

# Custodians of culture and biodiversity

**Indigenous peoples take charge of their challenges and opportunities**

Anita Kelles-Viitanen  
for IFAD

Funded by the IFAD Innovation Mainstreaming Initiative and the Government of Finland



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On the cover, a detail from a Chinese painting from collections of Anita Kelles-Viitanen

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*“Indigenous peoples are the human face of global warming.”*  
Victoria Tauli-Corpuz

## **Executive Summary**

The study reviewed 1095 proposals for solutions to rural poverty, proposed by the indigenous peoples and their organisations. The data, consisting of just proposals, had inbuilt limitations. Yet, it provided a valuable insight into the complexity of indigenous poverty and required solutions. Most proposals had a holistic perspective with a strong focus on sustainability. Cultural identity and rights-based approaches were also often part of the proposals and included livelihoods, natural resource and land management, as well as environmental regeneration approaches.

It also became apparent that new challenges faced by the indigenous peoples carry the mantles of the past. The Green revolution that came with pesticides is being replaced with a second generation green revolution that comes with new GMO seeds. Colonial exploitation of the natural resources of indigenous peoples continues with the multinational corporations whose entry has been facilitated by the neo-liberal economic mode and rules on competition. The exploitation of resources comes with pollution and reduced biodiversity. While still tackling the environmental state exclusion of the past that sidelined indigenous peoples from the use of forest reserves and natural parks, new challenges come from myopic efforts to respond to global warming with biofuel plantations. They too alienate indigenous peoples from their lands.

Many of the activities, proposed by the indigenous peoples, include integrated approaches. Their synergy is not always clear. Yet, in others the holistic model forms a well-integrated package, tying various sectors with identity and rights. In the context of global warming and erosion of biodiversity, pollution of rivers and overexploitation of land, this model is highly appropriate. It now appears “modern”. It is also in line with the long-term perspective on sustainability that was endorsed in the Johannesburg meeting on sustainable development. Living in fragile environments, indigenous peoples have time-tested experience and valuable knowledge that could be used for adaptation and mitigation of global warming. At the same time, global warming poses a huge challenge for them, recognised by some projects. Climate changes may come suddenly and more violently than in the past.

Many proposed projects aimed to improve productivity and strengthen marketing of products. An opportunity for new niche markets was grabbed by many projects dealing with organic agriculture, eco-labels and fair trade ventures. Tourism too was a focus of many projects, which would have gained from an in-depth risk assessment.

Proposals also revealed that the culture of indigenous peoples is in different stages of development and change, challenges coming from outside and inside. Youth was a special focus of some projects. Gender concerns were mainstreamed into most of projects. Many projects also specially target indigenous women, promoting their livelihoods, tapping their knowledge, strengthening their organisations,

building their advocacy and participation in society.

Land was a focal issue in most regions, but particularly so in Latin America. The status of indigenous lands is also in various stages of development, depending on constitutional and legal rights. Indigenous peoples are either advocating and revising them or implementing existing legislation, defending their rights and setting up land and legal watch mechanisms.

Finally, recommendations were also made on core and urgent issues that may be included as criteria in future calls for grant proposals, and even loan preparation.

## **I Objective of the study**

The objective of this study was to provide an overall and a country analysis of the needs of indigenous peoples and the solutions they propose to tackle rural poverty. The study also focussed on gender. Another objective was to highlight innovative solutions for future development interventions and to scout for promising grassroots organisations.

This was done by capturing knowledge and information from 1095 proposals, which were submitted to IFAD for funding under the Indigenous Peoples Assistance Facility (IPAF) initiative. The objective of the Facility is to support indigenous and tribal peoples, as well as ethnic minorities in IFAD developing country member states through small grants ranging between USD 10,000 and 30,000. The aim of the Facility is to improve access of indigenous peoples to key decision-making processes, empower them to find solutions to challenges they face, and promote collaboration between public and private spheres. Projects are also expected to build indigenous culture, identity, knowledge, natural resources, intellectual property and human rights, including rights of women.

## **II Results with recommendations**

### **1. Introduction**

Submissions were made by various organisations from Asia, Africa, Middle-East, Pacific, Caribbean and Latin America. Most submissions came from NGOs and CBOs, although this organisational difference was not always clear. Business organisations and companies, exporters' associations, ministry departments and state institutions, municipalities, trade unions, university departments and academic institutions, church associations, co-operatives and even consultancy organisations also submitted proposals. Submissions were made according to an application form prepared by IFAD. The quality of information varied. It was sometimes general and vague, sometime more detailed with outputs and activities. Interesting country and historical information on indigenous peoples was also provided with some proposals.

IPAF project proposals are recorded in a tracking system and assigned an identification number. In this proposed analysis, numbers are indicated to facilitate readers to access more information on individual proposals, if required. More detailed information is always given, when a proposal appears particularly interesting or relevant. Background country information from other sources has also been provided to contextualize project proposals.

Many geographic areas and regions as well as indigenous peoples were not covered by submissions. It is possible that more marginalised and excluded communities may not have the capacity to prepare proposals or fulfil the required registration and financial requirements. Yet, many communities also seemed to have NGOs and other organisations to support them in this task.

## **2. Poverty**

Proposals underline the view that poverty is not a technical issue for indigenous peoples. Now, as in the past, it has its roots in the larger political environment, which these days is more global than ever before. This environment has always tried to control, restrict and even reduce the living space and resources on which indigenous peoples, their livelihoods and culture depend. These roots cannot just be tackled at local level, or even at national level. In the new globalised environment, crucial decisions are made by regional trade organisations and global organisations. They may also limit the space and scope of national decisions.

## **3. Livelihoods**

Many proposals promote livelihoods and income generation. Projects also highlight that from another perspective, poverty does not simply relate to lack of money or poor human development indicators. There are many proposals that deal with a single economic activity or set of activities. But even these plan to combine a twin objective of promoting livelihoods or creating employment while conserving natural resources. Sustainability of activities is a central concern in most projects. Indigenous peoples not only use natural resources, but at the same time they build and regenerate them. This is done through a cultural system, where indigenous cultural concepts interlink with indigenous ecological practices and biodiversity management systems. One of these is a “*tul*” management system practiced by *Tzutujil* fisher folks in Guatemala to protect lake species from over-exploitation. *Nasa tul* agro system in Colombia similarly consists of simultaneous production and conservation activities. It also includes activities to strengthen society through exchange of seeds. Traditional land conservation practices serve the same sustainable purpose as is the case with *aja shuar* mixed plantations in Ecuador and *aynoka* rotational fallow-system in Paraguay. Many projects are busy in not just preserving these systems, but also upgrading them with modern technologies and adapting them to new challenges. All this proves that indigenous culture is not static but it is alive and continually adapting.

This holistic approach is clearly visible in the Latin American region. Many integrated projects in Africa and Asia may also seem to have the same approach, although at times projects appear loosely integrated development programs, without a clear synergy.

However, incomes are required and market considerations are important. Many projects in all regions realise this and try to find new and better markets for their products. Even with a careful demand-based market analysis - often missing - sustainability of indigenous livelihoods will not be on a firm footing. A product-based narrow market analysis is not sufficient for two reasons. First, indigenous marketing systems that also serve other goals of their culture are important. Only one project in Bolivia planned to analyse traditional trading systems, invigorate indigenous trading channels and empower indigenous peoples to bypass expensive intermediaries. Somewhat similar is the idea behind indigenous seed

exchanges and *Mapuche* “*trafkintun*” interchange of products and knowledge, which was planned by a project in Chile. Second, it is of concern that there are hardly any analyses of the larger market context, in spite of occasional references to free trade and competitive markets, as well as one reference to ISO 9000 standards. Agricultural and animal husbandry systems have changed with ever penetrating globalisation. (Berdegue 2005). Agribusiness poses serious challenges for small farmers to compete with powerful oligopolistic companies, with food production and value chains linked to supermarkets of the world. Consolidated private players with immense corporate power and in safety of their scale of operations and finance, can drive down prices below subsistence and production cost levels, and undermine survival of small farmers, even small businesses, as “cheap gets cheaper“. There is evidence of the attempt to pirate indigenous medicinal plants and seeds. This is recognised by many projects, particularly in Latin America and India. A few projects also addressed GMO seeds that force farmers to buy them on a yearly basis. Seed banks are being established by many projects, particularly in Latin America and India. Indigenous intellectual property rights also get attention in many regions.

The proposed projects identify new opportunities. They come from new niche markets, prospected by many projects. Organisations plan to tap organic niche markets of agriculture. Global demands for organic food are, in fact, expected to grow. Indigenous handicrafts also try to tap fair trade links and trademarks or apply eco- or ethno labels. These opportunities are well in line with indigenous cultural concepts and the complex character of indigenous livelihoods, which serve multiple functions in their societies. Their idea is to preserve the ecological environment and to safeguard biodiversity, while also preserving landscapes, to provide balanced food rich with micro-nutrients and to promote cultural heritage with its roots in the land and with social capital consisting of caring and sharing.

Many projects seek solutions from eco- and ethno-tourism in all regions. Ethno-tourism is an opportunity, but not without dangers. Some projects plan to sell bush meat or take payments from trance dances. They invite tourists to their villages and display and sell part of their culture. A project in Botswana plans to revive hunting skills for safari hunting. Commoditisation of parts of indigenous culture is a problematic area. It requires safeguards in order to avoid cultural alienation, if not carefully planned. It can boost the culture; even revive parts of lost culture as happened in Bali. There are examples where commoditisation can be integrated to culture. This has happened with *Bakas*, who have appropriated and adapted business purposes and commodities into their culture on their own terms. They sell part of the hunted meat in the local market, but only on strict conditions, that at least half of each kill will be shared out through *Baka* traditional kin networks (Tadesse 2007, 11 and Lee 2007, 25). Eco-tourism is also a popular area and linked to biodiversity and ecological efforts. They may be less problematic than cultural displays. Hopefully, much can be learned from an awarded ecotourism project in Mexico, which is planned with a view of working in harmony with natural resources and ancestral culture.

#### **4. Global warming**

Global warming is mentioned only in a few projects. Yet the phenomenon is not new to indigenous peoples, who have always lived in marginal and challenging environments (such as the Sahel where severe and frequent droughts have been recorded for several centuries). As a result, indigenous peoples have useful mitigating and adaptive strategies. An awarded project in the Solomon Islands will assist in understanding these coping mechanisms and also merge them with

modern knowledge, where appropriate. Water-related knowledge and traditional responses to drought and other disastrous situations are also proposed to be collected by some projects. Such knowledge is now more important than before. Indigenous lifestyle is now - in the context of a carbon reducing economy - both "modern" and innovative. Survival of human kind requires large gene pools of vegetation, other life forms and coping skills in a big toolbox of adaptive practices. It is the present mega monocultures which now look anachronistic. They expose communities to famines, with diseases wiping out monoculture plantations, as what happened in the past with the Irish potato blight.

Indigenous peoples can play a role in carbon fixing too with preservation of forests. But so far as pointed out by Nyong, Adesian and Elasha (2007) this knowledge has not been taken into consideration by mitigation and adaptation strategies contained in formal climate change strategies. This attitude caused conflicts in the past with environmentalists. In the guise of environmental protection, indigenous peoples were excluded and marginalised from National Parks, forest reserves and the use of forest produce for their livelihoods, and then blamed for the unsustainable use of the decreased areas.

Projects which support local level adaptation and mitigation efforts are important. But indigenous peoples also need to be full members in future climate meetings at global, regional and national levels. Being stewards of biodiversity, reducing emissions from deforestation and storing carbon on their lands, indigenous peoples have several keys to open the hot box of global warming. As noted by Victoria Tauli Corpuz (2007) "We, the indigenous peoples, are the ones who sacrificed life and limb to save these (forests) because these are vital for our survival as distinct peoples and cultures. The indigenous peoples protected the Amazon from ranchers in Brazil, from loggers in Congo and from commercial oil palm plantations and the forest industry in Indonesia. It is, therefore, a moral and legal imperative that indigenous peoples be fully involved in designing, implementing and evaluating initiatives related to REDD (reducing emissions from deforestation and forest degradation". And they should be compensated for this work. If this is done, poverty of hundreds millions of indigenous peoples could also be reduced. Various funds for this are already available: Carbon trading funds; the Least Developed Countries' Fund under the Global Environment Facility (GEF); the Special Climate Change Fund also under GEF; the Adaptation Fund from levy on carbon credits generated under the Clean Development Mechanism (CDM); the UNDO Carbon Facility; and the World Bank Prototype Carbon Fund (Oxfam 2007b and IFAD 2007). "Avoided deforestation funds" are another option.

## **5. Land**

Land is another issue tackled by many projects in almost all regions. Problems vary from lack of legislation and its implementation, to unequal distribution of land and forest produce, and to conflicts with other people, particularly with private sector encroachers. Projects also deal with governance of indigenous territories. It is clear from project descriptions that situations vary from country to country. Protection of indigenous land is at different stages of development. Therefore, interventions are also tailor-made to suit different contexts: starting from awareness raising and advocacy, to mapping and protecting areas. Legislation too is in various phases of the process: from formulating or revising constitutions, translating the constitution to legislation and legislation to legal implementation. It also becomes clear that legislation is necessary, but remains on paper if not challenged and exercised. It seems that at any stage, the land titles and territorial rights of indigenous peoples can be challenged by outsiders, big businesses and

other encroachers. Therefore, some projects are busy setting up various monitoring institutions and “defence” mechanisms, consisting of forest patrols using Global Positioning Systems (GPS) and other tools. There are also plans to control mining and other intrusive developments that threaten the environment, livelihoods and socio-cultural integrity of indigenous peoples. But law enforcement is difficult in unequal power situations and these power situations now extend beyond the borders. Therefore, global action and policy dialogue to develop binding regulations to protect land and its biodiversity is important. IFAD together with WIPO and FAO can play a role in global policy dialogue in arenas where civil society and indigenous peoples have limited access.

Although some projects differentiate between categories of land, in future, a more distinctive categorisation could be encouraged: agricultural land, different types of forests, coastal areas, wetlands, pastoral land, hunting territories etc. Different types of land may invoke different strategies and legal processes. Rights may differ too according to residential rights, hunting rights, subsistence rights, gathering rights, grazing rights, business rights, cultural rights, usufruct rights and patenting rights. (Hitchcock 2007, 204)

Legislation including patenting rights, is often based on western individualised concepts, as highlighted by the Permanent Forum on Indigenous Issues during its VI Session in May 2007. Researchers have noted that in some circumstances social fragmentation (of clans) can ensue with land registration practices. This is an important reminder that market instruments are endowed with dominant western culture. Therefore, it is also important to influence the rules to suit the indigenous peoples’ collective needs, the culture of sharing and the equalitarian social structure. (Tadesse in Widlock and Tadesse 2007, 8). This issue, fortunately, gets attention in some projects.

## **6. Biodiversity and natural resource management**

Indigenous peoples are stewards of the worlds’ biodiversity. For thousands of years they have been keepers of biodiversity, but now it is in greater danger, not just from global warming, but also from the dominant economic model of neo-liberalism. In IFAD’s Farmers’ Forum of 2006, the spokesperson of La Via Campesina talked about an imposed development model with the destructive privatisation, commoditisation and exploitation of their resources as well as nature. Calls were made to replace industrial agriculture with diversified family farming.

Natural resource management is a very popular area for projects. The vulnerable natural resource situation is vividly described in many of them. Projects deal with regeneration of biodiversity often from an ethno-ecology point of view. They also catalogue indigenous species, evaluate biodiversity impacts, develop indicators and establish plots and gardens as well as conserve endangered species and biomaterials. In this too, they aim to do a great service to mankind. As pointed out by Shakeel Bhatti, the Executive Secretary of the United Nations International Treaty on Plant Genetic Resources, all countries need to breed different kinds of crops that are more stress tolerant - to drought, heat and rain (IHT 6.11.2007). Safeguarding of biodiversity in an awarded project in Vietnam requires close monitoring and documenting.

Bio piracy is a huge challenge, noted by many projects. Not just activists but also researchers (Colchester in Lewis 2007, 72) claim that “foreign companies, national politicians and government officials are engaged in what amounts to massive fraud, whereby the countries’ forest heritage is being exploited for personal gain at

the expense of local people and the nation on the whole, and their chance of sustainable development." Some projects address this large political problem by various efforts. Cataloguing of medicinal plants and their use is one of them, as written documentation is required by TRIPS regulations. Some projects plan to get patents for indigenous peoples and clearly some peoples have already succeeded in doing so. More needs to be known of this process and how the TRIPS regulations can be overcome with the soft law of the Convention of Biodiversity (Mgbeoji 2006 and Lindsay Shinsato 2005). Efforts are required both at global and national level to recognise the collective rights of indigenous peoples.

Another challenge comes from biofuel plantations that encroach upon areas where indigenous peoples live and replace food production. It is done with a positive image of addressing global warming. This narrow approach, while trying to solve one problem, creates hosts of others (Tauli-Corpuz and Tamang 2007). True sustainability implies a holistic approach, where efforts on global warming are combined with preserving biodiversity, tackling social inequalities and also preserving disappearing human cultures." All this is inherent in the indigenous style of managing resources.

## **7. Indigenous culture**

Indigenous cultures are under various pressures and in different phases of assimilation and change, some are even dying out. Problems are not just external, but also internal. This is apparent in many projects. Internally, a generational shift is visible in proposals, as traditions of elders are ignored by the youth who migrate instead to cities. How to keep the youth tuned to their culture in a globalized world, is a key issue that is addressed in many projects. North American Indians say that when an elderly person dies, a library dies with him/her. When a culture dies, much more of this valuable knowledge is lost for ever. This loss is for the whole world. We need to have a rich pool of culture "genes" and adaptive practices in an increasingly volatile environment. Rich diversity is also a basis for future innovations. It is often forgotten that innovation builds upon earlier knowledge and borrows from other cultures and mindsets.

Although many projects conserve and document culture, some also integrate culture as an active factor in development programs. The most interesting projects build upon traditional systems, adjust them or develop them with new technologies. These projects make an important point: tradition does remain unchanged but is a living part of a living cultural process. It too changes, albeit more slowly, more gradually and more sustainably, carrying the whole community with it. Innovations are time-tested and some of these 'slow' innovations have taken thousands of years to develop.

Indigenous peoples have an important story to tell: innovations are never developed from thin air but they build upon earlier experiences, they are time-tested and gradual. All this makes the innovations of indigenous peoples sustainable. But only if culture is kept alive and not in museums. The projects also highlight that indigenous peoples are busy looking for solutions, building livelihoods and safeguarding their environment, but rooting them in their culture.

Many indigenous peoples, particularly in Latin-America and some countries in Asia are venturing into eco- and ethno tourism. Tourism can be risky to an indigenous community whose identity is fragile. Freezing indigenous ways into a museum-like curio display can sap the living identity which is always inherent in a process. This, for instance, has been addressed by a project (1996) in Mexico. For this project the

key issue was: how to change, adjust to new challenges and take advantage of emerging opportunities, while still holding on to valued cultural characteristics and dignity. It raises a more general issue of how to remain in control and in charge of one's own future and how to bring the gift of culture and biodiversity to mankind, without making it just a quickly consumed commodity.

## **8. Gender**

Women figure as beneficiaries in almost all projects. There are also gender specific projects that assist women - with the exception of one that builds the identity of men - in various areas. Women can be marginalized in indigenous societies too; despite the key role they have in communities as guardians of culture and in resilience strategies as described by one project in Peru (563).

Projects promote women in agricultural livelihoods, handicrafts and production of other identity-based goods and services. Women are also active in natural resource management. They participate in advocacy and legal training. Their organisations are strengthened to participate in development planning and in local environmental politics etc. Indigenous women's' knowledge is also integrated into heritage and biodiversity projects. An interesting project in Bolivia plans to apply the indigenous concept of *chacha warmi* where men and women have a dual authority in shared decision making.

Issues that were not addressed by the projects relate to the trafficking of women, known to affect indigenous women in South-East Asian region but also in Africa (Nigeria) and in transitional economies. Market liberalisation has also compounded gender inequality with casualisation of cheap labour. According to Oxfam (Ibid) this is systematically seen in agricultural supply chains and in the agro-export industry, often involving migrant women's labour.

## **9. Organisation building and participation**

Organisation building and participation are also popular in projects. Many projects address lack of representation and participation of indigenous peoples in various structures of governance. Indigenous peoples are educated on their rights, development situation and outside challenges. This is important as their problems are political. Many projects also address marginalisation, exclusion and loss of autonomy of indigenous peoples by strengthening their institutions and organisations and building their power to participate in decision making bodies and in policy development of various kinds. Indigenous peoples also need strong allies and networks of influence across the borders. There are a few such projects, including networking and lobbying by *San* in Africa, various study tours in Asia, sharing of experience of land mapping in Central America and a regional conference in Latin America. An interesting project (534) also plans to test in the field cultural indicators which have been developed on food security, food sovereignty and sustainable development in Guatemala, Panama, Mexico, Nicaragua and Peru.

Exchange of regional and global experience seems to be required on other issues that do not respect national borders, such as trafficking, illegal logging, pollution, waste and dumping of dangerous products and materials. There are also regional development projects, for example, on water sharing and infrastructure in Mekong, that require collective efforts and approaches.

When business is globally networked, when there are influences on countries' non-

tariff barriers and demands for free trade of goods and services, indigenous peoples too need to build strong global alliances among themselves. One such effort was the sole global proposal to develop products for fair trade markets in Mexico, Guatemala and the Philippines, while also retaining part of the cash crop for the local food community to be processed by women (872).

#### 10. New development model?

All in all, the projects challenge the present economic mono model, where the main focus is on productivity and growth; overruling ecological, cultural and social dimensions. Indigenous economical concepts differ from western linear concepts of exploitation of natural resources and quarterly stock profit-making. They focus on using natural resources with regeneration in mind. The indigenous model incorporates sustainability within a distributive economy, a regenerative environment and social justice, all three rooted in an evolving culture. It also builds upon dignity with caring and sharing. Jerry Mander and Victoria Tauli-Corpuz (2006) describe the difference of these two development models as “paradigm wars.” IFAD too has been concerned with the “inadequacy of the current development paradigm’s response to indigenous peoples’ development” (IFAD 2006 para 28). But within the context of global warming and growing inequality, the indigenous model now has a good chance of being considered the wiser of the two.

#### 11. Some observations for future IPAF

Small projects provide an opportunity to experiment, test and pilot. They can help to develop innovations from below. Yet, **innovations** with indigenous peoples too, include an element of surprise, an unexpected barrier or opportunity coming from outside. Therefore, more important than having “linear”, well-developed plans which in the end may not match reality, is to dare to risk and address important problems and new challenges. For innovation, it is most important to carefully document the emergence of sudden barriers or opportunities and how they were addressed.

There are certain issues that need to be considered as **urgent**. These could be prioritised. They include indigenous societies on the verge of extinction, or those suffering from hunger and serious malnutrition especially by children and societies living and working in slavery (like pygmies in the Great Lakes region). Lack of identity cards or birth certificates is also an important issue. Without them indigenous peoples are stateless, without access to services and welfare benefits that come with citizenship, and vulnerable to exploitation. Another source of urgency seems to emerge from the danger of disappearing cultural elements: language, heritage or livelihoods such as loss of hunting rights by *San* Bushmen in Botswana. The biodiversity gene pool crisis also requires prioritisation.

Careful attention needs to be paid to projects which do not **identify indigenous peoples** by their name, do not consult them and do not build projects based on their needs. Rural poverty and community development projects that do not address the identity-related problems of indigenous peoples are not eligible for funding through the IPAF.

Even though the data consists of proposals rather than full-fledged project designs, elements of innovation are visible. These have been highlighted in the country analyses. To be considered full-blown innovations, they would need to be tested through implementation. Innovation also comes from welcome and unwelcome

surprises and emerges in fuzzy practice. Proposals may look “linear” on paper, but reality is non-linear with sudden constraints and opportunities. Documenting and harvesting innovations and prospective policy elements from the implementation of awarded projects is important.

About 10 % of the projects did not seem to include indigenous peoples, but rather the poor or rural people in general, or specific non-indigenous communities such as *Dalits* i.e. casteless people in India, in particular.

Information was sometimes general and vague, sometime more detailed with a list of outputs and activities.

According to Tomei, recognition and protection of indigenous traditional lands has to be more effective with the speeding up of the land titling process. Another pressure comes from agribusinesses and companies. Tomei calls for national efforts to respond to these new challenges.

Projects display many interesting approaches and there are clearly organisations rich in knowledge. They may be consulted in future, even though their particular project content cannot be integrated into loan or programming planning as situations change fast, bringing with them new opportunities and constraints.

Knowledge is always alive. As with other development finance institutions, it is important to carry out Initial Social Assessments and design programs according to the Indigenous Peoples’ Plan.

## **REGIONAL ANALYSIS**

### **III Asia-Pacific region**

#### **1. South-Asia**

##### **Bangladesh**

There are about 2.5 million indigenous peoples and 49 different communities of indigenous peoples (*Adibashi*), living for centuries in hills and plains of Bangladesh. They include *Bagdi, Banai, Barman, Bawn, Chak, Chakma, Dalu, Garo, Hajong, Khasi, Khyang, Khum, Koch, Lushai, Mahato, Marma, Orgaon, Panhu, Patro, Mahato, Marma, Mru, Orgaon, Panhu, Patro, Rajbangshi, Rakhain, Sabor, Santal, Tanchangya* and *Tripura*. Eleven indigenous peoples are known as *Jumma*, a somewhat pejorative term describing shifting cultivator (jhum). Provisional autonomy in Chittagong Hill Tracts exists, but is insufficiently implemented: indigenous peoples increasingly share the area with other populations (Tomai 2005 and [www.ipra2006.com/papers/IPRC/](http://www.ipra2006.com/papers/IPRC/)). Bangladesh constitution does not recognize indigenous peoples, but it has, nevertheless, ratified ILO’s earlier indigenous peoples’ Convention no. C107.

Indigenous peoples have experienced social, political, and economic exclusion, fear and insecurity, loss of cultural identity, loss of land and social oppression and their leaders have been subjected to harassment and serious human rights violations.

[\(www.oxfam.org.au/world/sthasia/Bangladesh/](http://www.oxfam.org.au/world/sthasia/Bangladesh/)

[www.incidinb.org/resources/indigenous-Declaration\\_revised\\_-Jan04.pdf](http://www.incidinb.org/resources/indigenous-Declaration_revised_-Jan04.pdf).  
[www.amnesty.org/en/report/info/ASA13/010/2005](http://www.amnesty.org/en/report/info/ASA13/010/2005)  
<http://www.achrweb.org/Review/2007/182-07.htm>

Poverty with indebtedness and inadequate livelihoods is a key issue. Other problems faced by indigenous peoples, relate to poor infrastructure in geographical marginal environments; inadequate extension services as a result of new economic model; and demographic pressure leading to encroachment on their land. Indigenous peoples are also marginalized by development and land policies, which establish parks, mines and forest reserves on their territories and exclude them from their use. Another set of problems relates to erosion of indigenous identity and their basic rights.

Majority of proposals received seek solutions to various livelihood problems. They target productivity of cattle and buffaloes with improved veterinary services, fodder and inter-breeding (1009). They promote export oriented fruits production by *Assam, Chakma, Gorkha, Khyang, Lushai, Marma and Tanchangya peoples* (22); and betel leaf cultivation by *Khasi* people (866). An awarded project (410) will divert swidden agriculture of indigenous *Jumia* people into an alternative economic activity. Another project (1019) plans to improve livelihoods of *Santals* through vegetable gardening and livestock rearing with a micro-credit fund. While one project (4) intends to address environmental protection by empowering *Munda* people for sustainable livelihoods. Livelihood is combined with natural resource management in another project (614) dealing with tree nursery development by various tribal peoples. Another project (691) plans to study Chittagong conservation practices and livelihood strategies.

While gender is a part of these projects, a set of women specific projects plan to empower *Patra* women through advocacy and income generation, with an important component of getting back their mortgaged lands (73); and *Jumma* women through organisation building and income-generation with micro-credit schemes (441).

In general, livelihood projects appear to be supply-based without visible market feasibilities. Safeguarding of risks is also neglected. Both would be necessary for new economic activities. But in new industrial agripolicy environment, it would be needed also for old livelihood activities that look for profits.

## India

While Indian government refers to its indigenous peoples as "scheduled tribes", *Adivasi* has become the generic term for India's tribal peoples. Yet, representatives of tribal peoples of India's North-Eastern Region (Arunachal Pradesh, Assam, Manipur, Meghalaya, Mizoram, Nagaland, and Tripura) prefer not to call themselves *Adivasi*, but indigenous peoples. In 2001 census, 84.33 million persons were classified as members of Scheduled Tribes, corresponding to 8.2% of total population. The 2001 census recognises 461 as tribes. Other estimates go up to 635 tribal peoples. Many live below the poverty line. While there are millions of members in largest tribes, such as the *Gonds, Santals, Oraon, Bhils* or *Nagas*, in others - like *Onge* or *Great Andamanese* - are on verge of extinction. Source: <http://www.iwgia.org/sw18239.asp>.  
<http://tribal.nic.in/index1.html>

In December 2006, Parliament passed "The Scheduled Tribes and other

Traditional Forest Dwellers (Recognitions of Forest Rights) Act". <http://www.iwgia.org/sw18239.asp>. As a result, there is a great need to educate *Adivasis* on their new rights to land, including their right to protect, cultivate (with indigenous cropping patterns) and hold title to the land. India has ratified the earlier ILO convention C 107 on indigenous peoples.

Constitution of India provides specific measures for protection and promotion of social and economic interests of the Scheduled Tribes. These include reservation of seats in the legislature, educational institutions, services and government posts as well as a tribal development program. The constitutional provision for tribal self rule in its article 244(i) provides for a *Fifth Schedule* that can be applied to any state other than those of North-East India. This Schedule has been termed a "Constitution within the Constitution". Under this Schedule, state governors have been given extensive powers. They can prevent or amend any law enacted in the parliament or the state assembly, which could harm the interests of the tribals. *The Sixth Schedule* is informed by the ethos of self-management. The Schedule currently operates in the tribal-dominated areas of North-East India: Karbi Anglong and North Cachar districts in Assam; Khasi Hills, Jaintia Hills and Garo Hills districts in Meghalaya; Chakma, Lai and Mara districts in Mizoram; and Tripura tribal areas in Tripura state. Each scheduled tribe area, covered by the Sixth Schedule, has an Autonomous District Council with legislative, executive and judicial powers. Source: <http://www.iwgia.org/sw18240.asp>

Because of India's size of continental proportions, proposals are presented on regional basis. In all regions poverty persists and calls for broad-based approaches to deal with inadequate livelihoods, poor infrastructure, deteriorating environment, health and education inadequacies, social exclusion, eroding culture and gender discrimination.

In **South India** projects were submitted from **Andhra Pradesh, Karnataka, Kerala** and **Tamil Nadu**. Poverty, inadequate livelihoods and insufficient incomes were addressed by many. Other problems related to lack of infrastructure; loss of land; deterioration of biodiversity; loss of forest by illegal logging; excluding tribals and limiting their rights by private sector plantations, state forests and wildlife reserves; inadequate shares from tenant cultivation; exploitation by middlemen and contractors; food insecurity; low crop yields; conflicts with majority population; high medicinal costs; poor education with drop-outs and illiteracy; absence of safety nets; deterioration of cultural identity and disintegration of community and family; involuntary resettlement; misuse of tribal reservations by other backward communities; bonded labour; and misplaced government development programs.

Many projects dealt with livelihoods. They were either very focused, such as lace making (529); medicinal plants by *Malayali* people (920); mat making with banana fibres with an interesting link to a Fair Trade Federation (918); strengthening sustainability with local business and market links while carving a niche for the *Koya* tribals (313); establishing a cooperative for *Paliyar* tribe (227) and cultivating diverse native crops using *Kurichya* indigenous practices (325). Other projects were broader such as empowerment of tribal *Iruligas* and *Soligas* women for sustainable livelihood (140); or combining livelihoods with development of a water management society (807). There were also various loosely integrated sustainable development programs (199, 240, 279, 747, 973) including an awarded project (238).

Projects on other sectors promoted *Paniya* language and culture while establishing artisan guilds and a knowledge centre for youth and women (439); built capacity of

*Siddi, Gouri and Kunabi* for self-sustenance and defending against exploitation (1007); and promoted cultural heritage by developing a community media strategy (812).

Land did not get any attention, although it clearly is a problem in this region, too. Forest Bill of 2006 and the Fifth Schedule of Indian Constitution would have provided a good opportunity to try to regain some lost rights of *Adivasis*.

In the **Northern region (Bihar, Uttar Pradesh, Uttarakhand)** problems centred on poverty; illiteracy; landlessness; dispossession of indigenous peoples from their life sustaining resources; declaring their habitats as national parks; conflict; impact of globalisation; domination of mainstream society and cultural invasion; below minimum wages; indebtedness; lack of services; lack of identity cards (white cards) and subsequent exclusion from rations and electoral lists; child and maternal mortality; malnutrition and alcoholism.

Four projects dealt with gender: skills training of *Musahars* and *Tharus* (744); integrated rural development program by *Achhnias* and *Agar agars* (1); organisational and citizenship skills, strengthening civil and political participation and lobbying power of nomadic *Van gujjar* women (274); and livelihood training to the same community (103).

Ethnic conflict and poverty were considered major problems in the **North-Eastern region (Arunachal Pradesh, Assam, Manipur, Mizoram)**. Other issues included erosion of biodiversity, with near extinction of indigenous species; lack of infrastructure; poor literacy of women; and lack of employment opportunities particularly by the youth.

Livelihood projects were in majority. A *Bodo* tribe project (6) proposed to set up weaving centres and gain access to intellectual property rights. Other projects promoted women's self help groups to launch micro enterprises (821); and either alternatives (1087) or improvements to shifting cultivation of *Mizo* tribe (2). An interesting project (398) planned to safeguard seeds against entry of multinational GMO seeds, and to set up a food grains bank.

An interesting natural resource management project (155) in Arunachal Pradesh with *Akas, Mompas, Sherdukpens and Mijis* planned – among others – to identify areas where customary and statutory laws conflict. Another project aimed to strengthen *Liangmei* and *Maram* institutions for natural resource management and livelihoods (853). One project (979) planned to build local institutions of *Kuki, Kom, Purum* and *Thangals* to manage natural resources and livelihoods. While another (1106) came up with a plan to combat construction of a mega-hydroelectricity project, which the people of Manipur have been resisting since late 80s.

The objective of other projects was to empower tribals through regional networking in order to strengthen their negotiations with the government (105): and to provide legal and advocacy training to *Karbi* and *Dimasa* tribes in order to facilitate their participation in nation-wide campaigns (228). The project has a good analysis of the colonial context of extracting resources from indigenous peoples and justifying it with industrial development. It was followed up by predatory legal principles, set in Land Acquisition Act and the Indian Forest Act, with an objective to grab lands, without legally documented owner. It also point out that millions of *Adivasis* were displaced to make place for mines, dams, steel plants and power plants. Yet, the burden of conserving nature - after such massive environmental devastation – fell on *Adivasis*. Their access to forest resources was further constrained by Wildlife Protection Act and Forest Conservation Act. Latest legislation, in this line, was

establishment of new Special Economic Zones. Hundreds, if not thousands, have been established since in India.

In the **central region (Maharashtra and Chattisgarh)** problems related to youth migrating to cities; poverty and inadequate livelihoods; disappearing tribal culture and abuse of indigenous women. A broad-based livelihood project (808) also included interventions on natural resources of *Pardhi* and *Baiga* as well as knowledge of their land rights, indigenous systems and culture. Another project in Maharashtra planned to develop ethno-tourism with cultural centres and resting places, while also preserving biodiversity and culture of *Mahadev Kolis* and *Thakars* (815). An awarded project (1072) will promote collective action by *Oraon*, also by women and strengthen their active participation in Panchayati Raj. Another project (857) planned to strengthen rights of indigenous women through training, capacity building and legal aid. An objective on an interesting project (422) was to empower indigenous women, who have migrated from Chhattisgarh, Orissa and Jharkand to Delhi and Mumbai to work as maids, in combating violence and exploitation by strengthening networks of institutions. Another project (1006) planned to protect human rights and provide assistance to indigenous victims.

In the **Eastern Region (Orissa, West Bengal)** tribal (and *Dalit*) population had often been displaced and resettled in marginal environments and in forest. This was considered to be at the heart of their poverty. Other problems included lack of infrastructure; degradation of environment; erosion of tribal culture with subsequent identity crisis; acute food shortages; land alienation and distress sale of land; lack of access to natural resources; poor health; and fragmentation of their social and political power.

Projects, which assisted tribals in their livelihoods, included a bamboo project by women (859); alternative income generating opportunities by *Bhunjias* and *Paharias* living within a wildlife sanctuary (488); and a broad-based social mobilisation and livelihood promotion project (1016).

Other projects promoted health and nutrition of *Macchua* and *Sankaliapada* tribes (258); a service centre (260) to match needs of *Ho*, *Santhal*, *Gonda* and *Bathudi* communities with demands coming from the surrounding society; a broad-based tribal women's development and advocacy program (977); and natural resources and forest management with active women's participation (856). Another women's project planned to improve household food and health situation through education programs and by establishing grain bank for food security (255). One project planned to develop a country profile of tribals with a legal framework (231). An awarded project with *Santhals* (340) will revive historical heritage and cultural identity of *Santhals* by strengthening their social capital of caring and sharing. This will be done through research and campaigns as well as by building the capacity of facilitators. Another project (225) consisted of a broad-based cultural, social and development program for various *Adivasi* groups.

In the dry **Western region (Rajasthan)** problems included poverty and poor livelihoods with labour trafficking; poor nutrition and health; lack of education; and nomadic populations without citizenship documents. The sole project (814) from this region addressed problems of nomadic *Banjaras* by educating their children and providing income-generation for their parents, so that they will get out of the clutches of labour traffickers.

## Nepal

There are 59 indigenous nationalities in Nepal. They comprise 37.2 % of population (in 2001). They do not always live in distinct locations, but are dispersed among other communities. Long historical exploitation, market forces and richer sections of the society has resulted in a development crisis for indigenous peoples. They suffer from political suppression, social exclusion, cultural erosion and economic marginalisation. Indigenous peoples are excluded from state mechanisms and decision-making bodies, and they lack control over resources and opportunities. Insurgency in the country has further fuelled poverty. The average life-expectancy of indigenous peoples is 53. Their literacy rate is 35.2%. Almost 89 % of them are marginal or small cultivators, suffering from food insecurity. A large proportion is also wage labourers, and some like *Chepang* still practice foraging and shifting cultivation or pastoral activities. (For further information see projects 933 and 761). Other indigenous peoples in Nepal are the *Gurung, Limbu, Magar, Newar, Rai, Tamang, Thakali* and *Tharu*. (Tomei 2005).

The Local Self-Governance Act, in principle, provides for participation of indigenous peoples. In practice, however, it is not well implemented and indigenous peoples continue to be underrepresented. (Ibid) Nepal is one of the few countries in Asia, which has recently ratified ILO's Convention C169.

Nepal projects covered all three geographic regions: mountain, hill and *terai*. In *terai*, problems ranged from low socio-political and economic status of women to poverty, disproportional representation in legislature and low value of products. There is also a problem with the three wildlife reserves and two national parks. They have eroded traditional livelihoods and food security of indigenous peoples, restricted their freedoms and diminished their identity and socio-cultural relationship with nature. A concept of buffer zones has not been able to solve the basic issue at heart: marginalisation of indigenous peoples from their management and operations.

Livelihood projects included a women's project (301) in Bara district to improve livelihoods of the *Dalits* (not indigenous peoples). Another project in Chitwan (745) planned to assist *Kathar* and *Kumroj* in social mobilization and income generating activities (horticulture, agriculture, livestock) and leasing land for use of landless peoples. An integrated development project (134) planned to organise *Prajas* for off-farm activities (linked to agro-forestry and handicrafts) and small enterprises, while managing natural resources and preserving culture. Another (399) aimed to promote biodiversity and assist *Chepans* in sustainable land use management with conservation farming and agro-forestry. The plan was not to divert them from slash-and-burn or shifting cultivation, but to improve and manage it with SALT (sloping agricultural land technology). An interesting project (586) planned to empower fishing communities on protected areas and to form a national organisation of indigenous fishing communities in Terai. A project (843) in Bardia district planned to enhance the capacity of *Tharu* in policy making processes.

In the **hill region** problems were largely the same as elsewhere: poverty; lack of infrastructure and clean water; social discrimination; poor health and inadequate sanitation; illiteracy; lack of awareness of root causes of problems; conflict; alcoholism and gender discrimination. An integrated community development and women's project (700) tried to address all these problems. An income and employment generation project, with a majority of participants being women, also included a revolving loan fund (833). Another project (547) planned to promote sustainable livelihoods and agro-forestry by *Tamang*, as a model concept for the

whole Nepal. The three projects submitted from Gorkha district planned to improve: living conditions of *Kumals* (a low caste rather than indigenous community) (299); livelihoods of *Barams* through an integrated multi-sectoral project (860) and leadership capacity of *Omang epang* and *Kumal* families (14). Another project (483) planned for a protection framework for victims of armed conflict (whether indigenous peoples is not clear). An objective of one project (933) was to build a *Rai* organisation with a long-term strategic plan for their development. Awareness building of *Aathpahariya Kirat Rai* on their rights and development in Dhankuta district (1014) was an objective of yet another project.

Only one project (533) was submitted from the mountain region improving the agricultural practices of highly marginalized *Thami*.

Other projects covering Nepal planned to assist freed *Tharu* bonded labourers (192); and build the capacity of *Kulung* people in economic and political development as well as in governance (690). A project (761) proposed by the NGO Federation of Nepalese Indigenous Nationalities aimed to build the capacity of indigenous peoples, in general. One project (485) had an ambitious plan to map indigenous peoples' territory, hoping to assist in drafting a new constitution. Another project (15) proposed to study the de jure and de facto status of indigenous peoples and lobby constitution makers. These projects indicated that indigenous peoples in Nepal are still struggling for their constitutional rights.

## **Pakistan**

Pakistan is largely a tribal society, having seven federally administered tribal areas. Indigenous peoples of Pakistan are the *Kalash* and *Kho*. Tomei (2005) also recognises *Pakhtuns*, *Sindhis* and *Baluchs*. *Baluchs* can be further delineated into seventeen peoples such as *Marris*, *Dombkis*, *Megals*, *Bugtis Mohammed Hosnis*, *Zehiris*, *Bizenjos* and *Raisanis*. *Pashtuns* comprise of *Ahmadzai*, *Afridi*, *Alekozai*, *Awan*, *Baburi*, *Bangash*, *Bhittani*, *Barakzai*, *Daulatzai*, *Dilazak*, *Durrani*, *Edo-Khel*, *Gandapur*, *Ghilzai/Ghalji*, *Jadoon*, *Kakar*, *Kakazai*, *Kuchi*, *Kundi*, *Kharoti*, *Khattak*, *Lodhi*, *Mangal*, *Mashwanis*, *Marwat*, *Mohamedzai*, *Mohmand/Moomand*, *Niazi*, *Noorzai*, *Orakzai*, *Popalzay*, *Shilmani*, *Shinwari*, *Shirani*, *Shatak*, *Suleimonkhel*, *Suri*, *Tanoli*, *Taraki*, *Tareens*, *Totakhel*, *Umarzai*, *Wardak*, *Waziri*, *Yousafzai/Esapzey*, *Zadran*, *Zazi/Jaji*. Projects submitted to IFAD contained yet others. Pakistan has ratified the earlier ILO Convention C.107.

(Source: [www.mongabay.com/indigenous\\_ethnicities/asian/Pashtun.html](http://www.mongabay.com/indigenous_ethnicities/asian/Pashtun.html))

Bonded labour is a recognised issue in Pakistan. Many projects, therefore, dealt with this topic. Other problems included poverty and landlessness; lack of income generation and employment opportunities; shortage of water and lack of sanitation; poor health; low educational levels and illiteracy, and lack of infrastructure.

Projects in Pakistan included an agro-forestry project to address salination and produce fuel wood with *Acacia Nilotica* to communities in Sindh (1181). Another project in Sindh (1003) planned to assist illiterate and freed bonded labourers of *Dhatti Bheel* community, who are without citizens' rights, in getting their citizen rights. Another project aimed to build the capacity of bonded labourers in Sindh (55). Another two projects planned to assist *Kolhi* and *Meghwar* (1018); and *Bheel* and *Marecha* (771) bonded labourers.

## **Sri Lanka**

The objective of the only project (405) submitted from **Sri Lanka** was to revive knowledge of ancient hydraulic irrigation system and develop technical guidelines. It is, however, not clear whether the project will benefit indigenous peoples. The only indigenous peoples in Sri Lanka consist of *Veddas* or *Wanniyala Aetto*. Very few of them remain as they are near extinction.

## **2. South-East Asia**

### **Cambodia**

Indigenous peoples in Cambodia are estimated to represent 3-4 % of population. They include ethnic groups such as *Kachac*, *Kreung* and *Tampuon*. There is no clear national indigenous peoples' policy in the country. Since 2001 there has, however, been an important Land Law, according to which indigenous peoples, in principle, can obtain legal communal titles over their lands. A Task Force was established in 2004 for registering indigenous peoples' land rights. (Tomei 2005). As indicated in one of the projects (272), Cambodian Land Act of 2001 gives indigenous peoples special rights to land and forestry, but only if they have a recognised indigenous identity. Although provincial authorities have recognized traditional rights and community-based management of natural resources, there is still a strong bias against the traditional culture and livelihood systems (often viewed as anachronistic and destructive). This is further hampered by lack of enforcement of laws and widespread corruption. ([www.ngoforum.org.kh/Land/Docs/Indigenous/](http://www.ngoforum.org.kh/Land/Docs/Indigenous/)).

Poverty with inadequate livelihoods was identified as a main problem in Cambodia. Other problems included rapidly changing land use system; lack of access to natural resources; development pressures coming from commercial plantations; depletion of forest resources and illegal logging; exploitation of resources by outsiders; marginalisation resulting from misplaced development planning; and rapid assimilation of indigenous peoples into mainstream culture. Erosion of culture was also linked to the eroding land situation. Over the past 4-5 years buying cheap indigenous community land has also become the new 'get rich quick scheme'. Major infrastructure development projects are also perceived to deteriorate livelihoods and cultures of indigenous communities. One of them is the Triangle Development Plan by the Cambodian, Lao and Vietnamese governments, with infrastructure development and plantation agriculture on their neighbouring border provinces. Changes in production system (e.g. cashew nut cash crops) and monetization were also mentioned to have negative impact on traditional communities.

Although women should play an important role in safeguarding indigenous culture, their marginal status makes this role difficult. Young indigenous peoples are also turning away from their, succumbing to outside pressures.

The main objective of four projects in Cambodia was to improve livelihoods. Project 578 planned to establish an eco-tourism project for *Kui*. Another project (613) combined agricultural training and community marketing with assistance in land claims. Another project (306) planned to establish a *Kui* organisation to deal with various sectoral activities. Community advocacy was planned to deal with

challenges coming from plantation development and logging activities (346). Most interesting projects (21, 272 and awarded 284) had in their plans management of land issues, either by consulting government on land-use plans, or demarcating boundaries of agricultural areas, preparing (scale) maps of communal and agricultural lands, or registering lands, also for women. Strengthening the position of *Tampuen, Kachok, Jarai, Kreung, Brao* and *Kavet* to influence development, was an objective of another project (855). Another project (594) planned to build capacity of *P'nong, Kroul, Kouy, Mull* and *Th'mon* in integrated and sustainable development as well as in managing ancestral lands. Another project (493) planned to build capacity of indigenous communities through study tours to Malaysia and Philippines.

## **Indonesia**

Indonesia has about 500 ethnic groups. Indigenous peoples are often identified as *Adat* community. There is no generic law, which protects rights of indigenous peoples. Their rights are dispersed in various parts of the Constitution, sectoral Acts and implementing regulations. ADB notes that existing legislation does not provide a very strong case for protection of indigenous communities, therefore, it calls for a law reform. (ADB 2002).

Projects submitted from Indonesia, dealt with rights of minorities, maintenance of their cultural identities, and alienation from their lands. Discrimination of women was also mentioned.

A project (330) in Sulawesi had in its plans to strengthen *Tajio, Sikara* and *Kungguma* and their organisations in lobbying for their rights and access to their land. The first step in this process is to draft a bill that would recognise indigenous identity and their right to land. The project had a good description of history of indigenous land issues. It described as to how indigenous peoples lost their right to land under various regimes and under the new state jurisdiction. The second project (183) planned to assist *Lawolema* in developing an indigenous spatial ordering and management tool to assist in establishing rights to community land and natural resources, with an interesting gender-sensitive approach. Another project planned to promote the *Adat* law in national resource management by *Dayak* (154). Yet another project (1175) planned to increase awareness and bargaining position of *Dayak Barai* in natural resource management, and in campaigning against company plantation monocultures. One project planned to preserve *Punan* knowledge of traditional medicinal plants and their use (295).

## **Lao PDR**

Laos has the most ethnically diverse population of mainland Southeast Asia. It has at least 240 different ethnic groups, classified into four different language groups: Lao Tai, Mon-Khmer, Chinese-Tibetan and Hmong-Mien. <http://www.iwgia.org/sw17151.asp>. The sole project from LAO PDR planned to strengthen capacity of *Alak, Thaleang, Laweh* or *Brao* and Oye to address their poverty and food insecurity, through a well-planned wetland and forest-based livelihood project (861).

## **Malaysia**

Indigenous peoples account for around 12% of the total population in Malaysia.

Whereas in Peninsular Malaysia, *Orang Asli* account for only 0.7% of the population, indigenous peoples represent around 50% in Sarawak and 60% in Sabah. There are over 64 different indigenous peoples in the country. <http://www.iwgia.org/sw18355.asp>. Native customary rights in Malaysia recognise customary land rights for the peninsular states. Separate land laws for Sarawak and Sabah have also been enacted by local legislatures. But in reality, indigenous peoples have not been granted titles under Sarawak land legislation for much of their lands. The interests of plantations often bypass the rights of indigenous peoples, particularly in interior parts. (<http://www.austlii.edu.au/au/journals/ILB/2002/8.html>).

Projects addressed problems of unsustainable livelihoods as well as erosion of culture and indigenous language. The objective of one project (452) was to upgrade sustainable livelihoods of *Krokong* women through traditional handicrafts, using tree bark, rattan, bamboo and vine. The second project (601) aimed to preserve culture and language of *Kelabit* peoples in Sarawak, through an anthropological and linguistic study.

## Philippines

In the Philippines more than 12 million peoples are counted among indigenous peoples. (<http://www.iwgia.org/sw16704.asp>) The 1987 Constitution has several provisions relevant to indigenous peoples, who are called "indigenous cultural communities" (ICC). In response to strong lobbying efforts by indigenous peoples, framers of the 1987 Constitution included several provisions that, taken together, could serve as a basic framework for recognizing and promoting indigenous peoples' rights. Enabling laws for regional autonomy in Mindanao and the Cordillera were passed by Congress, and subjected to ratification through plebiscites. This was followed by the 1997 Indigenous Peoples Right Act (IPRA, or R.A. 8371), which created the National Commission on Indigenous Peoples (NCIP). Yet, strong mining and business lobby groups prevail and key legal issues remain to be tackled. (ibid). Apparently new laws have been passed to legitimise land grabbing, promoting large scale in-migration.

Project proposals listed other problems, such as lack of tenurial rights and forced ownership by government or companies; lack of access to product markets; intrusion of main populations to exploit indigenous resources; lack of documentation to protect intellectual property rights and product markets; agricultural mono-crop plantations with poor labour practices and environmental hazards; deforestation and environmental degradation; and promotion of modern crops and technologies, that threaten indigenous biodiversity and agricultural practices.

In the Philippines too, many projects dealt with sustainable livelihoods. Some were very focused, like the awarded project (437), which will address the giant earthworm problem with indigenous pest management technology; a project (332) documenting and propagating indigenous medicinal and nutritional plants; a lemongrass production project by *Ifugaos* (625); sugar palm production by *Batgobo* (711); preservation and development of indigenous paper crafts by *Natripal* women (171); and a *Subanen* people's agribusiness and forestry program (82).

Other projects were less focused with a plethora of activities: a project (265) with a baseline study of food security, combined with strengthening of productive resources, biodiversity and indigenous knowledge systems of 15 indigenous

peoples of Pany Island; strengthening of *Mansaka Lumad* women to defend their rights as well as to combat economic and environmental violations with mapping, training and income generating activities (603); and a pilot project (146) to set up an indigenous peoples' organisation to address poverty. Other projects included: eradication of hunger through environment-friendly technologies (612); three demonstration farms on ecological farming by *Tagbanua*, *Pala'wan* and *Bataks* (322); an agro-enterprise oriented high-school for indigenous children (321); a *Mangyan* indigenous agriculture learning centre (538); and documentation of indigenous practices and education of *Innabuyong* women on traditional agricultural practices (226). A highly relevant project (223) planned to build capacity of *Igorots* to defend against intrusive development such as logging, mining, building of dams and other outside programs that threaten their environment, livelihoods and socio-cultural integrity.

Ethno tourism was the topic of two projects by strengthening heritage and livelihoods of *Higaonon* and *Maranao* through ecotourism (981); and ethno tourism by *Tagbanua* (825).

Two projects addressed health care, one by gearing healthcare data and practices to benefit *Applai*, *Bontok* and *Gaddang* peoples (110). An awarded project (160) will establish an integrated health care system with barefoot health workers to benefit indigenous peoples in Nueva Vizcaya.

Projects to deal with organisational capacity building include: building the capacity of *Bakidnon* for indigenous governance (611); and restoring self governance of *Derapas* by restoring their traditional social structures and strengthening their lobbying skills (1073).

A few projects focussed on culture by establishing a *Moros* culture troupe (498); safeguarding intellectual property rights of *Kalingas* by documenting their traditional wisdom, strengthening their leaderships and establishing two centres (544); multi-media training on rights of indigenous children (445) in Mindanao; and documenting audiovisually indigenous culture (456).

Most interesting projects dealt with land issue. One approach was to build organisational capacity to defend ancestral domains and lost lands with training activities (219). Other projects planned to establish a multipurpose cooperative (539); build sustainable livelihoods through broad livelihood approaches (13); or secure tenure over ancestral domains by taking advantage of existing laws and development plans, as well as to establish alternative dispute settlement strategies (741). Most interesting projects approached land rights in multiple but focused ways. Example of this, was a project (12) in Zamboanga, organising *Mahayags*, *Midsalips*, *Sominots* and *Domingags* for collective campaigns on tenurial security of their ancestral lands. This process was to be assisted with technical surveys of land boundaries, applying various land tenure instruments and developing land management plans. A somewhat similar approach is planned by another project in Zamboanga (391). Both of them planned to use participatory approaches. Three projects planned sustainable development plans on ancestral domains. The objective of one (496) was to assist *Agtas* in mapping, protecting and developing ancestral domains for sustainable development, with situationers and 3Dimensional maps, while also developing agro forestry. *Ayangan* tribals were to be assisted by another project to come up with a sustainable development plan for ancestral domain, already secured by them (393). The plan was to take care of sustainable land use and organic agriculture, and also to combat future intentions to exploit their resources. A somewhat similar project (752) planned to assist *Apos*,

*Manglans, Glupas and Pusakas*. The objective was to control open-pit gold mining that uses cyanide to extract gold from ore. It too had a well focussed plan with detailed outputs and indicators as well as a rights based approach.

## Thailand

In Thailand indigenous peoples *Akha, Hmong, H'tin, Karen, Khmu, Lahu, Lisu, Lua* and *Mien*, totalling about 850,000 or two fifths of population, live in 20 provinces. Karen is the biggest with nearly half a million people. Ancestral domains of indigenous peoples have a variety of protected statuses as National Parks, Wildlife Sanctuaries, reserved forests and military areas. This puts them under control of government officials. Indigenous cannot use these areas as they wish. They also cannot get access to public works. About 380,000 indigenous people are without identity papers. As a result they lack citizenship rights, do not get access to public services and do not have a legal right to stay on their ancestral land. With such a status, they are very vulnerable to criminal activities, such as trafficking. Disproportionate number of indigenous women is found in brothels. ([www.rafiusa.org/programs/Bangkok%20proceedings/14IssuesfacingThailand.pdf](http://www.rafiusa.org/programs/Bangkok%20proceedings/14IssuesfacingThailand.pdf))

Other problems, as mentioned by projects, included erosion of indigenous knowledge and tradition; perceived inferiority and stigma attached to indigenous peoples and their ways of life; external model of forced development with efforts to assimilate indigenous peoples; loss of tribal land and resources; and exploitation of youth and children.

Projects proposed to set up community learning centres to strengthen indigenous knowledge, rights and cultural dignity of *Karens* (692); media training and information distribution to benefit *Mon*, also in Burma (311); promotion of *Karen* language and literature (303); indigenous cultural camps for *Karen, Akha, Lisu and Lahu* youth to build their indigenous citizenship (606); Asian regional conference for *Karens, Hmongs, Miens, Lahus, Lisus, Luas, Akhas, Paluangs and Kachins* to support nation building (175); and strengthening culture and nation of *Lisu* hill tribes and assisting them to network with other *Lisus* across borders in India, China and Burma (179). One project planned to support natural resource management of indigenous peoples with a participatory model (994). Objective of another project (213) was to grow culturally appropriate nutritious food by *Karen, Hmong, Lahu, Lisu* and *Yao* during the dry season.

## Vietnam

There are 54 ethnic groups in Vietnam. Poverty reduction is the main development goal for them by the government. Wealthy Chinese *Hoa* minority consists of 2 % of population. The rest make 14 % of population, but are disproportionately present (29 %) among the poor and illiterate. Particularly, this is the case with *Ba-na, Gia-rai, Xo-dang, Dao* and *Hmong*. Poverty is partly explained by remote geographic location, but discrimination is also a cause. Ethnic minority women are also disadvantaged. The new land law could, in principle, provide an avenue for indigenous peoples to access and develop their communal lands. (Tomei 2005).

Projects identified poverty as a key problem. Other problems included lack of resources; lack of marketing; land scarcity; soil erosion; and aversion to shifting cultivation. One project proposed to establish a sustainable contour line agro forestry system model on sloppy land and to adapt it to *Phu Le* peoples' needs

(1197). An awarded and timely project (443) will establish a market link for the indigenous apples cultivated in a distant and poor mountain province of Bac Kan. *Tay, Dao, de Nung and Kinh* farmers will be assisted in establishing partnerships in various points of marketing chain. Interesting part, worth monitoring closely, relates to establishment of a label with intellectual property rights. It plans to lean on Convention of Biological Diversity and other relevant international laws and agreements, which could safeguard their biological and genetic materials. If successful, this could become a good model for similar efforts elsewhere. Much can also be learned from difficulties that may crop on the way. At the moment soft laws of biodiversity clash with hard laws of freedom of competition set by the Trips and WTO.

### 3. The Pacific

In many Pacific countries majority of populations are indigenous. Not so in Fiji, where half of the population is of Indian origin. Fiji has ratified ILO Convention C.169. Erosion of culture appears a problem in **Fiji**, as elsewhere in the Pacific. It results from out-migration of young people to cities and abroad, mainly to Australia. Two of the three projects submitted to IFAD addressed this problem (28, 7), by plans to map and revitalise culture of *Tikina o Yale*. Third project planned to a study with indigenous representatives of 22 different countries, as a first step to community co-operation and mutual social capital (9).

By ethnicity, **Papua New Guinea** is one of the most heterogeneous states in the world. It has several thousand separate communities, most with only a few hundred people. The two projects, submitted from Papua New Guinea, addressed various problems: pollution by mining companies; erosion of local languages and cultures; lack of infrastructure; and degradation of environment. They planned to capacity of *Ona* and *Keto* tribal associations in strategic development planning (1022); and support *Hewa* in culturally integrated Forest Stewardship program and in developing a model for cultural and environmental conservation (928).

The sole project (27) from **Samoa** addressed threats to land rights, coming from international speculators and prospectors through awareness raising and advocacy by Samoan indigenous communities.

**Solomon Islands** are lashed by frequent storms, tsunamis, volcanic eruptions, droughts, earthquakes, floods and wave erosions, expected to accelerate with climate change. They result in loss of human lives and property, erosion of infrastructure and food crises and diseases. The awarded project (831) will address damages coming from natural catastrophes by reviving, applying and sharing traditional and indigenous coping mechanisms of *Babanakiras* and *Kolinas*, and where appropriate merge them with modern knowledge. The project is innovative in its approach. It applies and adapts indigenous ways in anticipating, preparing and responding to hazards. It is directly relevant to global warming, and should be documented in detail. It could provide a good case, when campaigning for indigenous peoples to be rewarded for their efforts to combat climate change. The second project (940) planned to assist *Thokama, Vihuvunagi, Posamogo, Baihai, Sinagi, Kusa* and *Domeolo* tribes in combating mining activities on their ancestral lands and establishing a mine watch by women and youth.

A **Tongan** project (74) addressed cultural erosion and social problems by recording and documenting Tongan culture and traditional ways of life (1022).

#### 4. Transition countries of Asia

Transition countries are taken as a group, because they struggle with same inherent cluster of problems, when transiting from socialist economy to market economy. This transition is accompanied with erosion of earlier universal public services and safety nets.

##### **People's Republic of China**

China has 56 officially recognised "nationalities". The *Han* with 1.2 billion people dominate the country and the economy. In China too poverty disproportionately affects the minority groups. PRC has a good policy and legal framework, which, in principle, recognises minority rights. Implementation remains to be strengthened. In minority regions, development of minorities is lagging at least because of four key factors: harsh environment, weak infrastructure, low educational levels, and poorly developed trade and industry environment. Three projects were submitted from China: building of a Yulong Culture and Gender Research Centre (194); a pilot project (280) to improve bamboo production and marketing by *Mao nans* in Guanxi province; and enhancing participation of *Tujia* and *Miao* in preparing a national forestry master plan (607).

In **Mongolia** problems centred on poverty; lack of extension services coming from a shift to new market model; problem of matching traditional skills with new technologies; marketing problems; lack of infrastructure; erosion of cultural identity; changes in resource management legislation; and lack of sustainable income generating opportunities. Two projects were submitted and both planned to assist nomadic *Tsaatans*: one by developing their reindeer husbandry practices and combining it with tourism (159); and the awarded project supporting cross-breeding of reindeers (252).

Only one project each was submitted from Kazakhstan and Kyrgyzstan. The **Kazakhstan** project dealt with problems coming from transition to market economy by recuperating traditions and strengthening market potential of indigenous handicrafts of *Kazakhs*, particularly of women (620). A broad-based project in **Kyrgyz Republic** addressed socio-economic problems in Issyk-Kul province, including poor rural development, out-migration to cities, lack of clean water and services, poor infrastructure and unemployment (263). These were addressed by developing and implementing multi-sectoral village development plans. In **Tajikistan** a project (937) planned to generate incomes for *Pamiri* through crafts and music activities.

## IV Near East and North Africa

Indigenous peoples in the Near-East also live in vulnerable circumstances: struggling with soil erosion, lack of water and desertification as well as with other problems coming from oasis environment. They too are challenged by globalisation. Their culture is being threatened by outside pressures and out-migration. Poverty is a major problem with inadequate incomes. Illiteracy and inequality experienced particularly by women and girls are other problems, affecting the region.

In **Armenia** assistance was sought for sustainable breeding of indigenous pigs, on verge of extinction (144). The project highlights the importance of supporting endangered species. Rich gene-pool is necessary for survival of mankind, providing a flexibility to adapt to climate change and other environmental challenges.

A project in **Algeria** (946) planned to support self-employment of *Kabyle* women in cloth-making. A project in **Egypt** (742) planned to improve food and water security as well as reduce poverty through agriculture and animal husbandry of *Ababda* and *Bashariah* tribes, which are struggling in a difficult environment as a result of construction of Aswan dam. Two projects were submitted from **Lebanon**. The objective of the project in Baalbek (913) was to set up a farmers' market. The one in Kasser Wadi (618) intended to purchase a hulling machine for a new co-operative to process almond kernels. In **Morocco** a project (491) aimed to campaign for culture and language of indigenous *Amazighs*.

All five projects submitted from **Tunisia** dealt with fragile ecosystem: An integrated development project (961) to improve degraded soil, improve access to water and, in general, reduce pressure on pastures and forests by more sustainable income generating activities; and assisting citizens of Kerkennah islands to preserve local ecosystem while producing typical products (olives, dates, figs, raisins) with help of palm-leave compost (924). The objective of the other three projects was to assist inhabitants of oases by rehabilitating their ecosystem and improving agricultural practices and skills (504); develop an oasis into an ecotourism opportunity while protecting its ecosystem and bio-diversity (109); and to assist women in sustainable natural resource management and water management by planting fruit trees and flowers (100).

## V East and South Africa

### 1. Island countries

Only three proposals were received from the **islands countries** of this region, one each from **Comores**, **Mauritius** and **Madagascar**. They all plan to improve productivity of rural livelihoods, either by marketing and improving skills of producers (1020 in Comores and 518 in Madagascar) or through a more specific intervention of eradicating alien snail species, which affects taro cultivation (107) in Mauritius. It was, however, not clear if they dealt with indigenous peoples.

### 2. Southern Africa

In the **South African region** six proposals deal with **San people**. According to project information, *Sans* suffer from poverty; social fragmentation; erosion of their culture, knowledge and hunting-and-gathering livelihoods; lack of livelihood alternatives and unemployment; and food insecurity. One project (19) planned to bring together *San* people from **Angola, Botswana, Namibia** and **South Africa** for networking and lobbying exercise. The idea was also in the same event to hand over land title deeds, secured by the *Mupembati Sans*. Other projects planned to improve *San* livelihoods with home-gardens and low maintenance indigenous crops and train barefoot horticulturalists as extension workers (111); secure land in Namibia with established boundaries (197); and set up a Kalahari farm kitchen in South-Africa (957). The objective of an innovative project in Botswana (818) was to preserve traditional hunting skills of *San* Bushmen, while also developing their land for safari hunting and hosting internationally trophy bow hunters. The plan was also to empower men, who had lost their self-respect with the loss of hunting opportunities. Another important project (1092) in Botswana planned to assist *Sans* in cultivating *Hoodia gordonii* cactus, over which they apparently had some Intellectual Property rights with royalties.

In **Malawi**, which has ratified ILO Convention C107, a project (535) aimed to help indigenous peoples to protect and develop their communal gardens with market linkages, fairs and by strengthening at-risk indigenous knowledge. A project (1047) in **Mozambique** planned to address malnutrition of school children with school-gardens and educating them with their parents on more productive agricultural methods. The objective of a project in **Namibia** (903) was to revive language and culture of *Nama* people, who are hunter-gatherers and pastoralists, as they have lost their land, property and cultural dignity.

All three projects in **Burundi** addressed the concerns of highly discriminated *Batwa* or *Abatwa* pygmies, living in an environment with a history of violence and genocide: one by establishing a dance troupe (435) and the other two strengthening agriculture and other rural livelihoods (468 and 1012). In **Rwanda** too, four projects planned to assist the *Batwa* by linking potters' cooperatives to fair trade (1122); rehabilitating them as they still suffered from eviction under a World Bank project in 1970s without compensation (119); lobbying and influencing Parliament and state policies (89); and by establishing income-generating activities with a micro-credit program for women (123). In **Ethiopia** both projects (740 and 1107) failed to target indigenous peoples.

### 3. Eastern Africa

Altogether 18 proposals planned to support **Maasai**, nine each in **Kenya** and **Tanzania**. *Maasai* population of 600,000 people lives spread out in Kenya and Tanzania. Their problems were listed as poverty; health problems including HIV-Aids; illiteracy; lack of water and salt licks; shortage of pasture/hunting/gathering areas; land alienation coming from large-scale farming by outsiders, mining, infrastructure development as well as protected areas for parks and forests; reduced livelihood capability as a result of loss of lands; environmental and climatic risks; and erosion of culture: and out-migration to city slums. Many projects emphasised that problems originate from exclusion of indigenous peoples from political decision making, policy processes and development planning, especially in district land use planning.

A couple of *Maasai* projects in **Kenya** dealt with land issues by raising awareness and providing livelihood assistance (351) or by carrying out a survey (715). Other projects assisted *Maasai* by building structures to accommodate outside pressures and cushioning changes without fragmenting the culture. One such project planned to establish a Cultural Centre as part of ecotourism development (24). Another project (615) planned to develop community based ecotourism by *Maasai* and *Kikuyu* and combining it with indigenous conservation of natural resources. An interesting project (867) proposed to open two cultural centres, building upon earlier success of Mainyoito Pastoralist Integrated Development Organisation. Through a landmark (both to Kenya and Africa) court case, this organisation won *Ilchamus* a right to their own electoral constituency. A broad-based project (605) planned to deal with various sectors, including indigenous water harvesting and collecting water-related knowledge such as traditional responses to droughts. Another project (696) planned to build a health centre. Two projects dealt with gender: a somewhat unclear mother and child project (216) and another one enhancing fundamental rights of *Maasai* women, youth and children (242).

**Maasai** projects in **Tanzania** included a project (246) to empower women to address their unequal educational position, improve their decision-making and strengthen their resources by establishing a culture cum craft centre and supporting their livelihoods. Another *Maasai* gender mainstreaming project (242) consisted of various training activities for women. Other projects with *Maasai* included: a broad poverty reduction project (499); and a study of pastoralist land rights with a focus on managing community conflicts over scarce resources (352). Other projects strengthened their active participation in policy development and decision making processes (75); and in district level planning meetings (63). One project planned to establish a *Maasai* Cultural heritage information centre (56). The most interesting project with an objective of securing pastoral livelihoods (402) had a well-worked out approach to demarcate, register and title ten indigenous *Maasai* village lands, and to formalise land rights and *Maasai* use of natural resources. The plan also included filing of court cases and simplifying Tanzanian National land policy and land legislation documents and thus strengthening their access by tribal communities. Surveyed village maps were to be sent to the District Council, the Regional Secretariat and the Ministry of Lands for their approval and follow-up preparation of Land Certificate of Occupancy with village seals and issuance of village land certificates. Village assemblies and village councils were also to be trained on implementation of the Village Land Act No.5. A network with other development actors was also to be established in the district.

Projects in **Kenya** also dealt with other indigenous communities: a fruit improvement project (582) to reduce poverty and conserve environment by *Akamba* people; several forest rehabilitation and protection projects to assist *Duruma* (1049), *Lari* (an awarded project 693), *Digo* people (621), *Sengwer* (627 and 249) and unspecified group of small farmers (862). An interesting project (865) proposed to link *Mau* community to the government adopted Participatory Forest Management Strategy developed under the Forest Act of 2005, with three pilot Forest Management Plans and strengthening *Mau* participation in new Community Forest Associations. Other projects planned to assist *Njemp* (997) and *Luo* (453) with their livelihoods; *Mulembs* in farming (178); *Ogiek* in preserving their language (128) and culture (629) with new technologies (PGIS, multi media and web); *Pokot* culture and livelihoods (1000 and 623); *Sabaot* in organic farming (695); *Terik* (138) in beekeeping and weaving; empowering highly marginalized *Watta* with livelihood, cultural and organisational activities (1070); and documenting and teaching language of *Yaaku*, which is at risk of disappearing (974). One project (583) planned to promote biological diversity and indigenous

knowledge of all 42 different ethnic groups of Kenya through information gathering, meetings and advocacy. Five projects planned to empower women by promoting cultural heritage and income activities of *Borana*, *Gabra* and *Rendile* women (837); strengthening capacity of indigenous girls for education and self-expression (873); gender training in Kwale and Lamu districts (492); somewhat unfocused mainstreaming of women's concerns into development processes with decentralised funds (694); and educating girls and women of their property and rights in Tanzania, Kenya and Uganda (1442).

Out of **non-Maasai** projects in **Tanzania** only three clearly dealt with tribal peoples and not just group of local people. One of them (1079) aimed to assess, improve and promote indigenous *Hehe* and *Nyakyusa* endangered ethno-veterinary knowledge and practices. Another project (66) planned to empower pastoralists to find solution to their poverty through awareness and skill training. An early childhood intervention program dealt with infant deaths (127) by targeting *Hadzabe* and *Datoga* children.

Twenty proposals were submitted from **Uganda**. Most did not clearly focus on tribal peoples. Four projects dealt with poverty and social problems of *Acholi* peoples as a results of civil war: an awarded poultry project (748); a nutculture project (244); subsistence farming and livestock rearing with storage and marketing assistance to benefit internally displaced female widows (765); and agriculture and animal husbandry by women (261). An interesting project (836) dealt with poverty resulting from exclusion of pastoralists from policy processes. The plan was to assist them to get their concerns and needs heard in national decision making and policy processes. It was also to establish a Pastoralist Network. Stakeholder workshops were also in plans and a study of property rights and situation of women and children. Another project (587) included an essay writing competition in indigenous languages (587).

#### 4. Central Africa

Project from the Central African region projects were proposed from Cameroon, the Central African Republic and the Democratic Republic of Congo.

##### Cameroon

Seventeen projects were submitted from the Cameroon. Most of them targeted Pygmy (*Baka*, *Bagyéli*, *Bakola* and *Bedzang*) people. Around 50,000 Pygmies are estimated to live in Cameroon, mostly in forests. Rainforests of Cameroon are among the most diverse habitats in Africa, but they remain under great threat from commercial logging. Damage is not just coming from direct impact when felling timber trees, it also relates to construction of roads by logging companies, which encourage settlers to move into forest. Bush meat hunters and poachers also frequently move in alongside, decimating forest fauna. Yet these forests are home to *Baka*, *Bakola*, *Bedzang* and *Bagyéli* (BBBB) 'Pygmy' peoples. With decreasing natural resources, many of them have become dependent on local Bantu farmers for their livelihoods.

*Baka* are the largest community, living in the Eastern and Southern Provinces, constituting a majority in some localities. The *Bayéli* and *Bakola* mainly live in the

coastal zone of the Southern Province, north of Campo Ma'an National Park. The smaller *Bedzang* communities live near Ngambe Tikar in the Northern part of the Centre Province. Many Pygmy people are denied basic rights of citizenship, and their use of the forest is not recognised by Cameroonian law. Community forestry, the only legal path for communities to manage the forest, has only benefited a handful of villages and only one *Baka* community. Some *BBB* people live their entire lives in conditions of semi-slavery, as many do not possess identity papers, which would give them a right to and get access to essential services, health care and education. Nor are their traditional chiefs recognized by government.

(<http://209.85.129.104/search?q=cache:J-bDi5WnCfYJ:www.rainforestfoundationuk.org/s-Cameroon+bedzang&hl=en&ct=clnk&cd=4&client=firefox-a>)

The projects, too noted that *Baka* people are expelled from their forest environment and excluded from its resources, when industrial forestry steps in. Other problems related to exclusion from market economy, development plans and natural resource management plans; exploitative labour relations when working as wage labourers for the majority *Bantu* population; lack of political will in recognising the rights and entitlements of *Baka* people; poverty; lack of livelihood opportunities, skills and resources for agriculture; lack of fair markets; lack of producers' organisations; and lack of jurisdiction to benefit the independent livelihoods of *Baka*. Most of the projects dealt with livelihood: developing market potential of local forest products (229); and improving agricultural and forest production with participation of *Bakas* in local decision making bodies (986). An approved project (914) will reduce food dependency by men and women through collective production and marketing of bananas, manioc and cocoa. Other projects planned to improve overall socio-economic situation with a help of a situation analysis (597) or through a broad sectoral approach (149). Two other projects planned to map village borders and demarcate territorial rights of *Baka* (989 and 990). Two women's projects planned to organise *Baka* women for income generation by marketing forest produce (433) and engaging in basket weaving (472).

*Bagyéli* people in Cameroon are hunters and gatherers, but their forest habitat too has decreased considerably. Forests are being cut down in Cameroon at a rate of more than 200,000 hectares per year. Problems of *Bagyélis*, as identified in two proposals, related to degradation of forest environment and competing with *Bantus* over bush meat market. Collapse of cultural and social identity and dependence on *Bantus* were mentioned as other problems. One project (475) addressed the problems by setting up a mechanism to improve livelihoods and guarantee profitable but sustainable use of resources. Periodic markets, stakeholder management and technical committees were also included in the plans. The second project (881) had a broad objective to improve agriculture as well as access to water and sanitation through participatory management and securing access to ancestral land. It was hoped that the project would help to decrease dependency of working for *Bantus* - in what was described as practical debt bondage.

*Moko-oh*, *Bawock*, *Mbu*, *Pinyin*, *Finge* and *Ngyen-Mbo* people are known to have suffered from effects of colonisation since late 19<sup>th</sup> century, when different regimes kept absolute control over their ancestral lands. This led to the near extinction of them and their culture, with a loss of identity, language, native laws and customs, traditional knowledge and intellectual property. Women have been sexually exploited, subjected to slavery and servitude by armed gangs. The objective of a broad-based project was to assist tribal women in their livelihoods, and empower them with knowledge of their culture and rights (83).

The objective of a pastoral land development project (61) was to assist *Mbororo* pastoralists in improving their pastures through irrigation, protection of watersheds and titling their traditional grazing lands.

### **Central African Republic**

The only project (876) submitted from the Central African Republic, also addressed problems of Pygmies. Its objective was to promote peaceful coexistence of *Akaa* with their environment, while also improving biodiversity.

### **Democratic Republic of Congo**

Most of the 14 projects submitted from the Democratic Republic of Congo also addressed problems of pygmies (*Babongo, Babinga, Bambuti, Ashuma, Batswa, Batwa and Akaa*). Eradication of absolute poverty of Pygmies was the objective of a project, which promoted their agriculture and animal husbandry (890). Other proposals centred on ecological beekeeping (291) and soap making (895). A broad socio-economic development project had a focus on rights (421). Rights-based approach was also part of three other projects by lobbying for constitutional, human and legal rights of Bambuti and *Batwa pygmies* (915); promoting awareness of rights and establishing an institution to assist pygmies, who lack identity cards and subsequent civil and political rights (591); and by providing birth certificates to indigenous infants and establishing a watchdog on indigenous rights (503). Two other projects dealt with education of pygmy children (930 and 871). A desperately needed project planned to rehabilitate *Nande, Mbuba, Bila* and other Pygmy victims of sexual violence (189).

## **5. Western Africa**

### **Benin**

Projects in **Benin** too, focused their assistance on Pygmies (*Minapyga*) by strengthening their agriculture (manioc, banana, taro, corn, sugar cane and peanuts), fishery and animal husbandry (1101).

### **Ghana**

In Ghana, which has ratified ILO Convention C107, the attention was on various communities by addressing deteriorating environment of *Akpafus* through afforestation and *biodiversity* restoration, and linking both to potential ecotourism activities (704); combating violence by training *Dagomba* women and youth in conflict management and peace building (917); and empowering illiterate, poor and powerless *Adanwomase* women and petty traders for socio-economic development (442).

### **Mali**

In Mali two projects (184 and 218) planned to improve livelihoods and boost ethnic identity of poor *Tuareg* women by promoting traditional handicrafts. Another project (506) planned to strengthen a fishing cooperative of *Bozo* and *Somono* fishermen.

### **Burkina Faso**

The objective of the only project (1077) submitted from Burkina Faso, was to empower *Tuareg* women in taking care of natural resources and biodiversity by cultivating *Acacia Senegal*, fruit trees and medicinal plants.

### **Niger**

**Niger**, like Mali, suffers from desertification with infertile soil that reduces productive capacity. Regeneration of soil was addressed by a project dealing with agriculture (949). Two other projects planned to improve pasturelands of *Tuaregs* (137, 170). *Tuaregs* were also to be assisted in getting access to drinking water and establishing a seed bank (935). Other components of the project included establishment of a community organisation. Community organisation was also a main component in another project (477) with the *Tuaregs* that planned to reinforce their leadership and strengthen their participation in decentralised governance. Other projects endeavoured to assist *Bozo* and *Somono* people in sustainable fishing (506); *Tidawt* women in tailoring (921); and supporting organisations of *Woodabe* nomadic women, who are facing marketing problems with cow and goat milk through an interesting approved project (938).

### **Nigeria**

In the oil-rich Nigeria, poverty is endemic and most projects planned to enhance livelihoods. They, however, were not always targeting indigenous peoples. But a project (348) to assist poor *Gbagyi* women did, with plans to develop manufacturing of shea-butter with improved technology. So did a project to improve nutrition through traditional *Igbo* food (132). Projects on other sectors in Nigeria planned to revive nearly extinct *Ogoni* language and culture (an approved project 446) by promoting awareness and improving lobbying, while also developing primary school materials; and organising celebrations around old and unique tribal *Ngas* queen in Shiwer (315).

### **Senegal**

In Senegal too, many projects planned to improve livelihoods, but again many did not target the 18 indigenous ethnic groups in the country. But project 911 did, with income generation by *Fulbe*, *Soubaibé* and other groups belonging to *Haar Pular* nation. Other projects planned to empower *Kissi Bendu* women around small-scale vegetable farming with micro-credit fund (758); reduce poverty and hunger through cassava, community forestry and honey income generation by youth and disabled members of *Mendes Sherbros* by a cooperative and with improved technology for storage, grinding and drying as well as business management, quality control and assistance in marketing (268).

### **Togo**

The sole project from **Togo** (932) planned to develop legal literacy materials and provide awareness training to *Bogo-Ahlon* people on their rights and problems (AIDS and environment).

## **VI Latin America**

### **1. Central America**

#### **Belize**

The only project (864) submitted from Belize addressed the declining *Qeqchi* knowledge on healing by strengthening indigenous health knowledge and practices with a healing centre, that will also function as a repository on traditional health knowledge.

#### **Costa Rica**

There are eight indigenous Indian peoples in In **Costa Rica**. Costa Rica has ratified both ILO Conventions on indigenous peoples. ILO has subsequently reported violations of their implementation: On some reservations, 80 % of territories have fallen into the hands of non-indigenous inhabitants. (<http://saic.native web.org/ayn/crilo.html>).

Projects dealt with heritage, national resource management and biodiversity. An interesting project (753) with an innovative strategy planned to protect language and cultural heritage, which have their roots in environment. The plans was to rescue endangered *Boruca* culture by collecting site-specific folklore, sign culturally meaningful environmental sites in *boruca* language. Another project planned to set up an indigenous ecomuseum to document *Bribri and Cabecar* folklore and to display archaeological and ethnic artefacts (304). Other projects in Costa Rica planned to improve livelihood by protecting biodiversity and cultural heritage, while also strengthening community-led development (344); and protect and manage forests and wildlife of *Ngäbe* (141), who while legally residing in an indigenous reserve, are still encroached by outsiders (141). This showed that even legal title does not provide safety for indigenous peoples. Enforcement mechanisms are also required to control illegal logging, hunting and other unwelcome practices. The project planned to establish such a mechanism, with forest patrols armed with GPS tools and solar powered marine radios. They also wanted to protect diminishing wildlife, such as spider monkeys. Another project (1124) planned to involve indigenous organizations from 7 countries of Central America to map land tenancy situation of indigenous peoples and to prepare a systematic database. It was to be done using specific indigenous human development indicators, which were hoped to be useful when negotiating with governments.

#### **Guatemala**

Guatemala has ratified ILO Convention No. C169. Nearly half of the population consists of indigenous peoples. But the protection of their rights is still low, although they are mentioned in the constitution. Most numerous among indigenous peoples are *Mayan*, who are further identified according to their languages such as *Quiche*, *Cakchiquel*, *Mam*, *Tzutujil*, *Achi*, and *Pokoman*. Although they have survived 500 years of violent history, there is no guarantee that they will survive the present “Free Trade” economy, as pointed out by Rodolfo Pocop. The biggest threat comes from international mining activities, exploring oil, gold, silver and nickel. Government has granted mining concessions to foreign companies and they harvest huge profits, hardly any of which goes to indigenous peoples. ([http://www.oxfamamerica.org/whatwedo/where\\_we\\_work/camexca/news\\_publications/feature\\_story.2005-09-15.1253640764](http://www.oxfamamerica.org/whatwedo/where_we_work/camexca/news_publications/feature_story.2005-09-15.1253640764))

Problems faced by the indigenous peoples relate to exclusion from large part of lands, as less than one percent of agricultural producers control 75 percent of best land in Guatemala. As a result, indigenous peoples have to supplement their livelihoods with wage labour through seasonal migration. The country also suffers from natural catastrophes: droughts, earthquakes, hurricanes such as “Stan” in 2005, and conflicts. These have major impact on indigenous peoples. (<http://www.cidcm.umd.edu/mar/assessment.asp?groupid=9002>).

Despite a few remedial laws, passed in recent years, little has been done to improve the lot of indigenous peoples after the 36-year civil war, when over 200,000 indigenous peoples were killed and tens of thousands disappeared. Few of those responsible for the massacre have been brought to justice. In 2002 and 2003 there was a rise in threats and abductions of indigenous leaders.

Indigenous Guatemalans’ principal grievances relate to insufficient protection of and access to lands being used for the advantage of other people; poor working conditions and wages; unequal civil rights and status; slow process of locating and identifying indigenous persons missing or dead since the civil war; and slow process of prosecution of war crimes and human rights abuses, committed during the civil war. Indigenous peoples demand right to teach, publish and deal with the government in their own language. They want to promote their culture and traditions. They want to have greater political rights in their own community; less discriminatory police services; and greater participation in central state decision making.

Many projects dealt with livelihoods by linking organic agriculture to recovery of indigenous culture by *Achi*, *Q’eqchi* and *Pokoman* (233; 969); sustainable family farming by *Cakchiquel* and *Tzutujil* (99); a SWOT analysis of livelihoods by *Cakchiquel* (254); vegetable gardens of *Q’eqchi* and *Pokoman* (650); agro-ecological forestry and fruit trees by *Mayan* women (1167); commercial vegetable cultivation (potatoes, carrots and cabbages) by *Cakchiquel* (245); agro ecological vegetable cultivation with native and exotic species by *Mema* (1120); poultry farming by *Mayan* women (1041); poultry farming and fruit juice pressing by *Q’eqchi*, *Cakchiquel* and *Tzutujil* women (688); commercialisation of medicinal plants by *Tzutujil* with a production laboratory (760); and recovery of the cultural and economic values of corn by *Kaqchikel* communities and starting an industry with sacred corn products (849).

Many projects also promoted indigenous handicrafts, particularly textiles. They linked traditions with livelihoods, while also addressing challenges coming from global free trade on textiles (166, 368, 718, 789, 951). Other proposals had activities to strengthen entrepreneurial capacity of *Cakchiquel* (561); and

agriculture and artesian enterprises by *Mayan* refugee returnees (1205). There were also micro-credit programs to benefit *Cakchiquel* (822) and *K'iche* women (1149). Both of projects also dealt with handicrafts and agriculture.

Tourism was another area, where livelihoods are linked to culture through community-based ethno-tourism. This was done in a project to link *Cakchiquel* to local development plans while also developing tourism enterprises (129). Other projects planned to construct an ecological *Maya Tzutujil* lodge and a coffee bar (773); strengthen a tourism initiative by *Q'eqchi*, who already have a Joint Administration Agreement from the Municipality (550).

Projects on national resource management included various reforestation projects for relocated *Achi* (842); for *Achi*, *Q'eqchi* and *Pokoman* (702); and other *Mayan* people (845). Reforestation projects also included cultural elements. This was the case in a project, which links reforestation with protection of *Mayan* sacred sites (526). Another project planned to recover *Mayan* ethno-medicine knowledge (1133) and also strengthening in this work practices of midwives (471). One projects dealt with integrated and collaborative management of water resources by *Mayan* leaders with municipalities (659). A good model could have emerged from a sustainable natural resource management project, which also protected biodiversity (417). Another interesting project (91) addressed conflict that was generated, when *Maya-Ixil* ancestral territory was declared a National Biosphere Reservation without consulting *Ixils* and assigning them a role in administering this protected area. This problem was to be addressed by developing a participatory model for collaborative administration that recognizes cultural values of *Ixils*. This interesting project would have dealt with a key issue in territorial management: combining national legal frameworks and administrative management of the protected areas with recognition of the role of indigenous peoples in managing biosphere reserves with their long traditions of sustainability. An awarded project will support community-based forestry with biodiversity preservation (382).

Another interesting project (1105) planned to build upon an outstanding experience of *Tzutujil* fisher folks in protecting lake species from over-exploitation with a “*tul*” management system. The objective of the project was to strengthen *tul* system, while also planning sustainable ecotourism activities. The implementing indigenous organisation also has interesting system that goes with a community seed bank for heritage seeds, collected and stored in villages. The seeds are resold or donated through a traditional “*trueque*” system, an indigenous farmer-to-farmer non-monetary interchange system based on solidarity. The objective was to expand this interchange through National Trade Fairs. Another important proposal planned to establish a certificate for organic agricultural products in the interest of *Cakchiquel* (1180).

Projects on culture and education included: promotion of cultural and linguistic heritage of *Q'eqchi* (181, 401 and 494); empowering *Mayan* women and men and strengthening their culture and citizenship by training on laws and government regulations (1168); a somewhat similar project for *Maya*, *Xinca* and *Garifuna* (296); establishing a survey and data base on *Pokoman* (1119) and *Cakchiquel* cultures (436); statistical and qualitative data base on ethnic, economic, social and gender situation of various indigenous peoples to facilitate future development planning (287); strengthening *Mayan* culture through a computer program and a Centre (699); and an interesting *Mayan* project (528) to deal with endogenous change. The plan was to link tradition with new technologies, and to address the important issue: how to change while also maintaining the indigenous identity.

Several projects dealt with identity and organization building by establishing an Education and Capacity Building Centre for vocational training and community leadership courses for *Cakchiquel* (570); strengthening their participation in municipal governments (478); strengthening Mayan community leaders for local development and promoting women's empowerment (72); establishing a development assessment tool to benefit *Achi* and *Pokoman* Rio Negro massacre survivors (390); enhancing capacity of *Queqchi* in democracy building and to participate in public policies that affect their lives (541); enhancing capacity of *Mam* to participate in public decision making (725); integrating Mayan juridical system into national juridical system (427); establishing a Community Fund for Health Emergencies and a health system for Mayan communities (482); and strengthening capacity of *Mam*, *Huista* and *Q'anjob'al* to combat resource exploitation by mining companies (497).

Projects dealing with land strengthened participatory local governance and risk management with GIS mapping by *Ch'orti'* (970); land- and conflict management between municipalities and *Achi*, *Pokoman*, *Queqchi* (522); training Mayans in conflict resolution, land rights and in heritage (573); and an awarded project (763) to train Agrarian Cadastral Law monitors by an organization, with an outstanding experience in public land policies and has successfully negotiated draft laws. Another project provided legal counseling to *Achi* victims of massacres and crimes against humanity with a network of *Achi* women's right defenders' network (339).

## Honduras

Honduras has ratified ILO Convention C.169. Honduras is one of the poorest countries in the region. According to the 2001 Census, there are 475,000 indigenous peoples and ethnic communities, representing 7 % of the total population. They belong to seven indigenous peoples: *Garifunas*, *Lencas*, *Miskitos*, *Tolupanese*, *Chortis*, *Pech* and *Tawahkas*. (Tomei 2005). *Lencas* and *Miskitos* are the largest. Others mentioned are *Xicaques*, *Torrupan*, *Chorti*, *Paya* and *Sumu*. ([www.providence.edu/polisci/students/indianismo/indigenous.html](http://www.providence.edu/polisci/students/indianismo/indigenous.html)).

Conflicts between non-indigenous landowners and indigenous communities over their traditional lands are common. Uncontrolled use of natural resources in indigenous lands, especially in the *Lencas'* territory, has generated serious problems of deforestation, undermining livelihood strategies of this ethnic group. The land tenure system has been in the different stages of acquirement and titling process as indicated by Tomei (2005).

Many projects dealt with livelihood problems. Projects that supported *Miskito* livelihoods include sustainable batana oil (635) and American palm oil (1189) production. The latter project also planned to get intellectual property right over its medical use. Other livelihood projects promoted commercial manioc cultivation and dairy through a pilot program by women (1126); value-added cassava chip production (1159) by *Garifuna* women; culturally sustainable ethno tourism (1150); and ecological horticulture and medicinal plants (208) to improve nutrition and the economic position of *Lenca*. Other projects included reforestation and prevention of forest fires on tribal lands (965); building of the ethnic unity of the *Pech* people with a development plan (188); and strengthening cultural identity and capacity to participate in local bodies of *Garifuna* (466). An awarded project (646) dealt with women's agribusiness development and micro-enterprise development.

## Nicaragua

*Creoles, Garifunas, Mayagmas, Miskuitos, Ramas and Sumos* live in **Nicaragua**. They are 3 to 5 percent of national population. (Tomei 2005). In Nicaragua 80 % of the population consists of mixed *Mestizos*, a mix between the Spanish and indigenous peoples. There are also nearly extinct or at least not officially recognized *Nahua, Chorotega, Subtiaba, and Matagalpa*.

The region is vulnerable to natural disasters. Other problems relate to extreme poverty, corruption, high unemployment, deforestation, insecure land tenure and violence. In December 2002, the National Assembly enacted the Demarcation Law regarding the Properties of Indigenous Peoples and Ethnic Communities of the Atlantic Coast, Bocay, Coco and India Maiz Rivers. It formally recognizes the indigenous peoples' rights over their traditional lands. (??Ibid). In addition, projects highlighted problems of food insecurity, erosion of natural resources and culture.

Livelihood was addressed by various projects that build food security through ecological agriculture (653); develop ethno-tourism by youth and women (651); promote micro enterprise development by *Miskuito* women (790) and ethnic crafts by *Chorotega* (133); create economic opportunities with copyrights for *Rama, Miskuito, Garifuna, Mayagna, and Mestizo* music artists (580); and strengthen unions of professional divers and fishermen (632). An awarded project (81) will enhance sustainable agricultural practises of 9 Mayangna communities, located in the Bosawas Biosphere Reserve, to improve their nutrition and incomes.

Projects, which dealt with land access *Miskuito* territories in line with the Indigenous Land Administration Law and zoning strategies (95); provide technical assistance on land rights and endeavour to demarcate and title *Mayagna* land even though Nicaragua does not have a Public Registry law (500); and empower *Chorotegas* with *their* indigenous rights (423).

Other project planned to recover culture and oral tradition of *Miskuito* and to develop education materials for schools (97); set up a community centre for *Chorotega* (1086), and an intercultural health system with indigenous knowledge of *Nahoa, Chorotega, Cacaopera* and *Xiu* (619); and build social cohesion by recovering *Miskito and Mayanga* oral histories on armed conflict in 1980s (1125). One project (592) planned to assist *Miskuitos* and *Sumos* to co-manage natural resources with *Creoles* and *Mestizos*.

## Panama

Panama has ratified the earlier ILO convention 169. Its indigenous peoples consist of *Bribri, Bugle (Bokota), Embera, Ngwobe (Guaymi), Tiribie (Teribe or Naso, a small branch of Talamanca tribe), Tule (Kuna) and Wounaan*.

In spite of opposition of landlords and political maneuvering, an indigenous Comarca Ngwobo Buglé district was established in 1997 by a legislation prohibiting entry of non-Indian farmers. In spite of it, problems have not gone away. Degradation of natural resources continues and relates to overpopulation, but more importantly to overuse of natural resources and climate change with rise of sea level. But pressures are also created by uncontrolled tourism. Other problems mentioned by projects included poor markets for local produce; social and cultural marginalization as well as erosion of cultural heritage.

The objective of an interesting project (460) was to strengthen *Kuna* communities

in managing marine ecosystem, while also linking it to tourism and developing a biological and social inventory, with indicators, signage and zoning, mooring and anchoring zones for boats. Other projects managed natural resources through alternative livelihoods, including tourism by *Ngowbe* and *Bugle* (1135); promoted tourism related activities by relocated *Embera* residing on a legally recognized territory (1179); linked ecological lobster fishing by *Kunas* to reconstruction of natural habitat (716); enhanced *Kuna* agriculture with traditional products and sustainable cultivation techniques (663); promoted traditional handicraft production by *Kuna* women (147 and 554) and by *Ngowbe* and *Bugle* women (884, 963); set up handicrafts fairs by *Embera* and *Wounaan* (710) as well as micro-enterprises by *Kunas* through a well-established Empretec system (689).

Projects on culture recovered endangered *Kuna* traditional therapeutic and spiritual *kandur* chant-poems (557); and strengthened indigenous traditional medicine by empowering traditional *Ngowbe* and *Bugle* healers and setting up a Botanic Centre (177). In the interest of spreading *Ngowbe* and *Bugle* culture, one project (723) planned to strengthen use of ICT. An awarded project (161) will recover traditional knowledge on crafts, agricultural practice, local plants and native seeds to strengthen food security of indigenous families. *Kuna* women are expected to play a strong role in the project.

Youth is the concern in many parts of the indigenous world; this was the case also in Panama. One project planned to strengthen cultural identity and organizations of *Ngowbe* and *Bugle* youth (738). The objective of other projects was to strengthen *Kuna* and *Ngowbe* women's capacity to find their own development paths (668); builds capacity for conflict resolution and prospect for cohesion among two *Nasa* factions (187); developing *Nasa* political agenda; and empower *Ngowbe* and *Bugle* and their highest representative authority to manage natural resources and participate in local development (292).

## **EI Salvador**

EI Salvador has ratified the earlier ILO Convention C.107. Two projects from EI Salvador dealt with culture: planned to rescue traditional agriculture of *Lencas* by addressing the twin problem of eroding cultural identity and high production costs of hybrid seeds (906); and traditional knowledge of *Kakawira* through ethno tourism by training guides on eco-culture and opening a cultural school (85). An awarded project (278) will assist *Nahua-Maya* and *Nonualco* women in reviving their ancestral weaving with endangered local "maguey" material.

## **2. South America**

### **Argentina**

Argentina has ratified both ILO conventions 107 and 169 on indigenous peoples. There are various indigenous peoples living in Argentina (IWGIA [http://www.iwgia.org/sw17294.asp#516\\_13980](http://www.iwgia.org/sw17294.asp#516_13980)). Projects dealt only with some of them: *Atakama*, *Charrúa*, *Diaguíta* or *Diaguíta-Calchaquí*, *Guaraní*, *Kolla*, *Mapuche*, *Mocoví*, *Pilagá*, *Toba*, *Tupí* and *Wichí*. Many of them have a grand history, having been part of most advanced Pre-Columbian cultures in Argentina. They had sophisticated architectural and agricultural techniques, including irrigation. But now their problems are not much different from the indigenous

peoples elsewhere. They suffer from poverty, exclusion and discrimination, unemployment, lack of resources, environmental erosion, marginalisation of their culture and indigenous identity. Challenges coming from outside include patenting of traditional knowledge by non-indigenous companies; negative impacts of mega projects; extraction of natural resources (oil, gas, minerals and forest produce) and agricultural mono-plantations.

As elsewhere, many projects dealt with income generation: marketing woven traditional wool products by *Calchaqui* (1145); producing and marketing medicinal honey by *Guarani* (567); honey cooperative by *Mocoví Els Pastoril* (1128); ethno tourism and regeneration of natural resources by *Charrúa* (964); culturally and environmentally sustainable and organic livelihoods (livestock, apiculture and organic agriculture) with local renewable resources by *Toba* (1188); a commercial centre by *Wichí* (869); purchase of agricultural implements (210) by *Pilagá*; and traditional weaving by *Kolla* women and men (1068). Another project by women facilitated economic and sustainable electrification alternatives to benefit *Atacama* and *Kolla* women handicraft producers (108);

Projects also dealt with natural resources by promoting community forests by *Kolla* (370, 371 and 737); and organising conferences for natural resource managers and policy makers on *Guarani*, *Kolla* and *Mapuche* concerns on protected areas (150 and 1144).

Projects that focused on culture trained young *Guarani* on their cultural heritage (905); provided bilingual education to *Wichí* children and trained women in local medicines (234); established a cultural and language centre for *Mapuche* youth (806); provided language and cultural training for *Mapuche* (285); surveyed linguistic and ethnographic heritage of *Mocoví*, *Toba* and *Wichí* (826); and created a cultural centre for indigenous women (634).

Another project planned to use information technology to benefit *Toba* women (589). An awarded project (733) will provide *Wichí* with training on GIS (geographic information system training) that will help them to map their territories. Another project (1170) promoted participatory land management by building the capacity of *Mapuche* to get their views reflected when preparing legislation and land policies.

## **Bolivia**

Indigenous peoples or native people, as they prefer to call themselves in Bolivia, constitute majority of the population. There are 36 native peoples in Bolivia. They are distributed in nine departments, in 314 municipalities and 130 indigenous municipal districts of the country. Fifty per cent are situated in communities and indigenous territories (TCOs), 3 % in settling areas and 47 % in medium-sized and big cities. Projects covered *Aymara*, *Arahona*, *Cavinena*, *Chácobo Chimane*, *Chiquitano*, *Chipaya*, *Ese Eja*, *Leco*, *Mocotene*, *Pacahuara*, *Quechua*, *Tacana*, *Uru Murato* and *Yuracare* concerns.

Bolivia has ratified both ILO Conventions and it was the first country in the world, to adopt the Declaration on the Rights of Indigenous Peoples as national law. National Law 3760, which is an exact copy of the UN Declaration, was passed in November 2007. . Several national acts on environment, educational reform and forest as well as laws on popular participation and national system of agrarian reform also apply to indigenous peoples.

According to Tomei (2005) social and economic exclusion of indigenous peoples in Bolivia has been based on societal and institutional discrimination. She further notes that linguistic barriers and obstacles to ethnic representation in the political system are the main reasons for the poor quality of their citizenship. Discrimination together with unequal access to education, social services and labour market are at the root of wide and persisting inequalities between indigenous peoples and the rest of the society.

Projects enlisted other problems too: poverty; lack of infrastructure and basic services; erosion of cultural identity and heritage; child malnutrition; low status of women; erosion of soil and biodiversity; shortage of water; conflicts over natural resource management; unsustainable agricultural and fishing practices; lack of development programs; corruption of administration; lack of birth certificates necessary for citizens' rights; and neo-liberal economic model leading to bio-piracy.

Many projects focused on income generation: hand knitting by *Cavinena* women (766); setting up a handicraft micro enterprise by *Amarete* (880); and an *Aymara* Handicrafts Centre (736). Other projects focused more on agricultural livelihoods: vegetable cultivation with solar energy by *Chipaya* (367); organic farming of varieties of potatoes by *Quechua* (596); and improving agriculture of *Aymara* with integrated soil management (1184). An interesting project on market diversification (1186) planned to analyse traditional trading systems, invigorate indigenous trading channels and empower indigenous to bypass local market intermediaries.

Projects on tourism tried to establish an alternative medicine centre (713); ethno medicine-based tourism by *Ayamara* (337); *Aymara* hostel with cultural activities for tourists (464); rural agro tourism services by *Arahona* and *Tacana* (1129); and an ecotourism centre with a hostel and local crafts by *Uru Murato* (324).

Natural resource management was addressed by projects, developing ecosystems with links to sustainable economic livelihoods by *Aymara-Mosseten*, *Lecos Apolenos* and *Chimanes peoples* (281); community water management to facilitate citrus production by *Guarani* (312); and an interesting inventory of corporate biodiversity piracies with a media campaign and lobbying with national government to get the patents for indigenous peoples (910).

Cultural issues were the concern of various projects too, by compiling *Lecos*, *Mosetenes* and *Tacanas* oral traditions on ancestral use of natural resources (1088); and by strengthening *Aymara* organisations on their cultural identity, property rights and natural resource management. The interesting idea in this project (174) was to apply ancestral concept of "*Chacha Warmi*" i.e. men and women having a dual authority in shared decision making. Other projects planned to establish *Ese-eja* cultural centres on folklore and arts (143); cultural centres on historical identity, music and other arts for Afro-Bolivian population (956); media, documentation and training centre by *Quechua* people (126); a *Quarani* communication network with a communication strategy and 10 radio stations with intercultural programs (1130); and bilingual education for *Quechua* (722).

Several projects dealt with land issues, by building capacity of *Yuracare* to manage their territories in a sustainable manner (316); training *Aymara* on their rights (165); strengthening territorial management and socio-political rights of *Aymarás* (308); preparing an *Aymara* bill of rights on indigenous cultural and property rights (153); organising *Tacana* to get control over their communal land and establishing a territorial government with strategy and rules (248); reconstituting ancestral territories (*ayllu*, *markas* and *suyus*) and reinstating indigenous organisations

(1154); mapping ancestral territories of four indigenous nations (275); developing shared management of a national park by defining roles and responsibilities of *Tacana* and *Quechua* (795); and building awareness on constitution, laws and politics as well as preparing a draft legal instruments on rights to land and natural resources by *Arahona*, *Cavinena*, *Chácobo*, *Ese Eja*, *Pacahuara* and *Tacana* (565).

Role of indigenous peoples in governance was strengthened by three projects: leadership training and mainstreaming indigenous peoples' citizenship into development (104); issuance of birth certificates to *Aymaras* and *Quechuas* (952); and supporting shared political governance and development planning by *Chiquitano* and Municipalities (289).

Specific women's projects included: a camelide handicraft centre by *Aymara* women (77); restoring use of two native plants for veterinary and human medicinal purposes by *Quechua* and *Aymara* women (302); an awarded project (411) to support *Aymara* women's native poultry; and addressing land degradation and strengthening biodiversity with recovered seeds of endangered species by *Aymaras* (297). Other projects included efforts to mainstream concerns of *Quechua* and *Aymara* women into community justice systems (318); and an awarded project to develop a communication strategy with 50 indigenous radio stations (889) for *Aymaras* and Afro-Bolivians, with information on international laws and regulations on women, signed by the government.

## **Brazil**

Constitutional rights of Brazil assure respect for organisation, customs, languages, beliefs and traditions of indigenous peoples. The constitution also endorses their right to land as well as a right to be and remain different. But the implementation is still lacking. Brazil has nevertheless ratified both ILO conventions.

It is estimated that, at the time the Europeans first arrived, there were more than 1,000 indigenous peoples, with a total of 2 to 4 million indigenous population. Today there are 227 peoples, speaking more than 180 different languages and adding up to 370,000 individuals. The majority of this population is distributed among thousands of villages located within 593 Terras Indígenas, spread throughout the national territory. (<http://www.socioambiental.org.br/pib/english/whwhhow/index.shtml>).

The problems, identified by projects, dealt with eroding biodiversity; lack of employment and good income generating opportunities; inadequate access to health services; food insecurity; loss of cultural and linguistic heritage; restrictions on ancestral territories; poverty; and isolated locations. We know from other sources that multinationals, which exploit fragile ecological environments of the Amazonas, also contribute to many problems. The rush to biofuels is also a threat to tropical forests.

Not all the projects, dealt with indigenous peoples. Those which did, addressed food insecurity of *Guaranis* by producing organic vegetables (276); securing access to accountable health services by indigenous peoples (698); establishing a written *Paiteer Surui* language (672); strengthening *Pano*, *Aruak* and *Arawa* languages through a socio-linguistic study and drafting a pro-indigenous language policy (354); and producing a book in three major indigenous languages on protection of traditional knowledge (768). Two projects dealt with indigenous

legislation through awareness building (793) and training (950). Another project (686) planned to organise *Timbira* peoples' associations to participate in development.

## Chile

*Mapuche* is the largest indigenous people in **Chile**, with a population of nearly one million. Others include *Aymara*, *Rapa Nui*, *Aonikenk*, *Atacameño*, *Diaguíta*, *Kawésqar*, *Kolla*, *Mapuche*, *Selk'nam*, *Quechua* and *Yaqan*. Recent *Mapuche* campaign has identified lack of representation of indigenous peoples in Chilean constitution as a problem. Other problems include neo-liberal economic model with big business activities on indigenous land; and police discrimination. <http://www.unpo.org/article.php?id=7120>. [Chile has recently ratified ILO 169](#).

Projects highlighted additional problems: poor agricultural practices and tools; malnutrition; food insecurity; alarming loss of biodiversity; environmental degradation; deforestation and mono silviculture; and erosion of cultural identity, particularly by the youth.

Livelihood projects in Chile addressed the twin goals of generating incomes and promoting indigenous culture through: *Aymara* medicinal centres (687 and 939); ecological ethno-tourism based on natural resources and *Mapuche* culture (705); a *Mapuche* youth pilot program to demonstrate sustainable and ecological agricultural development with biodiversity (750); commercialising handicrafts, food and indigenous medicinal products by *Mapuche* women (455); and greenhouse production of lettuce and tomatoes by *Mapuche* women (1169).

Projects on culture and education assisted schools in basic education on *Mapuche* culture (689); revitalised *Aymara* language, providing bilingual education, promoted indigenous public dialogue and formulated a language policy (542); produced CD documentation on the knowledge of *Mapuche* of their medicinal plants (802); strengthened *Mapuche* cultural identity through interesting traditional practices such as “*trafkintun*” (interchange of products and knowledge) and set up a traditional multifunctional “*ruka*” house (459); recovered old *Aymara* house-construction techniques (221); and set up a bicultural health system with *Mapuche* and western medicines (562).

Projects on natural resource management also had twin purposes of linking cultural heritage with natural resources through a *Williche* community forestry plan with demonstration sites (743); sustainable management of natural resources by *Mapuche* with training, “*viveros*” and reforestation (549); and through sustainable wetland management strategy by *Mapuche* (782).

Land projects established information system of *Mapuche* ancestral territories and developed tools to prevent land encroachment (898); and developed territorial diagnostics and multi-stakeholder consultations to benefit *Mapuche* (1182).

An awarded project (420) will fill missing gaps of socio-economic information on *Mapuche* and design culturally appropriate set of statistical, quantitative and qualitative socio-economic indicators to be included in development strategies.

## Colombia

There are 80 to 90 different indigenous peoples, distinguished by language, in Colombia. They represent 2 % of the population. They live in 27 of the 32 country's departments, with large concentrations in the regions of the Amazon, Orinoquia, Pacific coast, Sierra Nevada de Santa Marta, Perija mountains, Guajira Peninsula and the Andean range.

Colombia's indigenous peoples enjoy one of the world's most progressive constitutional and legal frameworks, which recognise their rights. Colombia has ratified both ILO Conventions but abstained in voting the Declaration. Indigenous peoples have won legal communal title to 28% of Colombia's national territory. They have also won the right to receive government transfers to promote their culture, education, and health. Unfortunately, these transfers are often inadequate to meet the needs of many communities. In spite of the positive constitutional environment, serious human rights violations continue. Indigenous peoples have also disproportionately suffered from internal displacement. A new factor causing displacement, especially among indigenous peoples, was the aerial spraying program to eradicate coca production. Many of the indigenous peoples have declared themselves neutral in the conflict and have tried to remain on their ancestral land at a heavy price.

[\(www.refugeesinternational.org/content/article/detail/3093/\)](http://www.refugeesinternational.org/content/article/detail/3093/)

Many projects not only addressed livelihoods, but also tried to diversify from narco trade and conflicts. Livelihood projects included: weaving of clothes by *Naza or Nasa or Paez* with a wool from their own sheep (555); weaving of indigenous products by *Paniquita* (1102); handicrafts by *Embera* women's organisation (1138); marketing *Sikuani* eco-crafts produced with indigenous materials and natural fibres (457); alternative farming and cattle rearing by *Nasa* women and youth (1146); ecological agriculture and animal husbandry as well as a school to train ecological practices (84); a salt company by *Wayuu* women (68); training of *Awa* women and youth on alternative livelihoods (220); an agribusiness processing plant and marketing of plantains and yucca by *Pijao* (1065); improving agricultural production of *Embera* through interesting indigenous '*minga*' work sharing groups (803); renewal of interesting indigenous *Nasa Tul* agro-ecosystem system (consisting of simultaneous production and conservation activities see [cin.net/soberania\\_tul.htm](http://cin.net/soberania_tul.htm)) with exchange of seeds and knowledge (800); *Yanakuna* family gardens with native seeds and improved marketing (1136); *Arhuaca* home gardens (117); cultivation of *Gynerium Sagitum* as raw material for *Zenu* handicrafts (923); and a handicraft enterprise by *Tule-Kuna* women (706).

Projects on natural resources trained *Embera* leaders on agro-ecology and cultural heritage (450); and revitalised indigenous knowledge to benefit sustainable use of natural resources (732).

Other projects dealt with diversification of *Naza* diet (998); and with territorial plans by *Nasa* to deal with emergency situations, such as earthquakes and volcanic eruptions (345).

Although education was part of most projects, education specific projects included an ethno-educational program to integrate *Embera* knowledge into curricula and promote indigenous teachers (731); radio programs to spread history and knowledge of *Inga, Muruy, Embera, Siona* and *Pastos* (945); building identity and preventing substance use of young *Yanacona* through music and dancing (945); non-formal school on indigenous history and culture for *Wayuu* children (277); school building for *Kofan* children (590); an education system with right-based education to deal with conflict (1208); and an innovative production of TV programs

to strengthen *Kankuamo* people (720).

Many projects also dealt with land rights and other legal issues, by addressing narco trade and monoculture as well as preventing and managing conflict through land mapping, land management strategies and improving traditional governance with an updated GIS to benefit *Siapidaara* people (1194); re-establishing *Guayaberos* on their land for sustainable food-production (662); establishing an efficient ruling and administrative system on territorial autonomy by *Nasas* (349); purchase of land for livelihood promotion by *Arhuaca* and *Mamos* women (886); a legal system and mechanism for protecting *Pijao* and *Nasa* biological resources, traditional medicine and indigenous knowledge (176); and establishment of *Inga* customary law and system of justice (259). An awarded project (936) will strengthen cultural identity of young *Nasas*, with social and territorial mapping using GIS technology.

Other projects supported community in managing a clean drinking water system in the sacred city of *Arhuaco* (1058); education and rehabilitation of *Nasa* women prisoners (1117); civic education on collective rights and public policies of indigenous peoples residing in the Amazon region (101); conflict and internal displacement management by indigenous peoples and authorities with a community cohabitation handbook (463); and a holistic *Nasa* community development program with territorial mapping (1116).

## **Ecuador**

By far the largest indigenous peoples in Ecuador are the *Quichua*, with a population of 1,060,000 people. (<http://abyayala.nativeweb.org/ecuador/pueblos.php>) Most projects in Ecuador addressed their concerns. Ecuador is famous for its rich biodiversity, with 46 ecosystem varieties and 4000 plant species. During the last decades deforestation and desertification together with global warming have accelerated genetic erosion of biodiversity. In addition, unruly development, with infrastructure and urban encroachment has taken its toll. Loss of biodiversity has direct links to loss of cultural identity, as indigenous peoples culture is closely rooted in land and biodiversity. Cultural erosion also brings many social ills and result in personal tragedies.

Other problems mentioned by the projects dealt with lack of access to land and natural resources; poverty and inadequate livelihoods; marginalisation and inequality.

Many projects dealt with livelihoods by improving traditional agriculture and aquaculture systems of *Awa* (875); integrating agricultural development with improved seeds and livestock by *Quichua* (978); alpaca rearing and wool products by *Aymara* (645); processing of cacao and *guadua* bamboo by *Duvuno* and *Dureno* (195); sacred “cuyes” meat production by *Quichua* (139); stone-engraving by *Quichua* (20); producing crafts by *Quichua* women (87, 714; 1206); handmade artisan production by *Chachi* women (18); a rattan and bamboo enterprise (524); agriculture with soil and market improvement by *Quichua* (1191); vocational training of *Shuar* and *Saraguro* (266); marketable organic production (1165); poultry by *Shuar* women (640); sustainable fishing by *Yana Amarun* (476); and three micro-credit programs linked to micro-enterprise development (954, 1164, 1166).

An interesting livelihood project (904) planned to revive a traditional agricultural

technique, called *Aja Shuar*, in danger of disappearing. This technique consists of cultivating small plots of land with 50 different types of annual and perennial food and medicinal plants. It was hoped to address *Shuar* peoples' food and medicinal needs in their Amazon home region, which has lost 40 percent of its forest.

Ecotourism projects included a visitor centre for tourists coming to *Quichua* areas in Yasuní National Park (536); revitalisation of *Canari* culture with eco-tourist products (23); local needlework handicrafts by *Quichua* and *Canari* women (372); consolidation of *Quichua* and other calendar celebrations into festivals with a demonstration farm (681); and an eco hostel by *Huaorani* (115).

Projects on national resource management linked natural resource management to food and diets (135); recovered agro-systems and agro-forestry activities by *Quichua* (236, 431); set up environmentally friendly irrigation systems by *Quichua* and other peoples (975); established an ethno-botanical centre and a garden (250); and trained *Epera* in managing their resources (652). An interesting project (1148) planned to train *Quichuas* in evaluating impacts on biodiversity, with participatory biological impact assessment tools. It was expected to identify biodiversity and conservation needs, harmonise other methods used by various communities and to guarantee coherence in natural resource management plans. Sustainability was to be monitored by local technicians, trained in this task. Half of them would have been women. An awarded project (253) will map natural resource management through GIS land mapping and build sustainable resource management by *Quichua*, who are resettled in the worst agro-ecological zones.

Legal projects assisted *Quichua* and *Shuar* to obtain land titles and legalize their territories (809); and provided legal advice to water users to manage water conflicts (1141).

Other projects planned to recover indigenous food culture by establishing a kitchen and cafeteria (120); set up media programs on *Puruhá* culture (328); preserve language and bilingual education of *Quichua* people (637, 948); train students in ICT by linking to cultural heritage and environmental conservation as well as set up Citizenship Schools (719); recover tradition and indigenous oral history through arts (theatre, music, dance) by *Quichua* youth (776); train youth and new indigenous leaders on *Quichua* language and culture (622); and conserve culture and language of *Zapara*, the smallest indigenous community in Ecuador (552). An interesting project (230) planned to develop a mechanism to protect traditional knowledge through intellectual property protection. Information was to be provided on various protection mechanisms at national and global levels. One of the activities included a "First Amazonian Traditional Knowledge Conference."

A few projects also planned to strengthen organisations of various peoples: of *Quichua* (190); *Shuar* (556); and *Waorani* women (670).

## **Guyana**

Indigenous peoples in Guyana number 69,000 or 9% of the population. They include *Wapishiana*, *Akawaio*, *Arekuna*, *Macushi*, *Carib*, *Warrow*, *Patamona*, *Arawak* and *Wai Wai*, the latter has now reached a gene-pool crisis, with just a few pure *Wai Wai* individuals remaining

(<http://www.sdn.org.gy/gallery/mm/indigenous.html>). Indigenous peoples face a number of threats to their way of life. National legislation undermines their right to ownership and management of their traditional lands. Another curse comes from

incursion of destructive logging and mining companies on their lands. There have also been political tensions between the country's two main ethnic groups, namely the Indo-Guyanese and the Afro-Guyanese (Tomei 2005). Poverty with inadequate social development also prevails. The constitution, nevertheless, recognizes indigenous peoples' rights, but deprivation continues, particularly through local level governance system, with inadequate recognition of their rights and with poor quality of basic services supplied in the hinterlands (Ibid).

The only project (271) from **Guyana** was awarded. It will train ten indigenous persons as advocates. It will also raise awareness of indigenous communities on their difficult situation, rife with vast scale mining exploitation and abuse of lands by speculators. This important project will strengthen the capacity of indigenous peoples to defend their rights in line with international laws.

## **Paraguay**

According to 2001 census, the number of indigenous population in **Paraguay** is 80,000. *Tupi-Guarani* is considered to be the original people. Others include *Ayoreo* and *Enxet*.

Constitution of Paraguay provides indigenous peoples with the right to participate in the economic, social, political and cultural life of the country. But constitutional rights are yet to be challenged, in practice. Constitution also protects the property interests of indigenous peoples, but these rights are not fully codified. Paraguay has ratified the ILO Convention C169.

Job insecurity with low wages, lack of access to social security, and racial discrimination are common. Weak organization and lack of financial resources have limited access to political and economic system by indigenous peoples. Lack of access to sufficient land has hindered the ability of indigenous peoples to progress economically and to maintain their cultural identity. In addition, there has been an insufficient police and judicial protection from persons and institutions encroaching on indigenous lands. Other significant problems, facing indigenous communities, include lack of adequate shelter and medical care, malnutrition and economic displacement resulting from development and modernization, and malnutrition. [www.state.gov/g/drl/rls/hrrpt/2002/18341.htm](http://www.state.gov/g/drl/rls/hrrpt/2002/18341.htm)

Two out of three projects submitted from **Paraguay**, dealt with livelihoods. One of them (1109) planned to address deterioration of environment while also improving *Guarani* agriculture with agro-ecological techniques, seeds, tools and wells. The second project planned to promote home-gardens of *Chamacoco* women (1097). The objective of the third project was to strengthen culture and traditions of *Guarani* by an awareness building program (636).

## **Peru**

Indigenous peoples account for 38% of Peru's total population and comprise more than 80 different indigenous languages, including: *Arawakan*, *Aymaran*, *Cahuapanan*, *Harakmbet*, *Huittoan*, *Jivaroan*, *Panoan*, and *Quechua*. Thirty percent speak *Quechua*, and twenty-two percent speak *Aymara*, or related dialects. Both languages are recognized by the government, while Spanish is the official state language. Social prejudices lead many indigenous peoples to resort to their native tongue only in private. Despite a recent wave of urban migration, only

6.7% of the indigenous population is found in Lima and 16.9% in other cities. Most Peruvians – indigenous and non-indigenous alike – are Roman Catholic by denomination.

Although it is a signatory to both ILO Conventions, guaranteeing indigenous peoples rights over their physical and cultural surroundings. Peruvian constitution does not recognize the rights of indigenous peoples over their territories. Major grievances of indigenous peoples in the Amazon relate to their territories and protection from resource development that damages their local environment and communities. While government has made a strong effort since 1995 to address lowland peoples' desire for bilingual education, government protection of their lands from development has been less successful. Companies that operate in the Amazon consistently infringe upon the rights of indigenous communities. Some of the more isolated indigenous peoples are in danger of extinction: *Mashco-piros*, numbering about 1,100 and the *Ashaninkas* and *Yaminahuas* with total population of 2,200. In recent years, some of the region's organized political groups (e.g., the Confederation of Amazon Nationalities of Peru) have been able to develop linkages with indigenous peoples from other countries to share resources and experiences of interacting with the dominant social and economic systems. Local groups have also received some support from international environmental groups in their efforts to force oil developers (mostly within neighbouring Ecuador) to limit damage to local ecosystems. Two of the main organizations that represent the indigenous of the Amazon region are the Inter-Ethnic Association for the Development of the Peruvian Jungle (AIDSESEP, formed in 1980) and the Confederation of Amazonian Nationalities of Peru (CONAP, formed in 1987). While both groups are critical of government land policies, CONAP favours a more accommodating approach. It holds that development is inevitable and communities should focus of getting a fair share of the benefits. Any territorial encroachments are opposed by AIDSESEP.

<http://www.cidcm.umd.edu/mar/assessment.asp?groupid=13503>

Like elsewhere, indigenous peoples in Peru are found in the lowest socio-economic and political strata of society, working as agricultural and industrial labourers. Illiteracy is rife, because until 1998, Peru's education system did not accommodate languages other than Spanish. School year is also not coordinated with agricultural labour cycles. Many suffer from intestinal disorders and other illnesses associated with lack of potable water and sanitation facilities. However, while poverty, health, and educational differentials are high among indigenous peoples, compared with non-indigenous peoples, their respective birth rates are comparable.

Problems identified by the proposals fall in line with the above description. They mention poverty, food insecurity and malnutrition, marginalisation and exclusion from development, erosion of natural resources, mono-cultivation, poor livelihoods, discrimination in health care, high illiteracy, and entry of Oil companies on native lands.

Many proposals dealt with livelihoods: sustainable rearing of native alpacas (495), with links to weaving by *Quechua* women (470) and by *Aymara* (799); various *Shipibo- Conibo* livelihood options (agriculture, medicinal plants, animal breeding and artesian activities) (819); banana-cultivation by *Aguaruna Suikai* (114); commercial fruit and coffee production by soil conservation and artesian irrigation with women's participation (404); agriculture and animal rearing by *Aymara* youth (357); sustainable family farming and commercialisation of traditional textile art of *Q'eros* (490); strengthening cultural identity of *Anccara* while producing marketable

woven artefacts (148); empowering through sustainable livelihoods (610); reforestation linked to handicraft industries by *Orau, Arpi and Fenamad* women (674); strengthening culture of *Quechua-Lamista* women through artisan production and natural resource management (1142); *Collorpampa, Tongos, Quilihuay, Anta, Tapo, Ila* and *Chacapampa* family farming while recovering use of local resources (563); strengthening legal recognition of *Cocama-Cocanilla* confederation in farming (432); entrepreneurial activities based on sustainable forest management, with a legal forestry certification (734) and the same by *Yanesha* (980); family farming by *Quechua* linked to improved nutrition and agricultural biodiversity (926); aligning livelihoods of *Wawas* with nutrition and biodiversity needs (642); addressing citizenship of indigenous peoples through rural livelihoods (784); identity-based livelihoods, biodiversity and community-based development of *Kana Quechua* women (805); recycling and resale centre for waste by *Aymaras* (454); and potato and quinoa cultivation, and alpaca breeding with socio-agricultural system of plots, called “aynokas”. This rotational fallow-system would have safeguarded soil fertility. *Aymara* women would have played a strong role in its operation (1131).

These projects underline that livelihoods of indigenous peoples should not be seen as isolated activities. For indigenous peoples, livelihood is always rooted in ecological context as well as in culture. This becomes particularly clear in other projects, as well (451, 666, 794, 896, 1099, 1100, 1147, 1172) that will benefit *Aguarunas, Huitoto Muruy, Quechua, Shipibas, Shawi, Yanesha* and other indigenous peoples, through a broad approach combining economically and ecologically sustainable livelihoods with cultural identity. Although the synergy may not always be clear, **development with identity** was clearly endorsed in the Latin America.

Ethno-tourism projects provided another link between livelihoods and culture, by building livelihoods of *Shipibo* with a cultural centre, an association, a hostel and multimedia communication programme linked to reforestation (241); a village based ethno-tourism initiative by *Muchik* (876); a tourism initiative based on cultural heritage (198); rural tourism with farm accommodation, handicraft shops and restaurants to improve conditions of *Ashaninkas, Asheninkas, Yanesha and Shipibo-Conibo* (363); an interpretation and culture house to promote intercultural contact between tourists and *Matsigenka* people (489); and indigenous culture centre to promote *Ashaninka, Shipiba* and *Yanisha* women’s culture, linked to tourism with eco-tourism fairs (521).

Natural resource management was a focus of several proposals: producing coffee by *Ashaninka* together with a community-based agro-forestry (307); reforestation of family plots and ethno-botanic gardens by *Shipibo-Conibo* (317); reforestation and nursery by *Ashaninka, Asheninka, Kaquinti, Matsiguenga, Nomatsiguenga, Yami, Yanesha* and *Yine*, with carpentry (901); a greenhouse to train indigenous peoples on native and exotic plants (654); family farming and sustainable forestry by *Ashaninka* and *Nomatsiguengas* (467); various biodiversity projects combined with forestry by *Aymara* (827), *Awajun* (796), *Wawas* (642) and with agriculture by *Quechua* women (1193); training indigenous natural resource management advocates in view of surveillance committees (962); an agro-forestry *Ashaninka* network to implement agro-ecological strategies, promote access to market, assist in legal registration of producers’ associations and building strategic marketing alliances between the network, enterprises and municipalities (972); a regional agro-forestry producers’ association of *Kechwa-lamas* for commercialising agro-forestry products (902); promoting livelihoods, managing natural resources and conserving local ecosystem through highly nutritious quinoa and forestry plantation with women as key actors (1161); strengthening *Ashaninka* organisation

to protect its environmental rights and natural resources (222); strengthening *Taccacca* and *Tamburqui* in sustainable natural resource management and in strategic alliances (707); and irrigation system with indigenous community management to improve agriculture (486). An awarded project (387) will strengthen *Quechua* and *Ashaninka* to recover and protect their traditional knowledge by making use of the national legal framework (Ley 27811) to protect indigenous intellectual property rights of traditional knowledge on biological resources (alimentary and medicinal). After the pesticide deaths of 24 *Tauccamarca* children, one project planned to take up a campaign for an accountable legal framework and to link it to organic and agro-ecological agriculture as well as to a *Quechua* “live community school” (701);

Other projects proposed to mobilise “Defensorias Comunitarias” as community advocates to tune health care to indigenous culture (214); promoted broad-based development of *Yánesha* communities (780); and strengthened *Quechua* women to participate in decision-making processes at family, community and society levels (922).

Organisational development was the focus of few projects, by strengthening: capacity of *Aguaruna* and *Huambisas* to participate in provincial development planning at various levels (193); position of *Fuerabamba*, *Chuycuni* and *Chicnahui* to negotiate with mining and other operators that enter their territories (365); a *Quechua* association to develop a *Quechua* radio and advocacy program on development (751); and capacity of various indigenous peoples to influence public policies and development strategies (724, 835, 844).

Projects focusing on culture planned to collect and revitalise traditional knowledge and practices of *Aymara* people (79); empower *Quechua* to recover their cultural knowledge on food security and health (416); recover cultural heritage and traditional skills, socio-economic activities and social organisations of indigenous peoples with ICT tools (598); enculturate *Quechua* children (294); empower *Quechua* with their cultural knowledge and *Quechua* language to participate in public policy making (257); develop a radio program in *Arawak Selva* language (633); strengthen intercultural communication of *Aymara* through radio programs and ritual ceremonies on animal breeding (186); preserve cultural and linguistic heritage of *Quechua* and integrate it into the Ministry of Education plans (569); and carry out an ethno linguistic research of *Arakawa* language family (1201).

Projects on education provided a basic literacy training to *Quechua* women (1066); set up a *Shiringamazu* college (655) and a *Wawik Chapi* community school to provide alternative training on indigenous crafts and agriculture (1127); promoted ICT for inclusive development (735); provided intercultural bilingual education to *Awajun* schoolchildren (360); and enhanced participation of rural and indigenous peoples’ organisation in policy dialogue and participatory decision making processes on sustainable rural development with rights-based approaches (746). The awarded project (558) will assist *Awajun* women in defending their indigenous rights within the framework of ILO Convention 169 and empowering them in handicrafts and intellectual property rights.

A couple of projects focussed on land rights. One of them planned to assist *Ashahinka* to deal with illegal logging, invasion by outsiders and coca cultivation, land conflicts, and lack land rights by demarcating and titling lands (237). Another project planned to carry out a diagnostic study on *Shipibo-Conibo* territorial heritage, including ethno-botanic knowledge, while also mapping cultural territories (29).

A project in Surinam planned to strengthen entrepreneurial activities of *Maroon* (runaway slaves) women with marketing services (2007). A project in **Venezuela** planned to register graphic symbols of *Pemon* peoples (1054). Venezuela has ratified ILO Convention C169.

### **The Commonwealth of Dominica**

The three projects, submitted from the Commonwealth of Dominica, dealt with various aspects of indigenous *Karibe* or *Carib* society, which like so many others suffers from cultural erosion and poverty. There are only 3000 Caribs remaining, after years of brutal treatment by the Spanish, French and English. The objective of one project (908) was to create sustainable livelihoods through vegetable cultivation and meat production. Others planned to provide technical support and establish a cooperative for vegetable cultivation and rabbit rearing by women and youth (383); and publish a *Karifuna* language handbook (419).

## **3. North America**

### **Mexico**

Largest indigenous peoples in Mexico consist of the Mayan tribes: *Maya*, *Tzeltal*, *Tzotzil*, *Chol*, *Tojolabal*, *Zoque* and *Lacandón*, each possessing a unique, living language of the same name. *Maya* is most common and spoken by 14% of all indigenous speakers in Mexico that is 1,490,000 people. Despite tribal distinctions, by religion Mayans are predominantly Catholic. They have traditionally controlled native lands through the *ejido* communal land system, until government efforts of privatizing Indian lands that began with agrarian reforms in the 1940s and continued with enactment of NAFTA. All this subjected indigenous peoples to increasing land and territory losses.

Other indigenous peoples in Mexico include *Nahuas*, *Mixtecos*, *Otomis*, *Totonacos*, *Mazatecos*, *Mazahua*, *Tarascos*, *Huicholes*, *Coras*, *Tepehuanes*, *Cuicatecos*, *Huaves*, *Chatinos*, *Triquiés*, *Amuzgos*, *Papagos*, *Pimas*, *Huastecos*, *Seris*, *Tarahumaras*, *Popolucas*, *Chinantecos*, and *Yaquis*. *Nahua* is the largest among them. They too have controlled their native lands through the *ejido* communal land system. Their problems relate to poor health conditions, periodic natural disasters, and substantial migration. Political activity is restricted, in part, due to social exclusion and state neglect.

All indigenous peoples face economic discrimination primarily in form of social exclusion and are economically disadvantaged due to privatization and environmental degradation of communal lands, with low state infrastructure investment. Although government has recently taken measures, cultural restrictions remain on education, speaking and publishing in indigenous languages. Until late 2002, indigenous peoples faced significant language discrimination in the justice system, where Spanish is used, as interpreters were not supplied for non-Spanish speakers. A law was passed in mid-December 2002 to guarantee that indigenous language speakers would be provided a bilingual judge.

Other demands relate to self-determination for indigenous communities; major investments in social services for indigenous populations; control of elections; anti-

discrimination legislation; conservation of natural resources and opposition to foreign commercial interests in indigenous regions; demilitarization and removal of paramilitary groups from indigenous regions; and promotion of indigenous culture and ways of life. (<http://www.cidcm.umd.edu/mar/assessment.asp?groupid=7004>)

Problems, as listed by projects, included poverty, lack of employment avenues, erosion of indigenous rights over resources, environmental degradation, malnutrition and discrimination and violence on women.

Many proposals dealt with livelihoods by setting up micro credit schemes for agriculture and animal husbandry by *Mazahuas* (1178); terrace cultivation and cultural promotion of traditions, such as food offerings and festivals by *Nanu* (660); vegetable cultivation by *Nahuas*, *Otomies* and *Tepehuas* (712) and by *Totonaca* women (465); botanical garden for traditional medicinal plants to be used in traditional *temazcal* sweat-baths, also by tourists (987); production of traditional “Chicozapote” fruits (545); organic farming of mangoes (832); improved cattle breeding by *Chontales*, *Zapotecos* and *Mixtecos* (196); sustainable timber by Maya (683); sustainable pig-breeding and aquaculture enterprise with a *Nahua* eco-museum (894); beekeeping by Maya and other indigenous peoples (628, 804, 1155); broccoli by *Chichimeca jonaz* (217); commercial cultivation of indigenous cactus by *Mazahua* women (156); sustainable commercial production of Palma Camedor (1137); cultivation of avocados to diversify *Tzeltal*, *Tzotzil* and *Zoque* from coffee mono-cultivation (1132); a training centre on culture, nature and organic agriculture by Mayan elders (847); organic coffee production with residual coffee composting (727, 584); ecologically and culturally sustainable coffee production by *Tzeltales* (987); linking *Tojolabal Tzotzil and Tzeltal* Mayans to fair trade coffee market chains (658); tortilla enterprise by *Otomis* women (1162); *Zapoteca* women’s agro-processing cooperative to comply with ISO 9000 standards (919); strengthening Producers’ Commercialisation and Community Development Network to address competitive global economy challenges, with efficient marketing of textiles, dyes, agro-industrial products (e.g. coffee and medicinal plants) and with revolving fund schemes by *Chinanteco*, *Mazateco*, *Mixteco*, *Zapoteca* and *Mestizo* (1080); wicker products and national dresses (804); ceramics and needlework by *Nahuas* (624); improved pottery by *Otomis* and *Hnahnu* women (520); fair trade trademark on textile handicrafts by indigenous women (449); clothes shops by *Hopelchén* (487); Maya women’s handicrafts (797) and handicraft enterprises with equipment and training (786); increasing capacity of Mayan women on resource and livelihood management (553, 888); and strengthening Náhua women’s social enterprises in ecotourism and handicrafts (717).

Tourism was a focus of projects, which promoted: ecotourism and ethno-tourism with a spa and fish ponds (1118); Mayan hospitality facilities and tours (941); *Totonacas* women’s eco- and ethno-tourism enterprise with a Centre, handicrafts and waste management (850); *Nahua* ecotourism centre with a wildlife beach (671) and another one by *Nahua*, *Totonaca* and *Popolacas* with craft shops and fair trade links (944); and Mayan medicinal tourism (116). An awarded project (996) will establish a network of indigenous tour operators. The interesting part of the project relates to its vision that ecotourism should serve the purpose of living Indians and not the dead Indians, and the project should be done in harmony with natural resources and ancestral culture.

Natural resource management was addressed by a nursery to combat deforestation (1121); accessing water by building small dams and tanks (566); drafting norms about agro-ecological management, post-harvest control and

certifying organic agricultural production with the twin objective of creating employment and conserving natural resources by *Mam* (588); a *Cora* Centre to develop traditional indigenous medicines with herbarium, laboratory and apotheca (755); strengthening community processes of *Chinanteca* to preserve their nature heritage, and safeguarding it with a legal system (269); and Mayan environmental education in schools (113). An interesting project combined natural resource management with protection and recovery of sacred places and cultural territory of *Mazatecos* and *Chinantecos* (1156), with women in a key role. It endorsed the view that for indigenous peoples, territory is not just a functional place to provide basic needs, but is closely interlinked with indigenous culture. Another interesting project (88) planned to monitor and perhaps tap funds from the Regional Indigenous Biosphere funds. The plan was to set up a legal system for co-administration with *Nahuatl* participation.

Projects that built organisations included: training of *Nahua*, *Otomi* and *Tepehua* development promoters (824); strengthening management capacity of *Maya Tseltales* organisations at regional, national and municipal levels (729); building capacity of the regional Indigenous Board to participate in regional development (783); setting up a *Mixe* youth centre to deal with problems of youth (882); improving capacity of indigenous peoples, particularly of women, to participate in the Town Council meetings (682); strengthening participation of *Hueyapan* and *Temoac* in local development policy processes (564); increasing knowledge of Mayan women about public policies and building their leadership in decision making processes (434); combating family violence by strengthening a *Nahuatl* woman's organisation (1177) and those of *Mixteca* (665) and *Maya* (331); helping an indigenous women's organisation to adapt to changes coming from the market environment (762); and building capacity of a network of young *Chontales* women to carry out indigenous street labelling (474). An innovative project planned to strengthen leadership of indigenous *Tarahumaras*, *Tepehuanos*, *Zapotecos*, *Chinantecos*, *Purépechas*, *Huicholes*, *Mayas*, *Chontales*, *Náhuatl*, *Pame* and *Otomi* women by developing a new participatory model (703).

Other projects built roofs on houses of poor *Nahuatl* (820) and indigenous women victims of Hurricane Stan (310); prevented maternal mortality by training health professional and *Mixtecos*, *Amuzgos*, *Tlapanecos* (*Guerrero*), *Zoques*, *Tzotzil*, *Tzeltal* leaders (1056); trained indigenous peoples on their rights (647) as well as indigenous leaders on human, development and indigenous rights (572); and established a local *Mixteca* and *Chatina* community radio (112).

Projects on culture and heritage planned to publish books, including a dictionary in indigenous languages (830); and set up a Communication House to function as cultural centre of *Tsotsii* people (571). An interesting "Seeds and Stories" project (708) planned to put indigenous *Huichol* ecological knowledge with oral traditions about plants used in food and religious rites, into a seed bank.

Proposals on law, planned to create a mechanism and a democratic governance structure to mainstream *Nahuatl* concerns and community laws into a community development plan (608); train *Nahuatl* women and youth on human rights (182); set up an information, training and human rights assistance centre (879); provide legal aid by "barefoot" urban defenders in criminal investigations with legal evidence, and forensic science and criminal proceedings (1202); and provide relief to Mayan victims of human rights violations (546).

## **VI Caribbean region**

There is a strong Mayan and Central American influence in the Caribbean region. First peoples to arrive in Cuba, Haiti and the Dominican Republic are believed to have come from the Yucatan peninsula, based on archaeological artefacts. The region gets its name from the major indigenous peoples in this region, the *Karibs*. The second are the *Tainos*.

### **Jamaica**

*Taino* or *Arawak* is nearly extinct in Jamaica. All the three proposals submitted from Jamaica dealt with the *Maroon*, linking their cultural heritage to tourism (530, 630 and 828).

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