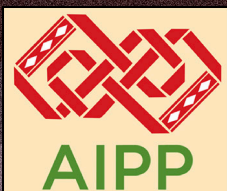


Indigenous Peoples: Guardians of the Forests.



ASIA INDIGENOUS OBSERVER



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AIPP PRESENTS

Protected Areas and Indigenous Peoples' Rights: the Obligations of States and International Organizations



AIPP, together with its member and partner organizations, takes this opportunity to make the following submission to the Special Rapporteur on the Rights of Indigenous Peoples to the General Assembly (UNSRIP), José Francisco Cali Tzay, in support of their report on 'Protected Areas and Indigenous Peoples' Rights: The Obligations of States and International Organizations pursuant to Resolution 42/20 of the Human Rights Council. David R. Boyd, (Special Rapporteur on Human Rights and the Environment) was clear in his report when he stated that



“implementing [human] rights-based conservation approaches are both a legal obligation under international law and the most equitable, effective, and efficient conservation strategy available to protect biodiversity at the scale required to end the current global crisis.”



Some of the current major impediments to effective conservation action in Asia are:

- 📍 a lack of secure or customary land tenure systems
- 📍 lack of recognition of Indigenous Peoples as a distinct group and their diverse identities
- 📍 exclusion of Indigenous and local systems of traditional governance knowledge, stewardship, and sustainable practices while favoring Western forms of conservation
- 📍 biased and colonial perceptions of Indigenous Peoples and local communities as adjuncts to external forms of conservation rather than leaders and owners of a conservation agenda in their own right on their customary territories
- 📍 lack of political will to implement customary institutional reforms
- 📍 lack of financing for Indigenous and local organizations doing critical work to secure tenure rights, advocate for reforms, and build the enabling conditions for transformative change

Regional overview:

Only 8.7 percent of the region's territories held by Indigenous Peoples and local communities are legally recognized.^{iv} In nine South and Southeast Asian countries alone, the area of unrecognized Indigenous

and community lands is approximately 140.3 mHa.^v

This represents an area larger than the combined territories of Cambodia, Thailand, Lao PDR, and the Philippines where Indigenous Peoples lack secure tenure rights over their customary territories. According to AIPP, there could be as many as 411 million Indigenous Peoples in Asia alone. Indigenous Peoples play an outsized role in the conservation of biodiversity and their territories considerably overlap with intact and important areas for biodiversity conservation. In Asia, “conservation” is a violent word linked to the marginalization of Indigenous Peoples and the elitist disregard for customary knowledge and institutions that are essential for conservation.

In Asia, as of October 2021, protected areas covered 15.37 percent of the region (478.5 mHa).

One hundred fifty million people live within protected areas while a further 859.2 million live areas of high importance for biodiversity conservation in the region.^{ix} The majority of these peoples are likely to be indigenous. AIPP supports the ICCA Consortium's call to decolonize conservation in the Post-2020 Global Biodiversity Framework (GBF) and root “out all forms of colonialism, destructive capitalism, and systemic injustice and inequality” from the mainstream conservation industry.

Personhood laws:

Within south Asia, India set the trend of granting rights to nature. In 2017, the rivers Ganga, Yamuna and their source glaciers, as well as other related natural elements were granted legal personhood with all corresponding rights, duties and liabilities of a living person by the High Courts. Subsequently, in 2018, the same court ruled that the entire animal kingdom has rights equivalent to that of a living person. In 2020, Sukhna Lake in Chandigarh city was declared a living entity by the courts there.

Bangladesh also extended legal personhood to all their rivers through a Supreme Court judgement in February, 2019, however, Indigenous Peoples were not involved in this process. The Supreme Court of the Philippines has developed an innovative set of rules for litigating environmental cases, incorporating rules derived from Rights of Nature.

Other Effective Area-based Conservation Measures (OECMs):

OECMs (Target 3 in the GBF's first draft) are increasingly being but most countries have yet to adequately promote them within their conservation strategies. There are only five registered OECMs in Asia—all of which are in the Philippines, totaling only 40,000 hectares. Some interpret Target 3's reference to OECMs to mean that ICCAs, and Indigenous territories more broadly, can and should be meaningfully recognized. ICCAs are already recognized as a conservation measure under Decision IX/18 from COP9 held in Bonn, Germany in 2008. OECMs need to be "consistent with national policies" and they lack any real clarity making them vulnerable to being co-opted in areas where rights aren't recognized. The requirement for external assessment processes along with potential implications for governance also risk the effectiveness of existing Indigenous-led initiatives.

On self-government:

The distribution of different protected area categories across Asia varies at scale and depend on national agendas, policies, and strategies. For example, in Thailand, all protected areas fall in either one of two categories: they restrict (64 percent are under category III) or ban (34 percent are under category I(a)) human activities for the 1.1 million people who reside within these areas. Overall, Asian governments have favored the creation of national parks (category II), which now cover over 36 percent of all the area in Asia protected under the IUCN Categories.

While there are a multitude of management categories which are promoted as being more egalitarian, permitting certain use and access rights, or even co-management, governance is still disproportionately in the hands of state actors. Some 73 percent of protected areas over IUCN categories IV – VI are governed by federal or national ministries or agencies. For example, Nepal currently has 49 protected areas in the country but only one is documented as being fully governed by local communities. Over 70 percent (36 protected areas) are governed by a federal or national ministry or agency, three are governed by a non-profit organization, and the remaining nine have not reported their governance type. In total, protected areas make up 24 percent of Nepal, and are home to 1.8 million people, and these sites are often riddled with social conflicts and human rights abuses.

Protected Areas and Conservation:

The 10 countries comprising the Association of Southeast Asian Nations include three of the world's megadiverse countries (Indonesia, Malaysia, and the Philippines), harbor almost 20% of the world's biodiversity, 35% of the world's mangrove areas, 30% of world's coral reefs and over 2000 animal and plant species, and are home to over 800 Indigenous and ethnic local communities that are the de facto stewards of this precious biodiversity.

Download the full submission here <https://tinyurl.com/3md8sytu>



POINT OF VIEW

Lawyers' insights on corporate legal accountability: Shankar Limbu, Community Law Firm, Nepal

Firstly, there is a lack of de facto recognition of Indigenous Peoples' identities, and collective rights in the business-related activities initiated by the state and non-state actors in the name of development. Nepal is a party to the ILO Convention No. 169, the UN Declaration on the Rights of Indigenous Peoples (UNDRIP), ICCPR, ICESCR, CRC, etc. that recognise individual and collective rights, but these rights remain on paper, not in practice. The corporate sectors outright reject Indigenous Peoples' collective rights and inter alia their customary rights over lands, territories, and natural resources. The existing remedial mechanisms, including the courts, take a selective approach to dealing with the case of collective human rights violation. These mechanisms are based either in the capital city or in cities, which are hardly accessible to the victims. They must be physically present in court and human rights institutions to file a formal complaint to before these institutions.

Secondly, Indigenous Peoples, Dalits, and voiceless local communities, are victims of racism, systemic discrimination, subjugation, and marginalization that make them less valued, second-class citizens.. These peoples' issues are systematically ignored or disregarded in most cases. Generally, a narrative such as "development is a prime necessity for the public interest, and individual rights do not prevail over the public interest" envelopes human rights violations cases against these groups. Lawyers and human rights defenders are accused of being anti-development and misleading the community when they defend community rights against the development aggression of state and private companies.

Thirdly, protection from blatant attacks on affected people with mobilization of security forces to carry out development aggression is challenging. Another challenge is the government and corporate entities strategically trapping innocent people into false cases to silence the voices against injustices.

Read the full opinion piece [here](#)

Thirdly, protection from blatant attacks on affected people with mobilization of security forces to carry out development aggression is challenging. Another challenge is the government and corporate entities strategically trapping innocent people into false cases to silence the voices against injustices.

Read the full opinion piece [here](#)

Why Tribal Women Of Manipur, Especially of Hill Areas Are Invisible In Electoral Politics?



If there is one thing that women didn't have to fight for in India, it is probably the right to vote. With the adoption of universal adult franchise during India's independence, Indian women didn't have to struggle for this right like their western counterparts had to, in the beginning of the 19th century. But what this right couldn't secure is equal representation in the national and local state elections. Women constitute just about 14% in the Lok Sabha of India's parliament. The figure is not very different in the local states. Manipur is one such state that has the least women representation in the state assembly. In the last state elections held in 2017, only two women were elected. Although the entry of Irom Sharmila was expected to bring about the resurgence of women in public arena, the curtains were drawn almost immediately by the voters as she could barely secure 100 votes. In the 2022 state elections, there were 265 candidates battling for 60 assembly seats. Out of the 265, there were only 17 women candidates. This is something alarming in a state where female voters outnumber males. Of the 19,68,476 voters, 10,12,655 are female voters.

Read the full article [here](#)

HUMAN RIGHTS RADAR

Indigenous-led Report Warns Against ‘simplistic take on conservation’



A rights-based approach to conservation, as proposed in the report, would recognize the ways in which Indigenous people lead local conservation efforts, and prioritize their tenure rights in measuring conservation success.

That would give communities more power to govern their land, instead of simply managing it, said Gam Shimray, a leader at the Thailand-based Asia Indigenous Peoples Pact, another group involved in the report.

“Management involves action taken to complete objectives [or programs] already decided by those who have set the agenda,” he said. “When we talk about a rights-based approach ... governance is what Indigenous peoples and local communities are talking about.

“Who has the power to set the agenda? Who makes decisions regarding appropriate actions ... who is participating, and being included in whose project?”



Conservation needs to adopt a human-rights based approach to deal effectively and equitably with the twin crises of climate change and biodiversity loss, according to a new report co-authored by more than 20 Indigenous and community organizations across Asia.

The [report](#), published by the NGO Rights and Resources Initiative (RRI) in February, says that without meaningful consultation of and participation by local communities, top-down conservation solutions such as “30 by 30” will only deepen inequalities while leading to the prosecution of [Indigenous groups](#).

The 30 by 30 plan, a proposal to conserve 30% of Earth’s land and sea areas by 2030 through “area-based conservation measures” like protected national parks, has [seen a wave of support](#) in recent years. But its emphasis on spatial targets has drawn skepticism and concern from some Indigenous leaders, who called it a “simplistic take on conservation” in the report.

With country representatives set to gather and discuss the Post-2020 Global Biodiversity Framework in China this coming May — of which the 30 by 30 plan is a cornerstone — the proposal and its focus on spatial targets has [increasingly come under the spotlight](#).

“In an environment where identity and territorial rights are either not recognized or ignored,” the use of such targets “[raises] serious human rights concerns,” the report said.

Strict spatial targets that fail to consider Indigenous-led conservation have long contributed to human rights abuses against local communities, Rukka Sombolinggi, a leader at Indonesia’s Alliance of Indigenous Peoples of the Archipelago, one of the groups involved in the report, said at its virtual launch last month.

“The word ‘conservation’ is a nightmare for Indigenous people,” she said, citing examples of WWF-supported park rangers in Central Africa and South Asia enforcing the boundaries of protected wildlife reserves through the torture, rape and murder of members of nearby communities.

Read the full report [here](#)

International CHT Commission Calls for an Independent Investigation Into Alleged Torture and Death of Nabayan Chakma Milon in Military Custody



Press Statement

The International Chittagong Hill Tracts Commission (CHTC) is deeply shocked to learn about the death of Nabayan Chakma Milon (alias Sourav, 47), an indigenous political activist reportedly in military custody in Dighinala, Khagrachari. The Commission calls for a prompt, impartial, and effective judicial investigation, prosecution of those responsible, and reparations for the family of the deceased.



According to various media reports¹, Niron Chakma, in charge of UPDF's Publicity and Publications, alleged that on 15 March 2022, at around 3.30 am, a group of soldiers from Dighinala Zone raided Monibhodro Karbari Para of Baganpara area, Ward No. 1, under Dighinala sub-district. During the raid, the army reportedly surrounded the house of Shanti Ranjan Chakma (48), a resident of the village. At that time, the army arrested UPDF's organizer Milon who was staying at the house for medical treatment. After arrest, the military allegedly inflicted physical torture on him. When his condition deteriorated, they brought him to Dighinala Upazila Hospital, where the duty doctor pronounced him dead at around 9 am.

The CHTC is very concerned that there is no public information regarding whether investigations have been held into other serious allegations of enforced disappearance, torture and death in custody of indigenous political activists in the CHT. Some of the cases reported in the media include:

Michael Chakma (40), UPDF activist, was allegedly picked up by the security forces from Narayanganj on 16 April 2019. His whereabouts remain unknown.

Nabin Jyoti Chakma (32), Bujendra Chakma (50), and Ruchil Chakma Rasel (26) -- three activists of UPDF, were allegedly picked up by the military from the Kripapur area of the Dighinala sub-district, later the military claimed that they were killed in an encounter, 26 August 2019.³

Gyano Shankar Chakma (45), PCJSS activist was killed in a crossfire with Rapid Action Battalion (RAB) in the Bandarban district on 3 April 2019.⁴ However, PCJSS claimed that he was picked up by security forces from Chittagong earlier on 14 March 2019.

Romel Chakma (19), an HSC candidate and general secretary of Pahari Chatra Parishad's Rangamati unit, died, allegedly, due to torture under the security forces' custody, 9 April 2017.⁵

Timir Baran Chakma, a member of the PCJSS (MN Larma faction), died, allegedly due to torture in custody of the Bangladesh military, August 2014.

Read the full statement here <https://bit.ly/3wLZGMb>

RAUTES: The Last Nomads of Nepal

RAUTES

THE LAST NOMADS OF NEPAL



Conservation of *Raute Culture*
through Livelihood Improvement
(With Participatory Video Reporting)



Achievement Report 2011

CONTEMPORARY VISION

Rautes are endangered nomadic Indigenous Peoples in Nepal who survive in the forest through hunting and gathering of forest tubers & fruits in the Western Hills of Nepal. Their population is only around 144 now. AIPP supported NEFIN under the Pawanka fund to distribute food and essential goods to marginalized IPs in Nepal during the COVID-19 pandemics, which was also complemented by NFDIN (National Foundation for the Development of Indigenous Nationalities).

The Rautes are one of the most typical indigenous groups of Nepal sustaining their unique cultural identities for generations. They are the only nomadic people in the country who never settle permanently in any particular place. The Rautes deny any idea on permanent settlement, education or agriculture. The fact that the Rautes, the last fulltime nomads of Nepal, have survived into this century is truly remarkable in our current period of diminishing cultural diversity. It is estimated that the total population of Rautes in Nepal is about 180, or roughly 52 families. The mid-western region of Nepal remains their only sanctuary. There is no documented history of the Rautes. But one common ground is that once they fled from the state, they never returned and established a different pattern of life in the jungle. To eke out their living, they mastered the craft of wooden products, learned to hunt monkeys, and adapted to forest life. Only the Mukhiya of the Rautes, on behalf of their tribe, talks to outsiders regarding their lifestyle and tradition. It is for this reason that other people have not had the opportunity to understand their society and their tradition. While there has been much debate on property rights in Nepal and at the time when there have been many conflicts for the rights of the land, the irony, it seems with the Rautes, they do not want to be attached to any particular land and enjoy living in their traditional nomadic ways. The Rautes bear traditional knowledge of living in a community. The heredity of the Raute is categorized into three types as Kalyaal, Raskoti and Samaal. It is therefore very important to note the various aspects of these people, such as their ethical norms and values, rituals and livelihood pattern. And at the time when acculturation has been widespread the world with the diminishing diversity, the Rautes have been quite successful in sustaining their tradition. Humanity has to learn a lot from the Rautes, since they have been very successful in preserving their tradition in today's world. Their maintenance of the nomadic culture in a rapidly globalizing world is commendable. This global uniqueness makes them a precious part of the diverse people of Nepal.

You can read more about the Rautes here 

<https://sgp.undp.org/all-documents/country-documents/1258-rautes-the-last-nomads-of-nepal/file.html>

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.

South Asia Forum on Business and Human Rights - Corporate Capture in Asia Pacific: Cases of Resistance by Peoples' Movements

الشبكة العالمية
للحقوق الاقتصادية
والاجتماعية والثقافية

ESCR-Net
Red-DESC
Réseau-DESC

3rd

UN South Asia Forum on Business and Human Rights



 International Labour Organization

 UNITED NATIONS HUMAN RIGHTS SPECIAL PROCEDURES

 B+HR

2022 UN South Asia Forum on Business and Human Rights

CORPORATE CAPTURE IN SOUTH ASIA: CASES OF RESISTANCE BY PEOPLES' MOVEMENTS AND RECOMMENDATIONS FOR A UN BINDING TREATY TO REGULATE CORPORATE ACTIVITY

March 25, 2022
18:00 (Bangladesh time, GMT+6)

CO-MODERATORS:

Emilie Pradichit, Manushya Foundation, Thailand
Mona Sabella, ESCR-Net

PANELISTS:

Debbie Stothard: ALTSEAN Burma, Thailand
Prafulla Samantara: Lok Shakti Abhiyan, India
Prashant Paikray: Anti-POSCO / Anti-Jindal Struggle in Odisha, India
Asif Khan: Pakistan Kissan Mazdoor Tehreek (PKMT), Pakistan
Khokon Suiten Murmu: Indigenous Peoples Human Rights Defenders Network (IPHRDs); Kapaeeng Foundation, Bangladesh
Rashmilaa Prajapati: Indigenous Newar Woman, Nepal
Bobby Ramakant: Citizen News Service (CNS), India

Registration Link:
bit.ly/UNBHR25Registration

 @ESCRNet

 English, Urdu



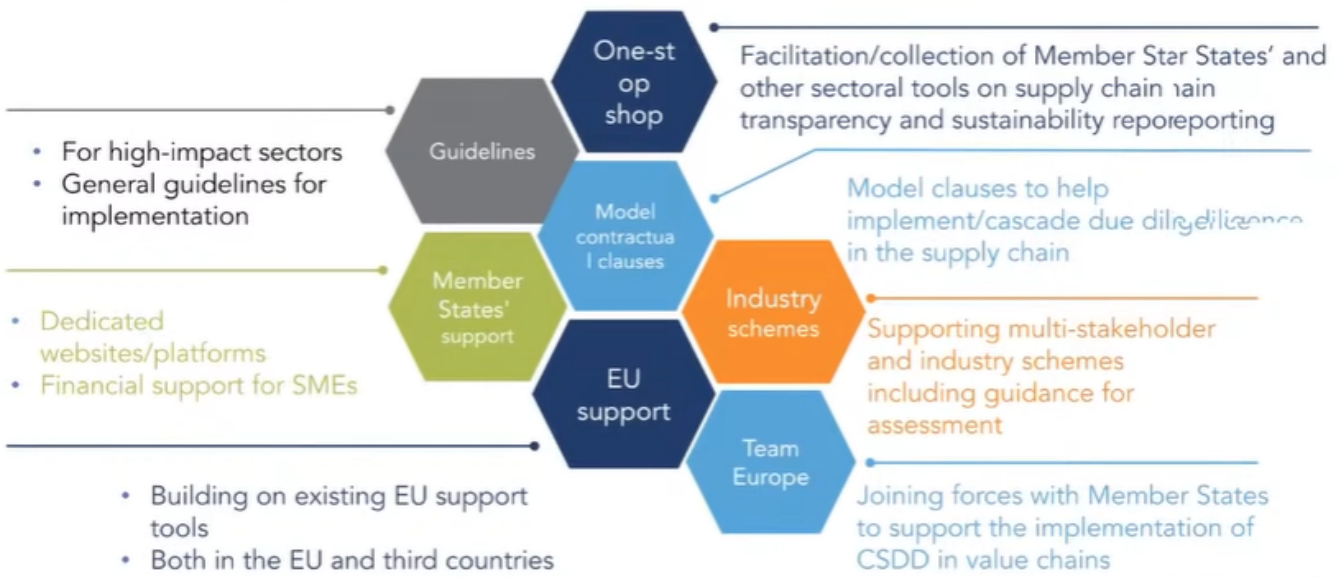
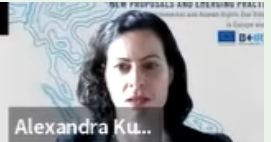
Posco Pratirodh Sangram Samiti (PPSS)



Citizen News Service



CSDD Support toolbox



A Webinar/Side Event was held during the South Asia Forum on Business and Human Rights - Corporate Capture in Asia Pacific: Cases of Resistance by Peoples' Movements and recommendations for a binding treaty to regulate corporate activity. You can watch the recording [here](#)

GLOBAL REACH

Mission Visit: Operation Dagsværk & Team IWGIA



Student volunteers from Operation Dagsværk visited the beautiful premises of Asia Indigenous Peoples Pact Knowledge where they learned about the challenges facing indigenous people in Thailand, f. ex. lack of citizenship and what it entails with challenges such as f. ex. not being able to go to the hospital and not being able to get an employment contract.

Operation Dagsværk is Denmark's global student movement. Our young volunteers develop and carry out an annual information campaign targeted at students in Danish youth education. The campaign relates to and is in favor of an international development project carried out by a Danish development organization.

GENDER LENS

International Women's Day: Launch of Herstory6



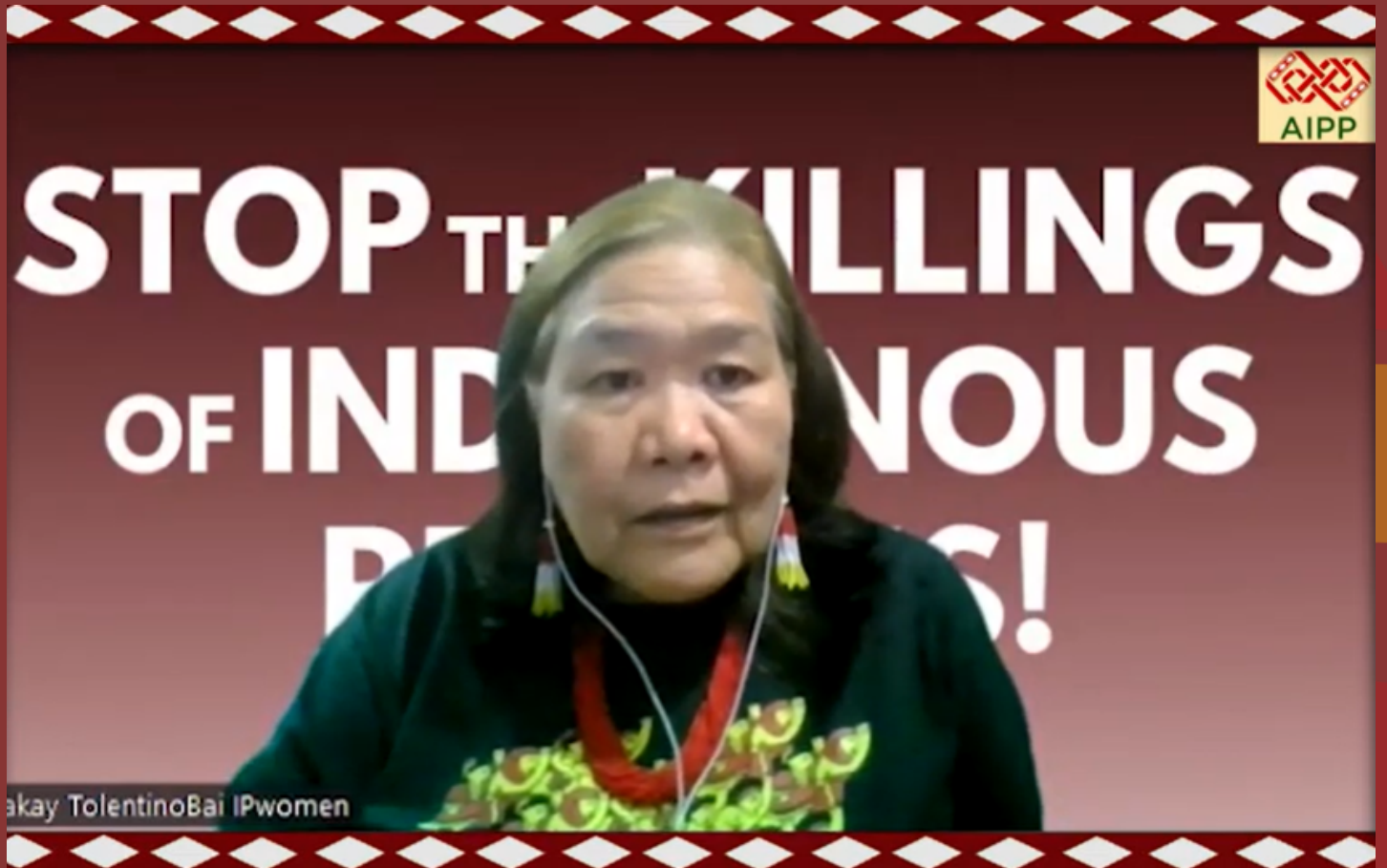
There is no better day than International Women's Day for us to launch the sixth edition of HerStory, a series of profiles of indigenous women leaders who have formed a chain of resistance to the patriarchy in solidarity with one another across AIPP's network in South Asia, Mekong, till Taiwan and Japan. This is their story, a testimony to true grit and resilience.

We applaud Elina Horo, Tripta Lungeli Magar, Chinimaya Majhi, Jyotiprava Larma, Anne Lasimbang, Kakay Tolentino, Su Hsin, Kanako Uzawa, Luong Thi Truong, Khamla Keovongphet, and Malina Lopaying for their courage, commitment, and sacrifice to stand up for Indigenous women's and peoples' rights, take up leadership roles and lead Indigenous women movements. They are a role model for other Indigenous women, including the younger generation, to pass on knowledge, #BreaktheBias, voice their rights, breakthrough stigmas and reinvent traditional practices to cope with new challenges.

Please download HerStory6 from here

<https://aippnet.org/.../HERSTORY6-compressed-08Mar2022.pdf>

Herstory Podcast: The Lived Realities of Indigenous Women in the Philippines and Taiwan



We sat down with our indigenous sisters, the firebrand Kakay Tolentino, National Coordinator, BAI Indigenous Women's Network from the Philippines and an indigenous sister and human rights defender from Taiwan to talk about the unique perspectives indigenous women bring to the world.

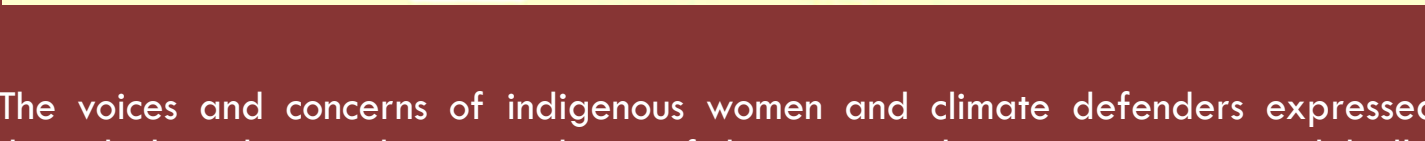
Among the many things we tabled were the burning questions of what ongoing colonization looks like in the context of government policies regarding Indigenous Peoples; the slow march of cultural assimilation of IPs into the mainstream in developed countries like Taiwan, including its non-recognition of a significant swath of indigenous groups.

While turning the lens on the Philippines we talked of how many indigenous women leaders are veterans of resistance movements and strong advocates for the rights of Indigenous Peoples, continuing their fight on the ground and onwards and upwards. Much can be learned from the lived experiences of indigenous women who are the thinkers and doers of their communities.

We hope you listen in and share this meaningful conversation!

<https://www.youtube.com/watch?v=J3JZw4jXLYQ>

#16Days of Activism continues



The voices and concerns of indigenous women and climate defenders expressed through these keywords are evidence of the commonalities across regions globally. This is what they had to say when asked burning questions on climate change and demands from governments.

Water Governance: Women's Rights, Representation and Inclusion

THE WATER WHISPERER

India, Bangladesh, Nepal, Malaysia, Myanmar, Laos, Thailand, Philippines, Japan and Taiwan and Vietnam



It was a sweltering spring afternoon when I first conversed with Ms. Lish. Having just finished a communication session on using and storing clean water, Ms. Lish struck me as humble and approachable. "It is currently the dry season here at U Minh Thung. Clean water is scarce, and the animals are full."

Nguyen Ngoc Lish is one of the two female officers at U Minh Thung Forest Reserve Wildlife Protection Department. With six years of experience, she monitors biodiversity, forest resources, water, flora and fauna. A typical working day for Ms. Lish means patrolling and educating people on water resource protection and agricultural waste control.



Together women are invincible. This is our ode to women leaders in water governance. Proud to partner with Oxfam Mekong Water Governance Program. On Works Water day we celebrated the tireless work of indigenous women in water governance.

CLIMATE WATCH

Statement by Indigenous Peoples Representatives at UNEA 5.2 28 February 2022, Nairobi, Kenya



Indigenous Peoples (IPs) would like to congratulate the UNEP on the auspicious occasion of the 50th anniversary of the creation of UN Environment Programme (UNEP@50). We also highly appreciate the progress made by the OECPR on the Resolutions. However, we also regret that very few of us representing the Indigenous community which has more than 80% stewardship of the nature and biodiversity, are able to participate in-person in the UNEA.

We welcome the Draft Declaration on the UNEP@5.0, but we call upon the governments to strengthen the rule of law provisions and inclusion of the IPs in environmental governance in the Declaration.

We are concerned that NbS Resolution still does not have strong social and environmental safeguards, and in the lack of these standards Indigenous Peoples stand very substantial danger of being displaced from their land and territories and criminalized because most of the actions relating to nature-based solutions will be undertaken in the lands and territories of Indigenous Peoples. Therefore, NbS resolution must adopt a human rights-based approach and actively seek to recognize and enforce tenure rights of Indigenous Peoples as key strategies for advancing the outcomes of nature-based solutions.

Read the full statement here
<https://bit.ly/3vxF89X>

Indigenous Women and Seed Management



There are more than 100 different kinds of edible plants in our rotational farm. Indigenous Women play an important role in agriculture. We are the seed keepers for future cultivation.

Indigenous Women's Group Members, Mae Yod village, Northern Thailand



On International Day of Forests, Karen Indigenous Women's Group Members of Mae Yod Village from Northern Thailand tell us about their crucial role as guardians of the forest. Indigenous women are responsible for the preservation of seeds, keeping indigenous knowledge alive through their ingenuity!

Watch here <https://www.youtube.com/watch?v=gRmvl6DmVN8>

Chitwan National Park once again sets settlers' huts ablaze



The Chitwan National Park torched Kajiman Chepang's hut in Kusumkhola in the park's forest area. Kajiman is the same person whose hut was burnt down on July 18, 2021, for which the national park had received criticisms from various quarters.

Last year the park administration had set ablaze huts belonging to Kajiman and one of his neighbours stating that the huts were built by encroaching on the national park's forest area.

This time, the park burnt down around a dozen huts in the area, including that of Kajiman, on Sunday while some other huts were demolished. Ganesh Prasad Tiwari, the information officer at the CNP, said that the park administration took action as the huts were rebuilt in the previously evacuated area.

"Fifteen huts were demolished in Kusumkhola. The park administration was forced to take action as people had started building huts in the area again. We are yet to get information regarding how many huts were burnt and how many others were demolished," said Tiwari.

Read the full story here <https://tkpo.st/3JOuQGt>

Press Statement by International Indigenous Forum on Biodiversity (IIFB) on the Ongoing Negotiations on the post-2020 Global Biodiversity Framework



The global framework to save nature will only be effective if the rights and contributions of Indigenous Peoples and Local Communities are fully recognized Geneva, 29 March 2022 The UN's goal is that by 2050, we will all be 'living in harmony with nature'. Indigenous peoples have been doing this for millennia, and their rights are key to a successful framework. As the UN Convention on Biological Diversity (CBD) negotiations conclude today, Indigenous Peoples' and Local Communities' representatives issued a final plea to world leaders: A Human Rights approach—including respect and recognition to the land, territories, traditional knowledge, and the free, prior and informed consent of Indigenous Peoples and Local Communities — is key for the [Global Biodiversity] Framework to succeed. We are concerned with the lack of consensus in negotiations, especially around this language, and we encourage Parties to work together to reach agreement. "If we don't have a framework to protect nature that truly recognizes and respects the rights of Indigenous Peoples and Local Communities —those who are actually conserving biodiversity —humanity is going to be in danger," said Co-chair of the International Indigenous Forum on Biodiversity (IIFB), Ramiro Batzin, speaking in Geneva.

In any proposal for conservation, land and territory rights for Indigenous Peoples and Local Communities (IPLCs) are vital for protecting the powerful links of peoples to their land and territories, ensuring the survival of biodiversity, and safeguarding the traditional knowledge of Indigenous Peoples on how to live in harmony with nature. IN its closing statement, the IIFB said: "IIFB welcomes the work undertaken by the Geneva meetings. Despite the many challenges, there have been some improvements and progress on the GBF, particularly for Targets of high priority for IPLCs. However, we are concerned with the slow progress and lack of consensus in the negotiations. "Lucy Mulenkei, Co-Chair of IIFB said "There is irrefutable evidence that the only way this can be a strong instrument is by incorporating and ensuring a strong human rights element –respecting the role of Indigenous Peoples and Local Communities –into the new global biodiversity framework."Batzin said: "Now is the time for Indigenous Peoples and Local Communities to show the scientific knowledge that we have. Now is the time for Indigenous Peoples to tell the world that we need to take action."

Read the full statement here: <https://iifb-indigenous.org/2022/03/29/iifb-final-press-release-eng-29-mar-2022-final/>



Indigenous Education for Self-Determined Development

INDIGENOUS EDUCATION FOR SELF-DETERMINED DEVELOPMENT

SPEAKERS

Mr. Kittsak Rattanakrajangsi
Chairman, Executive Council, AIPP

Ms. Vicky Tauli-Corpuz
Executive Director, Tebetba Foundation

Ms. Nittaya Earkanna
Member, EC, AIPP

Mr. Amrit Yanjan, Nepal

Ms. Rukasen
Asia Indigenous Youth Platform

Ms. Chandra Tripura
Member, EC, AIPP

Mr. Prem Singh Tharu
Facilitator, AIPP

**28 MARCH, 2022, MONDAY
12:15 PM TO 1:30 PM BANGKOK TIME**

AIPP **INDIGENOUS PEOPLES MAJOR GROUP
FOR SUSTAINABLE DEVELOPMENT**

INDIGENOUS EDUCATION FOR SELF-DETERMINED DEVELOPMENT

ABOUT THE SIDE EVENT

The side event aims to raise awareness on Indigenous education and its impact on Self-Determined Development in all situations including during the COVID-19 pandemic. It will also enable a wider audience to understand Indigenous education and why it is important to legally recognize, revitalize and integrate it into mainstream education to create learning opportunities for all.

PANEL DISCUSSIONS

A holistic approach to indigenous education

Digital divide & access to quality education of Indigenous Peoples during COVID 19

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The Indigenous customary institutions and practices are the Open Indigenous Universities of indigenous education where all community members including women, youth, and children learn from their elders and knowledge holders. However, co-options and or super-impositions of the State are eroding indigenous education and their customary practices by displacing Indigenous Peoples from their land and territories and endorsing detrimental and discriminatory laws and policies. Indigenous education is yet to be recognized and introduced into the mainstream education of the State. There is a need for the development of indigenous curriculums and integration into mainstream curriculums at all levels. It is with this objective that the side event was planned.

Indigenous Peoples, Gender and Natural Resources Rights in the Context of COVID-19

The banner features a blue header with the event title and date. Below the title is a photograph of two women in traditional attire. To the right of the photo, the event details are listed. At the bottom, logos for FAO, OHCHR, and AIPP are displayed. The banner is decorated with stylized virus icons and a vertical decorative border on the right side.

28-31 MARCH 2022
SIDE EVENT  ASIA-PACIFIC FORUM ON SUSTAINABLE DEVELOPMENT

Indigenous Peoples, Gender and Natural Resources Rights in the Context of COVID-19: Trends and Experiences from the Ground for Building Back Better



DATE: 30 MARCH 2022
TIME: 16.15-17.30 HRS BKK TIME
VENUE: ONLINE

 Food and Agriculture Organization of the United Nations  UNITED NATIONS HUMAN RIGHTS OFFICE FOR SOUTH-EAST ASIA 

The Food and Agriculture Organization of the United Nations (FAO), the UN Human Rights Office for South-East Asia (OHCHR), and the Asia Indigenous Peoples Pact (AIPP) have been working together to raise awareness about the importance of protecting Indigenous Peoples land, territories and resource rights in Asia, as a pathway for sustainable and equitable social-economic development that leaves no one behind.

As part of the 2022 Asia-Pacific Forum on Sustainable Development, this side event will illustrate trends and impacts of the COVID-19 pandemic on Indigenous Peoples, especially women, elaborating on how challenges can be overcome. Inspiring experiences will demonstrate Indigenous Peoples critical role in mitigating the risks of future pandemics and building back better. An interactive panel discussion will help generate a set of recommendations on areas for action.

