



**FRONT COVER: (From left to right)**

Natalia Sarapura, Consejo de Organizaciones Aborígenas de Jujuy (COAJ), Argentina; Sophy Tanki, Ogiek Peoples Development Program, Kenya; Ms. María Raquel Trujillo Mestizo Organización Nacional Indígena de Colombia ; Nyamihanda Alice, United Organisation for Batwa Development in Uganda, Uganda, Carmen Herrera, Servicios del Pueblo Mixe, Mexico; Penninah Zaninkah, United Organisation for Batwa Development in Uganda, Angelita Baeyens, Robert F Kennedy Centre for Human Rights



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## Indigenous Women Working for their Rights

In February, women from 20 different countries met in Chiang Mai, Thailand, to discuss the challenges indigenous women and their communities face in relation to their land rights. The International Workshop on Indigenous Women's Rights, lands and Resources was collaboratively held by the Asian Indigenous Peoples Pact (AIPP) and Forest Peoples Programme (FPP).

Listen here to the voices of indigenous women reflecting on the work of their communities and peoples to protect their rights. They offer insight into a wider struggle for the rights of their peoples and communities. AIPP's Women's Programme Coordinator Chanda, FPP's Director Joji, and participants Marie-Josée, Sophy and Natalia share their personal perspectives on the nature of gender considerations in the wider land rights and human rights struggle of indigenous peoples. Speaking from a workshop held recently in Thailand, they share their views among women from Africa, Latin America and the Caribbean and from throughout Asia, together with some support organisations.



[Marie-Josée Artist](#), from Suriname, explains how women's land rights in Suriname are not recognised. This poses many problems, as she explains...



[Chanda Thapa](#), from Thailand (AIPP), talks about the problems of land grabbing and discrimination facing indigenous women.



[Joji Cariño](#), from the UK (FPP), emphasises the importance of women's roles and contributions in relation to land work and resource management.



[Sophy Tanki](#), from Kenya, stresses that women and men need to work together to share ideas to succeed and to protect their communities.



[Natalia Sarapura](#), from Argentina, talks about the spiritual connection between all humans and the environment and states that the defence of land rights can only be sustained by the equality of men and women. (In Spanish)



Ms Chansom Narongsaksit



Ms Mardiana Deren

During the first day of proceedings, all participants shared the issues and challenges that they face and the strategies that they are using to try to overcome them. Groups were formed with a wide range of countries, peoples and communities represented.



## IDB Land Titling Project in Peruvian Amazon Must be Redesigned to Avoid Violating Indigenous Rights and Increasing Deforestation



The future of an 80 million USD land titling project in Peru, financed by the Inter American Development Bank (IDB), is on a knife-edge. AIDSESP, Peru's national indigenous Amazonian peoples' organisation, argues that conflicts over land and forest destruction will be intensified as a result of the initiative. Indigenous organisations have filed a petition to the Peruvian government demanding a formal process of consultation before the project proceeds.

The project aims to register and issue land titles for over 700,000 migrant farmers. However it fails to guarantee the protection of hundreds of indigenous communities in the Amazon, whose lands remain without protection despite years of protests by the communities, and the existing legal obligations of the Peruvian government to provide such protection.

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"It can't be possible to continue thinking that the Amazon is only a wilderness without indigenous communities," said Henderson Rengifo, President of AIDSESP. "We demand that this project respects our right to life by securing our territories..."<sup>1</sup>

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The *Rural Land Cadastre, Titling and Registration Project in Peru* (PTRT3) will focus primarily on a massive programme of titling and registration for over 700,000 individual land holdings of farmers. A much smaller programme of work aims to secure the titles of 228 indigenous communities in the Amazon and a further 228 communities in the Andes.

Land conflicts and forest destruction are rife in the Peruvian Amazon, yet the Peruvian government continues to promote agricultural

colonisation in the Amazon driving up deforestation rates as detailed in a recent [AIDSESP-FPP report](#). At the same time the Peruvian government fails to provide secure legal recognition for over 1000 indigenous communities and approximately 20 million hectares of unprotected indigenous territories, identified in a [comprehensive report](#) compiled by AIDSESP. Horrific events like the recent assassinations of [Asháninka leaders](#) defending their territory will continue while these contradictions exist.

Despite continued efforts on the part of AIDSESP to [engage](#) with and inform both the IDB and the Peruvian government of the likely harms of the project, the loan was approved by the IDB and the Peruvian government in December 2014.

Failure to prioritise the titling of indigenous lands not only disregards the lessons learnt in formal evaluations of land titling investments commissioned by the IDB, but also violates Peru's legal obligations to protect indigenous

peoples' territories. This includes the State obligation to abstain from issuing concessions or "any actions that might... affect the existence, value, use or enjoyment of the property"<sup>2</sup> until the delimitation, demarcation, and titling of indigenous peoples' territories have been completed.

They also point out that the programme jeopardises the parallel efforts of other IDB projects in Peru, including the [Forest Investment Programme](#), to arrest and slow down deforestation rates as well as the Peruvian government's own lofty ambitions to reduce net deforestation to zero by 2020.

Senior officials from the Ministry of Agriculture and the IDB<sup>3</sup> [responded](#) to AIDSESP's formal petition by announcing that they hope to redesign the project and recommend that the titling of indigenous lands is prioritised. AIDSESP leader Bernabé Impi insisted that they will proceed to filing a formal complaint to the IDB's grievance mechanism if the project is not reformulated as promised.



©Johan Wildhagen Nahua lady making traditional clay pot, upper Mishagua river, SE Peru

<sup>1</sup> "Esto no puede ser posible, seguir pensando que en la selva hay solamente monte sin comunidades indígenas es un error, nosotros exigimos se respete nuestro derecho a la vida, asegurando nuestros territorios"

<sup>2</sup> Inter American Court Ruling, *Case of the Mayagna (Sumo) Awas Tingni Community v. Nicaragua. Merits, Reparations and Costs*. Judgment of January 31, 2001. Series C No. 79, par. 153(b). Extract from Spanish translation: Estado debe abstenerse de "realizar, hasta tanto no se realice esa delimitación, demarcación y titulación, actos que puedan llevar a que los agentes del propio Estado, o terceros que actúen con su aquiescencia o su tolerancia, afecten la existencia, el valor, el uso o el goce de los bienes ubicados en la zona geográfica donde habitan y realizan sus actividades los miembros de la Comunidad" Corte IDH. *Caso de la Comunidad Mayagna (Sumo) Awas Tingni Vs. Nicaragua*. Fondo, Reparaciones y Costas. Sentencia de 31 de agosto de 2001. Serie C No. 79, párr. 153-2.

<sup>3</sup> <http://www.aidesep.org.pe/aidesep-y-bid-revisan-pttr3-para-no-vulnerar-territorios-indigenas/>

# Securing Tenure Rights for Indigenous Peoples and Local Communities in DRC: Prospects and Challenges

There have been some significant gains in recent months in the journey towards securing community forest rights in the Democratic Republic of Congo. On 2<sup>nd</sup> August 2014, the long-awaited community forestry decree (CFD) was finally signed by the Congolese Prime Minister. This was seen as a notable improvement to the land tenure and forest governance regime in the DRC. Civil society organisations, and indigenous and local communities had been waiting for the decree with high hopes since the Forest Code was adopted in 2002, paving the way for a new forest governance framework.<sup>1</sup>

## Community forestry is key to securing land tenure and strengthening local rights

The decree is a significant move towards strengthening local communities' rights. On the one hand it gives indigenous and local communities the possibility to transform part of or all their customarily occupied forests into a community-controlled and managed concession, and makes community forests more accessible for local forest communities in DRC.

On the other hand, the DRC government acknowledging communities' need to access and benefit from their forests is a huge step forward. More interestingly, the forest

concession is attributed perpetually and free of charge.<sup>2</sup> Forest concessions would entitle indigenous and local communities to exploit the forests in all its forms, subject to the observance of rules and practices of sustainable management.

But while there is much to celebrate, the current text has shortcomings in the form of bureaucratic constraints and red tape. In addition, the Government still has to adopt subsequent implementing measures to accompany the decree, namely the ministerial Arrêté on the management of communities' forest concessions, meaning that effective implementation is a long way ahead.

"Many years have passed before we get the CFD signed, and now we are still waiting to get the implementing ministerial Arrêté signed", said Joseph Bobia, a major civil society actor in DRC and FPP partner who was at the forefront of the negotiation process for adopting the CFD.

## Divergent interests around the CFD

Civil society actors in DRC are anxious about the divergent interests surrounding the CFD, as they claim that a number of stakeholders including GIZ, the German Development Cooperation, are in the process of developing or



implementing their own models of community forest management. This is the case in the Maniema where they are experimenting with a model of artisanal logging. “The problem with the GIZ model of community forestry is that it is not the result of community consent, but rather a model imposed by GIZ to exploit communities’ forests...” stressed Bobia.

Such concerns are justified because there is a real risk of forest concessions allocated to communities being poorly managed. People who resisted the adoption of the CFD will be encouraged to say that communities do not have the capacity to manage their forests properly in accordance with sustainable management rules or that communities’ forest concessions will be seen as the major drivers of deforestation, according to Patrick Saidi, Coordinator of Dynamique des Groupes

des Peuples Autochtones (DGPA). Therefore, “the terms of the CFD’s implementing Ministerial *Arrêté* should emphasise the role of communities in managing their forest concessions and avoid any kind of interference from development agencies or logging companies,” Saidi said.

Strengthening indigenous and local communities’ tenure rights in DRC will require effective implementation of laws and regulations, including progressive institutional reforms and adoption within a reasonable period of the Ministerial *Arrêté* on the modalities of management of communities’ forest concessions. Community forestry is a step towards communities realising self-determination, by allowing them to control and manage the forests they occupy under customary law.



<sup>1</sup>Article 22 of the Forest code provides that “A local community, can at its request, obtain as a forest concession part or all of the protected forests regularly owned under customary law. The procedures for granting forest concessions to local communities shall be determined by a decree of the President of the Republic. The allocation is free of charge.”

<sup>2</sup> See Article 2(2) of the Decree.

## Whakatane Mechanism Launched at the WPC in Sydney November 2014

The previous IUCN World Parks Congress (WPC) was held in Durban, South Africa in 2003. The historic marginalisation of indigenous peoples and local communities from conservation movements and policies resulted in a difficult push for the recognition of local communities' rights, indigenous peoples' contribution to conservation and the need for rights-based conservation approaches. Indigenous peoples and local communities were outside the system pushing to get in. However their efforts were successful and helped lead to the recognition of the "new conservation paradigm".

11 years later, at the 2014 World Parks Congress in Sydney, indigenous peoples and local communities had a strong presence inside the process. Yet, the key question remains: *How many in the conservation world have really moved to a focus on acknowledging that conservation needs to support indigenous peoples and local communities' own ways of owning, sustainably using and conserving their lands?*

Before the WPC itself, over 200 indigenous delegates from across the world met in the Blue Mountains on Aboriginal land. One clear recommendation from the Africa group discussions was the need for IUCN to take an explicit position on ensuring that members work to reform national legislation in their countries to bring it in line with the new conservation paradigm.

This must include ensuring legislation no longer permits the eviction of indigenous peoples and local communities from their lands in the name of conservation. Back in the Indigenous Peoples' and Community Conserved Areas and Territories (ICCA)/World Indigenous Networks (WIN) meeting, discussions focused on securing nature through securing peoples' rights to own, care for and manage the environments they have sustained and been sustained by.

Moving stories were shared at the ICCA/WIN meeting. One Aboriginal woman explained how if her people don't accept what the conservationists tell them to do, they are threatened with losing their jobs as rangers. Participants also heard how the ongoing bureaucratic management involved in the World Heritage status of Uluru damages the Aboriginal people supposedly responsible for the 'site'.

There was discussion of community land ownership and conservation initiatives in Cape York that are apparently working well because the Government has bought the cattle stations off the Europeans and returned the land to its people.

At the WPC itself, FPP and partners focused mainly on:

- Enhancing the diversity and quality of governance of protected areas
- Respecting indigenous and traditional knowledge and culture; and
- World Heritage, highlighting the need for change on the ground to accompany changes in rhetoric.

FPP and our partners, in collaboration with key players from IUCN, successfully launched the [Whakatane Mechanism](#). Clear evidence of the results gained through Whakatane processes led to the Congress endorsing the continued development of the mechanism as part of a wider call to ensure "that rights-based approaches and international standards of justice are applied in all conservation programmes".

This included [calling for redress](#) for "past and ongoing injustices suffered by indigenous peoples and local communities, including restitution of lands expropriated without free, prior and informed consent".

Together with the International Working Group for Indigenous Affairs (IWGIA), FPP also held a well-attended book launch on [World Heritage Sites and Indigenous Peoples' Rights](#).

Input by the authors, and others into the WPC discussions on World Heritage, led to the Congress recommending that “Global standards for rights and for the conservation of natural and cultural heritage should be adopted and implemented in the World Heritage Convention, ensuring the full involvement of indigenous peoples and local communities in accordance with a rights-based approach.”

This question of ownership of land and resources and the need to continue support for those sustaining and being sustained by their lands, underpins the ongoing work of the Whakatane Mechanism.

*Peter Kitelo speaking at the launch of the Whakatane Mechanism at the World Parks Congress in Sydney, November 2014*




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*“IUCN should walk the talk of the new conservation paradigm and make the Whakatane Mechanism a core part of their activities including encouraging governments that the future of conservation lies in this new approach”*

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**Peter Kitelo**, an Ogiek from Mt Elgon, Kenya, and the Coordinator of the Chepkitale Indigenous Peoples Development Project, after participating in the WPC

## A Deforestation Action Plan for the EU: Advocating for Legality and Respect of Rights in Commodity Supply Chains



Oil palm plantation in Sarawak, Malaysia. Photo: ©SACCESS

According to [research](#) published by the European Commission last year, the European Union (EU) is the world's biggest importer of "embodied deforestation", products linked to deforestation caused by the trade and consumption of forest commodities such as soy, palm oil, biofuel, meat, leather and biomaterials from tropical countries.

Almost parallel to the production of the Commission Report, Forest Peoples Programme carried out a global scoping study to identify options and possibilities to reform global forest product supply chains. This built on work already carried out on palm oil in Indonesia and Africa and advocacy in key fora such as the Roundtable on Sustainable Palm Oil (RSPO).

The study is the result of a thorough review of public and private sector initiatives, from procurement policies, to financing guidelines, public and private partnerships, roundtables,

voluntary standards, as well as interviews with NGOs, indigenous and community partners and research institutions.

The study identified the EU as a key forum to target for the introduction of strong, effective and verifiable standards on legality and respect of rights in supply chains. Other possible options were listed, including targeting the finance and investors sectors such as the UN Responsible Investment Principles and its Investors Working Group on Palm Oil Financing, which show a significant degree of concern over the effective implementation and verification of standards.

Since then, Forest Peoples Programme has worked with a group of European NGOs such as FERN, to inform and educate key European policymakers, the EU Commission and newly elected Members of the European Parliament (MEPs) to commit to developing and adopting an EU action plan on deforestation.

A [joint letter](#) signed by a dozen European human rights, indigenous and forest peoples' rights and environmental NGOs was sent in September, last year, to all relevant MEP committees and similar letters were sent to relevant commissioners after their nomination.

The need to adopt such a plan was already advocated in the 5th European Environmental Action Plan and the EU also signed the declaration on forests at the UN Climate Summit in New York, September 2014, committing to contribute to halt deforestation globally by 2030 and reduce it by 50% by 2020.

The research carried out by the Commission (["Impact of the EU Consumption on deforestation"](#)) reports that an area of at least 9 million hectares of forest was lost in the period 1990-2008. Similar results were contained in FPP's 'Securing Forests, Securing Rights' [report](#) sent to key MEPs to reiterate the call for a rights-based deforestation action plan.

The [Palangka Raya Declaration on Deforestation and the Rights of Forest Peoples](#) urges the EU to halt the trade in products derived from deforestation and land grabs and to further aid tropical forest countries to implement measures to protect forest peoples' rights. Adopted in March 2014, it was signed by dozens of indigenous and forest peoples

organisations, NGOs and individuals among others.

The Declaration also underlines the urgent need for the EU to ensure that legality definitions and legality assurance systems for commodity supply chains incorporate and uphold countries' international and domestic human rights obligations.

Enforcing a select number of unjust and unsustainable laws would otherwise potentially undermine the legitimate environmental and social objectives of the EU's Forest Law Enforcement Governance and Trade (FLEGT) action plan.

The EU should ensure that the full range of deforestation drivers are addressed through a deforestation action plan to ensure that its current policies and programmes (such as the FLEGT VPAs and EU Timber Regulation) are effective and fully incorporate international and domestic human rights standards and obligations related to the legality of timber.

In 2015, FPP will participate in the forthcoming 'FLEGT week', taking place in Brussels in March, and in subsequent consultations concerning the review of the FLEGT action plan. Prior to those events, FPP will also be convening workshops on the theme of 'legality and FLEGT' in Cameroon and Guyana.



## Where will the World Bank Stand on Human Rights?



Photograph: ©Joe Athialy

The World Bank is entering the final stages of reviewing its processes for assessing and managing social and environmental risk at a project level. Originally announced in 2011, consultations on the first draft close on 1<sup>st</sup> March 2015. The safeguard review process is then expected to come to an end at some point in 2015, after consultations on a second draft, and the new safeguard system is to be enforced from January 2016.

The Bank has received significant criticism from academics, international human rights bodies, indigenous peoples and civil society for the proposed draft of its Environmental and Social Framework, released in July 2014. There have been substantive concerns not only with the proposed policy and standards, but also at the process of consultation and engagement with major rights-holders and stakeholders in the review. While powerful statements and critiques are available [here](#), this article focuses on the human rights implications of the current draft.

### Where next?

Pressure is mounting on the Bank to radically rethink the way in which the current proposals for a new environmental and social safeguard

system will work. From the Office of the High Commissioner on Human Rights (OHCHR), an extraordinary 27 special mandate holders [collectively wrote](#) to the President of the World Bank to highlight their concerns. The African Commission on Human and Peoples' Rights, through its Working Group on Indigenous Populations, has formally communicated to the President of the World Bank highlighting critical issues with the proposals contained in ESS7 on indigenous peoples. Indigenous peoples from Tanzania, who stand to suffer greatly from some of the new changes, [wrote again](#) to the Bank. These voices stand among many concerns with the framework of implementation, the content of individual standards and the nature of the Bank's stance on fundamental human rights.

### Inadequate implementation

The current World Bank safeguards are out of date and out of sync with the current state of development thinking, human rights law and safeguard practices in private and public finance, and face serious shortcomings in implementation. The 2006-2008 Learning Review of OP 4.10, for instance, highlighted some extraordinary lapses in implementation, finding, among other things, that where

rights to lands and resources were directly implicated, only a small minority of projects addressed these rights adequately.

The Bank's new safeguard proposal contains two separate sections, the Environmental and Social Policy (ESP) and the Environmental and Social Standards (ESS). These new proposed safeguards will require new and significantly improved processes of implementation to address serious weaknesses identified in prior evaluations of Bank safeguard implementation, renewed attention to staff incentives and a radical move towards linking up all levels of Bank risk assessment and evaluation.

Adjusting the content alone is simply not enough. The next phase of creating the framework through which new safeguards will be implemented is absolutely critical to the success of the safeguards, and should be conducted in an open and transparent manner.

### Human rights for all

Within the new draft documents, human rights are mentioned three times. The statement of intent asserts "the Bank's operations are supportive of **human rights** and will encourage respect for them in a manner consistent with the Bank's Articles of Agreement". In ESS3 on labour standards, it is stated that "workers will be provided with information that ... will set out their **rights** under national labor and employment law"; and finally in ESS7 it is recognised that indigenous peoples' "economic, social, and legal status frequently limits their capacity to defend their **rights** to,

and interests in, land, territories and natural and cultural resources".

In only one of these instances does the reference to rights come with an identified responsibility – in the case of worker's rights where the worker must be adequately informed of those rights by the borrower. In the other two cases the commitments are fuzzy. The Bank argues that human rights are protected in practice without explicit reference, but this argument comes up against serious challenges. One such challenge concerns the inclusion of a so-called 'alternative approach' wherein a government can request a waiver of the entirety of ESS7, the standard on indigenous peoples. While recognising the need for specific protections for indigenous peoples, the Bank simultaneously introduces a mechanism to suspend such protections, a suspension likely to be requested by the very governments from which the protection is most needed.

### The alternative approach must be removed

It is our view that the inclusion of this alternative approach undermines any claim that the Bank could make to leading in the field of social and environmental protections, and puts paid to any argument that the Bank is protecting rights in practice, if not in explicit reference. The retention of this proposal directly places at risk indigenous peoples across the globe, and cannot be allowed to stand if the rights and interests of indigenous peoples are to be protected in the new safeguard system.



César Gamboa (oenegés), Ibis Fernández (trabajadores) y Henderson Rengifo (indígenas). Photo: ©Servindi

## Indigenous Peoples Mobilise in Lima, but Climate Change Conference Fails to Produce Commitments on Rights

*Deforestation reports were launched and the hearing was held with the presence of the UN Special Rapporteur on the Rights of Indigenous Peoples*



Indigenous peoples were centre stage at the Lima UNFCCC COP20 in December 2014. An [international dialogue with governments](#) took place before the beginning of the negotiations.

Meanwhile initiatives and presentations were organised to underline the need to respect indigenous peoples' rights as one of the pillars for environmentally sound and socially just mitigation and adaptation.

Indigenous peoples from the Amazon went to Lima to claim their rights to land, territories and resources. Megaprojects, extraction of resources and land grabbing were denounced as key threats to forests and indigenous peoples' rights, while traditional management systems and land rights were identified as possible alternatives. Criminalisation of indigenous movements was another leitmotif.

The names of two indigenous leaders - Edwin Chota, an Ashaninka from Peru and Jose Isidro Tendetza Antun, a Shuar from Ecuador - killed in their struggle against logging and mining, resounded throughout the Indigenous People's Pavilion and at the Cumbre de los Pueblos, the Peoples' Summit for Climate Justice.

As usual the negotiations inside the official climate meeting unfurled at a different pace from the mobilisations outside. Parties were attempting to put together a draft [negotiating text](#) for the Paris COP21 to be held in December, when a binding climate change agreement should be adopted. Hence any language or reference to commitments that would slow or delay negotiations was omitted. No commitment on rights was included in the Lima Call for Action nor was any qualitative standard to report on indigenous peoples' rights in REDD+ adopted.

After a tug of war with the Group of 77 (G77) countries, parties supported the need to respect human rights and the rights of indigenous peoples in the preamble of the new draft agreement. In this context, indigenous peoples – and Forest Peoples Programme (supporting a delegation of leaders from DRC, Panama, Colombia, Guyana, and Peru) – have been working with a coalition of NGOs to advocate for a rights-based approach to climate change policies and programmes.

FPP published case studies on deforestation and indigenous peoples' rights, with a particular focus on [Peru](#) and launched a global [report on deforestation](#) and forest peoples' rights, with the proceedings and key findings of the Palangka Raya workshop held in March last year in Indonesia. A global indigenous peoples' [hearing on deforestation](#) was also organised together with AIDSESEP at the Museum of Arts of Lima. In the presence of leaders from all over the

world (and the UN Special Rapporteur on the Rights of Indigenous Peoples, Vicky Tauli Corpuz) threats to indigenous lands were denounced publicly and alternatives proposed based on participatory mapping (such as in the case of the Wapichan in Guyana) and traditional knowledge and self-determination.

More work will have to be done from now until Paris to ensure that the key demands of the indigenous peoples' organisations are recognised and met by governments. Forest Peoples Programme will continue to work with partners and indigenous peoples movements to call for the recognition of rights in any new climate agreement, in particular in mitigation actions in forests, issues of land rights, Free Prior Informed Consent, the recognition of traditional knowledge, full and effective participation of indigenous peoples in climate talks and actions, and direct access to financial resources.



## Including Indigenous and Local Knowledge in the IPBES

The Intergovernmental Platform on Biodiversity and Ecosystem Services (IPBES) informs policy and decision-making on biodiversity and ecosystem services. (It is an equivalent of the Intergovernmental Panel on Climate Change (IPCC) under the Climate Change Convention.) However, IPBES goes beyond just conventional scientific knowledge. IPBES recognises indigenous and local knowledge (and diverse knowledge systems) in its conceptual framework and work programme.

The challenge is how to ensure indigenous peoples and local communities can effectively participate and contribute to IPBES work, which works largely by conventional scientific approaches and procedures. Will IPBES become a useful and effective platform for indigenous peoples and local communities? If so, how can this engagement be optimised?

The third plenary of IPBES ('IPBES-3') met in Bonn, Germany during 12-27 January. While the platform is still in its early stages (it was established in April 2012) and details are still being debated (for instance, this meeting decided on a Stakeholder Engagement Strategy and the admission of observers), its work is proceeding at a very rapid pace. Various regional and thematic assessments are already being scoped and planned, whilst approaches and procedures to incorporate indigenous and local knowledge are still being elaborated.

There are still questions concerning how and when indigenous and local knowledge holders will be identified and reached. The IPBES Task Force on Indigenous and Local Knowledge, formed to develop approaches and procedures for working with different knowledge systems,

invited contributions from indigenous and local communities to the assessment of pollination and pollinators associated with food production but their main work is still to be done in 2015-2016.

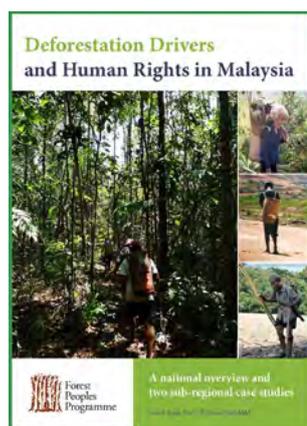
The interest from the demand side is clear, but the benefits to communities are less clear. Indigenous and local community organisations who are already engaged in community-based monitoring initiatives are concerned that there might be a steep increase in the demands/requests placed on indigenous networks or groups, while many of them are struggling to find funding or support for their local-level work. The priority for communities is resource mobilisation to continue their monitoring and data-gathering work.

A critical observation and concern voiced by indigenous and local community participants to the meeting, is that indigenous peoples and local communities have not been successful in gaining recognition as a distinct group of 'stakeholders' but formally participate as one group in a very diverse stakeholder group, which includes academics, NGOs, industry, scientific and research bodies and others. While expressing their solidarity with other stakeholders, the indigenous participants stressed they will continue to interact with the process in their own capacity as knowledge and rights holders.

Despite these hurdles, IPBES has engaged proactively with indigenous views on consultation and involvement. It welcomed the work done by the Task Force on Indigenous and Local Knowledge and emphasised that it stands ready to continue to support and advise on this work.



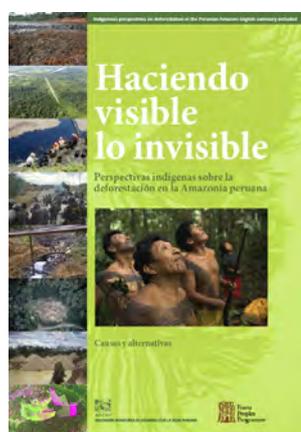
## Palangka Raya Publications



### Deforestation Drivers and Human Rights in Malaysia

4 December, 2014

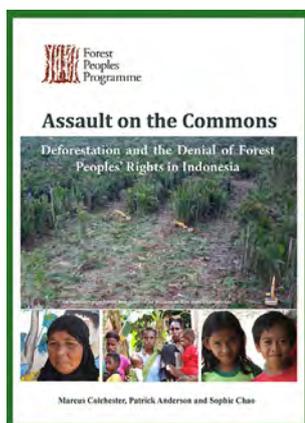
As community forests are plundered and forests are cleared, local sustainable customary land use systems are confined to reduced areas of forest land threatening their sustainability. This [report](#) is one of several commissioned case studies from the FPP's Rights, Forests and Climate Project. It examines the combinations of direct and underlying causes of deforestation and forest degradation in Malaysia.



### Revealing the Hidden: Indigenous Perspectives on Deforestation in the Peruvian Amazon (Spanish with English Summary)

4 December, 2014

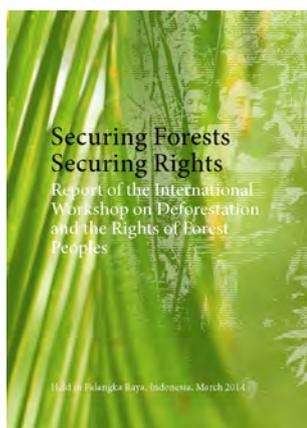
This [report](#) was compiled by Peru's national indigenous peoples' organisation (AIDSEP) and international human rights organisation, Forest Peoples Programme (FPP). It is based on the analysis and perspectives of Peru's indigenous leaders and organisations whose lives, lands and livelihoods are threatened by deforestation on a daily basis.



### Assault on the Commons

2 December, 2014

This new [report](#) from Forest Peoples Programme exposes the underlying cause of forest loss in Indonesia: the denial of the rights of the tens of thousands of customary law communities ('indigenous peoples') who inhabit the forests. Tracing this denial of rights back to the pre-colonial era, the study documents how the country's legal and policy framework has systematically weakened forest peoples' rights over time.

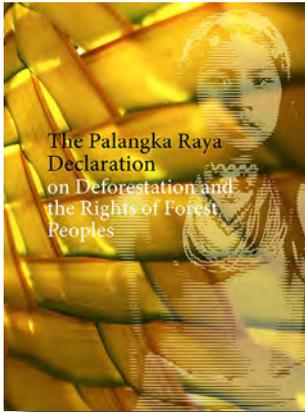


### Securing Forests, Securing rights: Report of the International Workshop on Deforestation and the Rights of Forest Peoples

11 December, 2014

This [report](#) covers the extent of the global forest crisis, the alarming consequences for forest communities, workshop delegates' critiques of top-down international anti-deforestation initiatives, and forest peoples' advocacy of approaches and solutions based on securing their customary land rights and other human rights and placing forest communities centre-stage in efforts to curb deforestation. Published by PUSAKA, Pokker SHK and the Forest Peoples Programme. Also available in Spanish (Bahasa and French forthcoming).

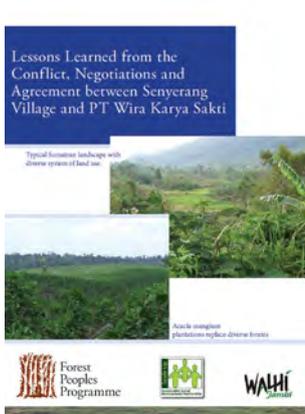
## Recent Publications



### The Palangka Raya Declaration on Deforestation and the Rights of Forest Peoples

18 March, 2014

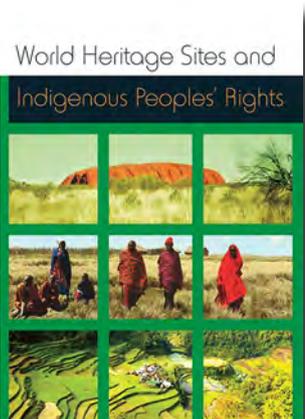
The Forest Peoples Programme and Indonesian partner organisations co-hosted an international workshop on deforestation and forest peoples' rights that resulted in the Palangka Raya Declaration on Deforestation and the Rights of Forest Peoples. The Declaration sets out key measures and reforms needed to tackle forest loss and uphold forest peoples' rights. Available in five languages including Bahasa, Spanish, Portuguese and French. To download a copy [click here](#).



### Lessons Learned from the Conflict, Negotiations and Agreement between Senyerang Village and PT Wira Karya Sakti

19 December, 2014

This publication reveals the unresolved social conflicts surrounding the pulpwood plantation of a major Indonesian company promising 'No Deforestation'. The [report](#), from Forest Peoples Programme and Indonesian NGO partners, details a flawed conflict resolution process for community lands grabbed for pulpwood plantations by the massive pulp and paper company Asia Pulp and Paper, in Sumatra. To download a copy in English or Bahasa, [click here](#).



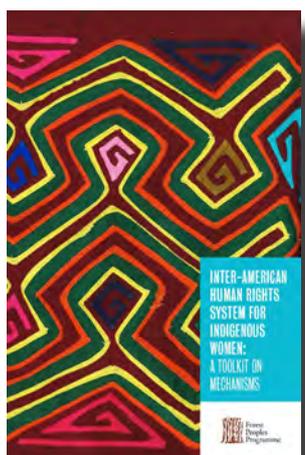
### World Heritage Sites and Indigenous Peoples' Rights

14 November 2014

A new book published by Forest Peoples Programme, Gundjeihmi Aboriginal Corporation and the International Work Group for Indigenous Affairs (IWGIA).

£38 plus shipping

For further information, [click here](#).



### Indigenous women and the Inter-American human rights system: a toolkit on mechanisms

February, 2015

This [toolkit](#) explains the legal mechanisms that are relevant to indigenous women's rights in the Inter-American human rights system. It aims to support indigenous women's organisations in making efficient use of the various mechanisms and in influencing standard setting. [Click here](#).