

# Indigenous Data Sovereignty is a Revolution





# CONTENT

01	AIPP Presents	PAGE-02-04
02	Point Of View	PAGE-05
03	Human Rights Radar	PAGE-06-07
04	Gender Lens	PAGE-08-09
05	Climate Watch	PAGE-10-21



# AIPP PRESENTS

## Third Regional Consultation: Indigenous Data Sovereignty



The third regional consultation on the Indigenous Data Sovereignty (IDS) Framework in Asia took place in Chiang Mai, Thailand.

Thirty representatives of Indigenous Peoples from Bangladesh, Cambodia, India, Malaysia, Myanmar, Nepal, Thailand, and Vietnam were in Chiang Mai for consultation.

The objectives of the consultation include:

- To introduce the latest IDS Framework
- To review and analyze the latest IDS framework
- To discuss and identify the future work program on the IDS framework

The consultation was hosted by Asia Indigenous Peoples Pact (AIPP) and Open Development Initiative (ODI) and supported by the European Union.

Photo Credit: Colin Nicholas & Lhakpa Nuri Sherpa

## VOICES: OPERATION DAGSVÆRK



AIPP had the pleasure of hosting team Operation Dagsværk from Denmark earlier this year. The youth volunteers chose to work with our partner IWGIA's campaign on climate change and land rights of Indigenous Peoples in Thailand and Malaysia.

The exchange was designed to broaden the outlook of young climate activists, who are truly fearless with an agenda and will that can match the most seasoned climate defenders!

Operation Dagsværk is Denmark's global student movement, which offers students a platform for action and agency, giving them opportunities to make informed, sensitized, intersectional decision making and funding through their own efforts while holding those in charge of their future accountable.

Here's what some of them had to say about their understanding of climate change implications in different geographies like Thailand and for indigenous youth. You can view the full video [here](#)



## What is FPIC?



Do you know what Free, Prior and Informed Consent (FPIC) means for Indigenous Peoples?

Indigenous Peoples are rightsholders and stewards of nature and culture. The leadership of Indigenous Peoples in the conservation of biodiversity and the protection of Environmental Human Rights Defenders are crucial to the success of the Paris Agreement on Climate Change and the Post-2020 Global Biodiversity Framework.

The full and effective participation of Indigenous Peoples, Indigenous Women, and Youth in the decision-making of all climate and biodiversity action is key to stopping mal-adaptation and mal-mitigation.

None of the climate and biodiversity action in the land, territories, and resources of Indigenous Peoples should happen without Free, Prior, and Informed Consent (FPIC). But do you know what FPIC enshrined in the UN Declaration on the Rights of Indigenous Peoples (UNDRIP) means for Indigenous Peoples?

Watch our 8 minutes long community-friendly animation video that explains the concepts and mechanisms of FPIC through a story of the interaction between Indigenous Peoples and people requesting their consent for new development [here](#)

# POINT OF VIEW

## Land Rights Defenders Prepare for Global Land Forum!



Violence is spiraling in northern Myanmar, as ethnic Chin rebels fight not only the country's military regime but also armed insurgent groups from India.

The situation in Chin, the poorest state in Myanmar, has escalated alarmingly. Raids and airstrikes by the Tatmadaw, as the Myanmar military is known, have wiped out entire villages. Muddying the picture is the presence of the People's Liberation Army (PLA) and the Eastern Command of the Zomi Revolutionary Army (ZRA), both from across the border in India's Manipur. Some accuse them of collaborating with the Tatmadaw, though the groups deny the allegations.

The friction risks worsening Myanmar's humanitarian crisis and exposes the complex politics in Chin, where more than 31 ethnic minorities are competing for territory and dominance. It also poses headaches for India.

A veteran of the Chin National Army, the armed wing of the Chin National Front that has been fighting for a federal union for ethnic Chins since 1988, told Nikkei Asia that the resistance has declared "war on the ZRA, PLA and the military."

Both the ZRA and PLA "need safe havens in Myanmar as well as heavily draw support from the military in their arms and drugs trade," said the fighter and refugee who wanted to be identified only by the pseudonym Sanga. He lives in the suburbs of India's Aizawl when he is not on the front lines.

Read the full story [here](#)

# GLOBAL REACH

## TRENDS IN LAND GOVERNANCE



Photo credit: AIPP

The last four years have also seen strengthened calls for land rights to be recognised as a human right. This aims to counter ongoing trends of land dispossession, to further develop the international human rights framework and to provide a powerful tool to aid people's struggles for control over land.

A rights-based approach enables rights-holders to claim their rights while simultaneously enjoining duty-bearers – mainly states, but also non-state actors including business enterprises and international organisations – to comply with their obligations and responsibilities.

Following the successful experience of the UN Declaration on the Rights of Indigenous Peoples (UNDRIP), members and partners of ILC have continued to advocate for recognition of the human right to land, for example in processes at the United Nations Human Rights Council (UNHRC) towards the adoption of a UN Declaration on the Rights of Peasants and Other People Working in Rural Areas (UNDROP). They have also advocated for the right to land in the current discussions about a general comment on land in the UN Committee on Economic, Social and Cultural Rights (CESCR).<sup>18</sup>

These battles continue, particularly in global forums, but some countries have also pushed for human rights to be better embedded in land policy reform processes. Nepal has seen significant policy changes in this regard, with amendments to the land reform act and rules to provide land titles to landless and informal settlers.<sup>19</sup> However, despite the approval of more people-centred land laws, policies and regulations, the implementation of these is still far from meeting real needs to redress exclusion and inequality. Download the report from [here](#)



# GENDER LENS

## HerStory Podcast: Financial inclusion of Ethnic Minorities in Lao PDR



We sat down with Viengmany Lornatou, Gender Advisor, Laos Microenterprise to discuss the localized challenges and good practices of financial inclusion at the community level in Lao PDR.

The various initiatives adopted by indigenous communities that can be a learning module for others who are faced with post pandemic obstacles in accessing markets. Do watch and share!

<https://www.facebook.com/AIPPnet.org/videos/1115630189020841/>

## HerStory Podcast: Financial inclusion of Ethnic Minorities in Lao PDR



Indigenous women and allies spoke to AIPP about the various dimensions and challenges of water governance in the Mekong region.

From gender perspectives to transboundary water conflicts to the impact of urbanization, the frontline defenders spoke about the need to include indigenous worldviews when trying to combat climate change. Do watch the full video here

<https://www.facebook.com/AIPPnet.org/videos/542425600879680/>

# CLIMATE WATCH

## International Day for Biodiversity to all the Defenders of our Land, Territories, and Resources



### Nationally Determined Contributions in Asia: Are Governments recognizing the rights, roles and contributions of Indigenous Peoples?

Country reports from Malaysia, Philippines and Indonesia

Nationally Determined Contribution in Asia: Are governments recognizing the rights, roles and contributions of Indigenous Peoples?

Using a gender and social inclusion approach, the sub-regional report considers whether each country's Nationally Determined Contribution (NDC) includes specific reference to rights holders such as Indigenous Peoples, including those more marginalized, such as Indigenous women, youth, and persons with disabilities, and whether the NDC explicitly recognizes Indigenous Peoples' rights, including customary land and resource tenure rights, and the right to Free, Prior, and Informed Consent (FPIC). The analysis also looks at whether and how NDCs promote or reference traditional knowledge, Indigenous Peoples' participation, and capacity building.

Finally, the country analyses highlight a series of ways that Indigenous women, men, youth, and persons with disabilities contribute to the goals of the Paris Agreement: by protecting forests and biodiversity, increasing the amount of carbon dioxide sequestered; protecting and restoring customary rules, practices, and traditional livelihood activities; maintaining and transferring their knowledge and wisdom on how to adapt to harsh climatic conditions; and providing inspiring examples of food system resilience.

This analytical work sets a baseline against which progress can be measured and encourages national participatory dialogues to enhance the inclusiveness of NDCs as they are further developed and implemented. The findings of the analysis can also serve as a lever for participatory policy engagement, enabling recognition of indigenous solutions to climate change and more systematic engagement of Indigenous Peoples' networks and civil society in the review and enhancement of NDCs during 2022 and beyond. It represents a timely opportunity to foster a socially inclusive, gender-responsive, and human rights-based approach to national climate actions under the United Nations Framework Convention on Climate Change (UNFCCC).

You can read the full publication [here](#)





**Nationally Determined Contributions in Asia:**  
**Are Governments recognizing the rights, roles and contributions of Indigenous Peoples?**

Country Reports from Cambodia, Myanmar, Vietnam, and Thailand

This report presents the results of an analysis of how the rights and knowledge of Indigenous Peoples are addressed by the policies, laws and plans related to climate change in Cambodia. The report presents specific recommendations and is a baseline of the current situation in Cambodia for use by the Asia Indigenous Peoples Pact, its member organizations, and Indigenous Peoples working on climate change and the rights of Indigenous Peoples.

In ASEAN (the Association of Southeast Asian Nations), Cambodia is considered to have relatively good laws, policies and frameworks to recognize and protect Indigenous Peoples' rights (see section 1), even if they do not fully align with indigenous customary land and natural resources management. However, the implementation of those laws, policies and frameworks is weak and the rights of the Indigenous Peoples, especially their rights to land, territories and resources, are frequently violated in practice.

Below are the key concerns of the Indigenous Peoples in Cambodia.

- **Limited inclusiveness of Indigenous Peoples:** While Indigenous Peoples customarily own the biggest part of the natural forests in Cambodia, efforts to obtain their free, prior and informed consent on matters related to environment are limited. Their exclusion from decision-making processes is compounded by the limited capacity of indigenous institutions, organizations and networks. This lack of consultation and participation is a root cause of social, economic and environmental vulnerabilities, as well as discrimination and exploitation.

- Customary land use of Indigenous Peoples not fully recognized: Indigenous Peoples' customary land use has been practised for generations and it is critical to ensure ecological, environmental, economic and social harmony for indigenous communities, nearby communities, the country and the world. Although the government partially recognizes the customary land use of Indigenous Peoples on paper, as stipulated in the collective land registration sub-decree, most of the land of Indigenous Peoples is overlapping with state land or protected areas; this is because the collective land title intervention and process were late but the implementation of protected areas was fast, and the forest zoning, mapping and demarcation of protected areas occurred without Indigenous Peoples' free, prior and informed consent. The Ministry of Environment does not allow communities to claim protected area land and the land they do give is not suitable for the customary uses of the Indigenous Peoples. For instance, most indigenous communities in Mondulkiri province have areas of land and forest ranging from 5,000 to 15,000 hectares, but most of it overlaps with protected area land, and the government never recognizes land over 1,500 hectares, which it justifies by pointing out the small population sizes of indigenous communities.
- The lack of law enforcement on illegal logging leads to the continued destruction of forests on the ground. • Local authorities lack understanding about their obligations to respect and protect Indigenous Peoples, as stipulated in existing laws and policies.
- The processes for localizing the global SDGs to CSDGs in Cambodia, including the voluntary national review, do not include Indigenous Peoples' voices.





**Nationally Determined Contributions in Asia:  
Are governments recognizing the rights, roles and contributions of Indigenous Peoples?**

Regional summary of 10 country studies from Bangladesh, Cambodia, India, Indonesia, Malaysia, Myanmar, Nepal, Philippines, Thailand, and Vietnam

The Asia Indigenous Peoples Pact (AIPP) is a regional organization founded in 1992 by Indigenous Peoples' movements. AIPP is committed to the cause of promoting and defending Indigenous Peoples' rights and human rights and articulating issues of relevance to Indigenous Peoples.

AIPP in partnership with its member and partner organizations has been carrying out a series of awareness raising and capacity building initiatives on climate change in Asia since 2009. Our policy briefing papers and training manuals on climate change and the rights of Indigenous Peoples have been published in English, and in national and Indigenous languages. We are proud to see that these knowledge products developed for Asian region are being contextualized and used by Indigenous Peoples' organizations in Africa and Latin America.

AIPP partnership on climate change has empowered Indigenous Peoples, resulting in constructive policy engagement and influence at local, national, and regional levels. AIPP has also been active as the focal point of the International Indigenous Peoples Forum on Climate Change (IIPFCC) within the UNFCCC processes and has been consistently working to support the international climate movement of representatives of Indigenous Peoples from the seven socio-cultural regions of the World.

With the adoption of the Universal Agreement on Climate Change, popularly known as the Paris Agreement, the establishment of the Local Communities and Indigenous Peoples Platform and the submissions of the Nationally Determined Contributions (NDCs) by the United Nations Framework Convention on Climate Change (UNFCCC) Parties, AIPP and its members and partners felt the need to build and strengthen an evidence-based policy advocacy to amplify the roles and contributions of Indigenous Peoples in the implementation of the Paris Agreement.

## "Communities Speak: #IndigenousPeoples' Local Actions and Initiatives are Vital to Implement the Paris Agreement and the Post-2020 Global Biodiversity Framework"

**"A Human rights-based approach is key to addressing the global biodiversity and climate crises."**



Under the key theme “Building a Green, Healthy and Resilient Future with Forests”, the fifteenth World Forestry Congress, held from 2 to 6 May 2022 in Korea, provided a platform for around 10,000 participants from all over the world to discuss the fundamental role of forests in the global sustainable development agenda. Within the conference sub-theme, “Nature-based solutions for climate change adaptation and mitigation and biodiversity”, the side-event “Communities Speak: Indigenous Peoples’ Local Actions and Initiatives are Vital to Implement the Paris Agreement and the Post-2020 Global Biodiversity Framework” was co-organized by the Asia Indigenous Peoples Pact (AIPP), the Non-Timber Forest Products-Exchange Programme (NTFP-EP), and the Asian Farmers Association for Sustainable Rural Development (AFA) on 5 May 2022, as part of their #CommunitiesSpeak advocacy agenda.

#CommunitiesSpeak is an advocacy agenda that weaves together the voices and experiences of a network of smallholders, community forest and farm producers and enterprises, Indigenous Peoples, and Local Communities living in forests and forested landscapes.

The hybrid side event, attended by around 60 participants from across the world, opened space to reflect on the essential roles and contributions of Indigenous Peoples to the global fight against climate change and biodiversity loss, as well as to explore advances, challenges and recommendations in relation to Indigenous Peoples’ biodiversity and climate change engagement at different levels, in particular, in relation to the post-2020 Global Biodiversity Framework and the Paris Agreement on climate change.

<https://aippnet.org/human-rights-based-approach-key.../>

## "Communities Speak: #IndigenousPeoples' Local Actions and Initiatives are Vital to Implement the Paris Agreement and the Post-2020 Global Biodiversity Framework"



Ms. Nay Conchita Calzado, President of Kababaihang Dumagat Ng Sierra Madre (K-GAT), Philippines, introduced the work of K-GAT, a startup agricultural cooperative led by Dugamat women in the Philippines. K-Gat's key aims, the protection of the environment and of indigenous culture, guide the project activities of the federation, e.g. for women, the production of vegetables, fruit crops and handicraft. Farming is done in a sustainable way, based on traditional practices and harvesting rules that ensure the long-term sustainability of natural resources.



**We, Indigenous Peoples cannot be separated from our ancestral land and environment because it forms part of our identity. Therefore, we have this burning desire to protect our land, especially the forest.**

**Ms. Nay Conchita Calzado**

President of Kababaihang Dumagat Ng Sierra Madre (K-GAT), Philippines

The speaker highlighted challenges facing the Indigenous Women, in particular, the improper implementation of government policies, e.g. related to FPIC. In many parts of the country, environmentally destructive projects are prioritized by the government, such as dam construction, mining, or large-scale tourism projects. The Dugamat women have been actively engaging in dialogues with local officials, government agencies and private companies in order to push for their rights to ownership and possession of their ancestral domains. Even though the Indigenous Community has developed an Ancestral Domains Sustainable Development and Protection Plan (ADSPP), it remains unrecognized by the National Commission of Indigenous Peoples (NCIP) and local government units. Another key challenge for the Indigenous Women members of K-Gat is the indigenous political structure of their group. Although traditionally, women do not engage in governance and decision-making processes, the Dugamat women continue to assert their rights, and to make their voices heard.

## "Communities Speak: #IndigenousPeoples' Local Actions and Initiatives are Vital to Implement the Paris Agreement and the Post-2020 Global Biodiversity Framework"



**"We, Indigenous Women are knowledge holders and practitioners of our traditional practices. The recognition of our land rights is essential in the fight against the twin crises of climate and biodiversity."**

**Ms. Noraeri Thungmueangthong**  
Chief of Huay Ee Khang Village, Northern Thailand

Ms. Nor-Aeri Thungmueangthong, Chief of the Pgaz K'Nyau community Huay E-Khang Village, Thailand, started her powerful presentation "Indigenous Women Leadership on Climate and Biodiversity Protection" by emphasizing the crucial role of Indigenous Women as knowledge holders and agents of change in biodiversity conservation and climate action. She described the women's deep respect for the forest as the foundation of all life and as dwelling place of spiritual beings. Ms. Nor-Aeri depicted the customary land management of her community, which is based on traditional beliefs, knowledge and modern scientific approaches, such as community mapping. The community's management system, which also includes protected areas, mirrors the deep relationship between humans, nature, and the supernatural.

An example is the umbilical cord ceremony De Po Htoo in which the villagers tie a bamboo container with the umbilical cord of a newborn to a tree, symbolizing that the spirit of this person is living in this tree, which cannot be cut. Traditional knowledge, passed down between generations, has ensured the conservation and protection of the forest for the more than 500 years. Ms. Nor-Aeri shared how the Indigenous Women in Huay E-Khang have revived their Indigenous Women's forest, a learning space and source of health and well-being, food and income for the women, even in time of crisis, like the Covid-19 pandemic. She presented various community initiatives on forest conservation and maintenance, including forest monitoring, community mapping, fire management practices, and the creation of a community fund for forest protection.

## "Communities Speak: #IndigenousPeoples' Local Actions and Initiatives are Vital to Implement the Paris Agreement and the Post-2020 Global Biodiversity Framework"



Ms. Dewi Sutejo, Vice National Coordinator of the Indonesia Community Mapping Network JKPP, and Member of the Regional Council of ICCA SEA, and Mr. Giovanni Reyes, President of the Philippine ICCA Consortium and Member of the Indigenous Peoples' Advisory Group of the Global Environment Facility (GEF), gave a joint presentation on "Why Human Rights Based Approach Essential for Post-2020 Global Biodiversity Framework?".

**22 million hectares in Indonesia have been mapped by Indigenous Peoples and Local Communities, out of which 17 million are under Indigenous Peoples' territory. Out of 17 million, only around 2 million hectares have been recognized by the government.**

**Ms. Dewi Sutejo**

Vice National Coordinator of the Indonesia Community Mapping Network JKPP, Indonesia

In the first part of the talk, Ms. Sutejo presented an overview of the work and dedication of the ICCA Consortium to promoting the recognition of Indigenous Communities Conserved Areas (ICCAs) and to scaling up a human rights-based approach in the post-2020 Global Biodiversity Framework, particularly in light of the planned 30×30 initiative. The speaker showed that around half of all recorded agrarian conflicts in Indonesia in the first quarter of 2022 occurred in protected areas and conservations forests, many of them in customary areas in national parks. In this context, she stressed the lack of recognition of IPLC territories by governments in Southeast Asia, with only 8.7% of them being legally recognized across the region. To address these challenges, the rights-based approach of the ICCA Consortium in Southeast Asia focuses on three key areas: 1. the documentation of the land use of IPLC in order to secure rights over lands and resources, and to FPIC; 2. the sustenance of livelihoods, including the protection of IPLC natural resource management, food systems, and governing institutions, and 3. environmental protection, including the protection of IPLCs in the frontline of the defense of forests. Ms. Sutejo highlighted the lack of the recognition of ICCAs in Southeast Asia at the example of Indonesia where the Working Group ICCA has registered 104 spots of ICCA, but only 25 ICCA are legally recognized by the government.

## "Communities Speak: [#IndigenousPeoples](#)' Local Actions and Initiatives are Vital to Implement the Paris Agreement and the Post-2020 Global Biodiversity Framework"



Our studies in Asia found out that the climate change policies exclusively fail to address the land tenure insecurity caused by the lack of legal recognition of our customary land.

**Mr. Kittisak Rattanakrajang Sri**

Chairperson of Asia Indigenous Peoples Pact (AIPP)

In his presentation on “The Implementation of the Paris Agreement: Regional Overview of Asian Indigenous People” Mr. Kittisak Rattanakrajang Sri, Chairperson of AIPP, discussed how indigenous rights and knowledge are taken into account in Asia, in particular in the context of the Nationally Determined Contributions (NDC) and REDD+. The speaker opened his presentation by giving an overview of the general status of the Indigenous Peoples in 10 countries in Asia – Bangladesh, Cambodia, India, Indonesia, Malaysia, Myanmar, Nepal, the Philippines, Thailand, and Vietnam. While all countries, except Bangladesh, have adopted the UN Declaration on the Rights of Indigenous Peoples ([UNDRIP](#)) and UN Human Rights treaties, the legal recognition and implementation of Indigenous Peoples’ collective rights on the ground varies significantly, with some positive examples from the Philippines and Indonesia. The speaker identified common challenges for Indigenous Peoples across the region, in particular, ongoing social, political, cultural and economic discrimination and threats to traditional land, forests and waters. Indigenous communities are also disproportionately impacted by climate change.

## "Communities Speak: #IndigenousPeoples' Local Actions and Initiatives are Vital to Implement the Paris Agreement and the Post-2020 Global Biodiversity Framework"



**Indigenous Peoples' contribution in conserving 80% of the world's biodiversity is unparalleled. Ensuring a human rights-based approach will scale up mainstream forestry and will prevent the destruction of forests.**

**Mr. Giovanni Reyes**

President of the Philippines ICCA Consortium

Mr. Reyes described how, in the documentation process, the rich traditional knowledge of Indigenous Peoples is translated into maps, which are then used by Indigenous Communities to enhance their positions in negotiations. To ensure the application of a rights-based approach, Mr. Reyes emphasized the need to strengthen the merging of indigenous knowledge with scientific methods. He described that an analysis of mapping findings in 10 ICCA Pilot sites in the Philippines by the World Resources Institute showed that these 10 sites are able to hold at least 10.5 million tons of carbon, an amount equivalent to the emissions of 7 million cars annually. Using this example, he stressed that the enormous contributions of Indigenous Peoples to climate change mitigation remain largely invisible and neglected.

The speaker recommended, inter alia, that the post 2020 GBF negotiations need to address Indigenous Peoples' rights to land and resources, including FPIC, consistent with internationally recognized human rights standards, and that strong accountability mechanisms and access to justice need to be established. Mr. Reyes concluded that there is no future for the world's forest without Indigenous Peoples standing.

## "Communities Speak: #IndigenousPeoples' Local Actions and Initiatives are Vital to Implement the Paris Agreement and the Post-2020 Global Biodiversity Framework"



**A human rights-based approach is not only for the protection of our knowledge systems and cultural values but it is also the cheapest way of conservation.**

**Ms. Pasang Dolma Sherpa**  
Executive Director of CIPRED, Nepal

In her presentation “Local Communities and Indigenous Peoples Platform (LCIPP): Opportunity to amplify the stories and initiatives of Indigenous Peoples”, Ms. Pasang Dolma Sherpa, Co-chair of the Facilitative Working Group (FWG) of the LCIPP, and Executive Director of the Center for Indigenous Peoples’ Research & Development (CIPRED), highlighted that Indigenous Peoples, while comprising only around 6% of the global population, safeguard more than 80% of the world’s remaining biodiversity, and thus, play a key role in climate protection.

Ms. Sherpa shared that, for the first time in history, the 2022 report of Intergovernmental Panel on Climate Change (IPCC) on Impacts, Adaptation and Vulnerability refers to the recognition of the inherent rights of Indigenous Peoples as integral to successful forest adaptation in many areas. According to the speaker, the recognition and protection of their inherent rights forms the basis for Indigenous Peoples to continue their traditional resource management and thus, to contribute to solutions to current global crises. However, present forest regimes continue to neglect Indigenous Peoples’ rights and values, and fail to recognize their significant contributions to biodiversity protection and climate change mitigation. In particular, the 30x 30 initiative, a plan to conserve 30% of planet’s land and sea areas by 2030, is posing threats to Indigenous Peoples and their traditional livelihoods. Ms. Sherpa stressed that a human rights-based approach is the only solution to ensure sustainable conservation, not only as a necessary means to protect indigenous knowledge systems, and to halt and reverse biodiversity loss and climate change, but also as the most cost-efficient way of conservation.

the 1990s, the number of publications on the topic has increased steadily, and the number of authors has increased from 1 to 100.

There are a number of reasons for the increase in research on the topic. One reason is the growing awareness of the importance of the topic. Another reason is the increasing availability of data and methods for studying the topic. A third reason is the increasing interest in the topic by the general public.

The first reason for the increase in research on the topic is the growing awareness of the importance of the topic. In the 1990s, there was a growing awareness of the importance of the topic among the general public and among policymakers. This awareness was based on the fact that the topic was becoming increasingly relevant to the lives of many people.

The second reason for the increase in research on the topic is the increasing availability of data and methods for studying the topic. In the 1990s, there was a growing availability of data and methods for studying the topic. This was due to the development of new technologies and the increasing availability of data.

The third reason for the increase in research on the topic is the increasing interest in the topic by the general public. In the 1990s, there was a growing interest in the topic by the general public. This interest was based on the fact that the topic was becoming increasingly relevant to the lives of many people.

The fourth reason for the increase in research on the topic is the increasing interest in the topic by policymakers. In the 1990s, there was a growing interest in the topic by policymakers. This interest was based on the fact that the topic was becoming increasingly relevant to the lives of many people.

The fifth reason for the increase in research on the topic is the increasing interest in the topic by researchers. In the 1990s, there was a growing interest in the topic by researchers. This interest was based on the fact that the topic was becoming increasingly relevant to the lives of many people.

The sixth reason for the increase in research on the topic is the increasing interest in the topic by the media. In the 1990s, there was a growing interest in the topic by the media. This interest was based on the fact that the topic was becoming increasingly relevant to the lives of many people.

The seventh reason for the increase in research on the topic is the increasing interest in the topic by the academic community. In the 1990s, there was a growing interest in the topic by the academic community. This interest was based on the fact that the topic was becoming increasingly relevant to the lives of many people.

The eighth reason for the increase in research on the topic is the increasing interest in the topic by the business community. In the 1990s, there was a growing interest in the topic by the business community. This interest was based on the fact that the topic was becoming increasingly relevant to the lives of many people.

The ninth reason for the increase in research on the topic is the increasing interest in the topic by the government. In the 1990s, there was a growing interest in the topic by the government. This interest was based on the fact that the topic was becoming increasingly relevant to the lives of many people.

