



Climate Change, REDD+ and Indigenous Peoples

**TRAINING COURSE
for INDIGENOUS
PEOPLES**

Climate Change, REDD+ and Indigenous Peoples

Training Course for
Indigenous Peoples

Published by:



with support from:



**Climate Change, REDD+ and Indigenous Peoples:
Training Course for Indigenous Peoples**

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Climate Change, REDD+ and Indigenous Peoples

Training Course for
Indigenous Peoples

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ACRONYMS

A

A1	Annex 1 countries
ACIA	Arctic Climate Impact Assessment
AIPP	Asia Indigenous Peoples Pact
AWG-LCA	Ad Hoc Working Group on Long-Term Cooperative Action
AWG-KP	Ad Hoc Working Group on Further Commitments for Annex I Parties under the Kyoto Protocol

C

CADPI	Centro para la Autonomía y Desarrollo de los Pueblos Indígenas
CBRR	Community-Based Rangeland Rehabilitation
CDM	Clean Development Mechanism
COP	Conference of Parties

D

DLNG	Darwin Liquefied Natural Gas
------	------------------------------

E

EA	Ecosystem Approach
ET	Emissions Trading

F

FAO	Food and Agriculture Organization
FCPF	Forest Carbon Partnership Facility
FIP	Forest Investment Program
FPIC	Free, Prior and Informed Consent

G

GHGs	Greenhouse gases
GtC	Gigatonnes of Carbon
GOs	Governmental organizations

H

HRBA	Human Rights-Based Approach
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I

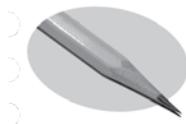
IKSPs	Indigenous Knowledge, Systems and Practices
IIPFCC	International Indigenous Peoples Forum on Climate Change
IPCC	Intergovernmental Panel on Climate Change
ILO	International Labor Organization
IPs	Indigenous peoples

J		S	
JI	Joint Implementation	SBSTA	Subsidiary Body on Scientific and Technological Advice
K		SFM	Sustainable forest management
KP	Kyoto Protocol	SIDS	Small Island Developing States
M		T	
MOP	Meeting of Parties	TK	Traditional knowledge
N		U	
NAILSMA	Northern Australia Indigenous Peoples Land and Sea Management Alliance	UN	United Nations
NGOs	Non governmental organizations	UNDRIP	UN Declaration on the Rights of Indigenous Peoples
O		UNFCCC	UN Framework Convention on Climate Change
ODA	Official Development Assistance	UNEP	United Nations Environment Program
P		UN-REDD	UN Collaborative Programme on Reducing Emissions from Deforestation and Forest Degradation
PES	Payment for environmental services	W	
R		WB	World Bank
REDD+	Reducing Emissions from Deforestation and Forest Degradation, and the role of conservation, sustainable management of forests and enhancement of forest carbon stocks in developing countries	WMO	World Meteorological Organization

LEGEND OF SYMBOLS



Activity



Notes



Duration

INTRODUCTION

For many developing countries, especially the poorest among and within them, climate change is no longer just a scientific concept: it is already a gloomy reality that is affecting the life and property of many. The destructive effects of typhoons Ondoy and Pepeng in the Philippines in 2009 confirm the view that indigenous peoples, particularly those in fragile, deforested and degraded areas, are one of the most vulnerable social groups to climate change. Close to a hundred of indigenous peoples in mined-out areas and geo-hazardous urban communities (indigenous peoples who live at the margins of the urban sprawl of Baguio City) were buried by the landslides brought about by the heavy downpour of rains during these two typhoons. These recent experiences also affirm the need for greater vigilance by local communities, state, corporations and the civil society with regard to climate change vulnerability, mitigation and adaptation. But local action is not enough. Climate change is affecting peoples from the four corners of the world, hence, the necessity for global action.

In fact, there are international processes already taking place. Multilateral negotiations and agreements are being forged at the global level that directly affect indigenous peoples. In particular, there is the UN Framework Convention on Climate Change (UNFCCC), the guiding framework by which countries base their responses to climate change. Its main goal is the “stabilization of greenhouse gas concentrations in the atmosphere at a level that would prevent dangerous anthropogenic human-induced interference with the climate system” (Tebtebba, 2009). There is also the Kyoto Protocol (KP) of the UNFCCC that sets targets of industrialized countries to reduce their pollution and gives them flexibility as to how they can reach these targets in the First Commitment Period ending 2012.

An agreement beyond 2012, as identified in the Bali Action Plan of 2007, was supposed to have been reached in Copenhagen during the 15th Meeting of the Conference of Parties (COP15) of the UNFCCC in December 2009. However, COP15 failed to come out with a comprehensive climate change agreement. A Copenhagen Accord, upon the initiatives of a few countries led by Denmark and the US, was merely

“noted” by the COP. Instead, negotiations will continue till December 2010 in Mexico during COP16, and possibly, even beyond.

A proposed mechanism that would have potential impacts on indigenous peoples is REDD+ which stands for “Reducing Emissions from Deforestation and forest Degradation, and the role of conservation, sustainable management of forests and enhancement of forest carbon stocks in developing countries.” Essentially, REDD+ is about compensating tropical nation-states and companies or owners of forests in developing countries not to cut their carbon-rich forests or reduce their deforestation and forest degradation rates, thus avoiding GHG emissions.

It is an established fact that the remaining forests in many developing countries also happen to be part of the ancestral domain of indigenous peoples. These forests have been maintained and managed by indigenous peoples in a sustainable manner, thereby also contributing to the protection of the rich biodiversity, through their indigenous knowledge, systems and practices (IKSPs). The extent to which the forests and biodiversity are maintained are, therefore, determined by the degree of indigenous peoples’ control over their land and resources. Given these realities on the ground, there is therefore a need to ensure indigenous peoples’ meaningful and substantive participation in the ongoing global processes, mechanisms and measures such as the REDD+. Indigenous communities need to be aware of these processes, including the threats as well as opportunities for them. Hence, this training course on “Climate Change, REDD+ and Indigenous Peoples.”

The main objective of the training is to enhance the capacity of indigenous leaders, educators and organizers to engage in national and international processes and mechanisms, particularly REDD+ and its repercussions. More specifically, we expect that after the training course, the participants should have been able to:

- Affirm the need for a rights-based and ecosystem approach to climate change;
- Understand the phenomenon and impacts of climate change on indigenous peoples/communities;
- Realize their contribution to climate change mitigation and adaptation through their sustainable management of forest and other resources;
- Understand the REDD+ mechanism, including its threats and opportunities for indigenous peoples; and
- Determine the ways forward vis-à-vis REDD+ and other international processes and measures.

To illustrate and simplify the intricate interconnections between and among indigenous peoples, forests, biodiversity, traditional knowledge (TK), climate change, the state and the multilateral bodies, processes and measures (e.g., UNFCCC and REDD+), we propose the following diagram (See next page).

The diagram can speak for itself. But the five (5) training modules included in this course attempt to elaborate each “box” or category and their interconnections with the others. Based on the above “conceptual framework,” the flow of the training is as follows:

Module 1: Forests, Biodiversity, IKSPs and Climate Change

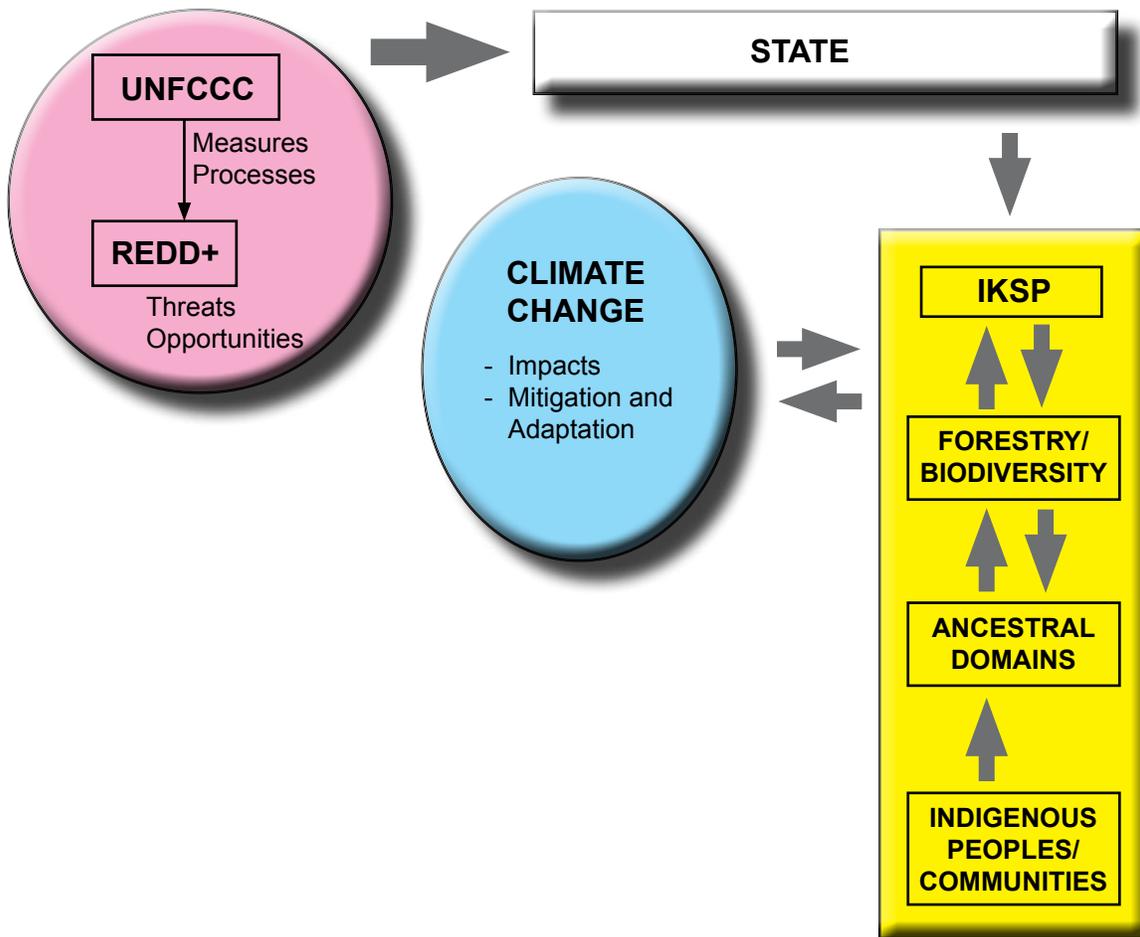
Module 2: Climate Change Impacts, Mitigation and Adaptation

Module 3: REDD+ and Indigenous Peoples

Module 4: Country Situations on Indigenous Peoples, Forests and State Policies Related to Forests, REDD+/Climate Change and Biodiversity

Module 5: Ways Forward for Indigenous Peoples vis-à-vis Climate Change

The training design is iterative and each module is self-contained, meaning that an educator may decide to change the flow of the training, focus on one module, skip some, and/or shorten others depending on the profile (characteristics) of the learners and the available resources (time, money and wo/man power). The learning methodology or andragogy (learning methods for adults) is one that is process-oriented, learner-centered, participatory and emancipatory/empowering. It is evocative and dialogical, not “banking” and unilateral (one way traffic).



Since this training manual is basically a guide for educators and training facilitators, we encourage educators and facilitators to be creative, use indigenous techniques of learning—whenever and wherever possible—and make this training course their “own.” We hope that learners will pass their acquired knowledge, skills and attitudes to others.

Enjoy the training!



Note to the Facilitator:

In discussing TK/IKSP in the framework, or throughout the module, be aware of the need to balance views especially in the assessment of TK/IKSP versus new (“better”) laws. This balance is necessary because not all TK is sound especially in some modern contexts.

In this training course, emphasize on issues that are important to the community. Include issues such as gender equity in terms of land ownership, socio economic aspects in the differentiation, generational principles. Many of these issues may be country- and culture- specific which may not have been covered in this training course, but which you need to take note of. In the same way, de-emphasize certain content that participants are already familiar with.

Emphasize as a core message the close linkage between access to and control over land at the local level.

On the duration of the training course, please note that the training course can be administered as staggered sessions or as an intensive continuous session. You have the freedom to modify the sessions as appropriate. CADPI (Centro para la Autonomía y Desarrollo de los Pueblos Indígenas), for example, intends to implement this course, with modifications, in four weeks as a diploma course in Nicaragua.

You are also given the freedom and flexibility to modify the methodologies as you think appropriate. In grouping for small groups, for example, women’s perspectives may be ensured by separating the men and women during the groupings, especially in areas where women do not speak easily when men are around.

Pre-session activities such as icebreakers or “getting-to-know-you” and “leveling off of expectations” activities are greatly encouraged and are, sometimes, necessary.

Throughout the training, please use materials that are already existing in your locality.

Module

1

▶▶ FORESTS,
BIODIVERSITY,
IKSPs & CLIMATE
CHANGE



MODULE 1: FORESTS, BIODIVERSITY, INDIGENOUS KNOWLEDGE SYSTEMS & PRACTICES (IKSPs) & CLIMATE CHANGE

Introduction

Notes

Welcome to the first module of the Training on Climate Change, REDD+ and Indigenous Peoples. It is fitting to start any discussion on climate change in the place/s where many indigenous populations live, or their habitat. This is because it is these places that are likely to be the arenas where adaptation and mitigation practices with regard to climate change can take place. As we all know, indigenous peoples' lives revolve around land and natural resources such as forest, pasture, honey, water, salt-licks, wildlife, domestic animals and wild plants that provide food and medicine (Hughes, 2003:46). That is why for many indigenous peoples, "Land is Life." Living largely by pastoralism, hunting, gathering or fishing, indigenous peoples come to know their environment intimately—"they can almost read it like a book." Climate change poses a threat to the inextricable link between indigenous peoples forests, biodiversity, and knowledge systems and practices.

This module walks you through the intimate connections between indigenous peoples, forests, biodiversity, and indigenous knowledge systems.

Aim

At the end of this module, the learner/participant should have affirmed the importance of indigenous peoples' rights to land and resources in the global and local efforts to face the challenges of climate change.

Specific Objectives

- Enhance understanding of the significance of forests, biodiversity, indigenous knowledge systems and practices and their interconnections;
- Affirm the importance of protecting the forests, biodiversity, indigenous knowledge systems and practices (IKSPs) as solutions to climate change;

- Acknowledge the central role of indigenous peoples' rights to land and resources in the current initiatives on climate change mitigation and adaptation.

Target Participants: Indigenous leaders and advocates, educators, community organizers and development workers.



Duration: 3 hours

Materials Needed: Manila paper/brown paper/craft paper, crayons, colored papers, paste/glue, pentel pens of various colors, masking tape, meta cards. Where available: LCD, laptop/desktop computer.

Preparation: PowerPoint presentation or visual aids for the inputs

SESSION 1.1: FORESTS AND BIODIVERSITY



ACTIVITY 1.1: “The Forest at My Place”

Individually, in pairs or in groups (if there are more than two persons coming from the same place):

- Imagine, and then draw the forest at your place of origin (where your ancestors and your own family live). Give a detailed presentation of the forest. What kind of trees, plants, animals and microorganisms may be found inside your forest? What uses do you (including your family, community and other people outside your immediate community) derive from the forest?
- Post your drawing in the walls for gallery viewing by the rest of participants.
- Briefly (15 minutes each) talk about your forest.

Discussion 1.1: Point out the important contributions (uses) of forests not only in the lives of indigenous communities, but also within the ecosystem; the variety and diversity of plants, animals and other organisms within a forest; the intimate interaction between people, land and nature. Highlight uses of the forest that are most significant to the community, such as health. A discussion on the link between forests and land tenure may be included here.

Input 1.1.1: Forests: Indigenous Peoples' Definition and Uses

The Food and Agriculture Organization (FAO) defines a forest as land spanning more than 0.5 hectares with trees higher than five meters and a canopy cover of more than 10 percent (canopy density is determined by estimating the area of ground shaded by the crown of the trees), or trees that are able to reach these thresholds.¹



The discussions will produce a definition of forests from the local perspective. In the discussions on REDD+, how forests are defined will significantly affect how REDD+ will be implemented.

Encourage the participants to challenge/or critically examine the definition provided by the FAO in relation to their own definitions and to challenge their own definitions as well. Why this needs to be stressed is because there are associated problems on how forests are defined in the international discussions on climate change and REDD+. With the current accepted definition, monoculture plantations, highly degraded forests and even clear-cut² areas “expected” to regenerate, are all counted as forests. This means that a tropical forest cut down for the purpose of establishing a palm plantation for the production of biofuel will not be considered deforestation and will even be considered as an “improvement.”

Input 1.1.2: Biodiversity and Climate Change (See Tebtebba, *Guide on Climate Change and Indigenous Peoples, 2nd ed.*, 2009, pages 99-108.)

- Biodiversity - all plants, animals, microorganisms, the ecosystems of which they are part, and the diversity within species, between species and of ecosystems;
- The variety of plants, animals and micro-organisms supports a range of services provided by healthy ecosystems to humans:

Ecosystem Services/Functions	
Supporting services	Maintain conditions for life on earth: soil formation and retention. Nutrient cycling, primary production
Regulating services	Regulation of air quality, climate change, floods, soil erosion, water purification, waste treatment, pollination, biological control of human, livestock, and agriculture pests and diseases
Provisioning services	Providing food, fuelwood, fiber, biochemicals, natural medicines, pharmaceuticals, genetic resources, fresh water
Cultural services	Non material benefits including cultural diversity and identity, spiritual and religious values, knowledge systems, educational values, inspiration, aesthetic values, social relations, sense of place, cultural heritage, recreation, communal and symbolic values.

- Biodiversity is crucial to climate change because biodiversity is central to indigenous environmental management and livelihoods.
- Apart from the loss of ecosystem services, climate change and its effects to biodiversity have profound impacts on the cultural and religious practices of indigenous peoples around the world.
- Scientific evidence has supported that the territories in which indigenous peoples have special claims that harbor exceptionally high levels of biodiversity and that human diversity is associated with the remaining concentrations of biodiversity.
- Indigenous peoples use biodiversity as a primary tool for adaptation. As climate change threatens biodiversity, it simultaneously removes the major defense that they have against variation and change.
- Climate change has tremendously affected biodiversity.

Box 1: Effects of Climate Change on Biodiversity

- 20-30% of plant and animal species are likely to be at increased risk of extinction, according to IPCC (Intergovernmental Panel on Climate Change), if increases in global average temperature exceed 1.5-2.5°C (SPM of WG2).
- 1 million species may face an increased threat of extinction as a result of climate change, according to the Millennium Ecosystem Assessment (CBD, 2008).
- Climate change has already begun to affect the functioning, appearance, composition and structure of ecosystems (e.g., decreasing thickness of sea ice in the Arctic, widespread bleaching of corals, wetland salinization and salt-water intrusion) (CBD Secretariat, 2008).
- Changes in timing of natural events affect interactions between organisms, disrupting equilibriums and ecosystems services.

In Module 2, we shall discuss in more detail the impacts of climate change on the lives of indigenous peoples. At this point, we hope that the importance of forests and biodiversity to climate change is already very clear. Now, let us proceed to the closely-related topic of Indigenous Knowledge Systems and Practices.



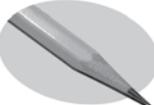
ACTIVITY 1.2: Indigenous Knowledge Systems and Practices

Individually or in groups, take another look at your forest and ponder the following questions:

1. What are the existing/persisting traditional knowledge, systems and practices in your community?
2. What changes have you observed in the way you do things? Why did these changes happen?
3. What innovations have you undertaken to respond to the changes in your environment?
4. How are they sustained in the community? What efforts are being undertaken by the community to maintain these practices amidst threats to their extinction?
5. How have the women in the community contributed in the preservation of IKSP?

Share your answers to these questions during the plenary session. You may do so by showing a conceptual map, by chanting, by role-playing or any other creative presentation.

Discussion 1.2: The facilitator should be able to highlight the link between traditional/indigenous knowledge and sustainable management of forests and biodiversity. He/she should also be able to emphasize the community-based initiatives to protect the traditional knowledge base. Include a discussion on institutions, and how climate change puts a strain on these traditional institutions, such as in the disruption of ceremonies. This can also be highlighted in Module 2 during the discussion of the impacts of climate change on indigenous peoples. Ensure the recognition of these institutions—such as in the management of TK.



Ask questions that would be specific to the community. For example, in Nepal, the facilitator might ask whether farming patterns remained the same in the past 10 years. What is important is to be aware of the many diversities in indigenous peoples contexts. It is your role as facilitator to bring that up. A pastoralist will ask questions different from someone who lives in a farming community.

Input 1.2: Traditional/Indigenous Knowledge, Biodiversity and Climate Change (See Tebtebba, *Guide on Climate Change and Indigenous Peoples*, 2nd ed., 2009, pp. 101-102.)

As you have shown in your presentations, indigenous peoples have proven sustainable environmental practices.

Indigenous peoples also consider care and maintenance of biodiversity as their responsibility (Turner, 2007). In their traditional views, animals and plants, as well as other components of nature are regarded as relatives or sacred entities, “willing to give themselves to people within a reciprocal system that demanded proper care and respect in return.”

Toledo (2000) has asserted that scientists from the fields of conservation biology, linguistic and anthropology of contemporary cultures, ethnobiology and ethnoecology, have evolved towards convergence on a shared principle: the world’s biodiversity will only be effectively preserved by preserving diversity of cultures and vice versa. This common statement has been nourished by four main sets of evidence:

1. The most biologically diverse regions in the world also have the most linguistic diversity;
2. The most biologically high-value regions in the world are indigenous territories;
3. The recognized importance of indigenous peoples as main managers and dwellers of well-preserved habitats; and
4. Certification of conservation values and behavior among indigenous peoples rooted in pre-modern complex of belief-knowledge-practices.

Indigenous and local communities have a unique contribution to make in mitigation initiatives as stewards of biodiversity. Since some mitigation measures such as biofuels have undesirable direct and indirect consequences, such as monoculture expansion and associated decline in biodiversity and their food security, their full participation is crucial in the elaboration of state-developed mitigation measures to ensure such schemes do not negatively affect vulnerable communities (UNPFII, 2008, p. 7).

It must be emphasized that the continued existence of indigenous peoples’ forests, biodiversity and traditional knowledge largely depends on the degree of access to and control of indigenous peoples over the domain or territories in which (wo)man and nature co-exist in a mutual and reciprocal way. It is therefore imperative that the rights of indigenous peoples to land and resources are recognized

and promoted at all times, including current discussions on climate change policies. Fortunately, we now have international instruments such as International Labor Organization (ILO) Convention 169 and the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP), that recognize indigenous peoples' rights to land and resources.

SESSION 1.3: UNDRIP AS A FRAMEWORK FOR CLIMATE CHANGE POLICIES



Popular versions of the UNDRIP and other technical documents may be available for you to use. The Asia Indigenous Peoples Pact (AIPP), for example, has a poster of the UNDRIP in a simplified form. Translations of the UNDRIP in the local language (such as in Masai), may also be available—and are effective ways to interpret the UNDRIP in a simple way without necessarily diluting them.

Other instruments (such as the Convention on Biological Diversity (CBD) Article 8j, ILO 169, and other related instruments which have been ratified by many countries) may be included or cited in the discussions. But deliver this according to context and adjust according to your participants' learning styles. Be careful not to provide an "information overload." It should also be highlighted that indigenous peoples' rights are inherent rights and that the instruments came in to affirm such inherent rights. Emphasize the rights-based approach and start with what is relevant to the community, such as traditional land rights.



ACTIVITY 1.3: UNDRIP as a Framework for Climate Change Policies

Hand out copies of the UNDRIP to the participants the day before this session. The activity is to be given as an assignment so that you would not have to lecture about the articles. Ask the participants to look for specific articles in the Declaration. The questions are to guide them to be able to read and identify the articles/provisions. Emphasize that the objective is for participants to appreciate the specific provisions and how they can use it to demand for their participation.

Instructions to participants:

Individually, and then in small groups (of 8 members each), do the following:

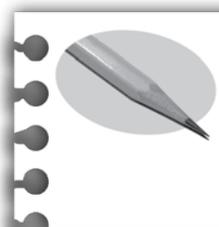
- Read thoroughly a copy of the UNDRIP.
- Identify and discuss the articles that uphold the rights of indigenous peoples to: self-determination; traditional lands, resources and territories and traditional knowledge.

Plenary discussion 1.3: Highlight the following provisions in the UNDRIP:

1. *Article 3:* Article on collective rights and self-determination
2. *Articles 10, 11, 28, 29 and 32:* Provision on Free, Prior and Informed Consent (FPIC)
3. *Articles 25 and 26:* Articles on Traditional Lands, Resources and Territories
4. *Articles 20, 24 and 31:* Articles on Traditional Knowledge

Input 1.3: The UNDRIP vis-à-vis the Human Rights-Based Approach and Ecosystem Approach

- The UNDRIP and Human Rights-Based Approach (HRBA) to development and the Ecosystem Approach are complimentary to and supportive of each other, insofar as addressing climate change and social justice at the same time.
- Indigenous peoples cannot talk about Multilateral Environmental Agreements separate from International Human Rights Law. The UNDRIP will form part of the International Human Rights Law.
- Read the “Statement of Common Understanding” on page 86 of Tebtebba’s “Guide to Climate Change and Indigenous Peoples, 2nd edition.”
- Indigenous peoples’ view of climate change and measures to address the problem is fully consistent with the Ecosystem Approach which acknowledges that decision-making and management of biodiversity are best carried out using the institutions and governance mechanisms most suited at the ecosystem-level, including a recognition of the central role of indigenous peoples.



A special lecture may be done on the following, based on learners’ training needs assessment:

- Ecosystem Approach
- HRBA
- UNDRIP

- It recognizes that humans, with their cultural diversity, are integral components of various ecosystems. Such an approach is a “strategy for the integrated management of land, water and living resources that promotes conservation and sustainable use in an equitable way.” It maintains the productive potential of ecosystems allowing indig-

enous peoples as stewards of environment, using practices in synergy with ecosystem processes and functions.

- The Ecosystem Approach thus provides a sustainable approach in addressing cultural and biological diversity that directly contributes to solutions on the problems of climate change. It is therefore imperative that mitigation and adaptation measures on climate change should be informed by this.

Discussion 1.3: How are the above-mentioned UNDRIP provisions promoted or not promoted in your respective nations and communities? What are the impacts of recognition or non-recognition of indigenous peoples' rights on forest, biodiversity and traditional knowledge? What about your position? How is your daily life linked or associated with these articles? How are these articles/provisions seen in practice?

Let us review: Before we end this module, let us check if you remember the key concepts discussed thus far:

- Forests
- Biodiversity
- Traditional Knowledge
- UNDRIP: pertinent provisions on self-determined development, e.g., FPIC, land, resources and traditional knowledge
- Human Rights-Based Approach
- Ecosystems Approach

Now that you are equipped with the overarching frameworks to understand and approach climate change processes and policies, let us proceed with the CONTEXT of such processes and policies. The second module introduces you to the “situational analyses/topics of climate change impacts, mitigation and adaptation measures in the context of indigenous peoples.”

Endnotes:

¹ FAO (2007), Definitional issues related to reducing emissions from deforestation in developing countries. Available at <<ftp://ftp.fao.org/docrep/fao/009/j9345e/j9345e00.pdf>>. See also <<http://www.fao.org/docrep/009/j9345e/j9345e12.htm>>.

² Clear-cut: To log an area by removing all of the trees at one time; Clearcutting: a management technique in which all of the trees in an area are cut at the same time. This technique is sometimes used to cultivate shade-intolerant tree species. <<https://www.uwsp.edu/natres/nres743/Definitions/Clearcutting.htm>>.

Module
2

▶▶ CLIMATE CHANGE
IMPACTS,
MITIGATION &
ADAPTATION



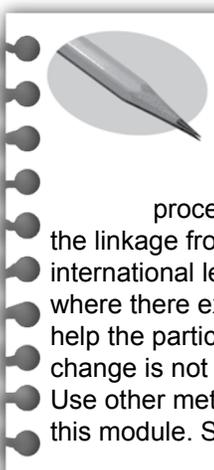
MODULE 2: CLIMATE CHANGE IMPACTS, MITIGATION & ADAPTATION

Introduction

Notes

As educators, trainers, organizers and advocates, we need to know the extent to which climate change is impacting indigenous peoples' lives as well as their territories and ecosystems so that we are able to better manage these changes through mitigation and adaptation measures. Climate change **mitigation** refers to “the process of reducing greenhouse gas (GHG) emissions,” while climate change **adaptation** is “the process whereby ecological, social and or economic systems adjust to actual or expected climatic stimuli and their effects or impacts.” In Module 1, we have seen how indigenous peoples are intimately related to their land and resources and how they have sustainably managed these resources through their indigenous knowledge systems, practices and institutions. In this module, we shall realize that, in fact, such resource management practices and systems show us the way toward climate change mitigation and adaptation. This module is therefore subdivided into three distinct topic-based sessions, namely:

- Impacts of Climate Change on Indigenous Peoples;
- Climate Change Mitigation; and
- Climate Change Adaptation Measures.



A good way to begin this session is to start with the local ecosystem and then relate it to what's happening at the global level. Tell a local story as an example; use a globe or a map of the world to relate what's happening at the local level to the international processes. The basic concept is to scale up and show the linkage from the village experience (local) to the national, then international level. Cite local/national bodies such as that of Nepal where there exists a Climate Change Monitoring Network. This will help the participants to see that the international processes on climate change is not distant. Use other methodologies that would creatively present the topics in this module. Some suggestions include:

- Use of experiences as examples for climate change impacts;
- Drawing a picture;
- Making a problem tree, starting with their own problem first;
- Use of cartoon, animated clip or pictures.

Aim

At the end of this module, participants should have enhanced their understanding on the phenomenon of climate change, its impacts on indigenous peoples, and the mitigation and adaptation processes and measures.

Specific Objectives

- Know the impacts of the climate change on indigenous peoples and their ecosystems;
- Understand climate change mitigation measures and assess how these are affecting indigenous peoples;
- Appraise and appreciate what local mitigation and adaptation measures are actually being done by indigenous peoples;
- Know the international processes and mechanisms involved with regard to climate change mitigation and adaptation.



Duration: 3-4 hours

Materials Needed: Manila paper/craft paper/brown paper, crayons, pentel pens, colored papers, paste/glue.

SESSION 2.1: IMPACTS OF CLIMATE CHANGE ON INDIGENOUS PEOPLES

We know that in living off their ecosystems, indigenous people have been observing the effects of climate change first-hand for several decades. They have observed changes in temperature, in the amounts and quantities of rain and snow, and changes in seasons. Their experiential observations and the knowledge and practices they developed to be able to cope and adapt to these changes cannot be underestimated as these allowed them to survive as distinct peoples over millennia. Let us try to affirm or validate these statements from your own experiences as indigenous peoples.



ACTIVITY 2.1: “How Climate Change Has Affected Our Ecosystem”

In Module 1, we have defined what an ecosystem is. In this activity, we shall get to know more about how climate change has impacted various ecosystems by pondering on the following questions in small groups (8 participants each), members of which should share the same type of ecosystem:

1. What climatic changes (in temperature, rainfall and snow and seasons) have you observed in your community/ecosystem over the past 10 years?
2. How have these changes (mentioned above) affected/impacted your ecosystem? (Pay attention to impacts on the farms, forests, air quality, water quality, flora and fauna and human inhabitants of the ecosystem).
3. You may present your group output through a mural (Other methods: “timeline” activity, “fish-bone” diagram).

Plenary Discussion 2.1:



The contents written under this section are just things that you, the facilitator, has to take note of—and which you may opt to share or emphasize during the plenary discussion. The “Plenary Discussion” is meant for participants to share perceptions and insights and is not to be an “Input” session.

The following observations may be made/highlighted during the group presentation and ensuing discussion:

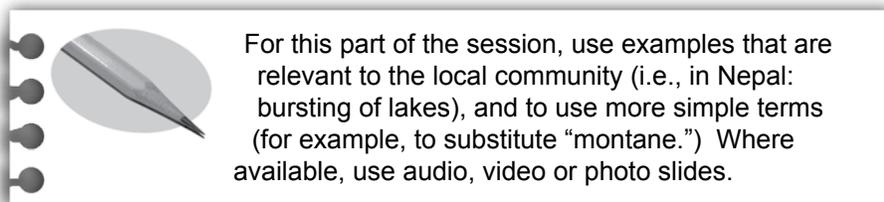
- Massive floods, strong hurricanes, cyclones, typhoons and storm surges lead to the destruction of houses, infrastructure (bridges, roads, electrical lines, dams, mine-tailing ponds, etc.), forests, agricultural lands, crops, livestock, marine and coastal resources; massive land slides; loss of freshwater supplies, increase of pathogenic micro-organisms and vectors which are carriers, loss of electricity, etc.
- These lead to human impacts such as physical isolation because of floods and massive landslides which reduce possibilities for them to market their crops, livestock, marine and coastal resources, etc.; the loss and destruction of ancestral lands, resources and home, food insecurity and hunger (destruction of crops, destruction of coral reefs and mangroves, and spawning beds of local fish, decrease

and loss of livestock, etc.); fresh water-insecurity; energy insecurity; increased prevalence and virulence of infectious diseases such as cholera, etc. All of these may also result to massive loss of lives.

- More frequent and prolonged droughts and floods cause the disappearance of plant and animal species that have sustained indigenous peoples as subsistence food resources or as essential to their rituals.
- Extreme and unprecedented cold spells and prolonged wet environment results to health problems, such as hypothermia, bronchitis and pneumonia, especially among old people and young children.
- A drop in water levels, drought, desertification and salt-water intrusion leads to more hunger and impoverishment. Water and food insecurity is exacerbated.
- Traditional livelihoods ranging from agriculture, hunting and gathering, pastoralism, high montane (mountain areas) livestock and agricultural production, coastal and marine fishing, trapping, agro-forestry livelihoods, among others, are undermined because of climate change.
- Adverse impacts on traditional livelihoods and their ecosystem will also mean loss of traditional knowledge, innovations and practices associated with these livelihoods and ecosystems.
- Loss of revenue, economic opportunities and the practice of traditional culture are expected to increase the social and cultural pressures on indigenous peoples. Outmigration of indigenous youth to seek economic opportunities elsewhere because climate change has limited further their opportunities in their own communities, could lead to erosion of indigenous economies and culture.
- Increase in a number of indigenous persons who end up as environmental refugees or who outmigrate because their lands have gone underwater or have eroded due to landslides.
- Capacities of indigenous women to perform their roles as seed-keepers, water bearers, transmitters of culture and language, among others, are undermined. Additional tasks are placed on indigenous women and also the elderly.
- Migration of culturally important species will make it more difficult for elders to practice and pass their traditional ecological knowledge to the next generation.

Input 2.1: Impacts of Climate Change on Indigenous Peoples Living in Different Ecosystems

The major source for this input is Tebtebba, “Guide on Climate Change and Indigenous Peoples, 2nd ed.,” pp. 11-22. The focus, or what particular ecosystem to emphasize, may depend on the profile of the participants in each training, i.e., if they belong to the tropical and sub-tropical ecosystem, then, this should be emphasized.



1. Tropical and Subtropical Ecosystems. There are more than 1,400 distinct indigenous peoples in these ecosystems, most of whom are hunters and gatherers living in the world’s tropical rain forests and rotational agriculturists or shifting cultivators. Most of forest peoples, majority of whom are indigenous peoples, are highly dependent on forest ecosystems. There are also fisher folks and lowland farmers found in the plains of these ecosystems. Such ecosystems are found in Asia, Latin America, Africa and some parts of Australia. Some of the impacts cited are the following:

- The practice of rain-fed agriculture which characterizes rotational agriculture or swiddening is highly disturbed because of infrequent rains, shorter wet seasons or prolonged monsoons leading to lower crop yields exacerbated by longer lives of pests and occurrence of new pests. Seed germination and seed life are altered. Schedules and performance of cultural rituals which accompany agricultural seasons from planting, weeding to harvests are disturbed.
- Changes in the behavior and migration patterns of birds which have been traditionally used to guide hunters and mark agricultural seasons causing disorientation of hunters and gatherers and shifting cultivators.
- Worsening drought conditions and desertification, leading to lesser availability of drinking water, increased number of forest fires causing rapid loss of forest cover, adverse impacts on indigenous land rights and land tenure systems on the practice of rotational agriculture and hunting and gathering livelihoods; and serious loss of biodiversity, including traditional medicinal and ritual plants.
- Changes in habitation or living areas and movements

away from communities beset with diseases, areas prone to landslides, droughts or floods have caused cultural disruptions because sacred areas or groves have to be abandoned, practice of traditional livelihoods cannot continue any longer and cultural rituals related to agricultural and forestry practices are practiced less and less. Land right and customary land tenure systems are undermined and violated.

- Rainfall has become infrequent and unpredictable causing changes in flood patterns of rivers affecting the regular routines of indigenous peoples, particularly women and children, who catch fish and other water creatures for food.
- Increase in incidents of vector-borne diseases, such as malaria and dengue fever, because of increasing temperatures and deforestation. Warmer forests are favorable habitats for mosquitoes acting as vectors. New diseases such as meningitis, which were not endemic and widespread, emerged in Ghana and other tropical countries.
- Increased floods in low lying areas because of deforestation have led people in those areas to evacuate or adapt their lifestyles to constant flooding.

2. Semi-Arid and Arid Lands. Most of the inhabitants of semi-arid and arid lands are pastoralists, hunters and gatherers, settled agriculturists, many of whom self-identify as indigenous peoples. These people have very sophisticated traditional knowledge in maintaining crops and forages, nurturing livestock and making the arid, semi-arid, humid, hyper-humid lands productive. Climate change impacts include:

- Much less rainfall and prolonged droughts, resulting in more occurrences of dust storms that degrade grasslands, damages seedlings and other crops, decreases livestock of other pastoralists and nomadic indigenous peoples leading to chronic hunger and food insecurity.
- Deserts are becoming hotter and drier which will cause the disappearance of organisms and plants that have reached their heat-tolerance limits.
- Drying up of water sources (springs, streams), decreased flow in rivers, shrinking of lakes, poor replenishment of water aquifers, are affecting indigenous peoples' access to water, water for crops and livestock, habitats for birds and water creatures and thus lessening sources of food for people.
- The capacity of indigenous peoples to dig deeper into the ground for fresh water is very limited because of poverty.

Lack of freshwater leads to more gastro-intestinal, skin and other diseases caused by the inability to wash and clean the body and surrounding areas. These are also caused by forced use of heavily contaminated and polluted waters. This adds to the burden of women and children who are the main water providers.

- Traditional agricultural cycles are disrupted with late onset of rains and short durations of wet seasons causing a decline in crop yields and poor performance of root crops which are mainly rain-fed.
- The availability of forage (grass cover in grazing areas) and crop residues for livestock has significantly decreased because of moisture stress which adversely affected livestock production and yield.
- Untimely rainfall and change in temperature create favorable conditions for breeding of pests and diseases.
- There are already areas where indigenous peoples are forced to live around government-drilled bores for water and depend on government support for their survival. Deteriorating food security is a major issue in these dry lands.
- Incidence and serious outbreaks of diseases which are endemic in arid and semi-arid lands such as malaria, Rift Valley fever and cholera have been recorded in East Africa and meningitis in the drier parts of West and Central Africa moving towards the eastern region of the continent.
- Floods are expected to be more frequent (IPCC 2007 a). This will have severe impacts on food security especially in the subsistence sectors and will be worsened by the expected warming of lakes and rivers decreasing fish productivity.

3. High Altitude and High Montane Ecosystems. A significant number of indigenous peoples have inhabited high altitude or high montane areas since time immemorial. Mountain glaciers in Africa (Mt. Kilimanjaro), Asia (Himalayas) and South America (Andean Mountains) are melting in an unprecedented fast pace. In the Andes, the glaciers are melting 10 times more than they did 20 years ago. It is estimated that some of the ice sheets and glaciers will disappear within 15 to 25 years and this will threaten water supplies to the major South American cities.

- The source of subsistence for many indigenous communities in this ecosystem are gravely threatened because of extreme and unprecedented cold spells alternating with warm weather which they are not used to at all.
- Diseases caused by extreme cold spells such as hypo-

thermia, bronchitis and pneumonia have been recorded in the Andes in 2003. Increase in the temperature, on the other hand, also allows the migration of insects which become pests for the crops and also cause diseases in the animals and people.

- Loss of livestock which provide them food, clothing, beddings and insulation as well as incomes for the handicrafts developed from the wool of these animals have further made them more vulnerable to diseases and caused their impoverishment.
- Incessant rains in high altitude ecosystems caused mudslides and destruction of agricultural crops, especially roots crops which erode with the soil.
- In the Himalayas, glacial melts affect millions of rural dwellers who depend on the seasonal flow of water. There might be more water on a short term basis which raises the sea level and cause floods, such as those happening on a more frequent basis, in Bangladesh, Nepal, India, and Bhutan.
- In the long term, there will be less water as glaciers and snow cover shrink and water-holding capacities of the high mountains are destroyed. Impending water crisis to the communities downstream is foreseen as a consequence of this.
- Tourism, which has been a source of income for indigenous peoples in high altitudes, has suffered because of the melting glaciers, loss of snow and ice. Continuous rains in high montane areas also dampened tourism.
- High mountain areas in South East Asia, like the Cordillera region in the Philippines, also suffer from cold spells which destroy temperate vegetables which are the main source of income for many indigenous farmers.
- Disappearance of high alpine flora which are sources of food, medicine, grazing, hunting and handicrafts will have severe impacts on their cultures and traditional livelihoods. Species, which are found only in mountaintops, have disappeared because of warmer temperatures.
- Indigenous peoples' cultural heritage sites found in high altitudes (e.g., Ifugao rice terraces, Machu Picchu, etc.) are also threatened because of changing temperatures.
- In the Andes, the warming of the earth is forcing indigenous peoples to farm at higher altitudes. This has a cultural impact since the uprooting of Andean indigenous peoples to higher lands puts their cultural survival at risk.

4. Coastal and Marine Ecosystem (Small Island States and Low-lying Areas). Sea level rise due to the melting of glaciers and sea-ice and the expansion of water because of a rise in temperature results in the following:

- Cause some low-lying coastal areas to be completely submerged, while others will increasingly face short-lived high-water levels. These anticipated changes could have a major impact on the lives of indigenous peoples. They may have to be relocated outside of their traditional territories.
- The small island developing states (SIDS) will be especially vulnerable to the effects of sea level rise and to changes in marine ecosystems, because of their major dependence on marine resources (UNEP, 2002).
- The sea has an enormous capacity to store heat. Warmer water, combined with anticipated changes in ocean currents, could have a devastating impact on marine ecosystems and biodiversity.
- One potential result could be a reduction in the upwelling of nutrients and phytoplanktons, which would in turn reduce productivity in key fishing areas where many indigenous peoples live.
- Decreased growth may also be seen in coral reefs, with high concentration of carbon dioxide in the water impairing the deposition of limestone required for coral skeletons (UNEP, 2002). Island communities, who rely on coral reefs, will be especially vulnerable.
- Coral bleaching due to warmer sea temperature causes uncertainty and loss of livelihoods of fisher folks because of difficulties in maintaining the viability of fish and other marine flora and fauna.
- Loss of coral reefs decreases marine life, undermines shoreline protection and loss of medicinal plants which depend on coral reefs.
- Coastal erosion is exacerbated by sea-level rise; stronger hurricanes and typhoons lead to loss of land and property and dislocation of indigenous peoples. The phenomenon of indigenous peoples becoming environmental refugees has emerged. The issue of what rights they are entitled to come into the picture as they get displaced from their traditional territories and are forced to move to other countries or territories.
- Loss of mangrove forests destroys the shield against strong typhoons, tsunamis, strong tidal waves. This has also meant the loss of vital marine life which are essential for the subsistence of indigenous peoples. Food insecurity due to difficulty of maintaining viable fish population has

worsened.

- Vector-borne and water-borne disease outbreaks have occurred due to flooding and rising temperatures, and destroyed sewage and drainage systems. These diseases include dengue fever, malaria, cholera, among others.
- Salt water intrusion on ground water have caused the salinization of freshwater sources. Water insecurity becomes worse which easily leads to conflicts between indigenous peoples and others. Their water rights are undermined and their practice of water-related cultural rituals and ceremonies is also affected.
- The effect of climate change on coral reefs and on plant life on the island affects the gathering of such plants for traditional medicines, therefore, the continuation of traditional practices is threatened.
- Changes in rainfall pattern make the peoples' traditional knowledge on when to plant crops and what to plant already unreliable.

5. Arctic Ecosystem. The arctic ecosystem has been referred to as “the world’s climate change barometer” and the indigenous peoples are “the mercury in that barometer.” The Arctic Council commissioned the Arctic Climate Impact Assessment (ACIA) which was done over a period of five years until its release in 2004. Among the findings of this study are the following:

- Inuit, who are the indigenous people inhabiting mostly coastal regions in the Arctic, are especially vulnerable.
- Hunters speak of thinning sea ice and rough ice conditions that make hunting much more dangerous, changes to permafrost that alter spring run-off patterns, a northward shift in seal and fish species, and rising sea levels with more extreme tidal fluctuations.
- Species that they rely on are disappearing and that hunting routes near shorelines have disappeared due to erosion brought on by the thawing of permafrost.
- Villages have experienced increased flooding in winter due to lessened or disappearing pack ice that normally protect shorelines from surging water. Together with strong winds, these cause damages to villages and destruction of infrastructure found along coastlines and riverbanks.
- Coastal and riverbank erosion and rising of rivers have occurred due to higher temperatures, thawing of permafrost, and melting mountain snow, glaciers and sea ice. Erosion of riverbanks cause riverbeds to rise thereby creating shallow waters in which threaten fish populations. This adversely impacts subsistence fishing, another pillar

of the traditional economy.

- There are now reduced populations of animal species due to warmer temperature and increase of new marine species entering the Arctic because of warmer sea water. Major changes in animal travel and migration routes have occurred.
- Melting of sea ice will drastically shrink marine habitat for polar bears, ice-inhabiting seals and some seabirds. Plant, animal, fish, bird and insect species previously foreign to the Arctic are moving further north causing the introduction of new diseases.
- The late freeze-up due to warmer temperatures has also led to some positive impacts such as better whitefish harvests, clamming, spotted seal hunting, access to caribou, Arctic fox harvests and access to driftwood.
- Unpredictable weather and entry of new species of plants, insects and animals challenge the traditional knowledge of indigenous peoples to cope with these developments.
- Unusual rains during the winter season cause ice formation which makes it harder for animals such as reindeer and caribou to access food which has serious impacts on the subsistence and economies of indigenous peoples.
- The sovereignty of indigenous peoples in the Arctic and the States is under threat due to the opening of the Northwest Passage, allowing for easy entry of foreign hunters, traders and corporations which are constantly seeking for lands and waters to extract resources from.
- Increased sea traffic through the Canadian Arctic will make the west coast of Greenland, the north slope of Alaska and northern Russia more vulnerable to environmental degradation. Increased commercial activity made possible by easier access to natural resources will bring more traffic and pollution to one of the most fragile ecosystems in the world.
- The health of Arctic plants and wildlife—and therefore the health of indigenous peoples who rely on them for subsistence—is at stake.
- In a herding community where people only remember snow, frequent rains are now experienced. The livelihoods of Saami herders are undermined due to the effects of breeding cycles, flooding of migration paths and devastation of grazing areas.
- The herders are important to Saami culture since they are strong users of the Saami language and Saami traditions such as the “yoik,” a singing style that predates the coming of Christianity to the Saami lands. If Saami reindeer

herders can no longer make a living, then the whole basis of the Saami culture is at risk.

- Older people in the Arctic are also losing community respect and confidence on their traditional knowledge to interpret their environment and make decisions because of the unpredictability of weather conditions. In Nunavut, elders can no longer predict the weather using their traditional knowledge.
- There is an emergence of new types of insects and the life spans of endemic insects (e.g., Spruce beetles) extend beyond four months because the temperature is not cold enough to kill them. Thus, trees and other vegetation in the boreal forests are destroyed by these beetles

SESSION 2.2: INTERNATIONAL PROCESSES AND MECHANISMS ON CLIMATE CHANGE

This session introduces the learners to the major global-level responses to climate change. The main aim is to enhance their awareness of the international bodies, institutional mechanisms and measures to address the issues of climate change vulnerability, mitigation and adaptation. It also aims to make the learners recognize the threats as well as opportunities for the indigenous communities that arise from these international processes and measures.

Input 2.2: Multilateral Organizations, Agreements and Measures
(See Tebtebba, *Guide on Climate Change and Indigenous Peoples*, 2nd ed., 2009, pp. 3-10)

- The first multilateral organizations tasked to address climate change are the following:
 - » The World Meteorological Organization (WMO), a special agency of the United Nations, and
 - » The United Nations Environment Program (UNEP)
- The Intergovernmental Panel on Climate Change (IPCC)
- The UN Framework Convention on Climate Change (UNFCCC)
- The Kyoto Protocol: Market-based mechanisms toward climate change mitigation
 - » Emissions Trading
 - » Joint Implementation (JI)
 - » Clean Development Mechanism (CDM)

Discussion/Open Forum 2.2: (Clarification and sharing of first-hand experiences.)

Questions:

1. Who among you (participants) have observed/attended an international/UN meeting on Climate Change?
2. What were discussed in the meetings? What to you are the most striking points?
3. What can you suggest or recommend to these meetings/bodies as an indigenous person?

▶ **SESSION 2.3: CLIMATE CHANGE MITIGATION MEASURES: IMPACTS ON INDIGENOUS PEOPLES**

Input 2.3.1: Understanding the Concept of Climate Change Mitigation

- Climate change mitigation is broadly defined as “the process of reducing greenhouse gas (GHG) emissions.”
- The ultimate objective of the UNFCCC and any related legal instruments that the Conference of the Parties (COP) may adopt is to achieve, in accordance with the relevant provisions of the Convention, stabilization of greenhouse gas concentrations in the atmosphere at a level that would prevent dangerous anthropogenic interference with the climate system. Such a level should be achieved within a time-frame sufficient to allow ecosystems to adapt naturally to climate change, to ensure that food production is not threatened and to enable economic development to proceed in a sustainable manner (Article 2 of the UNFCCC). This objective can be reached through climate change mitigation. Mitigation and adaptation are the main concerns of the UNFCCC and the Kyoto Protocol.
- The IPCC Fourth Assessment Report which concluded that climate change is “accelerating” and is “unequivocal” stated that action on climate change must begin immediately to avoid irreversible damage. The Stern Report reinforced this view and added that based on economic analysis, the cost of preventing climate change are significantly lower than the costs of the damage if no action is taken.
- The principles of equity and common but differentiated responsibilities as key guiding principles for climate change policies have been reiterated by developing countries in Bali and the climate talks held in Bangkok (April 1-4, 2008). Article 3.1 of UNFCCC states:

That the Parties should protect the climate system for the benefit of present and future generations of humankind on the basis of equity and in accordance with their common but differentiated responsibilities and respective capacities. Accordingly, the Parties of developed countries should take the lead in combating climate change and the adverse effects thereof.

- The contribution of countries to climate change and their capacity to prevent and cope with its consequences vary significantly. The UNFCCC, therefore, calls for financial assistance from countries with more resources to those less endowed and more vulnerable.
- The UNFCCC assigned operation of the financial mechanism to the Global Environment Facility. The financial mechanism is accountable to the COP, which decides on its climate change policies, programme priorities, and eligibility criteria for funding.
- Market-based mitigation mechanisms agreed upon in Kyoto Protocol which will be implemented by Annex 1 Parties (industrialized countries) include the Clean Development Mechanism (CDM), Emissions Trading (ET) and Joint Implementation (JI).
- These market mechanisms seek to lower the costs of achieving emissions targets. The CDM allows Annex 1 Parties to invest in projects in non-Annex 1 Parties that reduce emissions or that enhance sinks through afforestation or reforestation. The Annex 1 Party can then use credits generated by these projects toward meeting its emission target. Similarly, through JI, Annex 1 Parties can receive credit for investing in projects in other Annex 1 Parties. Finally, emission trading allows Annex 1 Parties to trade credits or emission allowances among themselves.

Open Forum/Discussion 2.3: What are your perspectives on climate change mitigation? Are there mitigation conducted in the community that you are aware of?

During the discussion, the following ideas may be pointed out:

- The best way to mitigate climate change is to change the unsustainable production and consumption patterns which are still the prevalent systems dominating this world. The best mitigation measures involve changing lifestyles, individually and collectively, and structurally changing the development path towards a sustainable and low-carbon one.

- The market-based mechanisms are very limited. These just reinforce further the inequities which have been created by the unregulated market or the so-called free market instead of addressing the root causes of climate change. Thus, there is a need to ensure that the other building blocks such as finance and technology transfer be implemented as agreed upon.
- It is crucial for indigenous peoples to understand more fully these market-based mechanisms. Equipped with adequate information, they can evaluate the risks and opportunities which will allow them to make their own decisions on whether to engage with the emissions market or not.



ACTIVITY 2.3: Impacts of climate change mitigation measures on indigenous peoples

Using the group formation as in Activity 1, answer the following focused questions:

- Are you aware of any project or activity by governments, NGOs and companies with regard to climate change? What are these? Where are they located?
- What are the effects of these measures on indigenous peoples' territories and resources? What are the effects of these measures on the traditional knowledge systems of indigenous peoples? What are the effects of these measures to the economic, social, and cultural life of indigenous peoples?

Plenary presentation and discussion 2.3: The following concepts may be highlighted during the plenary discussion:

- Indigenous peoples are not Parties to the Convention but have contributed significantly to and are still contributing a lot to the mitigation of GHG emissions. This is done through their low-carbon to carbon-neutral ways of life characterized by their continuing practice of sustainable traditional livelihoods and low levels of consumption. The struggles they have waged to prevent extraction of oil, gas, and minerals from their territories as well as their fights against deforestation have kept the carbon under the ground and in the trees. Unfortunately, these contributions are not accounted for nor compensated in the emissions market. Thus, the principles of equity and sustainability are not really respected in this context.
- It is bad enough that there are no mechanisms to recognize,

account for and integrate indigenous peoples' contributions to mitigation. But what is worst is the fact that some mitigation measures have led to the violation of indigenous peoples' basic human rights.

Input 2.3.2: Impacts of Climate Change Mitigation Measures on Indigenous Peoples (See Tebtebba, *Guide on Climate Change and Indigenous Peoples*, 2nd ed., 2009, pp. 23-36.)

Some of the impacts of the regulated and voluntary emissions trading and CDM projects are the following:

- Violation of the rights of indigenous peoples to their lands, territories and resources, criminalization of practice of traditional livelihoods, propagation of false mitigation solutions, and increase in food prices resulting to more food insecurity.
- Few, difficult and dangerous jobs, health problems and inequitable benefit-sharing,
- Environmental degradation including the erosion of biodiversity.
- Reduction of forests as carbon forests under REDD+ undermines the sustainable forest management systems of indigenous peoples and threatens further the rights of indigenous peoples to have access and control of their forests.
- Cultural and social impacts.
- There are positive examples of mitigation measures done in the indigenous peoples territories, such as, for example:

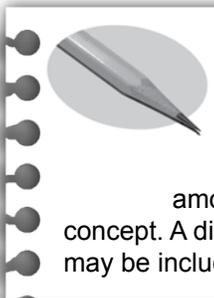
NAILSMA—the Northern Australia Indigenous Peoples Land and Sea Management Alliance—presents their experience on the Western Arnhem Fire Management Agreement with the Darwin Liquefied Natural Gas:

- Aboriginal land owners, indigenous representative organizations in North Australia (NAILSMA) and Darwin Liquefied Natural Gas (DLNG) are partners in Western Arnhem Fire Management Agreement. This partnership aims to implement strategic fire management practices across 28,000 square kilometers of Western Arnhem, thereby reducing fire-generated GHGs from this area and offsetting some of the GHG emissions from their Liquefied Natural Gas plant at Wickham Point in Darwin Harbour.
- The project uses strategic, early, dry-season burning that involves a mix of patch-burning lit by people on the ground and large-scale fire breaks lit along tracks, rivers, and creeks from helicopters. This dry-season burning breaks up the landscape with firebreaks and makes it more difficult for wildfires to spread across the land later in the year.
- This project is not gaining income from carbon trading. Instead, indigenous fire managers are being paid for fire management that produces GHG offsets. The involved parties believe, however, that this project would qualify for carbon trading in the future, should the market arise.

SESSION 2.4: ADAPTING TO CLIMATE CHANGE

Adaptation to climate change refers to any adjustment that occurs naturally within ecosystems or in human systems in response to climatic change that either moderates harm or exploits beneficial opportunities in response to actual or expected climate related environmental changes.

It is also defined by the UNFCCC as something that is about finding and implementing ways of adjusting to climate change. It looks into ways of responding to changes that pose greater risks to life and livelihood and increasing damage-related costs such as climate change effects on rainfall, the strength and distribution of tropical storms, sea levels and glacier melt.



Cite adaptation mechanisms being done at the local level, such as strategies by pastoralists. Emphasize that in many instances, because of the effects of climate change, TK is not enough, so there is a need for partnerships with science and the academe, among others. This will also avoid romanticizing the TK concept. A discussion on resiliency methods of indigenous peoples may be included in this session.

Discussion 2.4: Given the above definition of climate change adaptation, what adaptation measures are being done by indigenous peoples in your communities?

Input 2.4: Indigenous Peoples' Adaptation Measures on Climate Change (See Tebtebba, *Guide on Climate Change and Indigenous Peoples*, 2nd ed., 2009, pp. 37-47.)

Indigenous peoples are the least contributors to climate change, yet they are the first to suffer from its impacts. Severe drought, more devastating hurricanes and typhoons, melting ice, floods, sea level rise, increased prevalence and virulence of infectious diseases, among others, have gravely affected their way of life, health, livelihoods, lands, resources and territories. In the face of these, indigenous peoples have been forced to adapt, using their traditional knowledge, innovations and practices in adjusting to these rapidly changing conditions. Below are a number of documented case studies and examples of innovative adaptation measures in the different regions, using their traditional knowledge, in response to climate change:

Africa

- Local farmers are practicing zero-tilling in cultivation, mulching and other soil-management techniques. These activities are known to moderate soil temperatures, suppress diseases and harmful pests, and conserve soil moisture. Small scale farmers also use indigenous plant materials such as agrochemicals to combat pests that normally attack food crops.
- Pastoralists adapt to climate extremes by making use of emergency fodder, culling of weak livestock for food, and multi-species composition of herds to survive climate extremes. They also try to move from the dry northern areas to the wetter southern areas during drought season in order to survive and sustain domestic animals.
- Women plant crops that are more resistant to drought and pests providing a reserve for extended periods of economic hardships. They also select and save seeds for planting each year. They preserve a variety of seeds that will ensure resistance to the range of conditions that may arise in any given growing season.
- Other indigenous strategies include controlled bush clearing; using tall grasses for fixing soil surface nutrients which have been washed away by runoff; erosion-control to reduce the effects of runoff; restoring lands by using green manure; constructing stone dikes; managing low-lying lands and protecting river banks.
- The Bara province, situated in Western Sudan, is adapting to land degradation and other impacts of recurring drought through Community-Based Rangeland Rehabilitation (CBRR) being implemented in 17 villages. The project was able to put up a local office coordinating community development affairs, regeneration and stabilization of five km of sand dunes to halt expansion of the desert, construct windbreaks to protect farms from soil erosion, and replaced goats with resilient and less damaging sheep and better managed wells and preparation of drought contingency plans.

Asia

- Asian indigenous peoples are growing many different varieties of crops in order to minimize the risk of harvest failure and this is supplemented by hunting and fishing.
- Some supplement their subsistence base with handicrafts, wage labor and forest products or by selling surplus crops to the markets. In other instances, indigenous peoples

switch to extracting starch from wild Sago palms during droughts when crops suffer from lack of water.

- In Bangladesh, villagers are creating floating vegetable gardens to protect their livelihoods from flooding. In Vietnam, communities are helping to plant dense mangroves along the coast to diffuse tropical-storm waves.
- Rainwater harvesting in South Asia has been done for centuries now. This is a very simple procedure of scooping earth and putting up embankments along farm boundaries to trap rainwater. This adaptation method has been very vital in the merging and diversification of food crops.

Central and South America and the Caribbean

- People shift their agricultural activities and settlements to a new location which is less susceptible to adverse climate conditions.
- In times of drought, indigenous peoples switch from their dependence on agriculture to reliance on fish.
- The remote village of Guarita in Honduras is making use of the traditional Quezungal farming methods. They plant crops under trees whose roots anchor the soil. They also prune vegetation to provide nutrient to the soil and to conserve soil water. Lastly, they are terracing to avoid soil erosion.
- The Aymaras of Bolivia have been coping with water insecurity and scarcity over centuries. For them to collect rainwater in the mountains, they have developed a sophisticated way of collecting water through small dams they call *quthañas*. The dam has been very useful not only for human consumptions but also for their domestic animals especially in times of drought. It also serves as a thermo regulator of humidity and it absorbs the ultraviolet rays of the sun, reducing risk of skin cancer.

Arctic

- The adaptation practices of indigenous peoples have included the shift to hunt alternative species when species such as geese and caribou have shifted their migration times and routes.
- Change to hunting marine species in open water later in the year under different sea and ice conditions.
- People freeze foods where traditional technique of sun-drying has been impossible due to unseasonable wet weather. The foods are frozen until there is sunny weather or dried indoors.

Central and Eastern Europe, Russian Federation, Central Asia and Transcausia

- Indigenous peoples are actively trying to partner with the academic community so that local groups can participate in field research projects, and their results can be communicated to and among local communities.
- They undertake education programs to improve public awareness of the issues that will go towards assisting the development of their own attitudes and ethical norms around adaptation measures.

North America

- Indigenous peoples of North America are very positive that new materials and new ways of doing things form a common theme in the histories of many native peoples. Some are now taking advantage of climactic changes to do things they have not done in the past. They change food storage techniques and hunting and fishing grounds.
- Some groups change species of animals and fishes they hunt.
- In order to sustain their families and their domestic animals, the Inuits feed their reindeer grasses other than lichens during winter time.
- In extreme cases, people look for relocation sites either for long term or as temporary measures.
- For the future, they believe that adopting new technologies is likely to be the only means for dealing with disruptions to their to their traditional subsistence economies.

Pacific

- Traditional marine social institutions in the Ra'ui in Rarotonga, Cook Islands serve as an effective conservation management tool and is improving coral reef health.
- Indigenous peoples' ecological knowledge and customary sea tenure is also integrated with marine and social science to conserve the bumphead parrotfish in Roviana Lagoon, Solomon Islands.
- Changes in sea tenure, back to more traditional roles, have also occurred in Kiribati.
- In a coastal village on Vanua Levu, Fiji, the *vanua* (which refers to the connection of people with the land through their ancestors and guardian spirits) serves as a guiding principle management and sustainable use of the rain-

forest, mangrove forest, coral reefs and village gardens.

- In other parts of the Pacific, indigenous peoples have built seawalls, provided a water drainage system and water tanks and banned tree clearing.

Open Forum/Discussion 2.4

Let us review: In this, module, we discussed the impacts of climate change as well as the current mitigation and adaptation processes and measures toward it. Before we proceed to the next module, let us make sure we remember the following (Note: The facilitator should come up with creative exercise to elicit learners' recall on each):

1. How do we define the following? What immediately comes to mind when you read/hear the following concepts/words?

- Mitigation
- Adaptation
- UNFCCC
- Kyoto Protocol
- Market-based mechanisms toward climate change mitigation

2. Why are these (each of the above) significant to indigenous peoples?

The next module gives a close look into one of the current mechanisms toward climate change—REDD+ or “reducing emissions from deforestation and forest degradation, and the role of conservation, sustainable management of forests and enhancement of forest carbon stocks in developing countries,” and the indigenous peoples' stakes in them.

Module

3

▶▶ REDD+ & INDIGENOUS PEOPLES

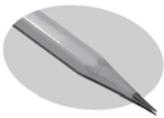


Photo Credit: AMAN.

MODULE 3: REDD+ & INDIGENOUS PEOPLES

Introduction

Notes



Depending on the context of the community, as well as the facilitator's discretion, the facilitator has the option to start with the national legal framework first (covered in Module 4) before going through the REDD+ module. This considers the situation of countries where REDD+ is very foreign and a discussion of the national legal framework would be a good way to start. For countries with existing REDD+ pilot programs, discussions on REDD+ can start off by sharing the different piloting activities in the country by different organizations. The participants may be asked what organization/s they have been involved with.

IMPORTANT: Please note that Module 3 will be the most fluid among the modules of this training course, the contents and objectives of this module may change entirely after the negotiations beyond Copenhagen.

You have now reached the third module of the Training on Climate Change, REDD+ and Indigenous Peoples. In the first module, you have learned how forests are closely linked to biodiversity, indigenous peoples, and indigenous knowledge. In Module 2, you have been introduced to the international processes that bring about the different mitigation actions by which governments respond to climate change, as well as how local communities are using their traditional knowledge, practices and innovations to respond to climate change.

In this module, we will be talking about forests again, this time, as part of the solution for the climate crisis. Module 3 introduces a mitigation option that is very significant for indigenous peoples, especially those who live in or around forests—REDD+.

With reference to what we have discussed in Module 1, we need to distinguish **redd** in small letters (the practice) from **REDD+** (the policy on REDD, in capital letters).

Indigenous peoples have been reducing emissions from deforestation and forest degradation—let us call this practice, “redd” in small letters:

- **redd** is an integral part of indigenous peoples’ traditional knowledge and practice in terms of their indigenous forest and resource management systems which are strictly regulated by their customary laws and worldviews
- **redd** is deeply integrated to indigenous peoples’ historic cultural, socio-economic and spiritual relationships with their lands and territories which persist up to the present.

The policy, **Reducing Emissions from Deforestation and Forest Degradation**, and the role of conservation, sustainable management of forests and enhancement of forest carbon stocks in developing countries (REDD+), refers to:

- A measure to provide positive incentives to developing countries to slow down their rates of deforestation and forest degradation to reduce emissions of greenhouse gases (mitigation).
- Industrialized countries make financial transfers to developing countries to compensate them for opportunity and other costs of avoiding deforestation.
- It also considers policy approaches and positive incentives for conservation, enhancement of forest stocks, and sustainable management of forests (This is the “+” after REDD).

Aim

At the end of this module, the learners/participants should have been able to develop a better understanding of REDD+, including its threats and opportunities to indigenous peoples.

Specific Objectives

Specifically, participants should be able to:

- Understand the concepts behind REDD+ as a mitigation measure and how it relates to indigenous peoples
- Become familiar with the state of negotiations regarding REDD+; identify key issues being negotiated and explain how these are important to indigenous peoples.
- Identify existing funding mechanisms set up to facilitate and implement REDD+ and affirm indigenous peoples’ engagements with such mechanisms
- Recognize the opportunities and risks that REDD+ presents to indigenous peoples



Duration: 4-5 hours

Materials/ Resources Needed: Brown paper/manila paper, colored markers, other art materials (colored paper, glue, etc.)

SESSION 3.1: WHAT IS REDD+?

Objectives:

- Understand the concepts behind REDD+ as a mitigation measure
- Explain how it relates to indigenous peoples

Preparation: If possible, prepare a PowerPoint presentation to assist you during the input. If not, prepare visual aids such as timelines or topic cards/ labels.



ACTIVITY 3.1.1: Setting the Stage/Pre-Session Warm-up:

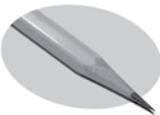
Invite the participants to do a deep breathing exercise.

Ask the participants:

What do you breathe in?

What do you breathe out? Where does it go?

Draw attention to the carbon and oxygen exchange between plants and animals and how this is necessary to life, to further establish the importance of trees and plants in forests.



The Deep Breathing Exercise serves as the “ice breaker” as well as the introductory portion of the session. If the participants are familiar with respiration and photosynthesis, then they should be able to readily answer that we breathe in oxygen and breathe out carbon dioxide which is then absorbed by plants to be converted back to oxygen. If they are not familiar with this concept, then provide the information in a simple way. Do not go through the details of respiration and photosynthesis. It is enough for the participants to know that humans produce carbon dioxide and plants absorb this carbon dioxide.

Input 3.1.1: What is Forest Degradation and Deforestation?

Give a presentation on deforestation and forest degradation and the different drivers that cause them.

- **Deforestation** – occurs when a forest is cleared and permanently converted to another use.
- **Forest Degradation** – occurs when the structure or function of a forest is negatively affected by external factors, e.g., fire, pests, pruning for firewood thereby reducing

forests ability to provide ecosystem services.
Highlight how the definition of degradation is also a contentious issue.



Other definitions that might also be introduced for this topic are:

- Plantations – plantations fall under what FAO refers to as “planted forests.” Productive plantations are forest of introduced and/or native species established through planting or seeding mainly for production of wood or non-wood goods. Protective plantations are established mainly for provision of services.¹
- Reforestation – defined by the UNFCCC as replanting of forests on lands that have previously contained forests but that have been converted to some other use
- Afforestation – the UNFCCC defines afforestation as the planting of new forests on lands that historically have not contained forests.²

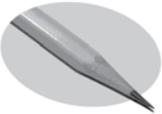
A discussion of these terms and how it can influence the implementation of REDD+ may be included especially when relevant to the country’s context.

Forest degradation is believed to emit as much carbon as deforestation, but this has been hard to measure, because it affects a forest’s overall condition much more subtly than does deforestation, and because describing it is also problematic.

Local people have been identified to also use and degrade forests, often through collecting fuelwood, construction timber, and non-timber forest products. FAO’s 2005 *Global Forest Resource Assessment* indicates that over a third of biomass removed from forests is in the form of fuelwood for subsistence purposes.³ Pastoralists, for example, have been alleged as major contributors through firewood harvesting. Give the participants an opportunity to challenge these views.

Discuss how a flawed definition of forest degradation, just as a flawed definition for forest, can be a source of problems for establishing REDD+ projects.

Establish the importance of understanding the direct and underlying drivers of deforestation in order to develop effective ways to address this problem.



Try to elicit illustrations of forest-degrading or forest-enhancing activities, based on participants’ own experiences and context from the discussion. Review outputs from Module 1.



ACTIVITY 3.1.2: Workshop: Rewards and Forests



Important concepts to highlight in this activity are: drivers of deforestation, rewards and benefit sharing, criteria, rights, then sum it up to REDD+.

Use existing material, such as maps or other visual materials, if they are available. Feel free to modify the activity or to use a more appropriate activity.

Group the participants according to their locality, such as persons belonging to the same village, or town (depending on participants' profiles). If it is not possible for participants to be composed of the same locality, then they can choose a place where all of them are familiar with. Choose three judges from the group, if it is large enough to allow this, or the facilitators may act as judges. The groups will be told that they will be given prizes, but they will not be told how this would be determined. While the groups are doing their spot maps, the judges will be briefed: their task is to give an amount of "money" to the groups according to the "forests" that the participants drew on their maps. The group with the most forest will have the most "money." Alternatively, the judges can have their own criteria, as long as these refer to the forests.

Workshop Instructions :

- Draw a (crude) spot map of the locality. Show where the forested areas are located and color these green. Indicate areas where there are forest-related activities such as logging, non-timber forest products harvesting, swidden farming, etc. Emphasize the areas where indigenous peoples live. As an alternative, the forest drawings in Module 1 may also be used for this activity if appropriate.
- As a group, discuss:
 - » What is the state of your forests? What activities are endangering your forest?
 - » Group Reporter reports group output and responses during the plenary. Groups display their spot maps for gallery viewing.
 - » Have the judges deliberate and come up with a decision on how much money each group will get. Award the groups their prizes.

Discussion 3.1.1: Process the groups' outputs. Call attention to any differences in perspectives as to what a forest is as well as reactions to how the judges gave awards to the groups.

Ask participants:

1. What is the state of your forests? Is it intact? Is it in the process of being degraded?
2. (After judging is over and prizes have been awarded) What does it feel like not to know the criteria for judging?
3. Did the group agree with how the judges awarded the "prizes"? Why or why not?

Highlight the activities that are deforesting or degrading the forest and how these are contributing to climate change. Refer to the participants' outputs in Module 1, affirming the importance of forests.

REDD+ works in a similar way as the dynamics of the "judging" in the activity. Developing countries are compensated to keep their forests intact, preventing any further deforestation or forest degradation so that carbon emissions from these activities may be reduced. There are still many contentious issues regarding REDD+ and the current state of negotiations are still not final about how it will be implemented or how developing countries will be compensated. However, funding mechanisms have already been set up to facilitate the implementation of REDD+. In some countries, pilot projects and other REDD+ initiatives have been already been set up and carried out.

Input 3.1.2: REDD+ and Indigenous Peoples (See Tebtebba, *Guide on Climate Change and Indigenous Peoples*, 2nd ed., 2009, pp. 55-57.)

If possible, show the video "REDD as Part of the Solution," produced by the UNEP (UN Environment Programme).⁴ This video includes a person saying that shifting cultivation is a major cause of deforestation. You can use this to prompt a discussion. Alternatively, you may also use the video "An Introduction to REDD Basics" produced by the REDD Desk. It is available online at http://www.thereddesk.org/red_basics. Use this and the workshop presentations and discussions as springboard to explaining the following concepts:

- Forests are one of the most important carbon sinks, storing more carbon than both the atmosphere and the world's oil reserves. Forests are massive reservoir of carbon, estimated to be 4,500 GtC.

17% - estimate GHG emissions due to deforestation and land-use changes
1.6GtC - quantified amount of this emission in gigatonnes of carbon
9 to 13M - hectares of forests destroyed each year according to FAO

- REDD+ - **R**educing **E**missions from **D**eforestation and **F**orest **D**egradation, and the role of conservation, sustainable management of forests and enhancement of forest carbon stocks in developing countries, is a climate change mitigation measure that seeks to reduce GHG emissions by preventing or reducing forest loss and forest degradation and by conserving, enhancing forest stocks and sustainably managing forests.
- In the UNFCCC and Kyoto Protocol (KP), reducing deforestation and forest degradation has not been included as a means to reduce GHG emissions due to many technical and methodological questions. In December 2005, the Coalition of Rainforest Nations led by Costa Rica and Papua New Guinea proposed that compensation should be provided for reduction in deforestation. In December 2007 at COP13/MOP3, the UNFCCC came out with the Bali Action Plan that gave the go-ahead to continue negotiations that would include REDD.
- Mitigation options under REDD+:

Objective	Mitigation Option	Policy Instrument	Activities
Reducing GHG Emissions	Reducing Deforestation	REDD	Maintaining existing carbon sinks through, law enforcement, governance reforms, sustainable management of forests, payments for environmental services (PES)
	Reducing degradation	REDD	Maintaining existing carbon sinks/restoring lost carbon sinks through sustainable management of forests, PES in the form of carbon sequestered/emission avoided
Increasing Sequestration	Enhancing existing forests/increasing forest cover	REDD+	Restoring lost carbon sinks and creating new carbon sinks in forest areas.
	Creating new Forests	CDM/Afforestation and Reforestation	Creating new carbon sinks through agroforestry and plantations.

- A significant part of the remaining tropical and sub-tropical forests are found in indigenous peoples' territories. In most tropical forest countries, indigenous peoples' rights to

their forests are not recognized. It is also in these countries where poor environmental and forest governance persist.⁵

Discussion/Open Forum 3.1.2: What are your perspectives on REDD+ given what you have already learned?

- For indigenous peoples, talking of forests only in terms of carbon or emissions reduction does not make sense. This view was reiterated in the “Hague Declaration of the International Indigenous Peoples Forum on Climate Change” in November 2000 during COP6.
- There is no common position among indigenous peoples in relation to whether they should engage or not with REDD+. However, most indigenous peoples organizations and networks are united in their stand that their rights as contained in the UNDRIP should be respected and protected in all activities related to forests and climate change, including REDD+.

Synthesis/ Review 3.1: REDD+ provides financial rewards for avoided deforestation and forest degradation; REDD+ includes conservation, enhancement of forest stocks, and sustainable management of forests. For indigenous peoples, what is essential is that their full and effective participation, in accordance with the right to free, prior and informed consent; their rights to land, territories and resources in accordance with the UNDRIP; and the recognition of the roles and contribution of traditional knowledge, innovations and practices of indigenous peoples are ensured and recognized in any initiative, including REDD+ .



SESSION 3.2: CURRENT STATE OF NEGOTIATIONS ON REDD+ AND KEY ISSUES BEING NEGOTIATED

Objectives

- Familiarize with the state of negotiations regarding REDD+
- Identify the key issues being negotiated
- Explain how these key issues are significant in relation to indigenous peoples

Preparation: If possible, prepare a PowerPoint presentation to assist you during the input. If not, prepare visual aids such as timelines or topic cards/ labels.

Setting the Stage/Pre-Session Warm-up 3.2: What is a negotiation?



ACTIVITY 3.2.1: Game - Choice and Responsibility (Substitute for or in addition to “What is a Negotiation” Pre-Session plenary discussion)

Instructions:

1. Group the participants into small groups of 5-8 members.
2. Each group member stands behind each other to form a straight line.
3. All members extend their arms away from their sides so that their arms are aligned to their shoulders.
4. Emphasize that this is a competitive game. The rule is that the group with all their members who have their arms up the longest wins. If one member of the group puts his/her arms down, the group loses and will be punished.

Allow the group members to decide among each other and arrive at a consensus. If a member of the group makes a personal decision to put his arm down, note the dynamics that result from that decision. (A variation of this game is that the group members are not allowed to talk to each other).

Use and process the responses of the participants and build up the discussion from there.

The point of the activity in relation to the topic: Negotiation involved groups with different interests and they want these interests to be prioritized or to be above others. Negotiation can result to a compromise—but it has to be done as a group/unit. This is the same with the issues that are being discussed in REDD+. Indigenous peoples need to be aware of the interests of the different actors and they should also be aware of their own interests that they would like to assert.

Input 3.2.1: Current State of Negotiations on REDD+ (See Tebtebba, *Guide on Climate Change and Indigenous Peoples*, 2nd ed., 2009, pp. 89-92.)

- Negotiations on REDD+ have proceeded according to the Bali Action Plan. These include the Climate Change Talks in Bangkok (April 2008), Bonn (June 2008), Accra (August 2008), and Poznan (December 2008). In 2009, several Climate Change Talks leading to COP15 were held in Bonn (March, June and the informal intersessional consultations in August) and in Barcelona (November). COP15 in Copenhagen (December 2009) was supposed

to have come out with agreements on REDD+ as part of the AWG-LCA (Ad Hoc Working Group on Long term Cooperative Action) track. However, these did not materialize. Instead, the Copenhagen Accord was “noted” by the COP.

- Before the Accra Climate Talks, some countries already made submissions on REDD to the Secretariat that included references to indigenous peoples.
- During COP14 in 2008, REDD+ was negotiated under SBSTA (Subsidiary Body on Scientific and Technological Advice). Indigenous peoples’ efforts to get the governments to link indigenous peoples’ rights with the development of methodologies for REDD+ was frustrated because of the opposition from the same countries who voted against the UNDRIP during its adoption at the UN General Assembly.
- Before the Bonn Climate Talks in 2009, several Parties and observers made official submissions on REDD+. These mentioned the need to ensure that the interests and concerns of indigenous peoples and local communities are considered in REDD+. They explicitly mentioned respect for the rights of indigenous peoples and local communities, including the right to FPIC.
- In the Climate Talks in Bangkok in 2009, indigenous peoples lobbied to include in the language for negotiation to be finalized in Copenhagen in December 2009, provisions for the respect and recognition of indigenous peoples rights as stipulated in the UNDRIP, FPIC and recognition of traditional knowledge.
- The AWG-KP under the LULUCF contact group is also discussing REDD+. The June 2009 draft of the LULUCF text included REDD+ as one of its components. If an agreement is reached on this, emissions reductions from forests (as a result of REDD+) will be used as offsets under the CDM. This is controversial as some Parties, like Brazil and several environmental NGOs as well as indigenous peoples, in general, are against forest carbon offsets.
- In COP15 in Copenhagen, as a result of intense lobbying by indigenous peoples prior to and during the COP, several negotiating texts under the AWG-LCA included the following references on indigenous peoples:

**AWG-LCA negotiating texts with references
on indigenous peoples - COP15**

- Outcome of the work...[FCCC/AWGLCA/2009/L.7/Rev.1] - Draft decision -/CP.15 - Further recognizing that a broad range of stakeholders needs to be engaged on global, regional, national and local levels, be they governmental, including subnational and local government, private business or civil society, including the youth and persons with disability, and that gender equality and the effective participation of women and indigenous peoples are important for effective action on all aspects of climate change;
- Policy approaches on REDD... [FCCC/AWGLCA/2009/L.7/Add.6]
 - » 2. c) Respect for the knowledge and rights of indigenous peoples..., by taking into account... and noting that the General Assembly has adopted the UN Declaration on the Rights of Indigenous Peoples;
 - » 2. d) Full and effective participation of relevant stakeholders, including in particular indigenous peoples and local communities in actions referred to in paragraphs 3 and 5 below;
 - » 2. e) Actions that are consistent with the conservation of natural forests and biological diversity ... ¹ [Taking into account the need for sustainable livelihoods of indigenous peoples and local communities and their interdependence on forests in most countries, reflected in the United Nations Declaration on the Rights of Indigenous Peoples and the International Mother Earth Day.]
 - » 6. Requests developing country Parties when developing and implementing their national strategy or action plan, [or subnational strategies] to address, inter alia, drivers of deforestation and forest degradation, land tenure issues, forest governance issues, gender considerations and the safeguards identified in paragraph 2 above, ensuring the full and effective participation of relevant stakeholders, inter alia, indigenous peoples and local communities;
- Enhanced Action on Capacity Building [FCCC/AWGLCA/2009/L.7/Add.4]
 - » Option 2 - 4. c) Developing and/or strengthening national/regional networks for the generation, sharing and management of information and knowledge...including local and indigenous knowledge...
- Cooperative sectoral approaches and sector-specific actions in agriculture [FCCC/AWGLCA/2009/L.7/Add.9]
 - » [The Conference of the Parties, Recognizing the... rights of indigenous peoples and traditional knowledge and practices...
- Enhanced Action on Adaptation [FCCC/AWGLCA/2009/L.7/Add.1]
 - » 3. *Affirms* that enhanced action on adaptation should be undertaken in accordance with the Convention and the provisions thereunder; follow a country-driven, gender-sensitive, participatory approach to adaptation; be based on and guided by the best available science, traditional knowledge, as appropriate...
 - » 6. Option 1
(c) [Enhancing the sharing of information, knowledge, including traditional knowledge, experience and good practices, at local, national, regional and international levels;]

- Negotiations on REDD+ under the AWG-LCA will continue in 2010, with an agreement on this to be decided in COP16 in December 2010 in Mexico City.
- In COP15 also, the SBSTA came out with a decision on Methodological Guidance on Activities Related to REDD+ that recognizes “the need for full and effective engagement of indigenous peoples and local communities in, and the potential contribution of their knowledge to, monitoring and reporting of activities...” It also “*Encourages*, as appropriate, the development of guidance for effective engagement of indigenous peoples and local communities in monitoring and reporting.”

Input 3.2.2: What are the key issues relevant to indigenous peoples?

(See Tebtebba, *Guide on Climate Change and Indigenous Peoples*, 2nd ed., 2009, pp. 93-95.)

For indigenous peoples, how discussions and negotiations will proceed on REDD+ are very important. REDD+ will affect the rights and livelihoods of indigenous peoples who live in or around forested areas. There are crucial elements that indigenous peoples should look out for in these processes:

Rights: The free, prior and informed consent of indigenous peoples who may be directly or indirectly affected by REDD+ must be ensured. Indigenous peoples' rights to self determination must be respected and recognized. *What measures are being taken to ensure that forest peoples' rights are being secured?*

Role of Indigenous Peoples and Traditional Knowledge: Indigenous peoples' traditional knowledge, practices and innovations should be recognized.

UNDRIP: The UNDRIP has to be one of the main policy frameworks which will underpin the design, implementation and monitoring of REDD+. This means that REDD+ projects should respect the UNDRIP.

Other issues such as:

Drivers of Deforestation and Forest Degradation: Who defines "deforestation" and how? Who defines "degradation" and how?

Benefits: What measures are there to ensure that rewards and benefits will reach indigenous peoples?

Ownership: Who sets the rules for REDD+? Who owns the land and the forest? Who owns the carbon?

Safeguards and Complaint Mechanisms: What mechanisms can be put in place so that indigenous peoples are able to seek redress when their rights are violated?

Plenary Presentation and Discussion 3.2.1: What are your perspectives on the key issues being negotiated on REDD+? Why do you think these are important to indigenous peoples?

The final shape of REDD+ will not be known until at least 2010. What is important is that while REDD+ mechanisms are being finalized, indigenous peoples have declared that before considering any REDD+ initiatives and projects, the rights of indigenous peoples—in accor-

dance with international human rights law and standards including the UNDRIP and ILO Convention 169, among other human rights instruments, including land and resource rights—must be recognized and respected at all levels (local, national and international).

In accordance to their rights to self determined development, indigenous peoples may or may not decide to engage themselves in REDD+ projects, which makes it all the more crucial that the right to free, prior and informed consent is respected and recognized.

Given the concepts discussed, what do you think should be considered if you decide to engage or not to engage in REDD+?

Summing Up 3.2: With the current state of negotiations, there is no doubt that REDD+ will become part of the new set of agreements for the UNFCCC by 2010. It is important for indigenous peoples to look out for the key issues being negotiated especially on matters that would directly or indirectly affect them.

SESSION 3.3: HOW DOES REDD+ WORK? BASIC PRINCIPLES AND FINANCING REDD, FUNDING MECHANISMS SET UP TO FACILITATE AND IMPLEMENT REDD/REDD+

Objectives

At the end of the session, participants should be able to:

- Identify the various mechanisms through which REDD+ can be financed/funded.
- Comprehend the programs that would probably have the biggest influence on how REDD+ will work in the future.

Input 3.3.1: Funding Mechanisms Set-up to Facilitate and Implement REDD, REDD+ (See Tebtebba, *Guide on Climate Change and Indigenous Peoples*, 2nd ed., 2009, pp. 61-74.)

Presently the following mechanisms are available for funding REDD+:

- World Bank – FCPF, FIP
- UN-REDD
- Bilateral (governmental) agreements
- Private sector markets

What is important to know is that public funds, such as that of the World Bank and UN-REDD, declared that they will end their activities by the end of 2012 unless they are asked to continue by the countries

who are parties to the UNFCCC. The UNFCCC has not yet determined what the international rules for REDD+ will be and how it will be financed. These are difficult issues which are currently being debated in the UNFCCC negotiations.

Financing Mechanism	What it is	Example	What IPs should look out for
World Bank – Forest Carbon Partnership Facility (FCPF)	<ul style="list-style-type: none"> - Fund set up to assist developing countries in their REDD+ efforts by providing value to standing forests. - Designed to set the stage for a large-scale system of incentives for REDD+ 	Thirty-seven REDD+ Country Participants (14 in Africa, 15 in Latin America and the Caribbean and 8 in Asia and the Pacific) have been selected into the FCPF partnership, as of 2009.	<p>Ensure monitoring of FCPF Charter that guarantees the recognition of rights including forest dependent indigenous peoples.</p> <p>The FCPF has a Participant Committee, where two “seats” are reserved for indigenous peoples representatives.</p>
World Bank – Forest Investment Program (FIP)	Fund that is established as a targeted program to catalyze policies and measures and mobilize more funds to facilitate REDD+, promote sustainable management of forests, leading to emissions reductions and the protection of forest carbon stocks.	Country eligibility for the program would be based on ODA (Official Development Assistance) eligibility and having an active multilateral development bank in the country. The FIP will probably only be able to choose 5-10 countries.	<p>Indigenous peoples’ full and effective participation starting from the design process.</p> <p>Concern from both human rights groups and environmental groups that the FIP may be used to support conventional large-scale plantations and logging operations.</p>

Financing Mechanism	What it is	Example	What IPs should look out for
UN-REDD	Joint programme of the UNDP, FAO and UNEP; also known as the UN Collaborative Programme on Reducing Emissions from Deforestation and Forest Degradation	The first set of UN-REDD Programme pilot countries are in Africa: Democratic Republic of Congo, Tanzania and Zambia; in Asia and the Pacific: Indonesia, Papua New Guinea and Viet Nam; in Latin America and the Caribbean: Bolivia, Panama and Paraguay.	<p>Monitor implementation of its Framework Document explicitly stating that "... it promotes the informed and meaningful involvement of all stakeholders including indigenous peoples..."</p> <p>UN-REDD is explicitly promoting market-based REDD+and PES.</p> <p>Monitoring plan so far lacks criteria, indicators and tools to monitor and to independently verify human rights impacts.</p>
Bilateral (governmental agreements)	Funds to support REDD+set up by some industrialized countries	Australia International Forest Carbon Initiative (Forest Carbon Partnerships with Indonesia and Papua New Guinea), Norway Climate Change Forest Initiative, Bilateral Programmes with Brazil, Tanzania	Norway does not have binding rules for its forest initiative; no commitments or conditions on human rights.

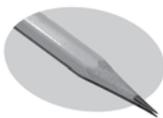
Financing Mechanism	What it is	Example	What IPs should look out for
Private sector markets	Private funds set up by nature conservation agencies (like Nature Conservancy, Conservation International, World Wide Fund for Nature US, Center for International Forestry Research etc.), but also by private foundations and companies	- Rainforest Project, by Prince Charles of Great Britain, funded by 12 big companies - Noel Kempff Climate Action Project (Bolivia) - Ulu Masen project (Sumatra, Indonesia) funded by US Bank Merrill Lynch.	Local REDD+ schemes between countries, NGOs, and big companies are set up without proper consultation, or FPIC of indigenous peoples.



ACTIVITY 3.3.1: Role Play

Instructions:

- Form the participants into groups of 6-10 members to play the following roles:
 - » Representative of a Developed Country (1 or 2 persons)
 - » Representative of a Donor/Funder (1 or 2 persons)
 - » Representative of an Oil Company (1 or 2 persons)
 - » Representative of the Developing Country, such as a Head of State and assistant (1 or 2 persons)
 - » Representative of the Local Government (1 or 2 persons)
 - » Indigenous Community members living in or managing the forests in the locality (2 persons or more)
- Scenario: Because of the problem of climate change and the significance of emissions from forest degradation—especially in developing countries, a range of stakeholders have become interested in providing positive incentives to developing countries to slow down their rates of deforestation and forest degradation. The representatives from the developed country and the funding organization approach the representative of the developing country offering to provide funds for REDD+. Give the participants 5–10 minutes to discuss how they would play their roles given the scenario. Allot 10 minutes for the groups to present their role play during the plenary.



The role playing/community theater exercise basically presents two groups: those offering funds and those receiving the funds. A structured script is provided below for the fund provider roles. However, a spontaneous response must be evoked from those playing the roles of indigenous peoples reacting to the offers, and situations created by fund offers. The scripts included here are mere suggestions and you are given the flexibility to do different scenarios as you think fit. For example, you can choose to have a scenario involving just 1 or 2 players engaging with the indigenous peoples' group. If there is a time constraint, this activity may be substituted by a plenary discussion.

Structured script for role of Funders

World Bank: (Approaching Developing Country Head of State) “Hello, I am from the World Bank. As you know, we are an international financial institution and although we are made up of 186 countries, it is the US and the UK that has the most influence in the decisions that we make. We provide loans to developing countries so that they can reduce poverty. We have a lot of money and we invest it in different projects like mining, coal fired-power plants, things like that. We are very interested in providing funds to support developing countries so they can be ready for REDD+ activities. Of course we have a policy that you should consult indigenous peoples for projects such as this, but our track record has not been very good.”

UN-REDD: (Approaching Head of State of Developing Country): “I am from the UN-REDD. We also want to help you prepare for future national REDD+ schemes, so we have all these ‘readiness activities’ to create capacities of the government to become ‘ready’ for REDD+. Also we want to test REDD+ payment systems that have been developed. But by payment systems, we mean market-based REDD+ and payments for ecosystem services, which we explicitly promote. We will be applying a ‘rights-based approach’ in all our activities.”

Representative from Developed/Industrialized Country: (Approaching Head of State of developing country) “I am a rich, industrialized nation which has historically emitted a lot of greenhouse gases. I want to have a partnership with you to provide, for example, programs and activities for REDD+, improve livelihoods of forest dependent communities, and promote biodiversity conservation. We want to make this partnership a model of how a developed country and a developing country partner can work together towards participation in international forest carbon markets.”

Representative from Big Company: (Approaching Head of Local Government) “We want to invest money in conserving your forest, so that it we can have millions of tons of offset carbon dioxide.”

Representative from NGO: (Approaching Head of State) “We want to help you sell the carbon you have stored in your forests as a means also to protect your forests. We can do this over a period of 30 years. Half the revenue will go to forest communities, and the remainder will go to forest conservation, government conservation and climate change projects, and monitoring.”

Discussion and Synthesis 3.3.1:

- Process the role play presentations of the groups. Take note of language used, decision points made and actions taken during their presentation. Use these notes abundantly throughout the discussion as illustrations or examples to review the concepts that have been presented.
- What opportunities/risks for indigenous peoples did you see from the role play activity?



If participants respond in detail to this question, write their responses in meta cards or on brown/manila paper so that these can be used for the next session.

- For any financing mechanism that may be offered, the most important principle to uphold is indigenous peoples’ self determination. But it is imperative to ensure that indigenous peoples have the capacity to manage the form of compensation which they have determined, and have monitoring mechanisms in place to guarantee its delivery.



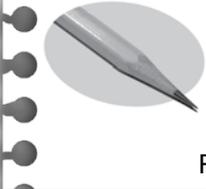
SESSION 3.4: RISKS AND OPPORTUNITIES OF REDD+ FOR INDIGENOUS PEOPLES

Objective: Recognize the opportunities and risks that REDD+ presents to indigenous peoples



This session will require from you, the facilitator, to have the skills to present the situation in order for the participants to arrive at an informed choice. If there’s too much tension in the discussion, just focus on getting perspectives. A good way to prepare for this session is to be aware of your own stand in the issue and this can only come if you have made your own study and evaluation of the risks and opportunities that REDD+ presents. Remember, however, that as a facilitator—you are not to impose your own ideas/perceptions—on the issue.

Input 3.4.1: Risks of REDD+ to Indigenous Peoples (See Tebtebba, *Guide on Climate Change and Indigenous Peoples, 2nd ed.*, 2009, pp. 75-81.)



The video “REDD: A New Animal in the Forest” produced by LifeMosaic, Tebtebba and AMAN, may also be used for this session. This video can be viewed and downloaded online from <<http://vimeo.com/7834531>> and is included in the attached Resource CD

Recall from the activity of the previous session, which should have identified some of the threats and opportunities that REDD+ can present for indigenous peoples from their own perspectives. Use this as a springboard for the discussion.

The risks of REDD+ to indigenous peoples can be placed in three categories:

Governance

- Exclusion of indigenous peoples from decision-making; and from their lands and territories;
- Violation of rights to land and resources, particularly forest rights; and the rights to free, prior and informed consent;
- Potential conflicts over forests; between recipients and non-recipient of REDD+ funds.

Perverse Incentives

- Funds for REDD+ may fall into the hands of deforesters (loggers, plantation owners, etc.) and will be provided only to national governments while indigenous peoples, who continue to play their stewardship roles over forests and who practice traditional sustainable forest management practices, are not rewarded.
- Unjust targeting of indigenous and marginal peoples as the “drivers” of deforestation. Identification of shifting cultivation as a driver of deforestation.
- REDD+ could be disadvantageous for countries with large forest areas (high forest cover) and low deforestation rates. Instead of providing incentives for developing countries which have forest covers from 50 per cent - 70 per cent (e.g., Democratic Republic of Congo, Cameroon, Congo, Malaysia, Brazil, etc.), those who will receive incentives are the highly deforested countries who will undertake REDD+, reforestation and afforestation (Indonesia, Brazil).
- Industrialized countries (Annex 1 or A1 countries, the main

polluters) continue their unsustainable and high-carbon production and consumption patterns so long as they pay poor countries to do REDD+ and get credits for these to meet their emissions targets

- Developing countries and indigenous peoples and other forest dwellers may end up as tenants being paid to take care of the forests which will provide emissions credits to A1 countries.

Carbon Market as Main Means of Funding

- Linking REDD+ to the carbon market or offset markets is one source of resistance to REDD+. Indigenous peoples have always asserted that A1 countries and the USA should undertake deep emission cuts domestically by radically changing their production and consumption patterns and their model of development. With the option of buying cheaper emissions credits from tropical forest countries, pressure for the rich countries to change their economic and development model towards a low-carbon sustainable development path will be considerably weakened. The burden is transferred to the poorer countries and to indigenous peoples. This is climate injustice.
- Forests have multiple values and have multifunctional roles and cannot be reduced only as carbon forests for carbon storage and GHGs emissions reduction. Forest carbon cannot just be reduced as a commodity for carbon trading. Commodification of forest carbon, whether on a voluntary or a regulated basis, is not compatible with how indigenous peoples view and regard their forests. This is the position of the International Indigenous Peoples Forum on Climate Change (IIPFCC)⁶ in 2000 where they rejected carbon sinks as part of the Kyoto Protocol/CDM.
- Diverts the attention away from the need to develop rewards and benefits for indigenous peoples which are not necessarily monetary.

Input 3.3.2: Opportunities of REDD+ for Indigenous Peoples

- Increased visibility of indigenous peoples' rights and concerns and inclusion of these in the negotiating text.
- Greater challenge for unity building and more effective lobbying and advocacy work.
- Chance to pursue rights and claims to forests and forest resources, including carbon, and needed policy and legal reforms.
- Opportunity to strengthen traditional livelihoods and

generate additional resources from alternative livelihoods which are forest related or not.

- Awareness raising on indigenous peoples sustainable resource management systems.
- Further implementation of the UNDRIP.
- Forge more meaningful partnerships with environmental and conservation NGOs.
- UNDRIP as a guiding framework for the UNFCCC.
- Call on the World Bank (WB), UN, and other intergovernmental bodies to implement their safeguard and indigenous peoples' policies and guidelines, as well as to pursue the human rights-based approach to development and the ecosystem approach.
- Increasing the effective participation of indigenous peoples in the UNFCCC and the establishment of more spaces for them.

Plenary Presentation, Discussion and Synthesis 3.4.1: Badly designed and poorly implemented REDD+ policies and regulations risk undermining indigenous peoples' rights and livelihoods (negative impacts). Well-designed REDD+ initiatives that use rights-based methods and standards could present opportunities for indigenous peoples (positive impacts)

Please remember these identified threats and opportunities of REDD+, for we shall return to these in Module 5. We shall then plan the ways forward for indigenous peoples confronting the challenges of climate change.

Endnotes:

¹ FAO State of the World's Forests 2007, p 88. Available at <<ftp://ftp.fao.org/docrep/fao/009/a0773e/a0773e09.pdf>>.

² UNFCCC-Glossary of Climate Change Acronyms. Available at <http://unfccc.int/essential_background/glossary/items/3666.php>.

³ RECOFTC, Decoding REDD, p. 4.

⁴ This video can be downloaded from the internet at <http://unep.org/NewsCentre/videos/player_new.asp?w=720&h=576&f=newscentre/videos/2009-10-1_UNREDD_curtain_raiser-0>.

⁵ Vital Forest Graphics, a publication by the UNEP, FAO and UNFF, is a good source of maps showing territories of indigenous peoples in relation to remaining intact forests (see page 52, for example). This publication is also available online at <http://www.grida.no/_res/site/file/publications/vital_forest_graphics.pdf>.

⁶ The IIPFCC is the global caucus of indigenous peoples engaged in climate change.

Module

4

▶▶ COUNTRY
SITUATIONS ON
IPs, FORESTS &
STATE POLICIES
RELATED TO
FORESTS,
REDD+/CLIMATE
CHANGE &
BIODIVERSITY



MODULE 4: COUNTRY SITUATIONS ON IPs, FORESTS & STATE POLICIES RELATED TO FORESTS, REDD+/CLIMATE CHANGE & BIODIVERSITY

Introduction

Notes

Up until this point, you have learned the concepts behind climate change and how it affects indigenous peoples. You have also learned the threats and opportunities for indigenous peoples, and how indigenous peoples are involved in the current negotiations to ensure full and effective participation in all processes, programs or projects that would directly or indirectly affect them.

In this module, we will look more closely at the situation of your own countries in relation to indigenous peoples, forests, and forest laws and policies. This would help us gain better knowledge and understanding of relevant facts necessary to engage in REDD+ processes.

We will be using the Country Resource Material (separate handout), as the primary resource for this module.

Aim

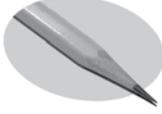
At the end of this module, participants should be able to:

- Present in a creative way their country situations, based on the provided Country Resource Material that shows how the following laws/policies/programs existing in the country are affecting indigenous peoples:
 - » Recognition of indigenous peoples
 - » Land and tenure laws
 - » Forest, Biodiversity, and forest governance laws
 - » Climate change, REDD+ policies and programs, if any.
- Evaluate the above laws/policies/programs in relation to the UNDRIP.
- Identify and analyze the goals and influence of various stakeholders in REDD+ at the local level.



Duration: 2-3 hours

Preparation: Reproduce copies of summarized information from the Country Resource Material as a hand out or to be given as a reading assignment before the session.



This module will require much preparation work from the facilitator. You will be providing the content for the input based on your own country's context. You will be required to provide a summary of the policies, but this work will also greatly enhance your understanding of the link between research and education and training. If possible, prepare a PowerPoint presentation to aid in the input. Come up with visual materials, such as maps of forests superimposed with locations of indigenous peoples that would be able to emphasize concepts such as the link of indigenous peoples in the conservation of forests.

▶ **SESSION 4.1: COUNTRY SITUATIONS ON INDIGENOUS PEOPLES FORESTS**

In the first module, you were able to describe/present the forest at your place/locality. This time, we are going to look at your own country's overall forest cover/situation. Much of the information you will need for this session is found in the Country Resource Material (that is included in the Resource CD) that is specific to your country and you may use that extensively throughout this session. You are more than welcome to add information which you think has not been included in the resource material.

Throughout this module, you will notice that we have used the internationally recognized term "indigenous peoples." In your own country's context, a different term may exist—such as "Ethnic Minorities," for example. You may use terms referring to indigenous peoples as appropriate in your country. In some instances, practitioners have used the local and international terms interchangeably or together with a slash (i.e., indigenous peoples/ethnic minorities).



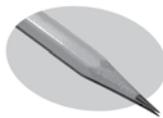
Using the internationally recognized term “indigenous peoples” is also a form of awareness raising on the identity of indigenous peoples as it is asserted in the UNDRIP. In the context of REDD+, even if your country has not ratified the UNDRIP, the term “indigenous peoples” will be frequently encountered in guidelines, such as that of the World Bank, where a process to consult with “indigenous peoples and local communities” is required. It is this principle which we are building on.

Level off on these concepts. Be clear that we are guided by the UNDRIP, and this is where we are coming from. It is the role of the facilitator to balance the local and national situations in relation to UNDRIP. Try to engage the participants to question and challenge imposed categories and labels and come to an understanding why using the term “indigenous peoples” is more empowering. There are also many ways of asserting the identity of indigenous peoples. This can be done through activities such as lobbying for the government census to include indigenous peoples in the survey by asking ethnicity, for example.

Input 4.1.1: Country Situation on Forests and Indigenous Peoples

Start this session with a presentation on the situation of the country’s forests and indigenous peoples. Use the Country Resource Material provided with this module or other materials available to you to present information, such as different types of forest, or trends of forest management based on research. You may opt to follow up with an activity focusing on the local or regional levels.

What’s important to highlight here, in having a national situationer at the community level, is to give an overview of the forest situation of the country. The input should address the question on how the country has been identified as a REDD+ country. For comparative purposes, you may also provide a snapshot of the relative position of the indigenous peoples in locations where REDD+ is also implemented.



Because the Country Resource Material gives many of the facts needed for the session, the focus is on ensuring that there is an understanding of the implication of the facts.

Discussion and Open Forum 4.1.1:

In the discussion, use the following guide questions:

- How much (in hectares) is the country's forest cover? Where are these located? Who lives on those forests? How has the forest remained conserved? What would this mean if a REDD+ program is initiated in the country?
- What is the country's rate of deforestation? What does that mean?
- What activities in the forest are considered illegal by the government? How does this affect indigenous peoples?
- How have indigenous peoples been affected by existing forest policies in the country?

Many indigenous peoples claim that they have not experienced nor seen satisfactory experiences, mechanisms and arrangements at the national level—nor at the regional and global levels—on governance of forests (e.g., Tropical Forestry Action Plan, Forest Projects and Policies supported by the World Bank and other regional banks, work of the UN Forum on Forests, some forest and conservation projects of conservation and environmental NGOs).

Many indigenous peoples have negative experiences from the “plus” activities added to REDD. Conservation projects have led to large-scale evictions and violations of their basic human rights. Sustainable forest management (SFM) is a jargon used by the forest industry to undertake massive logging operations in old-growth forests which are part of traditional territories of indigenous peoples.

SESSION 4.2: NATIONAL POLICY AND PROGRAM REVIEW IN RELATION TO CLIMATE CHANGE VIS A VIS THE UNDRIP

This time, we will be looking more deeply at the different policies and review them in relation to the UNDRIP. Our purpose is to analyze these policies and programs in terms of their implications and effects on indigenous peoples. Recall, as discussed in Module 1, how the UNDRIP should provide the framework for any policy or program that would potentially affect indigenous peoples.

Input and Discussion 4.2.1: Policies and Programs on Climate Change and REDD+ in Relation to Indigenous Peoples

Prepare a presentation that will be able to alert the participants on what's going on at the international level and what to look out for and to point out that there are already ongoing programs in the country.

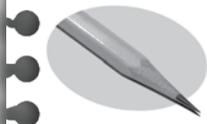
It is still relevant to be forewarned of these existing programs. Look for possible arenas for engagement if there are any, and if they want to engage. Look at national instruments and look for possibilities for indigenous peoples' participation. If there are no national policies, then invoke international instruments, such as ILO 169.

The following guide questions may be used during the discussion:

- What are the implications of these policies or programs to indigenous peoples in the country?
- Are these laws consistent with the UNDRIP?
- What are the spaces for indigenous peoples' engagements with regard to the policy or program?



ACTIVITY 4.2.1: Workshop: National and REDD+ Policies in Relation to the UNDRIP



Prepare a matrix before the workshop that already contains information on the policy and its brief description.

Divide the participants into two groups. The first group will discuss the existing policies in the country that pertains to land tenure, forests, biodiversity and forest management and review these policies in relation to the UNDRIP. Remind the participants that they can add local laws and policies that they are aware of, but which are not contained in the Country Resource Material.

Use the following table:

POLICY	SHORT DESCRIPTION	POINTS OF ACCORDANCE OR CONFLICT WITH THE UNDRIP

The second group will discuss programs/policies on climate change, REDD+ and review these policies in relation to the UNDRIP. Use the same table as above.

Plenary Discussion 4.2.1:

Process the participants' outputs in the plenary. You may highlight the following concepts during the discussion as appropriate:

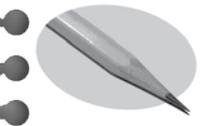
- In the Anchorage Declaration of the Indigenous Peoples' Global Summit on Climate Change held in April 2009, indigenous peoples reiterated that the "rights of Indigenous Peoples, affirmed by the UNDRIP, must be fully respected in all decision-making processes and activities related to climate change. These include our rights to our lands, territories, environment and natural resources as contained in Articles 25–30 of the UNDRIP. When specific programs and projects affect them, the right to Self Determination of Indigenous Peoples must be respected, emphasizing our right to Free Prior and Informed Consent including the right to say 'no.' UNFCCC agreements and principles must reflect the spirit of the UNDRIP."
- Paragraph 45 in the final report of the 7th Session of the UN Permanent Forum of Indigenous Issues notes "that the current framework for REDD is not supported by most indigenous peoples. It is argued that existing REDD proposals reinforce centralized top-down management of forests, and undermine indigenous peoples' rights. In order to directly benefit indigenous peoples, new proposals for avoided deforestation or reduced emissions from deforestation must address the need for global and national policy reforms and be guided by the UN Declaration on the Rights of Indigenous Peoples, respecting rights to land, territories and resource; and the rights of self-determination and the free, prior and informed consent of the indigenous peoples concerned."

SESSION 4.3: STAKEHOLDER ANALYSIS: ANALYSIS OF ACTORS IN REDD+

Various stakeholders, institutions and organizations have a direct or indirect influence on any REDD+ initiative, project, or program. A stakeholder analysis is a technique that we can use to identify and assess the importance, influence, and contributions to the direction and implementation of REDD+. Knowing who is involved, as well as their motives and goals will also help you in deciding whether to engage in REDD+ or not. A stakeholder analysis will also assist you in identifying organizations that are supporting indigenous peoples.

Objectives: At the end of this session, participants should be able to:

- Identify people, groups, and institutions that are (either positively or negatively) influencing REDD+ initiatives or activities.
- Analyze the interests of these stakeholders and evaluate their sensitivity towards indigenous peoples rights and issues.
- Have a deeper understanding of the dynamics between and among parties involved.



Prepare for this session by establishing familiarity with the various stakeholders in the locality. Have a list based on previous research. The Country Resource Material will be helpful in this case. Refer also to the previous sessions if the participants claim that they are not familiar with the stakeholders. In a participatory manner, draw a list of stakeholders based on the outputs of Session 4.1 and 4.2. Be cautious and be aware of the different biases and affiliations that needs to be acknowledged when discussing the interests of stakeholders.

Setting the Stage/ Pre-Session Warm-up 4.3:

Present an icebreaker that will provide a good illustration of connectivity or interlinkage. Use this as a way to jump start the activity.



ACTIVITY 4.3.1:

Provide a brief input explaining the aims of the activity. Point out that stakeholders are persons or organizations who have a vested interest in the policy or program being promoted. The following can all be stakeholders in a REDD+ initiative in your locality: international/donors, persons in national political offices such as legislators or governors, public institutions such as the Department/Ministry of the Environment, commercial/private for-profit organizations such as mining companies or logging companies, non-profit or civil society organizations such as conservation NGOs, peoples' organizations, and local residents including indigenous peoples.

In this activity, we are considering four major attributes that are important for stakeholder analysis. But as you have been previously reminded, the facilitator has the discretion to add other points to consider as appropriate in your local context. Right now, we will focus on the following:

- the stakeholders' position and interest on REDD+;
- the level of influence (power) they hold;

- the group/coalition to which they belong or can reasonably be associated with;
- the level of sensitivity to indigenous peoples rights and concerns.

Workshop Instructions:

Group participants according to their localities. You can also employ other grouping strategies as appropriate or you may choose to do the activity as a plenary, if possible.

The following table can be used:

Stakeholder	Position/ Interest on REDD+	Level of influence/ Source of Power	Coalition/ Association	Level of sensitivity to IP Rights and Issues
<i>For Illustration purposes only: Company 1</i>	<i>Strongly supports REDD+ as an offset mechanism</i>	<i>Has plenty of money, mostly from investments in extractive industries</i>	<i>Owner is known to be a strong supporter of the President/ Prime Minister and has strongly advocated for the passage of a law for the establishment of plantations in the country</i>	<i>Has historically ignored indigenous peoples' rights. Reports have shown conflicts with and eviction of indigenous peoples in the territories where they are located.</i>

1. Organize group brainstorming. Identify all the people, groups, and institutions that will affect or be affected by REDD+ and list them in the column under "Stakeholder."
2. When all stakeholders are listed, identify the specific position or interests that these stakeholders have toward REDD+. Consider how REDD+ can/cannot benefit the stakeholder; the changes that the project might require the stakeholder to make; and the project activities that might cause damage or conflict for the stakeholder. Record these under the column "Stakeholder Position/ Interest(s) in REDD+."
3. In the next column, review each stakeholder listed in column one and ask: What quantity and types of resources do the stakeholder have in order to promote its position on REDD+? Record your responses under the column "Level of Influence/Source of Power."
4. Next, in the column "Coalition/Association," list the organization.
5. Finally, and most importantly, consider the stakeholder's position on indigenous peoples' rights and issues. Have they been historically supportive of indigenous peoples? Do they have activities that have shown their support for indigenous peoples? Record your answers in the column under "Level of Sensitivity to IP Rights and Issues."

Variation to Activity 4.3.1: If accomplishing the matrix is too tedious for the participants, the following alternative procedure may be considered, this is also called Power Mapping:

1. Prepare paper cut outs of circles in different sizes. Distribute these to the groups/participants.
2. Ask the participants to identify stakeholders in the community.
3. Ask the participants to identify which size will best represent a particular stakeholder. The size of the circle needs to denote the importance of the stakeholder—the bigger the circle the more important/powerful the stakeholder.
4. Label each cut out papers and paste it on a big board, with the REDD+ location or potential project located written on the center.
5. Allow the participants to explain the relationship of each stakeholders to each other by drawing relationship lines between the stakeholders. You may come up with some symbols to illustrate the relationships, such as a thick line to show a strong relationship, an arrow to show the direction of the relationship, dotted lines to indicate poor relationship or conflict, etc.

Discussion 4.3.1:

Process the participants' outputs and draw issues for discussion from there. The following discussion questions may also be used:

- What is the position of the group based on the stakeholder analysis?
- How has the activity helped in seeing the bigger picture of REDD+ based on a discussion of the local actors?

Synthesis: Throughout this module, we have reiterated how the UNDRIP must serve as the framework for any policy or program that would potentially affect indigenous peoples. Many of the issues, including violent conflicts, are a result of not respecting the individual and collective rights of indigenous peoples, especially their rights to free, prior and informed consent and their rights to self determination. The urgency of responding to the climate crisis brings about the creation of new policies and new programs, and new threats and opportunities to indigenous peoples as well. In the next module, having recognized the current state of affairs in our country and locality regarding our rights and climate change, we will brace our self to the task of moving forward and come up with ways so that we ourselves can take a more concerted, and effective course of action.

Module

5

▶▶ WAYS FORWARD FOR INDIGENOUS PEOPLES VIS- À-VIS CLIMATE CHANGE



MODULE 5: WAYS FORWARD FOR INDIGENOUS PEOPLES VIS-À- VIS CLIMATE CHANGE

Introduction

Notes

Where do we go from here? How should we get there? These are the ultimate questions that we need to answer as indigenous peoples in confronting the challenges of climate change. More or less, we now have the basic information that we need, from the local to national to international processes and mechanisms toward climate change mitigation. Indeed, climate change is already a reality and indigenous peoples, as one of the poorest groups in many countries, are also one of the most vulnerable to this phenomenon. Yet, if their rights—especially with regard to forest and biodiversity protection and indigenous knowledge, systems and practices—are recognized and promoted, then indigenous peoples become positive forces and resource persons, and not mere “victims” of climate change.

Aim

The main objective of this module is for the learners/participants to think of ways and means to confront and address the threats as well as the opportunities posed by proposed and ongoing climate change mitigation measures (e.g., REDD+). Another way of putting this is that Module 5 is a simplified version of strategic planning.



Duration: 1-2 hours

Materials Needed: Manila paper/craft paper/brown paper or LCD and laptop computers, pentel pens, masking tape, scissors

Workshop 5.1:

In small groups (again, taking into account the geographic and ethnographic composition of the participants), do the following:

1. Review the threats and opportunities posed by international

and national measures/mechanisms, such as, but not limited to, REDD+.

2. How do you propose to address these threats and well as opportunities?
3. What resources (i.e., wo/manpower, technical and logistical) are needed in order for your indigenous organization to implement these proposals?
4. What are the immediate/short term (1 year) and medium term (3 years) activities that need to be done?
5. Assign a rapporteur to prepare a report using the template (matrix) below. Other columns may be added to the table as appropriate:

Summary of Threats (specify, e.g., REDD, REDD+, etc.)	What to do/ How to address these threats and/ or opportunities? (List of Activities)	Resources needed to carry out the activities (human, logistical support)	Time Frame
<i>Funds do not reach IPs</i>	<i>Demand for funding;</i> <i>- Lobby with national authorities</i> <ul style="list-style-type: none"> • <i>Comm-unicate with funder</i> • <i>Stakeholder meeting liaison with media</i> 	<i>Money for transportation to bring delegates</i> <i>Human resources: Allies among media, civil society</i>	<i>Note: After identifying activities, prioritize. What can be done in the year? Next three years?</i>
<i>Corruption</i>	<i>Demand for greater transparency and accountability</i> <i>Make a proposal for a mechanism on accountability that will ensure participation of IPs</i> <i>Propose for an independent monitoring body</i>		

Summary of Opportunities (specify, e.g., REDD, REDD+, etc.)	What to do/ How to address these threats and/ or opportunities? (List of Activities)	Resources needed to carry out the activities (human, logistical support)	Time Frame
<i>There are now spaces for IP engagement</i>	<i>Invite government agencies for dialogue</i> <i>Lobbying for IP representation in various levels</i> <i>Identify allies and champions</i>	<i>(Money, time, contacts, networks)</i> <i>Champions and allies in government</i> <i>Media (including community radios)</i> <i>Information</i>	

Plenary Session:

Each group will be given 10 minutes to present their output. After all groups had presented, a 15-minute open forum shall follow.

Synthesis:

Take note of common and differentiated action/proposals.

Conclusion

EVALUATION OF THE TRAINING/COURSE ON INDIGENOUS PEOPLES AND CLIMATE CHANGE

It is always good to have an evaluation of the training sessions in order to assess if the objectives have been met, and learn ways on how to improve succeeding trainings.

There are many ways to do an evaluation. You may opt to print out an evaluation form that surveys the participants' views of the different aspects of the training.

You can also have a plenary discussion or a workshop.

CLOSING CEREMONIES

When possible, conduct a closing ceremony to put a proper closure to the training sessions.

You can hand out certificates, sign a pledge poster, or some other ritual activity that would be meaningful to the participants.

This then ends the Training Course on Climate Change, REDD+, and Indigenous Peoples. We have provided for you an accompaniment Resource CD that contains materials and resources that you can use in the conduct of your trainings. We hope that this training course and the CD have been useful for you.

The remaining forests in many developing countries also happen to be part of the ancestral domain of indigenous peoples. These forests have been maintained and managed by indigenous peoples...through their indigenous knowledge, systems and practices. The extent to which the forests and biodiversity are maintained are, therefore, determined by the degree of indigenous peoples' control over their land and resources.

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