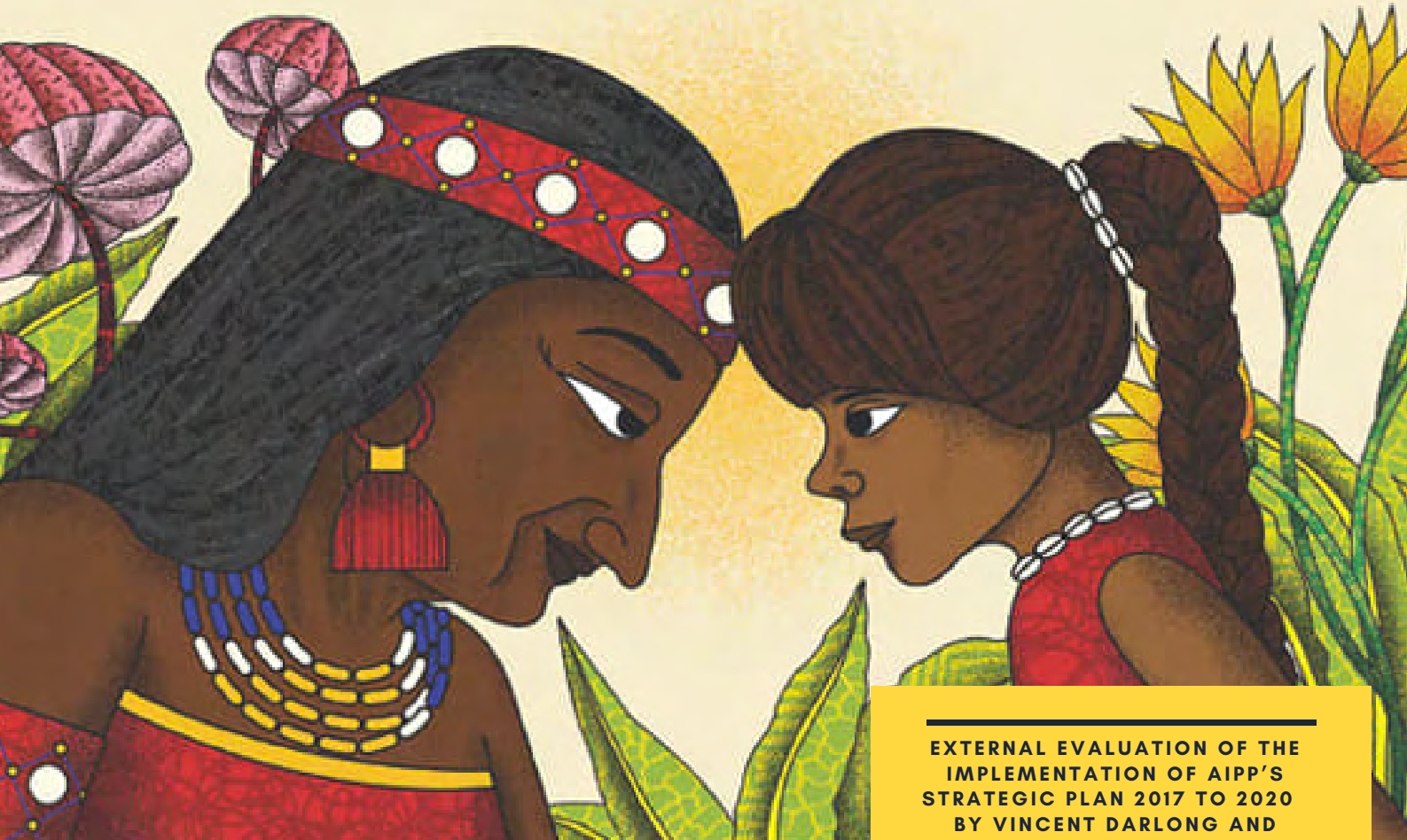




AIPP MEDIA KIT



PROMOTING INDIGENOUS PEOPLES' RIGHTS AND MOVEMENTS IN ASIA FOR DEMOCRACY, PEACE, JUSTICE AND EQUALITY

EXTERNAL EVALUATION OF THE IMPLEMENTATION OF AIPP'S STRATEGIC PLAN 2017 TO 2020 BY VINCENT DARLONG AND COLIN NICOLAS

"AIPP has 'grown up' very quickly, but steadily, from a very small network to what it is today. Also, most member organisations of AIPP came to know of other Indigenous Peoples in Asia through the networking and connections made possible by AIPP. In this sense, AIPP has fulfilled its role as a forum or network of Indigenous Peoples movements in Asia.

It is generally agreed that when Indigenous Peoples from Asia speak at the international level, states/parties realise and acknowledge that the Asia caucus has very good coordination among themselves."

OUR CORE VALUES

CROSS-CUTTING PROGRAMMES

The theory of change of the AIPP strategic plan 2021-24 is revised with the integration of AIPP core values i.e., self-determination, co-responsibility, voluntarism, leadership & reconciliation. These core values are important for AIPP member organizations, partners & networks who are impact groups of all programmes, and interventions of AIPP guided by the strategic plan 2021-24.

AIPP has four main strategies and approaches, namely: 1) Awareness raising and capacity building (ARCB), 2) Knowledge Management (KM), 3) Advocacy and Lobbying, Networking & Alliance Building (NAB) that is applied by all programmes— by both thematic programmes (HRCPA, Environment and IW) and cross-cutting programmes (RCB, Communication & OSMB). These strategies and approaches will help fulfill the goals of the strategic plan with a specific focus on 17 outcome areas defined.



THE SECRETARY-GENERAL'S MESSAGE

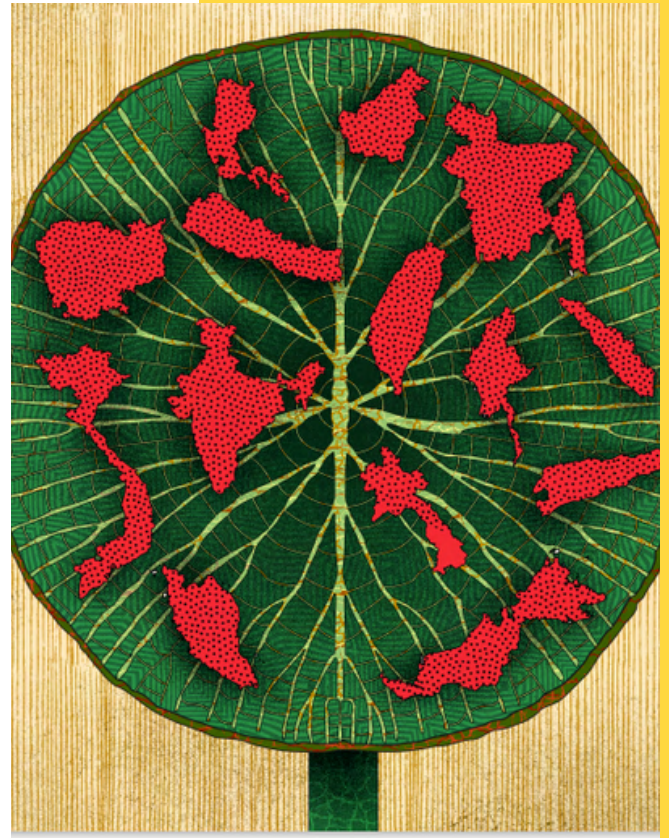
GAM A. SHIMRAY

Management involves action taken to complete objectives [or programs] already decided by those who have set the agenda...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?”

Trust in our movement because it is only through movements that we can change things. And remember not to rush, a conscious step forward in the right direction is what will sustain us in our journey toward a great future.

NATIONALLY DETERMINED CONTRIBUTION IN ASIA: ARE GOVERNMENTS RECOGNIZING THE RIGHTS, ROLES, AND CONTRIBUTIONS OF INDIGENOUS PEOPLES?



"AIPP'S 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 EVIDENCE-BASED POLICY ADVOCACY TO AMPLIFY THE ROLES AND CONTRIBUTIONS OF INDIGENOUS PEOPLES IN THE IMPLEMENTATION OF THE PARIS AGREEMENT.

THE COUNTRY REPORTS (MEKONG, SE ASIA & SOUTH ASIA) AND THIS REGIONAL REPORT WILL SERVE AS BASELINE DOCUMENTS FOR AIPP AND ITS MEMBER AND PARTNER ORGANIZATIONS WORKING ON CLIMATE CHANGE AND THE RIGHTS OF INDIGENOUS PEOPLES. WE ENCOURAGE OUR SISTERS AND BROTHERS TO UTILIZE THE FINDINGS OF THE COUNTRY AND REGIONAL REPORTS TO ADVANCE THE RECOGNITION AND RESPECT OF THE RIGHTS AND KNOWLEDGE OF INDIGENOUS PEOPLES ON CLIMATE POLICIES. WE ALSO CALL ON THE UNFCCC PARTIES, UNFCCC SECRETARIAT, UNFCCC CONSTITUENCIES, AND RELEVANT ACTORS TO SUPPORT AND RESPOND TO THE RECOMMENDATIONS HIGHLIGHTED IN THE REPORTS."

-KITTISAK RATTANAKRAJANGSRI, CHAIRPERSON, AIPP

GROUND REALITY: TERMS OF SDGS IMPLEMENTATION

Most of the People and communities on the ground, particularly Indigenous Peoples, have not understood it well. If Indigenous Peoples lost their lands, how can the goal of NO HUNGER be assured? Another IP expert from Thailand has realized that SDG is very complex and complicated for Indigenous Peoples on the ground to understand and engage in the process, thus, it is necessary to provide the information in simpler ways with examples, illustrations, and pictures so that they would understand it correctly and act on it accordingly. More importantly, Indigenous Peoples' roles and contributions in the development process including SDGs need to be appreciated and reflected in the government policies, plans, and their effective implementation. You can read more [here](#)



SIGNIFICANCE OF INDIGENOUS LANGUAGES

Indigenous Peoples constitute over 6 per cent of the global population with an estimated 476.6 million spread across regions (ILO 2019). They represent around 5,000 distinct cultures and speak the major share of the world's almost 7,000 languages - around 4,000 of them. While official statistics state that Asia and the Pacific region is home to more than two-thirds of the indigenous population around the world, recent estimate of Indigenous Peoples' organisations suggests that about 411 million Indigenous People live in the Asia region alone (AIPP 2018). Read more [here](#)

AT PRESENT, 96 PER CENT OF THE WORLD'S LANGUAGES ARE SPOKEN BY ONLY 3 PER CENT OF THE WORLD'S POPULATION. MORE THAN 3,000 LANGUAGES ARE REPORTEDLY SPOKEN BY FEWER THAN 10,000 PEOPLE EACH.

FREE, PRIOR & INFORMED CONSENT PROTOCOL

FPIC is mandatory, in line with the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP), where it is specifically mentioned five times (Articles 10, 11, 19, 28, and 29). The duty to consult is further reflected in Articles 19 and 32. It is also protected under the Indigenous and Tribal Peoples Convention, 1989 (ILO Convention no. 169). Article 6 requires that consultation with Indigenous Peoples be carried out and specifies that Indigenous People should control the process by which representatives are determined. Finally, it is also mentioned in the Outcome Document of the World Conference on Indigenous Peoples (WCIP) of 2014. These instruments require the consent of Indigenous Peoples before planning, making decisions, implementing and monitoring any external administrative and legal intervention that directly or indirectly affects Indigenous Peoples. Read about it [here](#)



SITUATION ON LTR OF INDIGENOUS PEOPLES IN ASIA

Indigenous Peoples from all over the world have this common feature: they have a distinct relationship with their land, territories, and resources, which is deeply connected to their livelihoods, knowledge, and beliefs and comprise economic, social, and cultural aspects of their community life... Indigenous Peoples' rights on lands, territories and resources is essential to be able to preserve indigenous collective lifestyle, customs and culture, including systems of beliefs, Indigenous Knowledge and agricultural techniques among others.

"INDIGENOUS PEOPLES' RELATIONSHIPS TO THEIR ANCESTRAL LANDS ARE THE SOURCE OF THEIR CULTURAL, SPIRITUAL AND SOCIAL IDENTITY, THE FOUNDATION UPON WHICH THEIR TRADITIONAL KNOWLEDGE SYSTEMS HAVE DEVELOPED AND THE CORNERSTONE OF THEIR PHYSICAL AND ECONOMIC WELL-BEING."
-ECONOMIC AND SOCIAL COUNCIL 2018

HERSTORY 6: THE LIVED REALITIES OF INDIGENOUS WOMEN

The HerStory series has been a significant part of AIPP's journey in celebrating achievements and strengthening the voices of indigenous women across Asia. Each series of HerStory has been a narration of joy, struggle, victory, dreams, and lived reality of indigenous women of Asia in their voyage of life. These compilations of stories have been a source of motivation and encouragement to all the indigenous women and girls to assert their rights and dignity.

Through this series, we aim to highlight the hardships endeavored by indigenous women and their connections to Earth, Water, Fire, and Air. The elements so dear to Indigenous Peoples and their significance to maintain balance and harmony can be deeply experienced in these eleven stories. That is why, HerStory holds great importance in constantly inspiring us with their stories of perseverance, hardship, and success.



INDIGENOUS WOMEN'S ROLE IN WATER GOVERNANCE

AIPP and Oxfam (2018) found that the rapid exploitation of natural resources such as forests, water, and soil has impoverished Indigenous Peoples, and endangered their livelihoods and cultural and spiritual lives. This so-called development impaired them from what they envisioned as their development. You can read the position paper [here](#).

INDIGENOUS WOMEN ARE PARTICULARLY IMPACTED BY DEVELOPMENT AGGRESSIONS AS THEY HAVE BEEN DISPLACED IN THEIR VARIOUS ROLES AS FOOD PRODUCERS, MANAGERS OF RESOURCES, REPOSITORIES OF INDIGENOUS KNOWLEDGE AND PRACTICES, AND THE PROMOTERS OF COMMUNITY COHESION AND IDENTITY. WITH THE DISRUPTION CAUSED BY DEVELOPMENT AGGRESSION, INDIGENOUS WOMEN ARE STRUGGLING TO COPE WITH THE CHANGES.

THE ROLE OF INDIGENOUS WOMEN IN THE PRESERVATION AND TRANSMISSION OF TRADITIONAL KNOWLEDGE

Indigenous women are defined and recognized by their distinct customs, language, spiritual practices, customary laws, and governing institutions; that is to say distinct from the mainstream, dominant cultures with recognition of collective rights as enshrined by the [UNDRIP](#). They are also distinct because of their attachment and dependence on their ancestral lands and territories for subsistence and guidance. The distinction is also based on indigenous women being practitioners and stewards of [indigenous wisdom](#) rooted in indigeneity which is a set of beliefs and practices that acknowledges the environment as having the presence of powerful presences that are deeply revered by indigenous communities. This is opposed to an individualistic approach while treating the environment as an infinite source of natural resources placing humans on top of the hierarchy of all living beings and as an extractive and destructive force with zero accountability towards Mother Earth. Read about their key interventions [here](#)



WHY THE ADIVASIS MUST SEEK TO REDEFINE THEMSELVES

Adivasi journalist and Indigenous Voices in Asia Network member [Jacinta Kerketta](#), writes,

"...VALUES WERE INSTILLED IN THE TRIBAL COMMUNITY IN THE PROCESS OF COEXISTING WITH NATURE. AND THE ADIVASIS BEGAN SHEDDING THESE VALUES WHEN THEY MADE NO ATTEMPTS TO REDEFINE THEIR SELVES FROM A NEW PERSPECTIVE, IN KEEPING WITH THE CHANGING TIMES. THEY FAILED TO UNDERSTAND THAT WHEN THE CONNECTION WITH NATURE BREAKS AND SOCIETY ADOPTS A CAPITALISTIC LIFESTYLE, FOCUSED ON PROFITEERING, THE CHANCES OF A TRIBAL COMMUNITY THRIVING BECOME NIL. AND WHENEVER TRIBAL SOCIETY BECOMES PART OF ORGANIZED RELIGION AND ITS CULTURE, IT BECOMES BLINDFOLDED, STRIPPED OF THE RIGHT TO RAISE QUESTIONS.

Read the full article [here](#)



THE RIGHT TO ESTABLISH INDIGENOUS MEDIA WITHOUT DISCRIMINATION IS LINKED TO PROTECTING INDIGENOUS PEOPLES' RIGHT TO FREEDOM OF EXPRESSION & DEMOCRACIES AT LARGE



EVERY CAMPAIGN INVOLVES COMMUNICATION, AND RIGHT-BASED CAMPAIGNS RELY SOLELY ON COMMUNICATION. HOWEVER, ONLY A FEW ORGANIZATIONS EXCEL AT IT WHILE MANY IGNORE IT. THIS RESULTS IN FAILURE TO ACHIEVE THE REQUIRED GOALS. COMMUNICATION WITH COMMUNITY MEMBERS IS NECESSARY TO EDUCATE, INFORM AND PERSUADE THEM TO TAKE AN INTEREST IN SUPPORTING A CAMPAIGN OR A CAUSE. IN ORDER TO SET UP A CAMPAIGN AND SUSTAIN IT UNTIL CERTAIN GOALS ARE ACHIEVED INVOLVES GREATER LEVELS OF COMMUNICATION. THE CAMPAIGN IS USUALLY NOT 'BUSINESS AS USUAL' AS IT IS HIGHLY FOCUSED, WELL-ORGANIZED, AND INVOLVES A STRATEGIC COURSE OF ACTION TAKEN UP IN ORDER TO ACHIEVE AN INTENDED GOAL WITHIN A SPAN OF TIME. THE RIGHT-BASED CAMPAIGN, THUS, INVOLVES MULTIDIMENSIONAL COMMUNICATION APPROACHES. THIS RANGES FROM EDUCATING AT THE GRASSROOTS LEVEL TO THE PUBLIC LEVEL AND ALSO STRIVES TO INSPIRE SUPPORTERS AND ALLIES ALIKE. IT THEN MOVES UP AND TRIES TO MOTIVATE AUDIENCES AND INFLUENCE THOSE RESPONSIBLE FOR DOING WRONGS OR ARE RESPONSIBLE FOR CORRECTING WRONGS. COMMUNICATION FUNCTIONS AT DIFFERENT LEVELS AND MAY SEEM SIMPLE AT FIRST. HOWEVER, ONE-TO-ONE COMMUNICATION, COMMUNICATION WITH FRIENDS, AND COMMUNICATION WITH THE MASSES AND POLICYMAKERS, ETC. INVOLVE VERY DIFFERENT STRATEGIES AND ARE THEREFORE DIFFICULT. ADDITIONALLY, THERE ARE VARIETIES OF CHANNELS USED IN SUCCESSFUL COMMUNICATION.

THE GOVERNMENT HAS A LAW ON ITS SIDE AND THE BUSINESS SECTOR HAS MONEY TO GAIN PUBLIC SUPPORT. HOWEVER, FOR MOST INDIGENOUS PEOPLES' ORGANIZATIONS, THE ONLY RESOURCE TO SECURE REAL CHANGE FOR 'RIGHTING THE WRONGS' IS PUBLIC PERSUASION. THUS, THE NEED ARISES FOR EFFECTIVE COMMUNICATION TO PERSUADE THE PUBLIC AND GAIN SUPPORT AT SUCH TIMES. COMMUNICATION, THUS, IS THE ONLY INSTRUMENT FOR BRINGING CHANGES IN THE ATTITUDE OF THE PUBLIC TO ALIGN WITH THE CAMPAIGN FOR LONG-TERM PERIODS. HENCE THIS 'COMMUNICATION TOOLKIT' IS BASICALLY ABOUT HOW TO USE COMMUNICATION WITH INDIGENOUS PEOPLES TO ACHIEVE SUCCESS IN THEIR RIGHT-BASED MOVEMENTS OR CAMPAIGNS.

CUSTOMARY SELF-GOVERNMENT SYSTEMS OF THE TAMHANG NATION

THE TAMHANG are one of the 59 Indigenous Peoples formally recognized by the government of Nepal. Their ancestral land, Thasang, is in the trans-Himalayan region of Nepal. Although Tamhang have been practicing their customary self-government system since time immemorial, the past and present ongoing processes of colonization, Hinduization, and globalization have gradually been weakening it. Even though traditional ownership of and control over their ancestral lands, territories, and resources have been lost, their collective way of life, and customary self-government system are still functioning well. What has been lost? What are still functioning? What remains? What is so distinct about the Tamhang? [This book](#) tries to answer these questions.



"THE FOREST IS OUR COMMUNITY SUPERMARKET"

In 2016, Noraeri initiated Ker Nue Mue, or Women's Forest, to create a space for indigenous knowledge transmission, food production and supplementary income generation. The village's "natural forest classroom" encompasses an area of 9.6 hectares in which a variety of indigenous tree and plant species used for herbal medicines, cloth dying, and food production have been introduced. Here, community members, especially young girls, can acquire knowledge and skills in natural resource management, traditionally held by women. Read "The Classroom of Life" [here](#)

ACCORDING TO THE KAREN BELIEF SYSTEM, EVERYTHING IN NATURE, SUCH AS WATER, FORESTS, AND FIRE, HAS A SPIRIT. "BEFORE ENGAGING IN ANY AGRICULTURAL ACTIVITY, THE SPIRITS NEED TO BE CONSULTED TO SEEK THEIR PERMISSION", SAYS NORAERI.