

# MANIFESTO DOCUMENT

## Rebuilding The Commons

We, Indigenous women from across Indonesia, together with local women from Sengkuang who hosted us, as well as civil society organisations/NGOs, gathered in the village of Bandung Jaya Kepahiang, Bengkulu, from 1 to 4 February 2026 for an Indigenous women's conference entitled Rebuilding The Commons.

Together, we numbered 164 women from 17 provinces in Indonesia, plus Indigenous women from Malaysia, the Philippines, and other international allies. We gathered to jointly formulate the future of our movement.

Following our first meeting, the Women's Sharing Conference held in Jakarta on 28 February–1 March 2024, Akar Global Initiative, with support from the Forest Peoples Programme (FPP) Gender Justice Programme and the International Work Group for Indigenous Affairs (IWGIA), organised this conference to broaden women's vision and explore the concept of 'togetherness and/or communality', which we articulated with the Indonesian term 'lumbung' or 'perlumbungan', in four thematic areas: communal care, communal land, communal movement, and communal culture.

By creating a safe space for women to gather and share stories and strategies for protecting their customary lands, territories and natural resources, we

- Engaged in collective healing;
- Facilitated Indigenous and local women in building solidarity in defending their rights as Indigenous and local women;
- Connected other movements and communities;
- Revived a sense of collective responsibility for land management and action to assert their rights and collective agency;
- Exchanged knowledge to strengthen collective liberation strategies and systemic transformation;
- Articulated shared values, visions, and strategic directions to guide collective action;
- Documented the various actions, strategies, and tools women use to defend their rights to land, territories, and natural resources, including mobilisation strategies, campaigns, and advocacy at the local, national, and transnational levels; and
- Created space to design a shared vision.

Together, we discussed various issues related to policy and systemic discrimination, market mechanisms, legitimacy issues, and coercive practices that are key to changing

the relationship between Indigenous women and our customary lands, territories and natural resources.

In our vision of justice, we involve Indigenous and local women from all over Indonesia—from various regions, communities, cultures and beliefs. Through dialogue, we strive to take into account the diverse situations faced by Indigenous women who experience intersecting forms of discrimination and thus face particular challenges related to Indigenous lands, territories, resources and their individual and collective rights, as well as those faced by women from local communities.

**We affirm** the rights of Indigenous women and women from local communities to access, own, control, manage and inherit land, as well as the rights of all women to make decisions regarding land, resources, products and yields from the land, on all types of land: individual land and land in communal systems.

**We affirm** the right of Indigenous peoples to self-determination.

In the case of land owned by communities, **we affirm** women's participation in decision-making and leadership.

**We affirm** women's rights under international, national and customary law.

**We call** for a safe and supportive environment for women to realise their rights without conditions, including security of land tenure and protection from forced evictions and all forms of violence.

**We emphasise** that the multiple injustices experienced by Indigenous and local women contribute to the ecological crisis, and therefore:

1. Indigenous land is a living space, not a commodity.
2. Care work is not solely the responsibility of women
3. Culture is a source of knowledge and strength, not a passive inheritance.
4. Indigenous and local women's movements are political subjects, not political objects.

Based on the 'perlindungan' practices we have been carrying out, we are building an alternative way of life rooted in togetherness, solidarity and sustainability against the logic of extraction, privatisation and marginalisation.

**For this reason, we call upon the world and all state institutions to:**

1. Promote the recognition and protection of the collective rights of Indigenous women over their customary lands, territories, and natural resources.
2. Recognise, respect and promote Indigenous women and local women as key actors in environmental, climate, and development policies and programmes.
3. Recognise the care work and knowledge of Indigenous women and local women as the foundation for sustainable living.

4. End criminalisation of and violence against women defenders of land and the environment.

This manifesto was born from a collective space and is carried as a political mandate of Indigenous women and local women across Indonesia and across countries.

*We affirm our existence. We do not wait for change.*

*We organise it.*

*Solidarity is resistance. Togetherness is the future.*

*Women defend life.*

**Lambung Perempuan**

**Women United Cannot Be Defeated**



# Appendix 1

The results of the “*commoning*” of issues faced by Indigenous women and local communities at the Indigenous women’s conference *entitled Rebuilding the Commons* are as follows:

## 1. *Commoning Care*

Women from Indigenous peoples and local communities have a sense of justice, nurture mutual trust, respect differences, respect ancestral heritage, build bridges between generations, and have a sense of nurturing life.

## 2. *Commoning Culture*

Women from Indigenous peoples and local communities have long held and preserved knowledge, traditions and customs. Examples include knowledge of local seeds and agriculture, plants for health and healing, for pregnancy, childbirth and breastfeeding, and various rituals for summoning rain, warding off evil spirits, and making clothing materials.

## 3. *Commoning Land*

Land for Indigenous women and local communities is a source of life and livelihood that is managed sustainably. If land is seized by state officials and/or corporations, Indigenous women and local communities lose their sources of life and livelihood. There have been cases of criminalisation against women's rights activists in the Mamta/Tabi Indigenous community in West Papua Province; the Moskona Indigenous community in Teluk Bintuni Regency, West Papua Province; the Doreri Indigenous community in Manokwari Regency, West Papua Province; the Dayak Pembuang Indigenous community in Tanjung Hanau Village, Hanau District, Seruyan Regency, Central Kalimantan; the Serawai Indigenous community in Pino Raya Sub-district, South Bengkulu Regency, Bengkulu Province; the Serawai Indigenous community in Pasar Seluma Village, South Seluma Sub-district, Seluma Regency, Bengkulu Province; the Nagari Katiagan Mandiangin Indigenous community in Kinali Sub-district, West Pasaman Regency, West Sumatra Province.

## 4. *Commoning Movement*

Indigenous women and local communities have developed a critical awareness of women's human rights, the empowerment of individuals and groups (including youth groups), and the building of alliances and solidarity in carrying out resistance at various levels.

In response to the Makan Bergizi Gratis (MBG) programme, Indigenous women and local communities have assessed that the programme contradicts the principle of food

sovereignty and is detrimental to the advancement of education, health and environmental sustainability.

Based on the analysis of the *commoning* movement of Indigenous women and local communities, we declare:

### **A. Urgent Action Required:**

- We urge the National Commission on Violence against Women (KomNas Perempuan) and the National Commission of Human Rights (KomNas HAM) to investigate areas experiencing the above-mentioned emergencies (point 3: Lumbung Tanah).
- We urge KomNas Perempuan and KomNas HAM to compel the National Police Chief to order his subordinate institutions to stop the criminalisation of Indigenous women as described in point 3 above.
- We urge KomNas Perempuan and KomNas HAM to compel the Ministry of Agrarian Affairs and Spatial Planning/National Land Agency to evaluate and revoke all permits that are in conflict with and deprive Indigenous peoples of our rights.

### **B. The need for guaranteed protection of rights**

We demand:

- Guaranteed protection for the recognition and legal access of Indigenous women and local communities to their living spaces.
- Guaranteed protection of a *safe civic and political space* for activists and women from Indigenous peoples and local communities who are engaged in resistance.
- Guaranteed protection for Indigenous women workers who are fighting for their labour rights.
- Guaranteed priority access to public services: public facilities and infrastructure.

## **Appendix 2**

### **List of Participants in the *Rebuilding The Commons* conference:**

1. Mamta Tabi Tribe Keerom/Papua
2. Doreri Tribe Manokwari/West Papua
3. Pekurehua Tribe Central Sulawesi
4. Tau Taa Wana Tribe Central Sulawesi
5. Bajo Tribe Konawe Regency/Southeast Sulawesi
6. Hulontalo Tribe Gorontalo
7. Dayak Ransa Tribe Melawi Regency/West Kalimantan
8. Dayak Laur Tribe Ketapang Regency/West Kalimantan

9. Dayak Pembuang Tribe Seruyan Regency/Central Kalimantan
10. Pidie Local Community Aceh
11. Talang Mamak Tribe, Luak Talang Parit Riau
12. Sakai tribe Riau
13. Minangkabau Tribe West Sumatra
14. Mentawai Tribe West Sumatra
15. Rejang Tribe Bengkulu
16. Pekal Tribe Bengkulu
17. Serawai Tribe Bengkulu
18. Sengkuang Local Community:
  - a. Tugurejo Village
  - b. Sido Rejo Village,
  - c. Mekar Sari Village,
  - d. Sumber Sari Village
  - e. Bukit Sari Village
  - f. Suka Sari Village
  - g. Bandung Village
  - h. Baru Village
  - i. Bandung Jaya Village
19. Kauno Kapuē Tribe
20. Kauno Kaadua Tribe
21. Kaahoao Bok Tribe
22. Kaamay Tribe
23. Rulung Mulya Village - South Lampung Regency/Lampung
24. Kasepuhan Adat Kasepuhan Banten Lebak/Banten
25. Kalibawang Local Community Kulon Progo Regency/Special Region of Yogyakarta