

**REPORT OF THE REGIONAL CONFERENCE ON
COMMUNITY BASED MONITORING AND INFORMATION SYSTEMS (CBMIS)
6-9 June 2019**



Prepared by:



Asia Indigenous Peoples Pact (AIPP)
112 Moo 1 Tamboon Sanpranate Amphur Sansai,
Chiang Mai 50210, Thailand
Tel: +66 53 343 539; Fax: +66 53343 540
www.ccm.in.aippnet.org; www.aippnet.org
www.iphrdefenders.net; www.iva.aippnet.org

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Secretariat of the Convention on Biological Diversity (SCBD)



413, Saint Jacques Street, suite 800
Montreal QC H2Y 1N9 Canada
Tel: +1 514 288 2220; Fax: +1 514 288 6588; www.cbd.int

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LIST OF ABBREVIATIONS

AIPP	Asia Indigenous Peoples Pact
AMMS	Adivasi Mahila Maha Sangh
ANGNA	Adivasi Navjeevan Gathan Navjyoti Agua
CBMIS	Community Based Monitoring and Information System
CLC	Community Learning Centre
CSDM	Centre for Sustainable Development in the Mountainous Areas
FPP	Forest Peoples Programme
FRA	Forest Rights Act
GBO	Global Biodiversity Outlook
HNCG	Highland Natural Conservation Group
ICCA	Indigenous Community Conserved Area
IEC	Information, Education and Communication
IIFB	International Indigenous Forum on Biodiversity
IKAPA	Indigenous Knowledge and Peoples of Asia
IMPECT	Inter-Mountain Peoples' Education and Culture in Thailand Association
IPBES	Intergovernmental Science-Policy Platform on Biodiversity and Ecosystem Services
IPC	Indian Penal Code
IPCC	Intergovernmental Panel on Climate Change
IPLC	Indigenous Peoples and Local Communities
IWGIA	International Work Group for Indigenous Affairs
LBO	Local Biodiversity Outlook
LCIPP	Local Communities and Indigenous Peoples Platform
NDC	Nationally Determined Contribution
NICFI	Norway's International Climate and Forest Initiative
NTFP	Non-Timber Forest Product
PESA	The Provisions of the Panchayat (Extension to Scheduled Area) Act
PIKP	Partners for Indigenous Knowledge Philippines
POINT	Promotion of Indigenous and Nature Together
RECOFTC	The Center for People and Forests
UNFCCC	United Nations Framework Convention on Climate Change
SCBD	Secretariat of the Convention on Biological Diversity
UNDRIP	UN Declaration on the Rights of Indigenous Peoples
VTIK	Vietnamese Indigenous Knowledge Network

ACKNOWLEDGEMENT

The Asia Indigenous Peoples Pact (AIPP) acknowledges and appreciates the active participation and contribution of the representatives of AIPP member and partner organizations from India, Malaysia, Myanmar, Philippines, Taiwan, Thailand and Vietnam, that led to the establishment of a regional network “**Indigenous Knowledge and Peoples of Asia (IKPA)**.” AIPP will raise resources to operationalize the IKPA at all levels. Once the IKPA starts to operationalize, it will facilitate the sharing of Indigenous Peoples’ collective actions and innovations, and contributes, in the post-2020 Global Biodiversity Framework, Local Biodiversity Outlook (LBO), Local Communities and Indigenous Peoples’ Platform under the UN Framework Convention on Climate Change (UNFCCC) as well as in the 2030 Agenda on Sustainable Development.

AIPP is grateful to the Secretariat of the Convention of Biological Diversity (SCBD), International Work Group for Indigenous Affairs (IWGIA) and Norway’s International Climate and Forest Initiative (NICFI) for financially supporting the regional workshop on Community-Based Monitoring and Information System (CBMIS).

Special thanks and appreciation go to Ms. Joji Carino and Mr. Maurizio Ferrari of the FPP for their strategic guidance in designing the workshop, sitting with AIPP secretariat each day after the meeting in reviewing and adjusting the agenda as necessary, and above all, for their immense contributions throughout the workshop as resource speakers that developed and/or strengthened the capacity of AIPP members and partners on the CBMIS.

Sincere thanks go to the prominent Karen elder and Philosopher, Uncle Jorni Odochao for conducting the traditional ritual and blessing all the participants for the successful outcomes of the workshop. Mr. Jorni is a highly respected leaders, among Thailand Indigenous Peoples, for his knowledge and wisdom about Indigenous culture and values.

Last but not the least, many thanks to the members of the Environment Program team, Admin team and management team of AIPP for their relentless efforts in making the workshop smooth and fruitful.



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Gam A. Shimray
Secretary General
Asia Indigenous Peoples Pact (AIPP)

EXECUTIVE SUMMARY

Asia Indigenous Peoples Pact (AIPP) in partnership with the Forest Peoples Programme (FPP) organized a four-days regional workshop on “**Community Based Monitoring and Information Systems (CBMIS)**” from 6 - 9 June 2019 at Hotel Furama in Chiang Mai, Thailand. 41 (20 women and 21 men) Indigenous leaders and activists including Indigenous Youth who are working at country and local levels in India, Malaysia, Myanmar, Philippines, Vietnam, Taiwan and Thailand, actively participated and contributed throughout the workshop.

Each country participants came with different approach to CBMIS and Indigenous Knowledge preservation but share the same challenges such as, appropriation of indigenous lands and resources in the name of development and conservation; lack of legal recognition of Indigenous Peoples, Knowledge Systems and their collective rights to their land, territories and resources; weak implementation by countries that have legally recognized Indigenous Peoples and their rights, among others. These are realities of Indigenous Peoples despite that all the Asian states have adopted the UN Declaration on the Rights of Indigenous Peoples (UNDRIP), except Bangladesh and Bhutan.

AIPP in collaboration with Inter-Mountain Peoples’ Education and Culture in Thailand Association (IMPECT) organized a field visit to Khun Tae Village on 8 June 2019 where participants interacted with villagers and learned about Karen villagers’ struggles and strategy in resolving conflict with lowlanders as well as challenges and lessons learned in gaining legal recognition of their land and resources through community mapping. The major outcomes of the workshop are:

- Participants actively shared and learned from each other experiences and initiatives on community-based documentation, reporting and monitoring.
- Participants have increased their knowledge and understanding on the CBMIS as well as on the existing CBMIS tools, technologies and methodologies that Indigenous Peoples are utilizing for documentation, reporting and monitoring their land, territories and resources.
- Participants are aware about the Local Biodiversity Outlook (LBO) and have committed to submit their stories and cases for the second edition of the LBO.
- Participants undertook SWOT analysis on the CBMIS, discussed adequately the results of the analysis and collectively decided to establish “**Indigenous Knowledge and Peoples of Asia (IKPA)**” as a regional network to consolidate, diverse initiatives and actions relating to Indigenous Knowledge, as well as experiences on the CBMIS.
- The workshop provided an opportunity to strengthen the partnership between AIPP and FPP.

Participants of each country have provided inputs on the goal, functions and key activities for the IKPA. AIPP will finalize it in close consultation with its members and partners in the region. Once the IKAPA starts to operationalize, it will play an instrumental role in facilitating the Indigenous Peoples’ collective actions and innovations, and contributing, in the post-2020 Global Biodiversity Framework, Local Biodiversity Outlook (LBO), Local Communities and Indigenous Peoples’ Platform under the UN Framework Convention on Climate Change (UNFCCC) as well as in the 2030 Agenda on Sustainable Development.

The workshop was financially supported by the Secretariat of the Convention of Biological Diversity (SCBD), International Work Group for Indigenous Affairs (IWGIA) and Norway’s International Climate and Forest Initiative (NICFI).

Day 1 (6 June 2019, Thursday); Session 1: Opening Ceremony

The four-days' workshop started with the traditional ceremony by Uncle Joni Odechao, who prayed for the successful outcomes of the workshop as well as blessed all the participants for their well beings, and above all, to continue the collective fight for the recognition of the rights and knowledge of Indigenous Peoples in Asia. The traditional ceremony was followed by the welcome remarks of Mr. Gam A. Shimray, Secretary General of AIPP. Mr. Shimray apprised the participants that AIPP and its members are active in doing community-based documentation, monitoring and reporting. However, AIPP and its members have not yet use and promote the term Community Based Monitoring and Information System (CBMIS). Forest Peoples Programme (FPP) and Tebtebba are the two partners of AIPP that have been using and promoting the term CBMIS.

CBMIS is not a new practice in global movement for Indigenous Peoples' rights. For Indigenous Peoples, CBMIS refers to any approaches and tools they have been implementing to manage and document their land, territories and resources. Mr. Shimray highlighted that CBMIS is one of the tools Indigenous Peoples are using that can be a critical learning and ways to provide visibility of Indigenous Peoples' collective actions and establish collaboration among Indigenous Peoples' organizations and relevant actors to contribute in the regional and global advocacy processes relating to climate change, biodiversity and 2030 Agenda on Sustainable Development Goals.

Mr. Lakpa Nuri Sherpa, Coordinator of the Environment Program facilitated the introduction of the workshop participants. The participants comprising of indigenous leaders and activists actively working on community-based documentation, monitoring and reporting at country and local levels hailed from 7 countries; namely; India, Malaysia, Myanmar, Philippines, Vietnam, Taiwan and Thailand. The introduction session was followed by the group exercise on the expectations of the participations. Ms. Jo Ann Guillao, Executive Secretary of the AIPP facilitated the group exercise and summarized the key expectations of the participants as below:

- To share and learn from each other's wisdom and experiences on community-based documentation, monitoring and reporting
- To understand the concept of CBMIS, and existing tools and technologies on CBMIS
- To systematize community work and implement CBMIS in the local level
- To learn to generate information and strengthen community-based documentation and monitoring
- To explore how to connect the existing country level network on Indigenous Knowledge to the regional and international levels

After the group work, Ms. Pirawan Wongnithisathaporn, Programme Officer of the Environment Programme presented the consolidated results of the needs assessment of the workshop participants. AIPP had prepared a template and conducted the needs assessment prior to the workshop. According to the consolidated results of the assessment forms, participants of the workshop are already doing range of community-based documentation, reporting and monitoring work such as community mapping, community protocol, Indigenous Community Conservation Area (ICCA) and Early Warning System in their respective countries and communities.

Session 2: Understanding Workshop Participants and their Work in Country or Local Level

The first presentation of session 2 was done by Mr. Nasiri Sabiah of Pacos Trust. Mr. Nasiri presented on the experiences of Pacos Trust on Community Protocol in Sabah, Malaysia. He explained that Community Protocol is a compilation of knowledge, innovation and tradition of Indigenous Communities. Community protocol is developed, verified, implemented and enforced by the community members. Therefore, the roles and participation of community members particularly elders, youth, women, and above all, community unity is central in the consultation, development, promotion and enforcement of Community Protocol. Community Protocol is a basis of Indigenous Peoples' identity, culture and languages as it elaborates the deep relation of Indigenous Peoples with their land, territories and resources. The process of the formulation of Community Protocol includes the following four steps:

1. Involve Community Members
2. Formulate Clear Goals and Needs
3. Develop Sense of Ownership among Community Members
4. Make the Community Protocol Public



Mr. Nasiri Sabiah of the Pacos Trust expounding on the experiences of Sabah Indigenous Peoples on Community Protocol

Mr. Nasiri highlighted that Indigenous Peoples in Sabah, Malaysia are promoting Community Protocol to seek recognition and support for their way of life and governance in their land, territories and resources. During the Q&A session, Mr. Nasiri explained that the process of Community Protocol development also includes the consultation with local governments. Community members share their Community Protocols with local governments as the protocol demonstrates that Community members were living in their territories even before the formulation of government's rules and regulations. The Government of Malaysia has requested Pacos Trust to share the documented Community Protocols as the Government wants to report on Community Protocols to the Convention on Biological Diversity (CBD) within 2019. There

are four villages in Sabah, Malaysia where Indigenous Peoples have completed the development of Community Protocols. Mr. Nasiri further explained that Indigenous Women are good in monitoring than Indigenous Men. Indigenous Men may go for hunting once a week. They do not just do hunting but also monitor illegal logging. However Indigenous Women go to the forests every day to collect Non-Timber Forest Products (NTFP) and have more knowledge and updated information about the changes happening in the environment.

In order to shed light on the ground experiences of Community Protocol, Mr. Lakpa Nuri Sherpa, the facilitator of day 1, requested Mr. Marusin Paliton, who belongs to Murut community from Sabah, to share the challenges experienced relating to Community Protocol. Mr. Marusin shared the following challenges faced by his Community members:



Mr. Marusin sharing the challenges faced by his community members on Community Protocol

- Many youths, these days, go to the city, either for work, or for study, and do not return to the village.
- Indigenous Peoples in the village do not have the skills to use laptop. So, the documentation using laptop is a big issue for community members. Villagers are documenting information in papers and asking outsider to transfer handwritten information into the laptop. As the outsider do not really understand the culture of the community members, it is challenging for them to fully capture the values and traditions of Indigenous Peoples in the documentation.
- Not everyone in the village had gone to school or goes to school. So, it is difficult to explain and convince everyone to be part of the process of the Community Protocol. On the other hand, there are also few villagers who shares the view of mainstream society members. For example, few villagers claim themselves to be educated and do not agree on the need to go back to the history, discuss and document Community Protocol. Therefore, the process to consult, develop, verify, finalize and promote Community Protocol in his village took three years.

The sharing on Community Protocol was followed by a sharing on “Mapping Sacred Sites: A Concern of CBMIS in the Philippines” by Ms. Maria Elena Regpala of the Partners for Indigenous Knowledge Philippines (PIKP). Ms. Maria flagged that many of the Indigenous Communities doing documentation relating to the Indigenous and Community Conserved Area (ICCA) have 3 D maps. However, very few Indigenous Communities have maps based on eco-system approaches. There are confusions among peoples that ancestral lands and ICCA are same. Ms. Maria stressed that ancestral domains of Indigenous Peoples are bigger than ICCAs. The challenge faced by indigenous communities in the Philippines is the adoption of Ancestral Domain Sustainable Development and Protection Plan by the government. Yet unclarity remains, particularly pertaining to how the ancestral domain maps will be integrated by the local governments into their land use plans. The land issue is central to elders, women and youth. Elders and Indigenous Women share and transfer knowledge to younger generations through stories, stories pertinent to food systems; land, territories and resources of Indigenous Peoples.



Ms. Maria Elena Regpala of the Partners for Indigenous Knowledge Philippines (PIKP) stressing on the importance to include elders while doing the community mapping

Stories are important methodologies to transfer and share knowledge among Indigenous Communities. Ms. Maria shared two stories with the participants. The first story is about the Palawan & the Tagbanwa communities and the sacred forests. The Communities had sacred forests in the Mountain, which the elders did not prefer to tell people why this place was sacred because its taboo and can't be shared to others. After years, a company came and gradually destroyed the whole Mountain. It was never told before why the area is sacred because it could not be told. The forest and the Mountain were the places, where members of Communities used to go and resort, whenever they did not have enough food to eat. Forest areas were the source of food and place to grow cash crops.

recalled her experience, when she had to spend the whole day, discussing with elders about updating the 3 D maps. Finally, the elders agreed, the following day to put sacred sites in the 3 D maps with the condition that sacred sites information won't be made public.

Another story shared by Ms. Maris is about 3 D mapping. In the past, 3 D mapping did not contain information on sacred sites as elders did not like to specify them in the maps. She

Ms. Luong Thi Truong, Director of Centre for Sustainable Development in Mountainous Areas (CSDM), Vietnam contributed in the Q&A session by stating that it is very important to put information relating to land and forest in the community maps for the protection and recognition of our identity as Indigenous Peoples. She shared that the government always take out original names of land and forests that Indigenous Peoples' ancestors have given, and in the map issued by the government replaces with names that are easy for them to pronounce. The name given to any places has a certain meaning that can be explained in their respective indigenous languages. These meanings establish the connection between the community and their ancestral domains, and it plays a crucial role in the belongingness of the concerned indigenous community. Ms. Truong stressed that Indigenous Peoples are trying to bring back the original name of their villages in Vietnam.

Ms. Len shared her concluding remarks by stressing the importance to involve Indigenous elders while mapping the territories. This will ensure to put the names of the areas in Indigenous languages that will keep the Indigenous stories alive. Else, there will be new names, and new names can easily erase the history and stories. The mapping usually takes at least a year as it involves series of meeting and learning process for the community members.



Ms. Jantanee Pichetkhusampan of IMPECT, highlighting community mapping as a tool to gain legal recognition of land and resources in Thailand

The Philippines presentation was followed by the sharing of Thailand. Ms. Jantanee Pichetkhusampan of Inter Mountain People Education and Culture Association in Thailand (IMPECT) shared the experiences of Thailand Indigenous Peoples on Community Mapping. Ms. Jantanee expounded that government policies do not respond to ways of life and priorities of Indigenous Peoples when planning for development.

One such of cases was from 12 years ago in Khun Tae village in Chom Thong district. The villagers weren't allowed to enter their farming areas following a 1996 nationwide policy of evicting people from the forest areas. To minimize the conflicts and to prove that Khun Tae villagers can live in harmony with nature, the communities, with the support from Inter Mountain Peoples Education and Culture in Thailand Association (IMPECT), opted for community mapping and advanced their land use and management system.

IMPECT is the first Indigenous Peoples' Organization who introduced mapping in Indigenous Peoples' areas in Thailand. However, the first community map prepared by the Khun Tae villagers with the support

from IMPECT was not accepted by the local government as it was solely prepared by the communities and did not involve the participation of local government. When IMPECT learned that the government rejected the map produced by community themselves, a committee was formed to further survey and support community mapping initiative. The committee consisted of a wide range of community members such as leaders, elders, youth and women possessing specific indigenous knowledge. The committee also brought on board the responsible government authority and agency in the conduct of survey and mapping. The final community map produced by the committee (representing the community members) with the participation of the local government facilitated the legal recognition of the community map.

IMPECT has so far supported community mapping in more than 80 villages in Northern Thailand. Indigenous peoples who have benefitted from the mapping initiative include; Akha, Dara-ang, Hmong, Kachin, Lahu, Lisu, Lua, Karen, Mien and Shan groups.

The sharing from Thailand was followed by the sharing from Taiwan on "Indigenous Peoples' Initiatives on Early Warning System". Mr. Wang Shang-Yi shared that Taiwan have many disaster prone-areas and most of them are in the territories of Indigenous Peoples. In those areas, Indigenous Communities are using Community Based Monitoring and Information System for disaster preparedness and mitigation. Indigenous Peoples are not just relying on modern tools and technologies. They have combined both modern technology and Indigenous Knowledge to develop an early warning system and disaster maps to keep the community members safe from disasters.



Mr. Wang Shang-Yi explaining that Indigenous Peoples are one of the most resilient people of the world despite their areas are more prone to the disasters

He claimed that Indigenous communities are one of the most resilient communities of the world. This is

illustrated by the Taivoan people of Taiwan, who after surviving the 88-Molake Flood Catastrophe, are teaching younger generation about their culture to protect and promote their tradition. At the same time, they are taking actions to protect their environment.



Ms. Myo Ko Ko of POINT highlighting the challenges Indigenous Peoples in Myanmar are facing from military and private companies

The sharing on early warning system was followed by the sharing on Community Mapping by Mr. Myo Ko Ko, Manager of the Promotion of Indigenous and Nature Together (POINT). Mr. Myo Ko Ko expounded that the challenges of Community Mapping include; overlapping claims over traditional territories; weather; land grabbing and deforestation, among others. The Nationally Determined Contribution (NDC) of Myanmar, which is the action plan of Myanmar Government to address climate change, targets to increase the forest cover to 40%. This has resulted green grabbing in Myanmar. The military has their own map, and so do the mining companies. Therefore, it is important for Indigenous Communities to have a secured documentation of their lands, territories and resources. POINT has been doing participatory Community Mapping in Myanmar to advocate for the collective rights of Indigenous Peoples. POINT is also using drone for Community Mapping.

Ms. Pan Yee, a young woman of Asho Chin Indigenous Community from Myanmar, shared the continuing impunity of illegal loggers and hornbill smugglers in the local level. Even when community members take actions by monitoring and catching the illegal loggers, police easily releases them, and eventually, loggers come back to do the illegal logging. Ms. Pan shared that she had informed forest department about the hornbill smuggling happening in her village areas. However, forest department did not take any action by saying that they cannot arrest hornbill smugglers. These activities are threats to Indigenous Communities. The defenders reporting about those activities to the police or forest department are prone to threats and harassments from the smugglers. Therefore, it is vital, to ensure the safety of Indigenous Peoples who are relentlessly defending their land, as well as, to take actions to protect Indigenous territories from illegal loggers and hornbill smugglers.

The sharing on Community Mapping was followed by the sharing on Vietnamese Indigenous Knowledge (VTIK) Network by Ms. Luong Thi Truong, Director of Centre for Sustainable Development in Mountainous Areas (CSDM). Ms. Luong informed that VTIK was established on 16 July 2017 in Mai Chau District, Hoa Binh Province. Initially, VTIK had only 32 members from 7 Provinces of Vietnam. Currently, there are more than 2,200 members of VTIK from 15 Provinces of Vietnam. The CSDM provides the secretariat support to the VTIK for regular coordination and communication. The Government of Vietnam is open to discuss on Indigenous Knowledge in the name of cultural identity.



Ms. Troung expounding on the achievements gained by the VTIK in the revitalization of Indigenous languages in Vietnam

military officers.

Ms. Ban Thi An of Dao Indigenous group from Vietnam, shared her experience as a member of VTIK Network. She shared that her community members did not know how to preserve their culture and language prior to the interventions of the CSDM. She expressed her sincere thanks to the CSDM for the support and guidance. Indigenous Women in her community now teach Dao language, put pattern in traditional dresses and plant organic vegetables.

CSDM has been consistently advocating for the rights and identities of Indigenous Peoples in Vietnam. Ms. Troung being the representative of Indigenous Peoples to the Programme Executive Board of the UN-REDD Programme has been regularly bring local voices into the policy discussion at national level. CSDM will continue to expand the strengthen the VTIK network to advance the respect and recognition of Indigenous Knowledge in Vietnam.

The sharing on VTIK Network was followed by the presentation on the experiences of Indigenous Peoples from Mainland India. Mr. Remish Ekka of Adivasi Navjeevan Gathan Navjyoti Agua (ANGNA) stated that India has the most progressive laws on Indigenous Peoples such as Forest Rights Act (FRA) and the Provisions of the Panchayat (Extension to Scheduled Areas) Act, 1996 or PESA. However, Indigenous Peoples are yet to fully exercise and enjoy the rights enshrined in the FRA and the PESA Act because of weak implementation. Mr. Ekka explained that PESA promotes the traditional governance and customary decision making of Indigenous Peoples. It was adopted in 1996. Out of 10 states, only four states have developed the rules for the implementation of PESA. The remaining six states are indifferent to the development of implementation rules.

Ms. Mamta Kujur of Adivasi Mahila Maha Sangh (AMMS) explained wherever Indigenous Peoples are, lands and territories are rich in resources. Therefore, Indigenous Peoples are facing difficulties from court, police and government authorities. Big companies are coming and now following any rules and regulations. Whenever communities oppose the are charge sheeted with many Indian Penal Code (IPC) articles and put into jail even though they can't take lands without the consent of Indigenous Peoples. On the other hand, Ms. Mamta shared that Indigenous Peoples of the AIPP and AMMS project area succeeded to get the community forestland title of 350 acres from the government in June 2019. This is an unprecedented achievement of AIPP and AMMS partnership in Mainland India. It is encouraging that the Chief Minister of Chhattisgarh has

VTIK members are actively working in the preservation, promotion and transfer of knowledge relating Indigenous Languages. For example, VTIK members have done good work in the finalization and promotion of H'Mong script and Muong script, among others. According to the rough calculation, in the end of 2016, VTIK has organized, 184 Thai script classes with more than 6780 participants, 60 Yao script classes with more than 1960 participants, 40 Mong script classes with 2462 participants. Participants of the ethnic script classes consist of local people, state officers, student, police officers, and

instructed to all chief of the districts, forest departments and all government authorities to issue the community forestland titles as stipulated by the FRA.

One of the biggest challenges is that 'FRA is under constant attack by the narrow minded and conservative forest bureaucrats and conservation organizations. For example, the plan of the Central Government to amend the India Forest Act of 1927 makes the forest bureaucrats more powerful and threatens the rights of Indigenous Peoples guaranteed by the FRA.

The last activity of day 1 was solidarity night where participants had a dinner together and exchange their culture through dances and songs.



Group photo of the participants in the end of the solidarity night

Day 2 (7 June 2019, Friday); Session 3: Comprehending CBMIS and Existing Tools and Methodologies

The second day started with a recap of day one. The recap was followed by a presentation of Joji Carino of the Forest Peoples Programme (FPP). Ms. Joji started her presentation with an exercise where participants got an opportunity to reflect on the state and relationship of the nature and culture based on the following categories:

- Your-self and family,
- Your community
- Our region- Asia
- Global scale

The exercise gave a clear message that the state of nature and culture is gradually declining at all levels. Ms. Joji then shared the findings of the recently adopted Global Assessment Report on Biodiversity and Ecosystem Services, by the 7th Plenary of the Intergovernmental Science-Policy Platform on Biodiversity and Ecosystem Services (IPBES). IPBES gives equal value to all the existing diverse Knowledge Systems

including Indigenous and Local Knowledge System. The key findings of the Global Assessment Report that specifically mentions Indigenous Peoples are listed below:

- Nature managed by Indigenous Peoples and Local Communities is under increasing pressure. Nature is generally declining less rapidly in Indigenous Peoples' land than in other lands, but is nevertheless declining, as is the knowledge of how to manage it. At least a quarter of the global land area is traditionally owned, managed, used or occupied by Indigenous Peoples.
- Areas of the world projected to experience significant negative effects from global changes in climate, biodiversity, ecosystem functions and nature's contributions to people are also home to large concentrations of Indigenous Peoples and many of the world's poorest communities.
- Recognizing the knowledge, innovations and practices, institutions and values of Indigenous Peoples and Local Communities and their inclusion and participation in environmental governance often enhances their quality of life, as well as nature conservation, restoration and sustainable use, which is relevant to broader society. Governance, including customary institutions and management systems, and co-management regimes involving Indigenous Peoples and Local Communities, can be an effective way to safeguard nature and its contributions to people, incorporating locally attuned management systems and indigenous and local knowledge.

During the Q&A session, participants understood that the findings of the Global Assessment Report will be fed into the discussions of the post-2020 Global Biodiversity Framework as well as into the fifth edition of the Global Biodiversity Outlook (GBO). Therefore, it is very important for Indigenous Peoples to start mobilizing the existing networks to use the findings of the report. Mr. Maurizio of the FPP contributed in the discussion by informing participants that IPBES has made a strong call for all actors to use the findings of the report. One way that IPOs can popularize the findings of the report is by developing community friendly Information and Communication (IEC) materials.

The sharing and discussion on the IPBES Global Assessment Report was followed by a presentation of Mr. Maurizio on the "**Local Biodiversity Outlook (LBO)**." The LBO is the initiative of the International Indigenous Forum on Biodiversity (IIFB), Secretariat of the Convention on Biological Diversity (SCBD) and the Forest Peoples Programme (FPP). The LBO shows the roles and contributions of Indigenous Peoples and Local Communities towards biodiversity targets through documentation. Mr. Maurizio shared with participants the key findings of the first edition of the LBO, which are as follows:

- Collective actions of Indigenous Peoples and Local Communities (IPLCs) are advancing the strategic plan for biodiversity and all 20 Aichi biodiversity targets
- IPLCs lands hold much of the world's biodiversity. Supporting their actions can be on the most effective way to secure biodiversity conservation and sustainable use.
- Policy commitments on Indigenous Knowledge and customary sustainable use must be translated into programmes and projects in partnership with IPLCs
- Recognizing customary land tenure and traditional occupations protecting human rights secure social wellbeing, and ecosystem and climate benefits, measures are needed to counter the rise assassinations of environmental protectors.



The LBO has received a huge attention and recognition from the Secretariat of the CBD and the parties. Mr. Maurizio invited the participants to contribute in the second edition of the LBO by contributing with stories and case studies. AIPP is the nodal organization for Asia and is responsible for coordination and identification of the case study for the LBO-2. Mr. Maurizio explained that the imminent opportunity for Indigenous Peoples in the CBD is to engage in the post-2020 Global Biodiversity Framework discussion and push for the human rights and culture to be in the center of biodiversity strategy.

Ms. Maurizio of the FPP explaining the importance of the LBO in making the local collective actions visible in the international level

The presentation on the LBO was followed by a presentation on **“Existing Tools, Technologies and Methodologies on CBMIS: Ways Indigenous Peoples are utilizing them to generate data/monitor their Land, Territories and Resources.”** Mr. Maurizio started his presentation by defining the meaning of monitoring. Monitoring means a process of tracking changes over a period, something that is done in a regular or routine fashion, recording or noting observations in a purpose and systematic way. He then explained that information system is an organizing system for the collection, organization, storage and communication of information.

The rich people in the world today is who controls data and information. So, the people who controls data are the most powerful people. However, there is very little data on Indigenous Peoples. The importance of generating evidences has spurred a lot of innovations in tools and technologies in the last decades. However, the recent methodologies (especially global portals) have mostly been controlled by non-indigenous peoples.

He apprised the participants that CBMIS is very diverse and can range from technically simple and basic to very technologically advanced approaches. The methodologies and processes of the CBMIS include community mapping as well. Some of the tools used include camera, GPS, participatory video, radio, measurement kits and testimonies, among others. Many communities are working with the selected software to link their data to maps and computer databases.

He then informed participants about the community mapping tools such as tracker, google earth, voice activated trackers, smart phone and monitoring hub, among others. The selection of the tools can be done based on the followings:

- Simple to use vs range and power of observation
- Ease to setup vs ability to modify
- Ownership vs guidance (facilitator’s paradox)
- Field capacity vs Cost processing needs
- Retaining control of data vs gaining publicity
- Mobilization of community vs speed response

FPP and Digital Democracy is working with Wapichan peoples in Guyana. The community members in Guyana are now able to independently use the tools and technologies and do the monitoring on their own. FPP visits the community from time to time. Once the piloting phase is over, it would require much less financial support. FPP is supporting around 15000-20000 Euro per year. The investment was quite high in the beginning. It goes lower and lower as the community starts gaining the control of the tools and technologies.

Session 4: How to Implement or Enhance CBMIS Implementation: SWOT Analysis of Indigenous Peoples and their Organizations

The participants were divided per country to do the SWOT analysis as well as to identify strategies and recommendations to move the CBMIS forward at local, country, regional and international levels. The results of the country group work are presented in the matrices below:

STRENGTH	WEAKNESS	OPPORTUNITIES	THREATS
VIETNAM			
<ul style="list-style-type: none"> Households know about forest owner rights Strong solidarity in the community Community has high belief in protecting their forests Knowledge of indigenous peoples Communities know about forest protection and biodiversity in the locality. 	<ul style="list-style-type: none"> Income from agriculture and others is quite low and therefore people convert forests into agricultural lands which affects the biodiversity Indigenous knowledge is gradually getting lost especially among youth 	<ul style="list-style-type: none"> Local people have knowledge about biodiversity There is Vietnamese Indigenous Knowledge Network (VTIK) which facilitates the participation of communities at different levels 	<ul style="list-style-type: none"> IPs have limitation in dealing with natural disasters, for example, floods and land slides Local people do monitoring, but they don't have technical skills and knowledge on monitoring. They don't know who to report their monitored information.
STRENGTH	WEAKNESS	OPPORTUNITIES	THREATS
MYANMAR			
<ul style="list-style-type: none"> CBMIS will empower community to defend their land, territories and resources from private companies and government CBMIS will generate awareness among community members to know and understand their resources 	<ul style="list-style-type: none"> Limited knowledge on technology It will take a very long to accomplish CBMIS 	<ul style="list-style-type: none"> Advocacy at local, country and international levels 	<ul style="list-style-type: none"> If we publish our resource mapping outsiders will be interested to grab our resources

which will lead community members to value them			
STRENGTH	WEAKNESS	OPPORTUNITIES	THREATS
MAINLAND INDIA			
<ul style="list-style-type: none"> Active and vibrant communities Natural resources of communities Indigenous Knowledge and natural resource management techniques Community based good practices Laws and policies protecting IPs rights Potential leaders/community-based organizations Networking at local, national and international levels 	<ul style="list-style-type: none"> Lack of proper documentation and interest (lack of practices) Lack of substantive data/information/authenticity Technical skills and other use of technology Human and financial resources 	<ul style="list-style-type: none"> Proper documentation of CBMIS issues Submission of cases in the Local Biodiversity Outlook Highlight or get bigger attention from local to global 	<ul style="list-style-type: none"> Misuse/manipulation of data and policies Human Rights Defender's security Risks from government and corporate sectors Intellectual property rights Dispute within communities (internal threats)
STRENGTH	WEAKNESS	OPPORTUNITIES	THREATS
TAIWAN			
<ul style="list-style-type: none"> Self-power Evidence Autonomy Bio-cultural Diversity 	<ul style="list-style-type: none"> Dangerous disasters Government only sponsor legally recognized indigenous peoples Emergency issue too slow 	<ul style="list-style-type: none"> Rediscovery of unknown resources Warning to rescue Monitoring of agricultural resource and help wellbeing Indigenous Knowledge plus technology 	<ul style="list-style-type: none"> Monitoring process and collected data controlled by outsiders Government want to cover the truth and put pressure on community Outcome stolen by outsider
STRENGTH	WEAKNESS	OPPORTUNITIES	THREATS
MALAYSIA			
<ul style="list-style-type: none"> Many communities are already doing community mapping when they do the zoning (resources, water catchment, sacred site) at least the documentation is completed and 5 submitted to 	<ul style="list-style-type: none"> Community not confident to use their map to negotiate their rights. Data Base and filing systems not well managed, when we lost our computer then the whole things is 	<ul style="list-style-type: none"> Recognition of CBMIS in the international level (CBD) New government is willing to engage with communities because Malaysia' government want to look good in international level. 	<ul style="list-style-type: none"> Community area overlapped with company concession area and protected area. For example, Mr. Marusin area is overlap with concession area. Encroachment of indigenous

<p>government.</p> <ul style="list-style-type: none"> We have won few cases; the court accepted our map and map being used. We done a lot of training by using GPS and it done by the young people. Pacos has a wide network of community org and learning centre on indigenous knowledge and mother tongue (5 in Sarawak, Malaya 6 and 22 in Sabah. 	<p>lost. (need more training on data management)</p> <ul style="list-style-type: none"> Do not have people who just focus on CBMIS. Even though we use our map in native court system but still it is not recognized in other agencies like forestry department as they are not sure whether is good or not. 	<ul style="list-style-type: none"> Many People organizations appointed in government machinery (village head, native court system) So this opportunity give them an opportunity to use their map. 	<p>territories by outsider since there is good road then people can access to community easier.</p> <ul style="list-style-type: none"> Migration among youth people so there is a gap of knowledge transferring. Education system did not include IPs system but instead it is based on western system. Youth stay in hostel and stay in school for long time, so they were cut off from their own community, they only go back during holiday. They don't have local knowledge, can't speak their own language
STRENGTH	WEAKNESS	OPPORTUNITIES	THREATS
THAILAND			
<ul style="list-style-type: none"> We have natural resources, we still have our way of life, we still practice traditional management. We have elders who hold the knowledge We have IPOs, and alliance at local level to global processes. We have CSOs that support and work with us. We have our leaders who are very strong and have knowledge both from inside and outside (indigenous knowledge and mainstream 	<ul style="list-style-type: none"> Resources: Tools, financial, practitioner is not enough to support the process of CMBIS Influence on policy on cash crops, create a lot problem of traditional way of life. Declining of culture, modernization, not continue Indigenous Knowledge, education is only modern IP org, we don't have common framework or policy to work with community in 	<ul style="list-style-type: none"> IPO in Thailand have connection with other orgs in different level. Cabinet resolution 3 Aug 2010 but still limit to be recognized by other agencies. Link with different international agreement. Online communication, social media to communicate on our TK and practices. 	<ul style="list-style-type: none"> Law and Policies, bureaucratic system. Many areas of IPs are affected, people are arrested. Recognized the rights of IPs never change so our land use and system are not recognized. Negative image toward IPs in the last 60 years still not change, still negative. It blocks many good things about us. Hill tribe is national insecurity, forest destroyer etc.

<ul style="list-style-type: none"> knowledge) We have a community model where can be a learning place for inside and outsider. 	<p>CBMIS so there is no unity to negotiate</p>		
STRENGTH	WEAKNESS	OPPORTUNITIES	THREATS
PHILIPPINES			
<ul style="list-style-type: none"> We have capacity on CBMIS High interest in doing CBMIS We have a good linkage with other group doing on IP knowledge and CBMIS. Strong community organizations. We work on IPs education. Good methodology on story- telling and publishing experiences. 	<ul style="list-style-type: none"> Documentation: we lack resources, both human resource and financial resource to do the documentation. The use of information is still limit Transfer of knowledge from elders to the youth 	<ul style="list-style-type: none"> Government recognized IPs education and want to integrate in government school and other school. Many cultural groups Capacity on mapping from different organisations. Baguio is the centre of IPs in the region. 	<ul style="list-style-type: none"> Commercialization of culture. Culture is wrongly portrait, no youth in the community. Development aggression, land use change, agribusiness

WAYS FORWARD/STRATEGY
VIETNAM
<ul style="list-style-type: none"> We will conserve indigenous knowledge by opening classes to teach Dao script Raise the awareness of the members of women club on indigenous knowledge Continuously work with the VTIK Establish the Regional Network on Indigenous Knowledge
MYANMAR
<ul style="list-style-type: none"> Explain local government about our local traditions Use social media; mainstream media for sharing cases Advocate on policy and law using our evidence-based documentation Do Networking
MAINLAND INDIA
<ul style="list-style-type: none"> Need more awareness raising and capacity building of community leaders on CBMIS Need to build/have strong network to do community-based monitoring Need to have larger solidarity/support from local to international level to sustain local networks
TAIWAN
<p>Local level</p> <ul style="list-style-type: none"> Local indigenous autonomy Local network (elementary school) between tribes Community organizations, integrated cultural systems inside the tribes <p>Country level</p> <ul style="list-style-type: none"> Equal rights monitoring system (Pinge -Pu indigenous) Money and training for local autonomy Free provision of slot and more equality Cross sectors of government

<p>Regional level</p> <ul style="list-style-type: none"> • Data and information integration among nations • Fighting together for common good • Form regional identity of all Indigenous Peoples <p>Global/International</p> <ul style="list-style-type: none"> • The most local = the most global • Global monitoring indigenous peoples in one • Respect the Indigenous Peoples' relationship with mother earth
<p>MALAYSIA</p> <ul style="list-style-type: none"> • Local Level: use network of community learning center and PO network; form collaboration with governments (forestry; native court and outer agencies) and talk about CBMIS; Country level: working group on ICCAs is established; there is also working group on social forestry; take part in the Malaysia Indigenous Peoples' Conference on Education; it is not just about learning to read, write and count; but need to learn about indigenous language; this is an opportunity to move CBMIS forward from this conference • Regional Level: Having a network through AIPP; network on CBMIS/IK including different countries in Asia • International level: we can forge partnership with international organisations working on the IK; learn more; find more friends and partners; improve and do campaign and advocate
<p>THAILAND</p> <ul style="list-style-type: none"> • Increase the good practices models of community; this should become the space for learning for IPLC; for example special cultural zone declaration under the cabinet resolution; one of the urgent thing is the traditional cultivation and other practices on TK is decreasing; we need to urgent promote CBMIS as a tool to get recognition of indigenous peoples; strengthen the leaders of indigenous peoples more and more and network as well; lobby and campaign: all the good practices be presented at national to international levels; participatory: special mechanism to access the data base for the recognition at national level especially livelihoods and traditional practices in a dynamic and innovation way; develop media especially human media to communicate their way of life, management through diverse channels and strategies
<p>PHILIPPINES</p> <ul style="list-style-type: none"> • One of the strategies is to hold workshop on CBMIS in the local level for the area of Baguio and Benguet; and continue holding such workshops • Hold workshops on sustainable cities and creative cities • Trainings on the models that we shared on documenting stories and making resource material for using in school • Exchange info and knowledge with mapping groups • Active networking within the Philippines • We are going to hold an educational festival in August; it is on indigenous peoples' experiences on indigenous knowledge from north to the south

During the Q&A session, participants of the workshop openly expressed the need to have a network at the regional level in order to consolidate diverse initiatives and actions of Indigenous Knowledge holders as well as experiences on community based monitoring and information system and unanimously agreed to establish a regional network.

Day 3 (8 June, Saturday): Field Visit to Khun Tae Village

Participants of the workshops visited Khun Tae village on 8 June 2019. Khun Tae villagers warmly welcomed the participants with the organic coffee, cultivated in the village. Villagers also displayed and explained the different variety of seeds preserved by the Indigenous Women. Mr. Sawit Niyomyodkiri (Chief Executive of the Sub-district Administrative Office), Mr. Prasert Sanguanpraiwan (Village Headman), Mr. Sunan Tungjai weerakul (HNCG coordinator) and Mr. Sriboon Srijanta (Community member) explained the history of village to the participants.

13 Karen families started living in the current location of the village at least 200 years ago. The main livelihood of the community members was rotational agriculture. Karen villagers moved to 19 places before settling permanently in the current villages. This is mainly because of the Karen belief that they must move to a new place if the villagers suffer from diseases and experience bad luck. Currently, the village has 210 households with 816 population.



Participants curiously learning about the 3 D map situated in the office of Highland Natural Conservation Group (HNCG). The 3 D map covers 42 villages of 3 sub-districts of Chom Thong District.

Highland people and lowland people have been living peacefully in the past. However, the introduction of the Opium suppression policy in 1979 followed by the promotion of the cash crop by the UNDP (Thailand and Norway partnership) in 1985, Karen people of Khun Tae village were encouraged to use a lot of chemical fertilizer for high production that eventually polluted soil and water. In 1986, the lowlanders associated with Tammanart Foundation accused the highland people for using chemical fertilizers and causing harm to natural resources. Actually, lowlanders are the one that introduced the use of chemical

fertilizers for cash crops. The lowlanders started blocking the road (around 9 km) that affected the movement of highlanders. It was challenging for the highlanders to travel through the lowland road because of the conflict. This situation got exacerbated with the introduction of the policy to remove people from the forests in 1989. Chom Thong District where the Khun Tae village is situated is chosen as the high priority district for the implementation of the policy. This led Indigenous Peoples living inside the forests and facing imminent eviction to come together and identify the strategy to address this grave situation. 42 villages came together and decided to form Highland Natural Conservation Group (HNCG) to face the situation and prove that Indigenous Peoples live in harmony with nature. Villagers started to map their territories and IMPECT and FPP technical support and advise became crucial in this significant strategy to resolve conflict with lowlanders as well as to secure their land, territories and resources for themselves and for their future generations.

Khun Tae villagers now have a good collaboration with local government. They invite government officers in their activities such as forest ordinance, firebreak management and curriculum development, among others. Once there was a big forest fire in the village. All the people from the community, military officers and park officers had to support each other to stop the forest fire. The collaboration among community members, park officers and military officers is very strong.



Ms. Ban Thi An, asking question about the situation of Indigenous Women in Khun Tae Village

Indigenous Women take care of most of the household responsibilities. Indigenous Women have equal roles and opportunities in the community. However, they feel shy to come and sit in the front to interact with outsiders. While developing community resolution, Indigenous Women voted against alcohol business and gambling in the community. Therefore, the selling of alcohol and gambling is strictly prohibited in the village. In the Karen culture, men must go and stay in the women's house. Therefore, daughters get more land than son in the Karen culture. In the past, when women pass away, the house is demolished as it belongs to women. However, these days, they just destroy clay pot as a symbolic gesture of the passing away of the house owner.

The villagers eat more organic and seasonal foods. They plant coffee without any chemical. The community members don't have serious health issue and the life expectancy of the villagers is around 90 years old.

The interaction with the villagers was followed by a visit to the forest areas. The community members have done a good inventory of the different species of plants and trees found in the village. This includes the documentation of the plants and trees that have cultural and spiritual significance to the community members. The community members are involved in the documentation of the plants and trees. RECOFTC has trained the villagers in the carbon inventory as well. However, the villagers are yet to measure the total carbon stock stored in their forests.



Participants of the workshop interacting with village head about the way villagers do forest inventory

The final session of the field visit was the visit to the HNCG office where villagers explained about the 3 D map to the participants. Different colors in the 3 Map represent different areas. Yellow color represents area of rice field, blue color represents the reservation area, green color represents the community forest area, brown color represents the cash crop area, white color represents the residential area and the purple color represents the farm area or garden area of the community members.

On behalf of the participants, Mr. Maurizio of the FPP who had worked in the Khun Tae village in partnership with the IMPECT for a long time, expressed sincere thanks and appreciation to the community for their hospitality, time and above all, sharing and inspiring the participants with their struggles and initiatives in resolving conflict with lowlanders as well as in gaining legal recognition of their land, territories and resources through the community mapping.

Day 4 (9 June, Sunday)

The day 4 started with the reflection of the field visit. Participants shared the following major points:

- Khun Tae villagers have strong unity and religious harmony even though community members follow three different religions.
- Villagers have good resource management system.
- Indigenous Women are actively participating in the social and economic activities of the village. They have made regulation for no gambling and drinking in the village.
- Indigenous Women have the knowledge and capacity to weave traditional clothes.
- The village has a community map that also contains information about which households have how much areas of land. including the location of the land.
- Community members grow organic food. The lunch in the community was very tasty.
- The collaboration of the villagers with the land and forest departments for the management and conservation of forest is very encouraging.
- The villagers have a good documentation and memory of their 200 years old history.
- Taiwan participants expressed that they have been colonized by different regimes for a very long time and therefore have lost so many things. They were inspired by the experience and struggle of Khun Tae village and wish to become strong like them.
- The villagers are actively supporting each other. Also, they are getting help from the networks and other villages. Therefore, the spirit of working together within and beyond the community is very strong.

Session 5: Country Discussion on the Development of CBMIS and Indigenous Knowledge Network in Asia

The recap of the field visit was followed by a country group exercise where each country had to discuss and respond to the following set of questions:

- Propose name of the regional Network
- State the purpose/goal of the Network
- Identify key functions of the Network
- Identify activities at local, country and international levels to fulfil the identified functions



Mr. Gam A. Shimray, the Secretary General of AIPP, facilitating the discussion on the overall goal, functions and activities for the IKPA

As promised during the workshop, AIPP consolidated the results of each country group and solicited inputs and comments from the participants. The latest matrix on the goal, functions and activities per functions of the IKPA is presented below:

Name of the Regional Network: Indigenous Knowledge and Peoples of Asia (IKPA)	
Overall Goal: Indigenous Peoples' Organizations and Indigenous Knowledge Holders of Asia are advancing the recognition, respect and visibility of Indigenous Knowledge and Community lead initiatives at all levels.	
Functions	Activities to Implement the Functions of the IKPA
I. Awareness Raising & Capacity Building	<ul style="list-style-type: none"> ▪ Establish platforms for information sharing and learning at local, country and regional levels ▪ Skills Training on CBMIS Tools and Technologies ▪ Community-based training for documentation, reporting and monitoring ▪ Workshops on Community Mapping and Community Protocol ▪ Sensitization workshop for indigenous youth on the importance and value of Indigenous Knowledge Systems ▪ Develop local journalists to communicate the ways of life of indigenous peoples (living in harmony with nature) ▪ Revitalization of Customary Governance and Resource Management System ▪ Production of Information, Communication and Education (IEC) Materials in local, national and international languages
II. Documentation, Advocacy & Networking for Policy Change	<ul style="list-style-type: none"> ▪ Analysis on the existing laws and policies relating to indigenous knowledge and land rights ▪ Documentation, publication and promotion on Indigenous Peoples' Knowledge Systems (IPKS) for evidence-based advocacy ▪ Contribution to Global Biodiversity Outlook (GBO) and Local Biodiversity Outlook (LBO) ▪ Consultation and dialogue with policy makers

	<ul style="list-style-type: none"> ▪ Collection of community initiatives/stories to feed into Local Communities and Indigenous Peoples Platform (LCIPP), biodiversity and 2030 Agenda on Sustainable Development ▪ Facilitate strong support and solidarity from local level to international level on Indigenous Knowledge
III. Exchange Visit for Replication & Upscaling of the Good Practices	<ul style="list-style-type: none"> ▪ Identify communities that can be promoted and/or strengthened as a model community/Community Learning Centre (CLC) ▪ Learning exchange consisting of elder, youth and women at local, country and regional levels to facilitate inter-generational learning and transfer of indigenous knowledge ▪ Support communities to replicate and upscale the good practices on resource management ▪ Provide support to strengthen the livelihoods, education and knowledge systems of indigenous peoples



Ms. Anne Lasimbang, Executive Director of Pacos Trust, presenting the results of the Malaysia group work



Taiwan participants sharing the result of the country group work



Mr. Myo Ko Ko sharing the result of the Myanmar group work



Ms. Troung, Executive Director of the CSDM presenting the group work of Vietnam



Mr. Jose Amian D. Tauli of the Philippine Task Force for Indigenous Peoples Rights (TFIP), presenting the result of the country group work

Session 6: Understanding Strategic Plan for the Biodiversity 2011-2020

Mr. Maurizio of FPP gave a comprehensive presentation on the Strategic Plan for the Biodiversity 2011-2020 for participants to fully understand the different targets set in the strategy as well as to enable the participants to link their work and contributions in relation to the biodiversity strategy. After the presentation, participants from India, Malaysia, Taiwan, Thailand and Vietnam committed to submit stories and cases to contribute to the LBO-2.

Session 7: Evaluation and Closing of the Workshop

All the participants expressed their sincere thanks to AIPP and FPP for organizing an important workshop that led to the establishment of the IKPA. They have suggested AIPP to take lead in raising funds in the operationalization of the IKPA at different levels. IKPA will be instrumental in advancing the respect and recognition of Indigenous Knowledge in Asia.

The regional CBMIS workshop was financially supported by the Secretariat of the Convention of Biological Diversity (SCBD), International Work Group for Indigenous Affairs (IWGIA) and Norway's International Climate and Forest Initiative (NICFI).

Actions undertaken by AIPP to Operationalize the Indigenous Knowledge and Peoples of Asia (IKPA)

The participants of the workshop expressed sincere thanks and appreciation to AIPP and FPP in securing the resources to organize this important regional workshop, and above all, congratulated everyone for being able to collectively discuss and unanimously establish the regional network on Indigenous Knowledge "Indigenous Knowledge and Peoples of Asia (IKPA)".

The participants have suggested AIPP to take lead in the operationalization of the IKPA in consultation with its member and partner organizations in the region. The operationalization should prioritize raising financial resources for partner countries. In accordance with the feedback received from the participants, AIPP has started acting to raise funds for specific countries as it is challenging to get resources from one donor for all the countries. Please find below the list of actions taken by AIPP, after the establishment of the IKPA in June 2019:

- AIPP allocated USD 10,000 from its core fund to further operationalize the IKPA in Malaysia, Thailand and Vietnam. AIPP is now in the process to sign the contract with Pacos Trust in Malaysia, IMPECT in Thailand and CSDM in Vietnam for the country workshop. The country activities will

include the identification of target communities that could be promoted as model communities at all levels as well as initiating the profiling of the target communities based on the template of AIPP.

- Forest Peoples Programme (FPP) submitted a concept note titled ***“Embedding and scaling up the contributions of Indigenous Peoples and Local Communities to the conservation and sustainable use of biodiversity: towards transformative change”*** to International Climate Initiative (IKI) on 18 July 2019. It is a global project that covers Asia, Africa and Latin America regions. AIPP and FPP consulted during the CBMIS workshop and agreed to include Indonesia, Philippines, Thailand, and Vietnam. The partner organizations from the Philippines, Thailand and Vietnam are part of the IKPA. Further, AIPP has a separate regional component for Asia in the concept note. The concept if accepted, AIPP and FPP will engage with the IKPA countries to develop the full proposal. The total duration of the project is from 2020-2025.
- AIPP is in communication with Swedbio regarding the possibility of partnership between AIPP and Swedbio on Indigenous Knowledge. AIPP will soon be developing concept note in line with the goal and functions of the IKPA to be submitted to Swedbio.
- In order to make the establishment of the IKPA known to all the actors, AIPP prepared a news article titled ***“Advancing the respect and recognition of Indigenous Knowledge and Peoples of Asia (IKPA)”*** and widely shared through its website, social media and list-serve. The news article is accessible at <https://aippnet.org/advancing-the-respect-and-recognition-of-indigenous-knowledge-and-peoples-of-asia-ikapa/> The link was shared to the CBD Secretariat as soon as the news article was uploaded in the AIPP website.
- FPP promoted the establishment of the IKPA in their network by posting an article titled ***“Indigenous Knowledge and Peoples of Asia (IKPA): new network promotes the recognition and respect of the region’s Indigenous Peoples”*** accessible at <https://www.forestpeoples.org/en/node/50448?fbclid=IwAR2j2SMGOvRRU3qBUqaEgdjT6PziuHQUE94GDZw05JA5XKfJAYpSvhPQpT4>
- International Work Group for Indigenous Affairs (IWGIA) also helped to promote the establishment of the IKPA by sharing the link of the news article in its social media.
- AIPP is also trying to raise resources to facilitate the engagement of the IKPA network members in the CBD process including the post-2020 Global Biodiversity Framework.

Status of the Income Vs Expenditure

AIPP secured USD 20,000 from the Secretariat of the Convention on Biological Diversity (SCBD) and USD 15,000 from the International Work Group for Indigenous Affairs (IWGIA). AIPP has prepared financial report based on the budget breakdown template included in the contract between AIPP and SCBD. As reflected in the financial report, AIPP was not able to fully use the airfare because of the following reasons:

- AIPP charged Taiwan participants airfare under the IWGIA budget. This was done based on the suggestion received from the SCBD.
- The three participants from Bangladesh could not join the workshop because of Visa issues.

According to the financial report, the total expenditure is USD 7,770.14 and the total balance is USD 8,213.54. As mentioned above, AIPP is trying to raise resources for the operationalization of IKPA at country and local levels. However, we are yet to secure adequate resources to meet the budget needs for all countries. In this

regard, AIPP would like to consult with the SCBD about the possibility to use the balance of USD 8,214.54 as well as the remaining USD 4,000 that is yet to be transferred to AIPP, for the operationalization of the IKPA at country level. If the proposal of AIPP is agreeable to the SCBD, AIPP will provide further information on the activities that will be implemented by IKPA members using those funds.

AIPP has submitted a separate financial report to IWGIA based on the budget allocation included in the contract. AIPP will share that report, if SCBD needs a copy of the financial report submitted to IWGIA.

AIPP Response to Specific Questions of the SCBD Reporting Template

AIPP narrative report has covered many of the questions mentioned in the SCBD template for the final report. AIPP would like to furnish the following additional points to make information specific to the questions highlighted in the template:

- One of the key outcomes of the project is the establishment of the regional network “**Indigenous Knowledge and Peoples of Asia (IKPA).**” The IKPA members have expressed commitment to submit cases and stories of Indigenous Peoples for the second edition of Local Biodiversity Outlook (LBO-2). This will facilitate the visibility of the local actions of Indigenous Peoples in terms of the management and conservation of biodiversity in their respective territories. The IKPA members in each country will identify at least 3 to 4 communities that could be promoted as model communities at all levels. The active participation of the knowledge holders of those communities at different levels might engender constructive dialogues and partnership with Parties and non-state actors in the future to enhance the conservation of biodiversity. As mentioned in the sharing of the participants from Malaysia, their government is already asking them to share information relating to Community Protocols. It’s encouraging that Malaysian government now wants to include community efforts and initiatives as part of their report to the CBD. The operationalization of IKPA at the country and local levels in Malaysia has potential to further strengthen the collaboration between Indigenous Peoples and Government agencies. AIPP in close consultation with IKPA members, will undertake the comprehensive documentation of the good practices of target communities in different countries that will be instrumental in policy dialogues with Parties and relevant actors in formulating new policies or in reviewing the existing policies at country and local levels that will eventually bolster Indigenous Peoples’ actions and initiatives on biodiversity conservation.
- The regional workshop on the CBMIS did not include any representative from the Parties as the main targets of the workshop were Indigenous Peoples. Therefore, this project is yet to facilitate the interaction and/or Technical and Scientific Cooperation (TSC) between the Parties and the Organizations involved in the project. The establishment of the IKPA is the first step towards advancing the respect and recognition of Indigenous Knowledge in Asia. Once the IKPA starts operationalizing at different levels, it will potentially open-up collaboration between Indigenous Peoples’ Organizations and Parties at different countries. On the other hand, the project did provide a platform for Indigenous Peoples’ Organizations working in the region to come together and exchange their experiences. AIPP was able to bring on board 8 organizations which are not members

of AIPP. This has strengthened the support and solidarity among Indigenous Peoples' Organizations as well as increased the collaboration of AIPP in the region.

- This project has also strengthened the collaboration between AIPP and FPP. FPP has been part of this project since the formulation of the proposal. FPP actively participated in designing and reviewing the agenda as well as the needs assessment form for the participants. FPP participated in the workshop as resource speakers that was instrumental in building the capacity of the participants on the CBMIS. AIPP did not provide any honorarium for FPP engagement through the project. AIPP also contributed by appointing Environment Programme Coordinator as the focal person for the implementation of the project, without any financial support from the project. The Coordinator will continue to be the focal person for the operationalization of the IKPA under the Environment Programme of AIPP.
- Participants of the workshop included community leaders, activists, youth and women working at local, national and international levels. Arrangement of interpretation service is mandatory to ensure the active participation and contribution of community leaders and women. In the regional CBMIS workshop, AIPP arranged interpretation support for Malaysia, Myanmar, Taiwan, Thailand and Vietnam that facilitated the active sharing of their work in the local level. In addition, it is important to provide adequate space and time for the sharing of community voices and experiences. Because of the language barrier, community leaders and women may not actively participate in the plenary discussion, like the NGO people do. So, it is important to put more group work per country in the meeting to ensure the sharing is done by all the participants.
- AIPP organizes field visit to Indigenous Community in Thailand for most of its regional event. This facilitates the participants from all the countries to interact and learn more about Thailand Indigenous Peoples. Also, it is important to choose community that has pertinent experiences relating to the objectives of the event. For example, in the regional CBMIS workshop, AIPP took the participants to Khun Tae Village (Indigenous Karen Village) to comprehend more about their community-based struggles and solutions in resolving the conflict with lowlanders as well as in gaining legal recognition of their land and resources through community mapping. So, the field visit was a continuation of the issues being discussed inside the four walls of the meeting room and provided opportunity for participants to directly interact with community and comprehend their perspectives. AIPP visited the Khun Tae village prior to the actual field visit to consult with the villagers and designed the field visit agenda based on the feedback of the villagers. This is important so that everyone involved in the field visit is well informed about the objectives of the field visit including their roles and responsibilities.
- Besides verbal communication to community leaders about the objectives of the meeting, with the help of country partners, it is important to translate relevant documents of the meeting into languages that community leaders understand. For example, AIPP Thai speaking colleague translated the agenda of the CBMIS workshop into Thai language and shared to the Thai participants prior to the workshop. This helped non-English speaking Thai participants to fully comprehend the objectives of the workshop in advance.
- The Local Communities and Indigenous Peoples Platform under the UN Framework Convention on Climate Change (UNFCCC), the IPBES Global Assessment Report on Biodiversity and Ecosystem Services and the Intergovernmental Panel on Climate Change (IPCC) special report on climate change and land; have put knowledge and rights of Indigenous Peoples as key solutions in the fight

against reversing the loss of biodiversity; and combating climate change. The establishment of the IKPA is timely and important for the long-term engagement of AIPP and its networks in advancing the respect and recognition of Indigenous Knowledge and community lead initiatives in Asia. Therefore, AIPP will raise funds to operationalize the IKPA in the 7 countries first and will gradually expand to new communities in new countries in Asia. AIPP is part of the International Indigenous Forum on Biodiversity (IIFB) and International Indigenous Peoples Forum on Climate Change (IIPFCC) and will be sharing this initiative of AIPP in relevant meetings that could encourage other regions to establish Indigenous Knowledge network, like in Asia.

<The End>