fertility and climatic variations. Indigenous small-scale holder agriculturists who live in harsh and fragile ecosystems practice multiple cropping and hardly use any chemical inputs in their farms. Green manure, crop rotation, composting, fallow periods and agroforestry increase the production of biomass and enhance soil fertility and organic matter content. Thus, the capacity of soil to sequester carbon is further increased. Scientists claim that soils contain 75 per cent of terrestrial carbon. Most Asian indigenous peoples who live in mountains, tropical

forests and hills practice rotational agriculture and this has ensured their survival for generations. Aside from conserving biological diversity, these agroecosystems are also the basis for the diverse cultures of indigenous peoples. Many indigenous crops are culture crops. Most of the traditional rituals of indigenous peoples are linked with the agricultural cycle linked with these crops.

2.40. Among the Jagoi in Sarawak, Malaysia, for example, their cosmovision acknowledges one source of all life, God or Topak, who brought forth the entire world composed of the seen and the unseen. Spirits (*ieng*) live in the forests and fields and humans interact with them daily. The rice spirit (*ieng Podi*) ensures good harvests. The Ifugao in the Philippines also have the rice god and goddess (*bulul*) Twhich watch over the whole cycle of rice production. There are prescribed set of rituals and taboos linked with the different cycles of rice farming. These have to be done to ensure that the connections between rice spirits and gods/goddesses are not cut. For most indigenous peoples all acts of nature are influenced by the spirit world, the ancestors and the deities and any natural phenomena such as typhoons, earthquakes, etc. are responses and retributions to human actions. Respect for the ancestors, gods/goddesses and the spirits and good behaviour of humans are rewarded by good harvests, well-being and environmental balance. Actions which disturb or disrespect them will upset the harmonious relationships and balance which will then be punished with destructive events. Cultural rituals, therefore, are acts to placate and propitiate the spirits, ancestors and gods/goddesses.

2.41. The indigenous peoples worldviews or cosmovisions include explanations and their understanding of climate change. Underpinning these indigenous worldviews is the belief that for every action there is an equal and opposite reaction and this is the philosophical basis for the responsible stewardship of indigenous peoples over the environment. Indigenous values of collectivity and collective sharing of work and burdens, custodianship over the gifts of nature for the future generations, reciprocity, among others are what has been taught to us by our ancestors for transmission to the young. Part of indigenous peoples' knowledge includes their interpretation of omens and designation of indicators or markers which are used as guides on when they should start planting, whether they will go to the fields or forests or stay at home, etc. For instance, the migration of birds to the community indicates that the season to start planting has come. Among the Kankana-ey, there is the *ik-ik* season when flocks of birds arrive in the villages signalling that the planting season will start. With the climate variability, however, the time of migration is shifting away from the usual period.

2.42. Some examples of indigenous rituals are those performed by the Jagoi in Malaysia and the Kankana-ey Igorot of the Philippines. The *Gawea Pinganga* is done by Jagoi when rains fall during the burning of the forest

undergrowth. This is an act of penance to plead to the spirits to stop the rain. The Kankana-ey perform *begnas* before transplanting the rice seedlings, during planting, during weeding time and after harvesting. The *begnas* is a community activity and every household has to participate as an *ubaya* (holiday) is declared and people are not allowed to leave nor enter the community when these are done. The gongs are played and people dance for the whole day and night. These community rituals are not only done to express thanks to Tapol, gods/goddesses, spirits and ancestors and to placate the spirits who have been displeased with human actions.These strengthen cultural identity and community relations and solidarity as well as to emphasize the imperative of shared responsibility amongst the village members.

2.43. In addition to their swidden farms, indigenous peoples' communities in Southeast and South Asia also maintain home gardens. These are gardens found near their houses which are planted with crops for food, fodder, medicinal plants, spices, fruit trees and ornamental plants. Household wastes and animal manure are used to fertilize these gardens. It is estimated that 30 to 100 species of plants are found in these home gardens. Drought-tolerant crops like sweet potato, cassava, millet, sorghum, beans, pigeon peas and chickpeas, etc. are planted in these home gardens. These home gardens are planted with vegetables and fruits which are used for daily consumption and if there surpluses for cash generation. Aside from the contributions of such gardens to subsistence and to mitigation these also contribute to adaptation and are sources of resilience of indigenous peoples to climate change.

2.44. To ensure sustainability of harvests, especially in ricefields, indigenous peoples have developed and continue to practice their own water management and distribution systems. There are existing indigenous peoples' communal irrigation systems like the *lampisa* among the Kankana-ey Igorot of the Philippines, the *subak* among the indigenous peoples in Tabanan District in Bali, Indonesia, which are still practiced up to now. Irrigation water for the rice fields is distributed equitably to ensure that each rice field gets enough water. Among the Kankana-ey, each household has a day in the month to go to the source of water and ensure that this is distributed equitably. They have to know which canal is going where, and when and where to divert the water. In Tabanan they have a village irrigation committee which is assigned with the task of distributing the water. In both these systems inability to perform one's assignment means sanctions in the form of fines. It goes without saying that the watersheds need to be protected to ensure continuous water supply. Watershed management which is closely linked with forest management is also regulated by customary laws and governance systems. With climate change the integrated management of the ecosystem (ecosystem approach) becomes even more important and relevant.

2.45. The continuing practice of traditional agro-forestry management sys-

tems, like the *muyong* among the Ifugao, the *lapat* among the Tingguian in Abra and the *batangan* among Kankana-ey-Igorot in Mountain Province, all in the Cordillera region in the Philippines, ensured the protection of their forests and the conservation of biological diversity. These systems are accompanied by customary laws and governance mechanisms which underpin the workings of these systems. Rituals are regularly performed to appease the spirits and deities in the forests. The indigenous peoples in Cambodia whose ancesral lands are in Ratanakiri and Mondulkiri, have a part of their forests which they call spirit forests. This is where the spirits reside and it is a taboo to cut and destroy these. Indigenous peoples' traditional agro-forestry practices contribute to soil fertility and prevention of soil erosion, increase of vegetative cover and watershed development and protection.

2.46. In Bangladesh, in spite of the fact that the indigenous peoples in the Chittagong Hill Tracts have lost access to their forests because of government policies, they managed to devise new sustainable forest management practices which are still largely based on their traditional knowledge and practices. They formed Village Common Forests (VCF) under the leadership of the *Mouza* Headmen and managed by the villagers. The case study done in Monglechan Karbari para showed that from an area of 20 acres the villagers managed to expand the forest to 100 acres. They planted diverse trees which now are crucial for watershed management, biodiversity conservation, source of biomass, and bamboos for construction of houses and temples.

2.47. Again, in Bangladesh, indigenous peoples have adapted over generations to the risks of floods, drought and cyclones. They have raised their homes on mounds above the normal flood levels and they adjust their agricultural patterns to take advantage of flood waters. They breed and grow a wide range of rice varieties and other crops to be planted in accordance with the recession of floods and the length of droughts. They try to take part and use government programmes such as cyclone shelters and shelters from river floods for environmental refugees, coastal embankment projects designed to raise productivity to prevent tidal flooding and salinization of the soil, and flood management schemes and disaster management projects. However, many of these projects hardly reach the indigenous peoples communities, even those who are near coastal areas.

2.48. Due to the scarcity of water, the Jumma of Bangladesh devised the *godha* and *thagalok* systems to hold rainwater and seepage water for irrigation and household use. The *ghoda* is a cross dam, made of earth, bamboo and wood, which is constructed between two hills to store water for irrigation. Water from the godha is brought to the fields by using bamboos. The *thagalok is a* bamboo pitch which courses seepage water from the rocky hill slopes. This water is collected in an earthen pitcher

called *kum* and this is used for drinking purposes. Vegetation on the upper slopes is carefully maintained to ensure that the water is cool and clean.

2.49. The case studies and presentations from Indonesia, the Philippines, Nepal, India and Thailand presented how indigenous peoples used various modern methods to ensure better control over their forests. In the case of the Ikalahan of Nueva Vizcaya in the Philippines, they used the Community Forestry Stewardship Act (CFSA) to assert their claim over their forests as early as 1974. When the Philippine Indigenous Peoples' Rights Act was passed in l997, they moved towards having this converted into a Certificate of Ancestral Domain Title (CADT) which they got recently. In terms of mitigating and adapting to climate change, the Ikalahan continue to do their traditional and innovative agroforestry management systems which includes the use of *gen-gen* (organic fertilizers), *day-og, pangomis* (inter-cropping and fallow periods) and *gaik* (firelines). They devised their own Forest Improvement Technology (FIT). They run a food processing unit where they sell harvested fruits from their production forests to generate cash for their basic needs. The community members are encouraged and supported to continue their organic farming methods.

2.50. They use traditional pesticides such as *panawel* and other plants. They also practice mutual labor exchange called *amuyo* and *bataris* in order to finish their agricultural work in time without paying cash for labour. The Ikalahans have a sophisticated system of forest management where they delineated the forests into different functions. They divided the forests into conservation forests, forests where people can get wood for building their houses and where they can gather non-timber forest products and there is another part that is segregated for environmental services which they will consider for carbon trading. They have signed an agreement with a middleman, Mitsubishi Corporation.

2.51. The Tagbanua of Coron, Palawan also in the Philippines also were the first indigenous peoples who secured a Certificate of Ancestral Domain Title (CADT) over their ancestral land and waters. This struggle has taken many years since the early 1960s and they have used existing national laws to stake their ancestral land claims. The main indigenous peoples' organization involved in this is the Tagbanua Foundation of Coron Island (TFCI) which has obtained the Certificate of Ancestral Domain Claim (CADC) No. 134 in June 5, 1998. This was converted into a Certificate of Ancestral Domain Title in Feb. 2004. It covers 22,284 hectares of the sea and this has the distinction of being the first ancestral waters claim ever granted in the Philippines. The security of tenure over their lands and waters have strengthened the possibilities and actions they are taking to mitigate and adapt to climate change. The Calamian Tagbanua ancestral waters include sacred areas, ancestral fishing grounds, fish

sanctuaries, diving areas, tidal flats, sand shoals, atolls, and deep sea areas around Coron and Delian Islands.

2.52. Every member of the tribe is allowed access to these resources (including cliffs of the island, the valleys, the lakes, the rivers as well as the mangroves) for as long as these are mainly for subsistence use and generation of little cash. Forest resources, both mangrove forests and tropical rainforests, are communally owned and are governed by strict customary laws, e.g., prohibition of cutting trees near streams, springs, wells and the coast, fishing not allowed in parts of the sea delineated as sacred waters, etc. The Tagbanua recognize the value of their watersheds and thus regulate the use of the forests. They protect the mangrove forests which is part of their ecosystem. The Tagbanua have also traditionally practiced swidden farming but in a very limited scale. Their efforts to rehabilitate the coral reefs and mangrove forests have brought back fish species which disappeared due to overfishing by big trawlers owned by Japanese and other rich Filipinos. While they have developed a very sophisticated Ancestral Domain Sustainable Development and Protection Plan (ADSDPP), there is a lack of financial support for this to be implemented. **They are appealing to donors to provide support for the community to implement their plan so they can strengthen further their contributions to climate change mitigation as well as meet their basic needs.**

2.53. In Menua Sungai Utik in West Kalimantan in Indonesia, the indigenous peoples fought for the protection of their tropical forests which is home to them, since time immemorial.They have stopped the forest industry from totally destroying their forests. They maintained the purity of the waters of their rivers and they consider this as a major indicator of the well-being of the peoples, the flora and fauna and the whole ecosystem. If the water is clean their children will not get sick, their animals (wild and domesticated) are well and food security and water security is ensured. They believe that for as long as outsiders do not come to disturb their relationships amongst themselves and between them and nature, they are rich and do not need the World Bank nor any foreign assistance to continue to survive. Because they have been successful in protecting their forests, they managed to get the Indonesian government to give them a Certificate of Forest Stewardship. Unfortunately, there is no place to lodge this instrument in the governmental system of Indonesia. They see the need to reform the government system so that their rights to their forests can be further secured. **The law on forests which respect customary rights to forests does not adequately protect their rights so they see the need to have this reformed to explicity provide for better respect and protection of indigenous peoples' rights to their forests and the resources found therein. The summit supported these demands and recommended that the Indonesian government undertakes a thorough review of their laws, policies and**

mechanisms on protecting rights of indigenous peoples and other forest peoples to their forests and to do the reforms needed and asked for by these peoples.

2.54. One village which was visited by the participants is Serangan in Denpasar, Bali, Indonesia. This is a good example of how indigenous peoples are adapting and mitigating climate change. Indonesia has 50,000 square kilometers of coral reefs but many of these are deteriorating because of "bleaching" due to the warming of the seas. The indigenous peoples in Serangan were very proud to show how they are rehabilitating their coral reefs and mangrove forests and how they are generating cash from these. They managed to plant 15,000 pieces of corals from 22 indigenous species from coral colonies in various parts of Indonesia. They mentioned another village called Les which is also involved in a similar project but they have started much earlier in 2002.The indigenous peoples of Les stopped doing cyanide and dynamite fishing so they can rehabilitate their coral ecosystems. They now have managed to bring back ornamental fish which feed on these corals. This is managed by a collective of 90 families who are exporting to nine countries in Asia, Europe and the United States. The Serangan project is buying some of the fish from Les and they package these together with their corals and also export these. According to the project coordinator of the project, with the economic crisis, they are getting more orders as people who cannot travel anymore opt to buy the corals and fishes and put these in their aquariums. According to him the UNDP GEF-Small Grants (UNDP-GEF-SG) supported them briefly but this support has now ended and they are looking for new donors who can help them expand the project further.

2.55. Predicting and coping with disasters are additional adaptation measures done by indigenous peoples. Participants shared the key hazards from climate change which include increased frequency and occurrence of typhoons,cyclones and tropical storms, inland and coastal flooding and droughts, king tides, massive landslides and extensive forest fires. The need to adapt to present climate variability as a first step towards addressing future climate change was stressed. The past experiences of indigenous peoples in coping with disasters, despite the inadequacy of government and private relief and rehabilitation services, can be sources of lessons for the future. **The State has to formulate concrete risk reduction and multi-sectoral approaches, jointly with indigenous peoples and others, to manage and integrate climate change implications for disaster control and management. Climate change concerns need to become part and parcel of any comprehensive disaster management agenda. Indigenous peoples' traditional knowledge in predicting and managing disasters and extreme weather events can be further researched so these can form part of national, regional and global disaster management approaches.**

2.56. Recommendations on how to enhance the capacities of indigenous peoples to cope with disasters were discussed. Activities which allow for sharing and development of successful relief and rehabilitation and risk management plans, policies and projects for floods, drought, relocation and evacuation; and the setting up of early warning systems should be done and States and the International Community should play key roles in doing these. The example of the indigenous peoples in the Andaman and Nicobar Islands in India was referred to as they were the ones who survived the tsunami in 2006 because they still retained the knowledge passed to them by their ancestors on how to interpret the behaviour of the sea. When they saw the sea recede, they knew that there will be a tsunami which will follow, so they moved up to higher ground early enough to escape this.

2.57. How indigenous peoples can adapt and mitigate in the area of renewable energy were shared and discussed. These include building small-scale, locally-controlled renewable energy sources, such as micro-hydroelectric power plants, solar power, windmills, use of biomass (e.g., rice husks, sawmill dust, cow dung, etc.) for cooking fuel, methane gas captured from piggeries, etc. They have also developed some technologies which are more environmentally friendly, like cooking stoves which use biomass. Examples of such locally-controlled renewable energy projects done In Malaysia, Philippines, Indonesia, Nepal and India were shared. Most of these were done with the support of local and foreign NGOs and also be indigenous peoples' organizations, themselves. In some countries, there was some government support. There was no example cited, however, on any project supported by the UNFCCC funds.

2.58. There is a proposal that indigenous peoples should be helped to access adaptation and mitigation finance from the UNFCCC and other bilateral and multilateral sources. Such funds should not just go to the governments but some can be provided directly to indigenous communities who are already doing something and who want to upscale or replicate their mitigation and adaptation processes. The Summit agreed that indigenous peoples should lobby for this and also work towards being given a seat in the Adaptation Fund Board so that they can influence the way these funds are going to be used. Mitigation funds should also be provided to them as they already have contributed significantly to mitigation and are still contributing.

2.59. The Summit participants reiterated that the bigger responsibility for mitigating GHGs should still remain with the Annex 1 countries. In no way should they pass the burden to the developing countries nor to the most vulnerable peoples and sectors. Annex I countries should not allowed to buy themselves out of their legally binding commitments and should ensure that the actual emissions cut are coming mainly from within their own countries. Therefore credits earned from CDM, Joint Implementation and Emissions Trading (Kyoto Protocol) should be additional or a re-

stricted percentage of their reductions. This means that there should be genuine efforts to drastically change their unsustainable production and consumption patterns and the monitoring, verification and reporting on these efforts and the results should also be done. Furthermore, the Summit participants supported the call that climate finance should not be taken from the 0.7 per cent of the Official Development Assistance (ODA) commitment of the countries belonging to the Organisation for Economic Co-operation and Development (OECD). Climate finance should be additional to the 0.7 per cent commitment they made.

2.60. Whatever contributions indigenous peoples provide to mitigation should be recognised and rewarded by Annex 1 countries not just through funds but more importantly by respecting their rights to lands, territories and resources, the right to self-determination, including the right to self-determined economic, social and cultural development and the right to subsistence and to their traditional livelihoods. This also includes the right to have their free, prior and informed consent before any project is designed or implemented in our territories.

2.61. The Summit participants assert that the UN Declaration on the Rights of Indigenous Peoples (UNDRIP) should be the overall framework which will guide the States and other actors in designing and implementing solutions to climate change when these directly affect indigenous peoples. UNDRIP interprets how international human rights law should be implemented amongst indigenous peoples considering the historical circumstances of colonization and continuing discrimination against them.

2.62. The Summit observed that the UNFCCC does not deal with the issue of social and environmental justice. The climate change problem is seen primarily as a technical and methodological problem. Reducing emissions is the primary focus of the UNFCCC. However the Convention is clear that it also has the goal of achieving sustainable development. Indigenous peoples support these twin goals of cutting back greenhouse gas emissions and achieving sustainable development. But for these to be relevant and meaningful for us social and environmental justice and human rights should be guiding frameworks for achieving these goals. The ecological debt of the rich nations in bringing about the problem of climate change should be paid through the provision of finance and environmentally-sustainable technology for poorer countries and the most vulnerable sectors of people within the rich and poor countries.

2.63. Since indigenous peoples are very vulnerable but at the same time have provided significant contributions to mitigating climate change, they should be rewarded and compensated not only with finance and technologies but also by reforming policies, laws and programmes which have discriminated against their sustainable practices and livelihoods. The future agreements of the UNFCCC should rectify its blindness to human rights

and indigenous peoples' rights and recognize and include the UNDRIP in the future climate agreements. Indigenous peoples' basic rights to their lands, territories and resources rights and the right to free, prior and informed consent, and to self-determination should be recognized so they can continue to contribute to the solutions for climate change.

2.64. The need for a human-rights based approach for climate change solutions has already been recommended in the 2008 report of the UNPFII on the "Impact of climate change mitigation measures on Indigenous Peoples and on their lands and territories."[13] This is further reiterated in the 2009 report of the UN Human Rights Council on "Climate change and human rights." The Summit agreed that a human-rights based approach and the ecosystem approach should be taken on board by the Parties to the UNFCCC as a pathway towards addressing climate change. A statement on this was agreed upon in the final plenary and this was sent and read before the Human Rights Council (Please see Annex 3).

2.65. The Summit agreed that indigenous peoples' full and effective engagement with the UNFCCC processes must be enhanced. While the UNFCCC decision making processes are less friendly to non-state actors compared with other processes like the Convention on Biological Diversity, indigenous peoples should persist in pushing for better participation. Even at the national level, the processes and spaces related to climate change are not inclusive of indigenous peoples. Indigenous peoples should engage with national mechanisms addressing climate change set up by the governments or the ministries which are assigned to deal with climate change. It was recognized that many forestry ministries and departments are often highly centralized and are resistant to the idea of obtaining the free, prior and informed consent of indigenous peoples before their forests are used.

2.66. At the global and national levels, there is also resistance to the proposals to include indigenous peoples' rights or the UNDRIP in the agreements in Copenhagen. Those who took part in the 2008 COP14 in Poznan, Poland witnessed the way New Zealand, the US and Canada thwarted any attempt to bring in UNDRIP and FPIC into the negotiated documents. The indigenous peoples from these States should be asked to play more active roles in influencing the governments so that they will not hold hostage the whole Conference of Parties to their regressive positions.

2.67. The global and national attention to climate change should be used as an opportunity to question and critique the dominant development paradigm which has led to this problem and to the global economic downturn. It is the best time to push for indigenous peoples' own path and approach to self-determined development. It also provides indigenous peoples the chance to lobby and insist on their democratic right to full and effective participation in processes and mechanisms where deci-

sions are made that affect them. As forests are assigned key roles in climate change mitigation, it is particularly important for indigenous peoples who live and depend on forests to influence these policies and activities.

2.68. There was a vibrant discussion on emissions trading, as there are some indigenous peoples who are of the view that emissions trading and market mechanisms should not be supported by indigenous peoples as mechanisms to address climate change. The points raised against emissions trading and the market are that by engaging in these, indigenous peoples are allowing their forests to be commercialized and to be valued only in terms of carbon. These can undermine the wholistic way in which they look at the multifunctionality of forests. Emissions trading can further shift the burden of mitigation to the developing countries and to indigenous peoples. It was, however, recognized by the Summit that there are indigenous peoples who are involved with emissions trading, and that a regional forum is not the right body to pronounce on the rights or wrongs of a matter subject to the self-determination of the peoples concerned. The challenge is for indigenous peoples to look into the situation of indigenous communities involved in carbon trading. The Summit can help document the various cases to see where the weaknesses are and see whether there are positive benefits and impacts for the communities. These researches can look into how the agreements were reached, whether their FPIC was obtained properly and whether satisfactory mechanisms for benefit sharing are in place.

2.69. Concern was expressed about how the issues of REDD, emissions trading, CDM and the market are being used to divide indigenous peoples' communities and organizations, not only in Asia but in other parts of the world. Perhaps, indigenous peoples should focus more on the conditions upon which they are engaging and what is being offered to them as benefits from carbon trading partners. The Summit agreed that there should be conscious efforts to combat the attempts by some NGOs and some individuals from institutions like the World Bank to pit one indigenous peoples' organisation against the other. Indigenous peoples are aware that some NGOs and IPOs have already taken the position that the Kyoto Protocol is flawed and that emissions trading is wrong, and should be rejected and done away with in the 15th Conference of Parties in Copenhagen. Some NGOs are actively influencing indigenous peoples to gain support for their positions, and in the process, are dividing indigenous peoples amongst themselves. Such actions to divide and foment conflict amongst indigenous peoples are unacceptable. In Asia, there are indigenous peoples who are already engaged with the carbon market and who are willing to explore and engage with REDD. Efforts need to focus on enhancing the capacities of indigenous organizations and communities to understand the issues, and to exercise their rights to self-determined development, including the right to FPIC. Perhaps, indigenous peoples should focus instead on the conditions under which

they are engaging and what is being offered to them as benefits from the carbon trading projects. What are the agreements and terms of trade which were reached between the different partners? Participants urged a practical approach towards promoting understanding about emissions trading, the market,CDM and REDD.

2.70. The recommendation on how to deal with this is to discuss this issue amongst indigenous peoples, discuss the pros and cons and let their communities make the final decision on how to address this. The Summit should respect the right of self-determination of indigenous peoples and internalize and operationalize this amongst themselves. Indigenous peoples cannot say that they respect the right of self-determination and then condemn indigenous communities who have decided to engage in emissions trading or REDD after having been appraised of the possible consequences of engaging in this. If there are weaknesses in the decision-making processes and it comes out that the State or corporations have not obtained their free, prior and informed consent before involving them, then it is the responsibility of indigenous peoples to expose these and help rectify the situation.

2.71. The Summit agreed that it was not the appropriate body to recommend national and local action for REDD or against REDD, but that minimum international standards and conditions were needed to ensure social and environmental benefits. The participants believe that the decisions should be made by the communities who are being targeted to be engaged in these processes. The Summit's responsibility as representatives of their own organizations and communities is to gather the best information, educate and raise awareness amongst the people on the risks and opportunities related to these and help create more spaces for them to participate in making decisions.

2.72. Finally, the Summit participants agreed that they will establish an **Asia Indigenous Peoples' Network on Climate Change** and the members of this will be the Summit participants and additional ones who will express their desire to become members. The indigenous peoples organizations from the different countries will appoint their country focal person. There will be two focal persons from each country, except for India who will have four - two from the Northeast and two from Central India. The first person is the main focal person and the second one is the alternate focal person. The mandate of this body is to coordinate the activities regarding climate change at the regional and global level. It will act as the Asian regional caucus in the Global Caucus or the Indigenous Peoples Forum on Climate Change (IFPCC). It was agreed that the caucus will recommend to the IFPCC that regional caucuses should also be established so that they can deliberate on the actions and positions to be presented to the IFPCC.

3. STRATEGIES AND THE ROADMAP TO COPENHAGEN AND BEYOND

GOALS	STRATEGIES AND ACTIVITIES
1. Raise level of awareness of indigenous peoples in Asia on climate change and the UNFCCC.	1.1. Undertake awareness raising and education activities on climate change and on the state of negotiations in the UNFCCC as well the National Policies and programmes on climate change. 1.2. Develop popular multimedia education and training materials on climate change, translate in major languages spoken in Asia and disseminate widely. 1.3. Develop a media strategy so that issues of indigenous peoples on climate change will be popularized. 1.4. Develop a core of trainors on climate change and indigenous peoples who will be available for awareness and training activities. 1.5. Link the implementation of the UN Declaration on the Rights of Indigenous Peoples with climate change policies and actions. 1.6. Train indigenous peoples to fully understand the UNDRIP and its linkages with climate change.
2. Document impacts of climate change on indigenous peoples and local mitigation and adaptation measures taken by them.	2.1. Carry out field research on the situation of indigenous peoples affected by climate change and their responses to these and disseminate these widely. 2.2. Train indigenous researchers to undertake these research projects. 2.3. Make audio and video documentation of stories of indigenous peoples affected by climate change and their adaptation and mitigation activities and disseminate these. 2.4. Come up with books on these stories and explore how such research results can enter into the IPCC reports and other reports of relevant bodies. 2.4. Mobilize financial and human resources to support these activities.

3. Support campaigns of indigenous peoples against projects and policies which worsen climate change and which violate rights of indigenous peoples and for the implementa-tion of the UNDRIP.	3.1. Monitor government and corporate activities related to climate change, document and disseminate these to indigenous peoples. 3.2. Support efforts and struggles of indigenous peoples against deforestation, logging and monoculture plantations and against extraction of oil, gas, coal, uranium in their territories. 3.3. Urge the World Bank, the Asian Development Bank and other international financial institutions as well as the Equator Banks to abide by their safeguard policies on indigenous peoples to ensure that indigenous peoples' rights are not violated by projects supported by loans and grants from these institutions. 3.4. Urge these same institutions to implement the recommendations from the World Commission on Dams and the Extractive Industries Review in terms of respecting the free, prior and informed consent of indigenous peoples. 3.5. Ensure that the WB funding under the FCPF, FIP and CIP, among others, will abide by the UNDRIP and will provide positions in their decision making bodies for indigenous representatives to take part. 3.6. Develop guides on the implementation of the UNDRIP as this relates with climate change policies, projects and activities.
4. Enhance the capacities of indigenous peoples to mitigate and adapt to climate change and to implement their self-determined develop-ment.	4.1. Mobilize technical assistance and funds to support adaptation measures of indigenous peoples which include breeding of crops which are resistant to droughts and floods, disaster preparedness and management, locally controlled renewable energy projects, diversification of livelihoods, etc. and to support their mitigation measures. 4.2. Develop and disseminate information through booklets, posters, multimedia resources, including series of workshops on Climate Change Issues and the UNDRIP, e.g., translation of Tebtebba book (Guide to Climate Change and Indigenous Peoples), guides on how and where to access funds for adaptation and mitigation. 4.3. Promote exchange visits amongst indigenous peoples so they can learn more about how others are coping with climate change. 4.4. Strengthen indigenous peoples' community-based conservation, resource management, and sustainable use practices which are consistent with reducing emissions from deforestation and forest degradation (redd).

	4.5. Support indigenous peoples' efforts to carry out their self-determined economic, social and cultural development and continue their traditional livelihoods which are low-carbon and carbon neutral. 4.6. For those who opt to engage with REDD, help strengthen their organizations and their communities by developing guides, raising with them the opportunities and risks and disseminating widely the information they need to be able to benefit from these projects. 4.7. Gather support from various UN agencies, programmes and funds and from other multilateral bodies to reinforce self-determined development of indigenous peoples.
5. Enhance the capacities of indigenous peoples to influence national and global processes and decisions on climate change and to implement their self-determined economic, social and cultural develop-ment.	5.1. Support and prepare indigenous activists and leaders to participate in international and national processes on climate change so that they will have direct involvements in negotiations and will get their voices heard. 5.2. Compose and train a core of indigenous activists and leaders who can participate consistently in the processes leading to Copenhagen and activities beyond Copenhagen. 5.3. Disseminate timely information on the various processes to familiarize the indigenous peoples on what is happening. 5.4. Jointly develop briefing papers, policy papers to be submitted to the Secretariat of the UNFCCC and also to national governments on the issues being negotiated. 5.5. Jointly develop with UN agencies, programmes and funds and other NGOs legal briefs and reviews of negotiating texts in so far as these promote the rights and development of indigenous peoples. 5.6. Make the Asia Indigenous Peoples' Network on Climate Change operational and functional and ensure that it does the following: ❖ Facilitate further exchange of information and sharing of experiences in self-determined development using multimedia ❖ Promote exchange visits between indigenous peoples. ❖ Prepare strategic plans for regional and global cooperation; ▪ Coordinate the Asia indigenous peoples' regional caucus during the UNFCCC processes. ▪ Facilitate meetings of indigenous peoples

	with Parties to the UNFCCC and promote dialogues on crucial issues. ▪ Generate resources to enable indigenous persons to attend the various processes. ▪ Develop and coordinate advocacy and lobby plans and activities to push for indigenous peoples rights and development in climate change processes, policies and programs at local, national, regional and global levels. 5.7. Develop healthy and respectful relationships with NGOs and other civil society organizations and undertake joint and coordinated actions at the national and global levels.

4. IMPORTANT DATES AND EVENTS IN 2009

29 March - 8 April 2009	AWG-LCA 5/AWG-KP 7	Bonn, Germany
20-24 April 2009	Global Summit on Climate Change and Indigenous Peoples	Alaska, USA
18-29 May 2009	8th Session of the UN Permanent Forum on Indigenous Issues	New York, USA
1-12 June 2009	AWG-LCA 6/AWG-KP 8/ SBI and SBSTA 30	Bonn, Germany
4-10 August 2009	Informal Meetings of AWG-LCA and AWG-KP	Bonn, Germany
28 Sept.-9 Oct. 2009	AWG-LCA 7 / AWG-KP 9	Bangkok, Thailand
2-6 November 2009	Resumed Session of AWG-LCA 7 / AWG-KP 9	To be announced
7-18 Dec. 2009	COP 15 / COP-MOP 5	Copenhagen, Denmark

Endnotes

1 The detailed Programme of Work is included as Annex 2.

2 There were seven case studies done at the local level in these countries; Bangladesh, Indonesia, India, Malaysia, Myanmar, Philippines and Viet Nam. Other indigenous representatives from Nepal, Taiwan, Thailand and Cambodia also presented the situations of indigenous peoples in their countries in relation to climate change.

3 This is from the Case Study done on Bangladesh which was prepared by MALEYA Foundation.

4 The data on Vietnam was taken from the Case Study on Vietnam. “Indigenous Peoples’ Local Mitigation and Adaptation Measures to Address Climate Change: A case from Kep A Village, Minh Son Commune, Bac Me District, Ha Gian Province.” The researcher is Cao Phan Viet from the Centre for Sustainable Mountain Development in Mountainous Areas (CSDM).

5 These are cited in the case study done by Jenifer Rubis of the Indigenous Peoples’ Network of Malaysia (JOAS). This is called “Understanding the Interactions between Global Climate Change and Traditional Lifestyle Initiatives of Indigenous Peoples of Malaysia: A Bidayuh-Jagoi Case Study.” This is part of the research commissioned for the Summit and this will be published soon.

6 Kelkar, Govind, 2009. A study on “Adivasi Women: Engaging with Climate Change,” soon to be published by UNIFEM and IFAD.

7 Rosa T. Perez, “Assessment of Vulnerability and Adaptation to Climate Change in the Philippines Coastal Resources Sector.” accessed 12 January 2008 available from http://www. survas.wdx.ac.uk/pdfs/3 perez.pdf: Internet. This is quoted in the Case Study done in the Philippines by Helen Magata, Leah Enkiwe-Abayao, Jo Ann Guillao and Mikara Jubay.

8 See UN Document E/C.19/CRP 6. Tauli-Corpuz, Victoria and Parshuram Tamang, “Oil Palm Plantations and Other Commercial Tree Plantations, Monocropping: Impacts on Indigenous Peoples’ Land Tenure and Resource Management Systems and Livelihoods.” 7 May 2007, UN Permanent Forum on Indigenous Issues.

9 This information was taken from the “Pocket Guide on Reducing Emissions from Deforestation and Forest Degradation in Developing Countries: A Guide for Indigenous Peoples.” 2008. UNU-IAS. p. 89-90. This was written by Ingrid Barnsley for the UN University Institute of Advanced Studies (UNU-IAS), UNDP and Tebtebba.

10 Rubis, 2009.

11 See International Rivers Network study “Dirty Hydro: Dams and Greenhouse Gas Emissions,” Nov. 2008.

12 See “40 MW Yangnyu H.E. (sic) Project Nagaland: Pre-feasibilty report 2004." Prepared by the Government of India Ministry of Power Central Electricy Authority. p. 13.

13 See Tauli-Corpuz, Victoria and Aqaluk Lynge, UN Doc. E/C.19/2008/10. “Impact of climate change mitigation measures on indigenous peoples and their lands and territories.” 19 March 2008.

5. ANNEXES

Annex 1: List of Participants

	Name	Organization	IP Group	Country	Email
1	Ms. Joan Carling	AIPP	Kankanaey	Philippines	joan@aippnet.org
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8	Ms. Victoria Tauli-Corpuz	Tebtebba/UNPFII	Kankanaey	Philippines	vicky@tebtebba.org
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23	Mr. Lam Thai Duong	Center for Sustainable Development in Mountainous Areas	Tay	Vietnam	togianghagiang@yahoo.com
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1	Ms. Sille Stidsen	IWGIA		Denmark	ss@iwgia.org
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UN Agencies/Multilateral Bodies					
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3	Mr. James Warren Evans	Director, Environment Department, World Bank			
4	Mr. Gerhard Dieterle	Forests Advisor, Agriculture and Rural Development, World Bank			
5	Ms. Haddy Jatou Sey	Social Development Specialist, Environment Department, World Bank			
6	Mr. Navin K. Rai	Indigenous Peoples Advisor, Social Development Department, World Bank			
7	Mr. Josef Leitmann	Environment and Disaster Management Coordinator, Indonesia Country Office, World Bank			
8	Ms. Mi Hyun Miriam Bae	Social Development Consultant, Social Development Department, World Bank			

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1	Mr. Bong Corpuz	Tebtebba			
2	Mr. Raymond de Chavez	Tebtebba			
3	Ms. Leah Enkiwe Abayao	Tebtebba			
4	Ms. Rainny Natalia	AMAN			
5	Ms. Indah Puji Lestari	AMAN			
6	Ms. Mardi Minangsari	AMAN			
7	Mr. Nanang Sujana	Gecko Studio			
8	Mr. I Nengah Widya Antara	LIMAS Bali			
9	Mr. Dahlan "Snik"	AMAN			

Annex 2: Programme of Work

Objectives:

1. To enable representatives of indigenous peoples to share the results of the researches they did on the impacts of climate change on indigenous peoples in their countries and the measures they are taking to adapt to climate change and to help mitigate climate change.

2. To enhance the understanding and knowledge of indigenous peoples of the issue of climate change, the state of implementation of and the negotiations at the United Nations Framework Convention on Climate Change (UNFCCC) and the 2nd Commitment Period of the Kyoto Protocol.

3. To collectively deliberate on strategies to ensure that indigenous peoples' issues and rights, related to climate change, are taken into consideration by States Parties to the UNFCCC, multilateral organizations and other actors involved in developing and implementing policies, programs and projects on climate change.

4. To develop a roadmap for indigenous peoples which will guide them on how to influence the 2009 Conference of Parties which will be held in Copenhagen and the agreements which will be reached by the UNFCCC in 2012.

5. To build an Asia-wide network of indigenous peoples on climate change which will monitor the implementation of UNFCCC agreements and influence the conduct and results of forthcoming negotiations.

P R O G R A M M E

23 February, Monday	
	Arrival of Participants and Registration
7:30 pm	D I N N E R
24 February, Tuesday	
9:00am – 9:15am	**Opening Ritual** *- c/o AMAN*
9:15am – 9:30am	**Welcome Remarks** *- Mr. Abdon Nababan* *Secretary General* *Alyansi Masyarakat Adat Nusantara (AMAN)*
9:30am – 9:45am	**Keynote Address** *- Ms. Victoria Tauli-Corpuz* *Executive Director, Tebtebba* *Chairperson, UN Permanent Forum on Indigenous Issues (UNPFII)*
9:45am – 10:00am	**Objectives of the Conference**
10:00am – 10:15am	**Introduction of Participants**
10:15am – 10:30am	**B R E A K**
10:30am – 11:30am	**Plenary Session 1: Overview of Climate Change** **- Joji Carino** **Policy Adviser, Tebtebba**
11:30am – 12:30 noon	**Open Forum/Discussions**
12:30am – 1:30pm	**L U N C H**
1:30pm – 2:30pm	**Plenary Session 2: Country Presentations of the Researches on Local Adaptation and Mitigation Strategies of Indigenous Peoples on Climate Change** **[20 minutes each for the country presentations]**
	Plenary Session 2 A: South East Asia **1. Indonesia** **2. Malaysia** **3. Philippines**
2:30pm – 3:30pm	**Open Forum/Discussions/BREAK**

3:30pm – 4:1opm	**Plenary Session 2 B: Mekong** **4. Vietnam** **5. Burma**
4:10pm – 4:40pm	**Open Forum/Discussions/BREAK**
4:40pm – 5:20pm	**Plenary Session 2 C: South Asia** **6. Bangladesh** **7. India**
5:20pm – 6:00pm	**Open Forum/Discussions**
7:00pm-	**R E C E P T I O N/D I N N E R**
25 February, Wednesday	
8:30am – 8:45am	Synthesis of Day 1
8:45am – 9:45am	**Plenary Session 3: State of Negotiations at and Implementation of the United Nations Framework Convention on Climate Change (UNFCCC) and the Kyoto Protocol: Key Issues Relevant to Indigenous Peoples** - *Vicky Tauli-Corpuz* *Executive Director, Tebtebba*
9:45amam – 10:45am	Open Forum/Discussions/Working Break
10:45am – 11:45am	Plenary Session 4: Bilateral and Multilateral Initiatives on Climate Change 1. UNDP - Regional Initiative on Indigenous Peoples' Rights and Development in the Asia Pacific (RIPP) 2. Bilateral Initiatives: • orwegian Climate Forest Initiative • ustralian International Forest Carbon Initiative • thers 3. UN-REDD Programme 4. Existing and Proposed UNFCCC Funds
11:45am – 12:30pm	Open Forum/Discussions
12:30pm – 1:30pm	L U N C H
1:30pm – 2:30 pm	Plenary Session 5: World Bank: Forest Investment Programme and other Climate Investment Funds and the Forest Carbon Partnership Facility
2:30pm – 3:30pm	Open Forum/Discussions

3:30pm – 3:45 pm	Orientation for the Break-out Workshop Groups/Working Break
3:45 pm- 6:00pm	Workshop 1* - Identification of Issues, Concerns & Ways Forward • Climate Change, Indigenous Women & Children • Climate Change, Biodiversity and Traditional Knowledge, including Reducing Emissions from Deforestation and Forest Degradation (REDD) • Climate Change, Human Rights & the UN Declaration on the Rights of Indigenous Peoples • Climate Change and Indigenous Peoples' Self-determined Development *Local mitigation and adaptation measures will be cross-cutting issues for all the workshops.
7:00pm-	D I N N E R
26 February, Thursday	
8:30am – 8:45am	Synthesis of Day 2
8:45am – 10:00am	**Plenary Session 6: Report Back from Workshop 1**
10:00am – 10:15am	B R E A K
10:15am – 12:30pm	Workshop 2* : Making Climate Change Processes and Responses Sensitive to Indigenous Peoples' Rights and Self-determined Development • Indigenous Peoples Strategies on Climate Change: Mainstreaming indigenous peoples' issues and rights in the UNFCCC and 2nd Commitment Period of Kyoto Protocol • Influencing other multilateral organizations and processes to develop and implement policies, programs and projects on climate change appropriate for indigenous peoples. • Capacity-building needs and programmes for indigenous peoples - Asia Network of Indigenous Peoples on Climate Change • Designing an Asia Indigenous Peoples' Road Map to Copenhagen and Beyond
12:30pm – 1:30pm	L U N C H
1:30pm – 3:00pm	Plenary Session 7: Report Back of Workshop 2
3:00pm – 3:15pm	B R E A K

3:15pm – 4:30pm	Adoption of Indigenous Peoples' Strategies on Climate Change, Road Map and Summit Declaration
4:30pm – 4:45pm	Closing Ritual - c/o AMAN
4:45pm – 5:00pm	Closing Remarks
27 February, Friday	
	Community Visit and Solidarity Activity through sharing of Cultures
28 February, Saturday	
	Departure

***NOTE: Workshop Guidelines to be drafted; Video presentations can be done in the evenings.**

Organized by:

The main organizers for this Summit are Tebtebba (Indigenous Peoples' International Centre for Policy Research and Education) and AMAN (Aliansi Masyarakat Adat Nusantara). There is an Asian Indigenous Peoples' Steering Committee established in Chiang Mai, Thailand in 2008 which is composed of the various focal persons in the various Asian countries. The members of this group are helping identify the participants from their countries and have pinpointed the persons who are doing the research on local adaptation and mitigation measures.

With support from:

Annex 3: Statement of Indigenous Peoples' Organizations and NGOs on the HRC Report on Climate Change and Human Rights

Statement to the Human Rights Council,
Agenda item 2
Thursday March 12, 2008

Joint Indigenous Peoples and NGO Statement on the occasion of the presentation of the Report of the Office of the United Nations High Commissioner for Human Rights (OHCHR) on the relationship between climate change and human rights

Submitted by: International Work Group for Indigenous Affairs, Tebtebba Foundation, Saami Council and RAIPON

We, the undersigned indigenous peoples' organizations and support NGOs, welcome the report of the OHCHR on the relationship between climate change and human rights. It is a major concern for us that the close relationship between indigenous peoples' enjoyment of their human rights and the wellbeing health of the ecosystems in which they live has to a very large extent been neglected in the international debate on climate change and strategies to mitigate and address its effects. Further, todate the crucial relationship between climate change and human rights has not been addressed in the key UN forum tasked with addressing climate change, the UN Framework Convention on Climate Change, despite strong and consistent calls by indigenous peoples for their rights to be recognized and respected. Mechanisms for their full and effective participation in the UNFCCC processes are not in place, limiting the opportunity for them to provide important contributions to the climate negotiations.

The report of the OHCHR is a timely recognition of indigenous peoples' special vulnerability with regards to both the direct effects of climate change on their lands, territories and resources, and the consequences of the climate change mitigation measures being negotiated. As the report highlights, indigenous peoples' fundamental right to self-determination and to preserve their cultural and social identities is at stake when their lands, territories and resources are threatened. The report calls for State action: *"While there is no clear precedence to follow, it is clear that insofar as climate change poses a threat to the right of peoples to self-determination, States have a duty to take positive action, individually and jointly, to address and avert this threat. Equally, States have an obligation to take action to avert climate change impacts which threaten the cultural and social identity of indigenous peoples".*

Likewise, their right to self-determined development, and to participate in all

levels of decision-making on matters that may impact on their lands, resources and livelihoods, is at stake. As the report recognizes, the rights of indigenous peoples are violated when mitigation measures such as agrofuel plantations and large hydroelectric dams are approved without their involvement, and when such measures are implemented on customary and traditional lands without their free, prior and informed consent.

The report confirms and explains that States have international legal obligations to recognize and protect the rights of indigenous peoples and other vulnerable groups' in the context of measures taken by States to address climate change. We strongly call on the Human Rights Council to adopt the report and to urge States to follow up on the recommendations presented therein.

Specifically, we call on the Human Rights Council to:

1. Recognise the specific vulnerability of indigenous peoples to the effects of climate change and to the impacts of actions to address climate change
2. Recommend UN human rights mechanisms participate fully in the processes of the UNFCCC to provide immediate and effective advice regarding human rights obligations and impacts for actions designed to address climate change
3. Recommend that State parties ensure the effective participation of indigenous peoples in global and national level policy development for climate change mitigation and adaptation actions
4. Recommend that State parties ensure that the free, prior and informed consent of indigenous peoples is required and gained prior to any climate change adaptation or mitigation action impacting on the traditional lands and resources of indigenous peoples, including impacts on the carbon stores on their lands
5. Recommend that State parties and UN policies and programmes provide indigenous peoples with access to funds, technical advice and support for the self-development of adaptation actions for climate change
6. Recommend the UNFCCC to assist in the full implement of the UN Declaration on the Rights of Indigenous Peoples as required under Articles 41 and 42 of the Declaration
7. Recommend the UNFCCC establish an advisory body to the Convention on the human rights impacts of climate change and of the actions taken to mitigate the effects of climate change
8. Recommend the UNFCCC ensure that rights-holders, including indigenous peoples, are represented in key decision making bodies within the UNFCCC

Signed by:

Maleya Foundation – Bangladesh
Asia Indigenous Peoples Pact Foundation (AIPP) – International
Nepal Federation of Indigenous Nationalities (NEFIN) – Nepal
Indigenous Peoples Forum on North East India – India
Building initiatives in Indigenous Heritage (BiiH) – Malaysia
Jaringan Orang Asal SeMalaysia (JOAS) – Malaysia
Indigenous National Women Union of Manipur – India
Plan Timor Leste – Timor Leste
Tebtebba Foundation – Philippines
National Network of Indigenous Women – Philippines
Nepal Federation of Indigenous Nationalities – Nepal
Indigenous Peoples Foundation for Education and Environment (IPF) - Thailand
Intermountain Peoples Education and Culture in Thailand Association (IMPECT) - Thailand
Indigenous Knowledge and Peoples - Thailand
Collaborative Management Learning Network (CMLN) – Thailand
Mainyoito Pastoralist Integrated Development Organisation (MPIDO) - Kenya
Lelewal – Cameroon
Cambodia Indigenous Youth Association – Cambodia
Highlander Association – Ratanakiri Province – Cambodia
Yulong Culture and Gender Research Center – China
Center for Sustainable Development in Mountainous Areas – Vietnam
Association of Taiwanese Indigenous Peoples Development (ATIPD) – Taiwan
Association for Taiwan Indigenous Peoples Policies (ATIPP) – Taiwan
Association of Taiwan Kanakanavu Cultural and Economic Development – Taiwan
Jharkhand Save the Forest Movement – India
Kalahan Educataional Foundation – Philippines
LifeMosaic – UK
Philippine Indigenous Peoples Links (PIPLinks) – UK
Forest Peoples Programme – International
International Work Group for Indigenous Affairs (IWGIA) – International
Saami Council – International
Russian Association of Indigenous Peoples of the North (RAIPON) - Russian Federation
Netherlands Centre for Indigenous Peoples (NCIV) – International
Canadian Friends Service Committee (Quakers) – Canada
Women's International League for Peace and Freedom (German Section) – Germany
Foodfirst Information and Action Network (FIAN) – International
Forum Menschenrechte Berlin – Germany

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