ASIA INDIGENOUS OBSERVER

Looking Back and Looking Forward

AIPP

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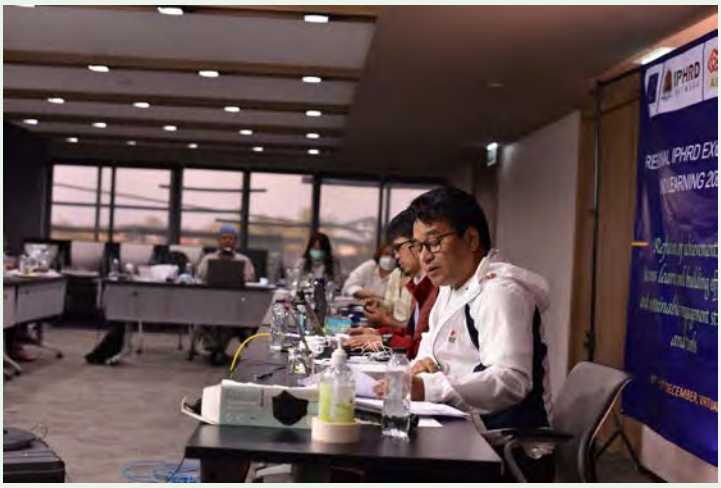
AIPP PRESENTS

Building credible evidence for effective advocacy; Launch of Bangladesh human rights situation report



AIPP conducted a webinar on "Building credible evidences for effective advocacy; Launch of Bangladesh human rights situation report and ground reporting from IP Youths" on the occasion of International Human Rights Day.

This webinar focused on the following objectives:
- To launch the human rights report of Bangladesh and discuss critical human rights situations and analysis
- To share key human rights issues and analysis from India, Nepal and Philippines from their human rights draft reports
- To draw key action points and collaborative actions for continuous and future advocacy

The journey towards achieving AIPP's vision where 'Indigenous Peoples' (IPs) dignified voices and choices in Asia are recognized, empowered and sustainably progressing with fully secured rights and dignity in an environment of justice, peace' necessitates the need for deeper reflection, brainstorming, and strategizing in order to effectively respond to the situation Indigenous Peoples in building a dignified future.

"Self-determination is far from being achieved, and Human Rights Defenders are increasingly being criminalized", Kittisak Rattanakrajangsri, Chairperson of AIPP said.

You can watch the webinar here

Indigenous Peoples' Autonomies and Self-Governance: Regional Dialogue for Asia

GAM A. SHIMRAY

Gam A. Shimray is a Naga human rights activist for almost 30 years. He has held important positions and was part of several civil and democratic rights initiatives in Asia. He has dedicated his time in advancing Indigenous Peoples' rights and democracy in Asia. He also has advanced knowledge and experience of working with the grassroots on the issues of biodiversity, Indigenous Knowledge, self-determination and peace building. In addition, he has authored publications on human rights, environment, and ethnic issues.

On Friday 17 December, the Permanent Forum organized a regional dialogue on Indigenous Peoples' autonomy and self-governance in Asia supported by the Indigenous Peoples and Development Branch, Department of Economic and Social Affairs.

It was moderated by Mr. Gam A. Shimray Secretary General, Asia Indigenous Peoples Pact (AIPP). Speakers were Beverly Longid (Philippines) Prof. Virginius Xaxa (India) and Banshi R. Chaudhary (Nepal).

BEVERLY L. LONGID

Beverly L. Longid is an Igorot (Indigenous Peoples of the Cordillera) belonging to the Bontok-Kankanaey people of Alab, Bontok and Sagada, Mtn. Province, Philippines. She is currently serving as a member of AIPP's Executive council. She is a former student leader and a former Chair of the Cordillera Peoples Alliance (CPA), Philippines. She is a human rights activist and one of the founders of Cordillera Human Rights Alliance and had also served as the Executive Director of Dinteg (Cordillera Indigenous Peoples Legal Resource Center). Currently, she is a member of the CPA Advisory Council and sits in such a capacity in its Regional Council. She also serves as the International Solidarity officer of Katribu or the National Alliance of Indigenous Peoples Organizations in the Philippines, and the global coordinator of the International Indigenous Peoples Movement for Self-Determination and Liberation (IPMSDL), among others. She holds a degree in Psychology and English Literature, and Law.

VIRGINIUS XAXA

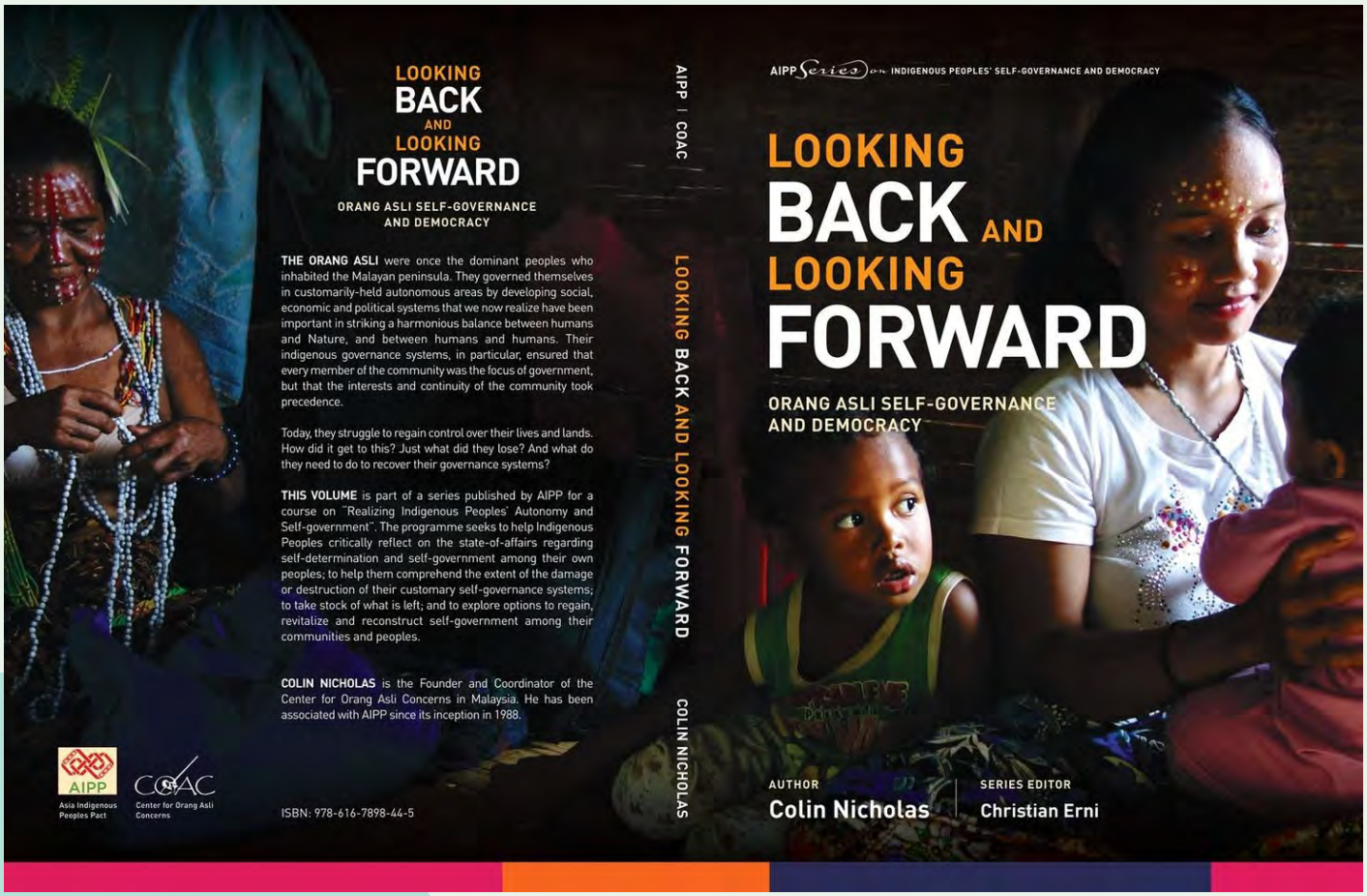
Virginius Xaxa, a teacher and researcher from the Oraon indigenous community is currently a visiting Professor at the Institute for Human Development (IHD), New Delhi. Before joining IHD, he had been a Professor at Tezpur University (2016–2018), Tata Institute of Social Sciences, Guwahati Campus (2011–2016), and Delhi School of Economics, University of Delhi (1990–2011). He obtained MA in Sociology from Pune University and a Ph.D. from the Indian Institute of Technology (IIT), Kanpur. He is the author of Economic Dualism and Structure of Class: A Study in Plantation and Peasant Settings in North Bengal (Cosmo, 1997), State, Society and Tribes: Issues in Post-Colonial India (Pearson, 2008), and co-author of Tea Plantation Labour in India (Friedrich Ebert Stiftung, 1996). He has been co-editor of Social Exclusion and Adverse Inclusion: Development and Deprivation of Adivasis in India (OUP, 2012), Work, Institutions and Sustainable Livelihood: Issues and Challenges of Transformation (Palgrave, 2017), and Employment and Labour Market in North-East India: Interrogating Structural Changes (Routledge, 2019). He was also the Chairman of the High-Level Committee on Socio-Economic, Health and Educational Status of Tribal Communities of India, Government of India (2014).

At its twentieth session, the Permanent Forum committed to facilitating informal online regional dialogues on autonomy and self-governance to support the development of guiding principles for the realization of the rights of indigenous peoples to autonomy and self-government. Guiding questions for consideration of speakers and participants were:

- What are good practices related to Indigenous Peoples' autonomy in the region?
- What have been the challenges or obstacles to implement the right to autonomy?
- What are the priorities of indigenous peoples?
- What could be the potential scope/content of these guiding principles?

You can watch the webinar here

“Looking Back and Looking Forward”



On the occasion of the launching of the course on Indigenous Peoples' Self-Government and Democracy the book "Looking Back and Looking Forward" written by Colin Nicholas, was also launched by AIPP Secretary-General, Gam A. Shimray and Ann Nourgam, Chair of the United Nations Permanent Forum on Indigenous Issues.

This series was conceived as a resource material for the course on "Indigenous Peoples' Self-Government and Democracy", with the main objective to catalyze the uncovering and recovering process of indigenous values and governance system.
You can download the book here

POINT OF VIEW

They reduce me to a "meritless" Adivasi: Maroona Murmu, Jadavpur associate professor

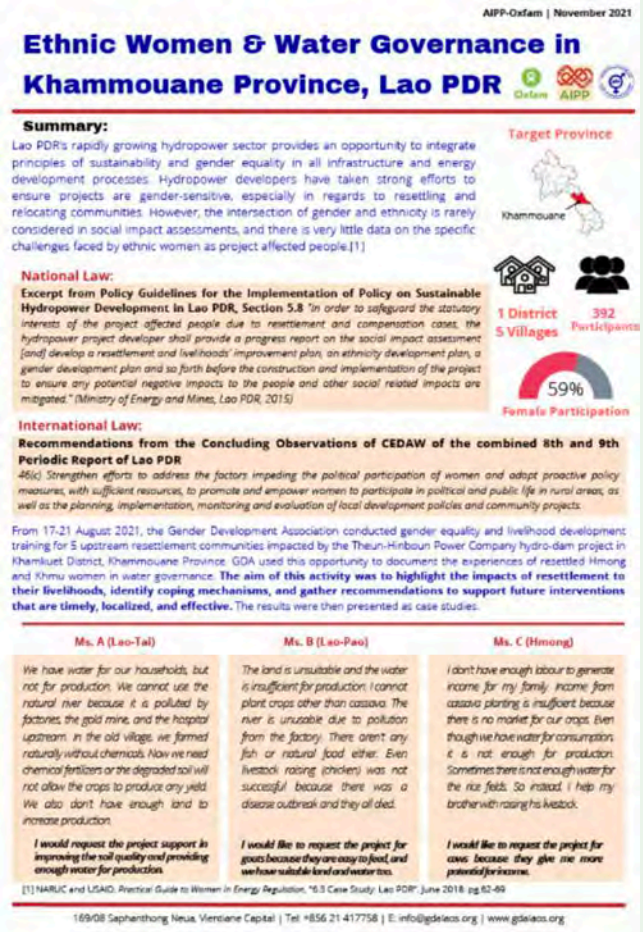
In early September, Maroona Murmu, an associate professor at the Jadavpur University's history department from the Santhal community, faced casteist trolling on Facebook. The trolls accused her of being incompetent because she is a member of a Scheduled Tribe. The casteist hostilities were in response to a post by Murmu expressing her disagreement with the Supreme Court's decision to allow in-person examinations for final-year students amid the COVID-19 pandemic.

In an interview with Arunima Kar, an alumna of the Kolkata-based Jadavpur University and a former social-media fellow at The Caravan, Murmu recounted the anti-Adivasi discrimination she has faced in academia. She also discussed how savarnas—caste Hindus—have propagated a myth that West Bengal is a "casteless state."

You can read the full interview here

FACT SHEET: ETHNIC WOMEN AND WATER GOVERNMENT IN KHAMMOUANE PROVINCE, LAO PDR

Lao PDR's rapidly growing hydropower sector provides an opportunity to integrate principles of sustainability and gender equality in all infrastructure and energy development processes. Our member in Laos has published this factsheet with case studies including recommendations to integrate gender equality for ethnic women in Khammouane Province, Lao PDR.



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Ethnic Women & Water Governance in Khammouane Province, Lao PDR

Summary:

Lao PDR's rapidly growing hydropower sector provides an opportunity to integrate principles of sustainability and gender equality in all infrastructure and energy development processes. Hydropower developers have taken strong efforts to ensure projects are gender-sensitive, especially in regards to resettling and relocating communities. However, the intersection of gender and ethnicity is rarely considered in social impact assessments, and there is very little data on the specific challenges faced by ethnic women as project affected people.[1]

Target Province

Khammouane

1 District
5 Villages

392
Participants

59%
Female Participation

National Law:

Excerpt from Policy Guidelines for the Implementation of Policy on Sustainable Hydropower Development in Lao PDR, Section 5.8 *"In order to safeguard the statutory interests of the project affected people due to resettlement and compensation cases, the hydropower project developer shall provide a progress report on the social impact assessment [and] develop a resettlement and livelihoods' improvement plan, an ethnicity development plan, a gender development plan and so forth before the construction and implementation of the project to ensure any potential negative impacts to the people and other social related impacts are mitigated."* (Ministry of Energy and Mines, Lao PDR, 2015)

International Law:

Recommendations from the Concluding Observations of CEDAW of the combined 8th and 9th Periodic Report of Lao PDR

46(c) Strengthen efforts to address the factors impeding the political participation of women and adopt proactive policy measures, with sufficient resources, to promote and empower women to participate in political and public life in rural areas, as well as the planning, implementation, monitoring and evaluation of local development policies and community projects.

From 17-21 August 2021, the Gender Development Association conducted gender equality and livelihood development training for 5 upstream resettlement communities impacted by the Theun-Hinboun Power Company hydro-dam project in Khamkuet District, Khammouane Province. GDA used this opportunity to document the experiences of resettled Hmong and Khmu women in water governance. **The aim of this activity was to highlight the impacts of resettlement to their livelihoods, identify coping mechanisms, and gather recommendations to support future interventions that are timely, localized, and effective.** The results were then presented as case studies.

Ms. A (Lao-Tai)	Ms. B (Lao-Pao)	Ms. C (Hmong)
We have water for our households, but not for production. We cannot use the natural river because it is polluted by factories, the gold mine, and the hospital upstream. In the old village, we farmed naturally without chemicals. Now we need chemical fertilizers or the degraded soil will not allow the crops to produce any yield. We also don't have enough land to increase production.	*The land is unsuitable and the water is insufficient for production. I cannot plant crops other than cassava. The river is unusable due to pollution from the factory. There aren't any fish or natural food either. Even livestock raising (chicken) was not successful because there was a disease outbreak and they all died.*	*I don't have enough labour to generate income for my family. Income from cassava planting is insufficient because there is no market for our crops. Even though we have water for consumption, it is not enough for production. Sometimes there is not enough water for the rice fields. So instead, I help my brother with raising his livestock.*
I would request the project support in improving the soil quality and providing enough water for production.	***I would like to request the project for goats because they are easy to feed, and we have suitable land and water too.***	***I would like to request the project for cows because they give me more potential for income.***

[1] NARUC and USAID. *Practical Guide to Women in Energy Regulation*, "6.3 Case Study: Lao PDR", June 2018. pg.62-69

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AIPP-Oxfam | November 2021

Recommendations for Partners & Stakeholders

1.Conduct a Gender Impact Assessment to establish an accurate baseline for measuring gender targets. The results should also form the basis of a localized Gender Equality Strategy to guide future activities.

2. Implement measures to integrate ethnicity into all social impact assessment processes, and improve awareness among all stakeholders.

3. Provide capacity-development training for local government partners (provincial and district level), LWU staff, and Village Development Committee on gender-responsive monitoring and reporting.

4. Support community awareness raising activities for Ending Violence against Women. Improve knowledge of the Family Law, as well as reporting mechanisms, justice processes, and services for survivors of violence.

5. Promote women's leadership and agency in decision-making in the household and community.

6. Document good practices and share them with other communities to empower people of all genders as agents of positive change.

7. Continue fostering collaborative partnerships with CSOs and other development partners, to monitor gender-mainstreaming in project cycles and support inclusive, gender-responsive activities.

8. Establish women-led production groups to foster solidarity and enabling environments for women leaders.

9. Increase the number of female project staff in hydropower/infrastructure development companies, and ensure all staff undergo gender training.

10. Support the preservation of ethnic women's traditional knowledge and cultural practices by documenting, sharing, and integrating them into localized activity plans.

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Why is peace still missing in the CHT?

It has been 24 years since the Chittagong Hill Tracts (CHT) Peace Accord was signed, yet the situation in the region is still overwhelmingly fragile. In October 2019, the home minister, during a visit to the area, also highlighted the situation in the hills at a special meeting of the three hill districts in Rangamati.

The questions that arise are these: When the CHT Accord was supposed to put an end to the conflicts and violence in the hills, why are they still taking place? What is the reason behind this situation, and who is responsible for it? From the state authorities, it is often claimed that the Jana Samhati Samiti, one of the signatories of the CHT Accord, is responsible for the violence. How true is it in reality? Or is it because the CHT Accord, which was aimed at resolving the crisis in the hills, is yet to be fully implemented?

Read the full article here

CONDEMNATION OF STATE SPONSORED VIOLENCE ON UNARMED CIVILIANS IN NAGALAND, INDIA

10th December 2021

Asia Indigenous Peoples Pact (AIPP) and The International Work Group for Indigenous Affairs (IWGIA), unequivocally condemn the blatant disregard for the human rights of Indigenous Peoples in Nagaland in the recent extrajudicial killings of fourteen civilians by Indian security forces during an 'operation' in Oting under Tizit sub-division of Mon district in the North-Eastern state of Nagaland, India, and in clashes following the first encounter.

On December 4, 2021, as reported in the local news reports, a contingent of the Indian army's counterinsurgency unit, 21 Para Special Forces, opened fire on civilians on a pick-up truck on their weekly return to their homes, to meet their families and attend Sunday services. The rest of the week, they live in accommodations close to the mines. The 21 Para Special Forces killed six and injured two others, all of whom were residents of Oting village in Mon district bordering Myanmar. Following the incident, as reported the 21 Para Special Forces retreated after the operation and reinforcements were called in to handle the situation. These re-enforcements were ferrying away the remains of the six miners who had been killed. Meanwhile, the villagers, who had heard the shooting and were awaiting the return of the miners went to look for them. The search party (villagers) of the missing miners came face to face with the special forces re-enforcement before they could remove the dead bodies. The Special Forces then opened fire towards the enraged villagers killing seven of them, 14 were seriously injured and 8 sustained minor injuries.

On 5th December, in response to the killing, community members came forth to register their protest and in a mob violence that ensued, the Assam Rifles fired two rounds on blank shots, killing one more civilian, bringing the death toll to 14 civilians. The official explanation of the incident stated it as a case of mistaken identity in a counter insurgency operation. Army's 3 Corps based near Dimapur released a statement of regret admitting to an intelligence failure on the likely movement of militants belonging to the NSCN (Khaplang). The Home Minister of India, Amit Shah, expressed his anguish and promised to investigate the incident by a high-level special investigation team (SIT), while the Chief Minister of Nagaland Neiphiu Rio offered condolences and assured justice. Amit Shah addressing the parliament, said that the pick-up truck was signalled to stop, and when they tried to flee, the paramilitary forces opened fire at them.

The survivors and witnesses had a different story to tell. Sheiwang, one of the survivors, who is undergoing treatment at Assam Medical College and Hospital in Dibrugarh, said "They shot right at us, no signal to stop, we did not flee". Speaking to Hornbill TV, Konyak said, "We were fired upon because the Army unit was covering up the crime. We found the pickup van full of blood and empty. We then saw that clothes from all the bodies were removed, and security personnel were trying to put on khaki clothes on the dead civilians. That's the reason we were fired at." The Nagaland Police has alleged a possible cover-up by the security forces, and the dressing of the bodies in Khaki clothes confirms it. In a suo moto first information report, the police have charged the 21 Para Regiment unit with murder. Responsible Ministries and law enforcers have still not made categorical statements on the incident except the defensive stance taken by the Home Minister stating it to be 'fire in defence'. We regard this concerted and indiscriminate attack on unarmed civilians and alleged cover up as blatant abuse of human rights and against humanity.

This incident has triggered the pain of many reckless perpetrations of atrocities and torture on the Naga peoples. What is it that enables the paramilitary power to carry out such inhumane extrajudicial killings of civilians? And what does this say about the state of India's democracy?

The Armed Forces Special Powers Act (AFSPA) of 1958, confers certain special powers on areas that are declared as disturbed and dangerous" [in the States of [Arunachal Pradesh, Assam, Manipur, Meghalaya, Mizoram, Nagaland and Tripura." In Nagaland, a June notification extended the AFSPA till 31st December 2021.

Much before AFSPA, "Public Order Act" was enforced in 1953 and Assam Disturbed Areas Act of 1955 was enacted to "contain" Naga Insurgency. Proactive armed engagement against civilians is not permitted, not even under the draconian Armed Forces Special Powers Act (AFSPA), in force in Nagaland since 1958 (!), that enables impunity to the armed forces. The draconian law allows any officer of the armed forces to kill on suspicion "if he is of the opinion that it is necessary to do so for the maintenance of public order". In the eventuality that the suspicion is unfounded, the killer faces zero consequences.

The AFSPA is implemented and made operational in "disturbed" areas such as the Indian states of Nagaland, Manipur and Kashmir. Human rights documentation corroborates to the gross violation of human rights and legal impunity of enjoyed by the military. We are deeply concerned by the deteriorating circumstances in which such lawlessness exists, which undermines and pays no heed to the fundamental rights of citizens as enshrined in the Indian Constitution and international human rights law.

It may be pointed out that this incident occurred at a time of ceasefire and peace talks that have been ongoing since 1997. "Military offensive, terror and peace talks do not go together. The incident speaks volumes on the lack of progress. There is no political depth and vision", said the Secretary General of AIPP.

We demand that a high-level independent investigation team comprising eminent citizens be commissioned to ensure that justice is brought to the victims and their families.

Further, we demand that the Armed Forces Special Powers Act (AFSPA) be repealed to put an end to this culture of extra-judicial killings in the region. AIPP and IWGIA express their condemnation of senseless State sponsored violence and apathy towards the people of Nagaland. Our deepest condolences and solidarity to the bereaved communities in this dark hour.

JOINT STATEMENT OF INDIGENOUS PEOPLES

Despite the progress made at raising awareness of states and companies on the UNGPs and human rights obligations during the past decade, this has made very little difference for Indigenous Peoples on the ground. Moreover, governments and businesses are deliberately using the COVID-19 pandemic for regression of our recognized rights and speeding up exploitation of our territories. We are alarmed by the involvement of State and non-state actors in political killings, forced evictions and other violations of Indigenous Peoples rights. These cases are largely linked to business activities and our defence of our lands, territories, and resources. As this body's ten-year assessment recognizes, Indigenous victims, their families and communities still have inadequate or no access to justice.

As we enter the second decade of UNGP implementation, we remind those present that application in relation to Indigenous Peoples must be grounded in the provisions of the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP), ILO Convention 169 and the jurisprudence of regional human rights bodies including policies, measures and guidelines pertaining to business activities. The standards set out in these instruments must be explicitly incorporated in regulatory frameworks adopted by States and businesses. We therefore urge States to ratify and implement ILO Convention 169; and in the case of Latin American States, the Escazu Agreement.

You can head to Docip's page for the full details by clicking the link below
https://tinyurl.com/yc42h2b5

GENDER LENS

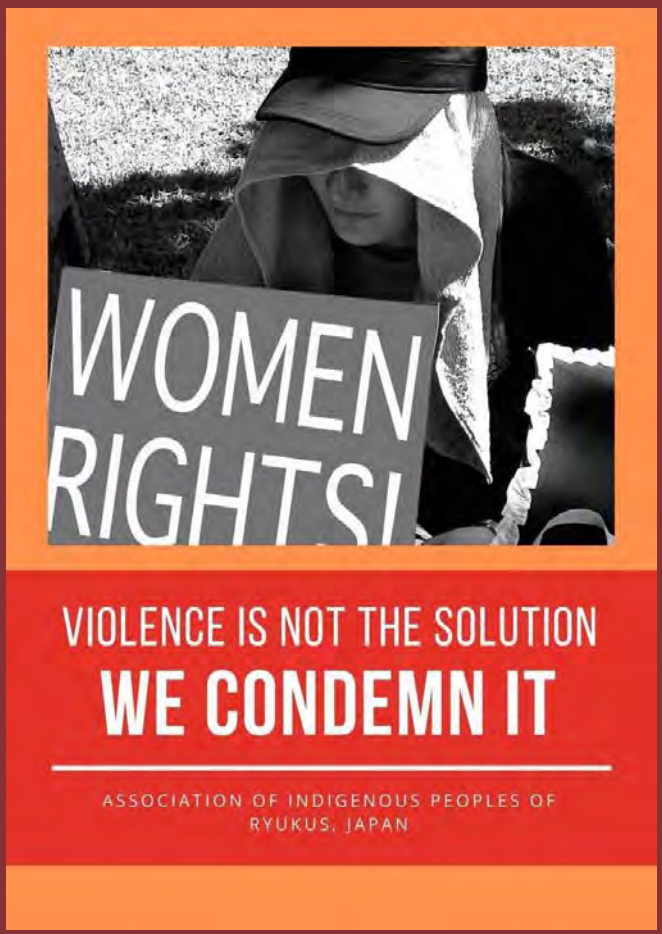
Launch of 'Inclusive and accessible framework, need of all'

Manifesto of Second World Tribes Disabled Women's Conference Nepal (Nidwan) organized by National Indigenous Tribes Women's Union Nepal (Nedwan) including the main slogan 'Inclusive and accessible framework, need of all' (Brail, video, book with Nepali translation and easy to read picture) Publication program on 2076/02/2019 Had happened.

In this program, Chaired by Shri Pratima Gurung, President of National Tribes Disabled Women's Association Nepal (Nidwan), Chief Guest Honorable President of Tribal Tribes Commission Shri Ram Bahadur Thapa Magar, Special Guests President of Nepal Tribes Federation Mr. Jag Ta Baram, President of National Disabled Federation Friend Lal Sharma, Head of Women Development Division of Lalitpur Metropolitan City Development Officer Shri Maheshwari Bista and other guests Vice General Secretary of AIPP Shri Shreekumar Maharjan, AIPP gender officer Pragyaa Rai, General Secretary General of Tribes Women Federation Shri Shanti Dewan, Tribal Engineer Shri Chanda Thapa, Deputy Tribal Tribes Women Forum Including Mr. Yashokanti Bhattchan, indigenous tribes women and the disabled.

The presence of 3 participants including officials and representatives of the organization related to the individuals. In this publicization program, President of Nidwan, Shri Pratima Gurung highlighted the purpose of the program along with welcoming guests and participants. Shri Hema Rai and Shri Shreekumar Maharjan had presented brief information about the subject containing the manifesto of the Second World Indigenous Women's Conference and Brief overview document.

#16Days of Activism continues



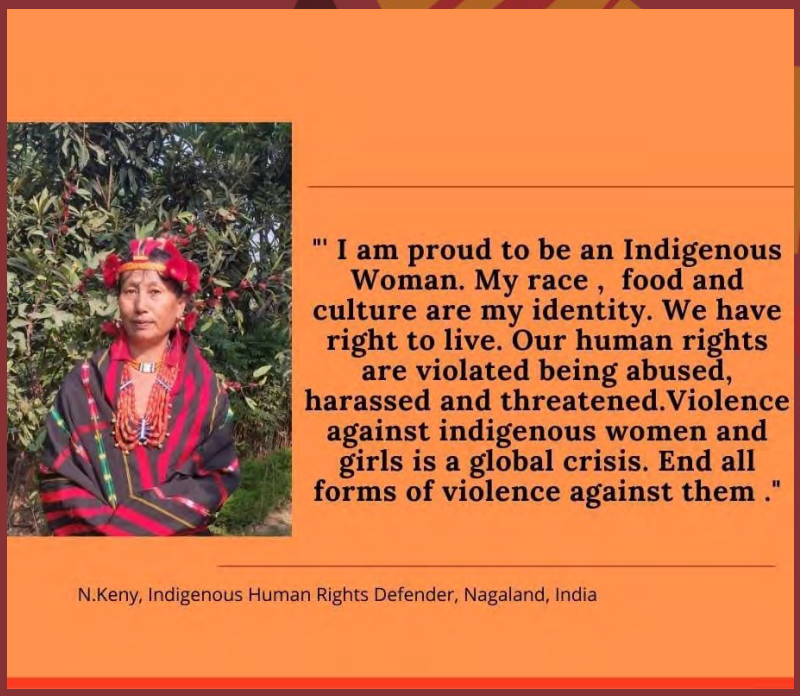
The lack of representation of indigenous women in Japan from tables where decisions are made means issues that affect their health, well being including their fundamental rights and access to justice, education and employment are greatly ignore leading to their erasure from public and political discourse.

At the consideration of periodic reports of Japan, UN Committee on the Elimination of Discrimination against Women (CEDAW) expressed concern on the situation of indigenous and minority women in Japan.

https://tinyurl.com/5ftm3zun

We stand in solidarity with our indigenous sisters against gender based violence ✊🏾

STOP SEXUAL EXPLOITATION IN THE NAME OF WORK!



Our sisters from India share this strong message and we couldn't agree more.

BAI RISES AGAINST VIOLENCE, RIGHTS VIOLATIONS, IMPUNITY AND TYRANNY

16 - day of activism against gender-based violence (November 25- December 10)

Bai INDIGENOUS WOMEN'S NETWORK

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Bai INDIGENOUS WOMEN'S NETWORK

Why these days?

- Decemeber 10- is the International Human Rights Day.

The 16 Days of Activism therefore, highlights the link between violence against women and human rights and emphasizes that such violence is a violation of human rights.

Bai INDIGENOUS WOMEN'S NETWORK

November 25 - December 10
Why these days?

- Women's rights activists have observed November 25, 1981 as day against gender-based violance. This date came from the brutal assassination of the Mirabel sisters and political activist in the Dominican Republic in November 1960.
- In Decemeber 17, 1999 the United Nation formally designated November 25 as the International Day for the Elimination of Violance Against Women (IDEVAW).
- In the Phils., it is the National Consciousness Day to End Violence Against Women and Children by virtue of RA 10398 initiated by the Gabriela Women's Party.

Mirabal Sisters

Bai INDIGENOUS WOMEN'S NETWORK

BAI RISES AGAINST THE DUTERTE REGIME

We will work towards justice for our sisters who were killed, detained, and victims of violence and rights violations perpetrated by the fascist Duterte regime. Our campaigns and activities encompasses the following:

- International Day for the Elimination of Violence Against Women (IDEVAW in November 25).
- International Day of Solidarity with the Political Prisoners and Prisoners of War (December 3).
- Indigenous People Human Rights Day (December 8).
- International Human Rights Day (December 10).

Joint Statement of Asia Indigenous Peoples Pact Foundation and Network of Indigenous women in Asia (NIWA) on Violence against Indigenous women and girls

16 Days of Activism against Gender Based Violence, 2021

It is evident that Indigenous women around the globe over-represent victims of sexual harassment and gender-based violence with limited access to justice system. Indigenous women's susceptibility to violence is high due to out migration from their community for work or education. In addition to it, high influx of workers, soldiers and security personnel in indigenous territories have led to increase in sexual harassment and violence against Indigenous women and girls. Violence against Indigenous women (VAIW) is not limited to gender-based discrimination within Indigenous and non-Indigenous sphere; but also contributed by ongoing colonization and militarism; racism and social exclusion; and poverty-inducing economic and development policies. In addition to pre-existing issue of violence against Indigenous women, COVID 19 has worsened the situation and heightened the risk and vulnerability to violence and trafficking.

The practice of law enforcement by states and authorities have been discouraging for Indigenous women to seek justice. Indigenous women have fear of reprisal in reporting their cases of violence and are often uncomfortable to be part of humiliating justice system collection with insensitive and culturally inappropriate setting. Indigenous peoples are not yet recognized by many states due to which there is dearth in disaggregated data. Data and statistics are of utmost importance to seek justice and advocate to end discrimination and violence against women. Despite the thousands of stories and reports of violence against Indigenous women and girls; the decision makers are yet to take it into consideration and act upon. Perhaps, with disaggregated data and statistics to reflect on size of issue it will enhance awareness and ignite political processes to end violence against Indigenous women and girls.

In Bangladesh from January to June 2021, there has been 33 incidences of violence against Indigenous women and girls were there were 37 Indigenous women victims. In Philippines, there has been constant attack of trumped up charges, red tagging, vilification, arbitrary arrest, criminalization, threats, harassment, and attacks to Indigenous women human right defenders such as Betty Belen, Rachel Marino, Bai Bibyaon and so on. There has been brutal killing of young Krabi girl in North East India in April, 2021.

These are some reported incidences and there are numerous cases which are silenced and are not reported. NIWA and our members totally condemn these incidences and call upon state, UN mechanisms and Non-for-profit organizations with following recommendations:

Recognize the rights of Indigenous people and provide legal recognition to us.

Implement the recommendations and obligations that Convention of Elimination of Discrimination Against Women (CEDAW) committee has forwarded to each state regarding ending discrimination and violence against Indigenous women and girls in all our diversities. (LGBTIQ, Women with disabilities, Women who use drugs, Sex workers, Refugees)

Stop violating the rights of Indigenous women and girls in the name of development and political processes.

- Ensure access to justice for violence victims.
- Ensure disaggregated data collection.
- End discrimination and stigmatization against Indigenous women and girls.

How do Indigenous women relate to SDGs?

The document demonstrates the case study from Cambodia and The Philippines as the lessons learned and recommendations to mainstream SDGs for Indigenous women.

Discrimination in government schools due to their indigeneity and gender combine to discourage Indigenous Girls from continuing with their education. Poverty, long distances to schools, low quality of available education and at times cultural attitudes toward gender roles combine to lead many families to keep their children, especially girls, at home. Education inequality impacts girls, especially indigenous ones, more than boys because their families may need them to stay home and help with chores rather than going to school, and some communities are hesitant to allow girls to travel long distances to schools. means Indigenous Women have higher rates of illiteracy in Khmer language (often their second language), and illiteracy in Khmer leads government officials and others in Khmer society to dismiss them as unqualified for leadership.

The lack of access to education is one of the factors that puts Indigenous girls in a subordinate position in society, while local and mainstream attitudes can themselves be a barrier to education for indigenous girls. Furthermore, the high rate of early marriage is one factor that prevents girls from continuing their higher education. The rate of married indigenous girls in Cambodia whose age are 15 or under is 10.5%.

Read the full publication here

Inter State Adivasi Women's Network (ISAWN) celebrates #16 Days of Activism

Observing 16 Days Global Campaign (25 Nov. to 10 Dec) on Gender Based Violence across 7 states (Odisha, Jharkhand, Assam, Madhya Pradesh, Gujarat, Maharashtra, Dadra-Nagar-Haveli, Inter State Adivasi Women's Network (ISAWN) have come a long way confronting Patriarchal Powers #breakinggender norms and marching towards a better world for women and girls where we can enjoy equal rights, opportunities and justice.

CLIMATE WATCH

High-Level Dialogue on Indigenous Navigator and SDGs

A High-Level Dialogue on Indigenous Navigator and Sustainable Development Goals (SDGs) was held from 15 to 16 December 2021 in Lalitpur.

Dr. Chaitanya Subba, former member of National Planning Commission (NPC) and also an Indigenous expert, and Mr. Nava Raj Sapkota, Joint Secretary, National Human Rights Commission (NHRC), jointly presented the situation of Indigenous Peoples (IPs) of Nepal in the context of SDGs and made recommendations to address the IPs development agenda at the national development plan. The presentation was based on the research that is being jointly conducted by NHRC and LAHURNIP on the situation of IPs. The presentation focused on SDGs progress and gaps from the perspectives of IPs and the indicators that are relevant to capture the development aspirations of IPs.

The NPC is revising its SDGs targets and re-customizing complementary national indicators because of the adverse impacts of COVID-19.The existing national indicators are not really appropriate to measure the fundamental development agenda of IPs. The NHRC and LAHURNIP are going to suggest the indicators to the NPC to address the IPs development agenda at the national development plan.

David Nathaniel Berger- advisor on data generation and analysis and programme coordinator of Indigenous Navigator, the International Work Group for Indigenous Affairs (IWGIA)- made the presentation on Indigenous Navigator (a set of tools for and by indigenous peoples to systematically monitor the level of recognition and implementation of their rights) and its application. He covered the historical background of Indigenous Navigator and how best the IPs, NHRIs and Civil Society Organizations (CSOs) can use these tools to advance the IPs rights advocacy. Manoj Rai (Aathpahariya), advocacy officer of LAHURNIP, has presented the experience of Indigenous Navigator and encouraged the participants to use the tools to monitor IPs rights and development.

Advocate Shankar Limbu, Secretary of LAHURNIP, and Mr. Kiran Baram, Human Rights Officer of NHRC presented the rights of IPs and situation of IPs rights violation in Nepal and recommended the way forward to address the violations.

The dialogue was participated by Hon'ble Chairpersons and members of Indigenous Nationalities Commission (INC), Tharu Commission (TC), and Hon'ble member of NHRC, vice chairperson and member secretary of National Foundation for Development of Indigenous Nationalities (NFDIN) including high level officials of the NHRIs and right activists.

The head of INC, TC and Hon'ble member of NHRC including NFDIN representatives committed to advance the Indigenous Navigator and work collectively for the promotion of IPs rights and development

ClimateTech Podcast

"Eat locally and sustainably, be self sufficient and consume only organically grown produce from small farmers and communities."
We often hear these words, a life philosophy that has been practiced since millennia by Indigenous Peoples.
Indigenous knowledge has been a time tested lab and pharmacy where local ecosystems have been studied to produce the most favorable, sustainable and healing systems of plant and crop cultivation.
The answer to a healthy future in a world trying to make sense of a post Covid world is to understand how Indigenous Peoples have proved their resilience and resourcefulness through traditions that have stood the test of time.
Do listen to this podcast where AIPP's Environment Programme Officer, Ms Pirawan Wongnithisathaporn talks about the impact and necessity of Indigenous knowledge in policy and practice.
https://unepdtu.org/the-climatetech-podcast/